

Wedmore Chronicles Volume 2 (Reproduction)

The Wedmore Chronicles were written by Rev. S.H.A. Hervey during the late 1800's. The two volumes of The Wedmore Chronicles are unedited bound copies of the Parish Magazine. They were produced sporadically throughout Hervey's time in Wedmore.

This is a reproduction of the entire 358 page book with the exclusive addition of the handwritten notes that Rev. Hervey had gathered. They include unpublished and additional information to what was already in the original Chronicles. These were donated by the Wells Museum.

Rev. Hervey didn't divide the Chronicles into very many sections. In order to make this version of The Wedmore Chronicles easier to read we have broken it up into chapters. This has been done in a logical manner, that shouldn't change the way the book reads. For example; Dr. Westover's Journal is put in one chapter in the original Chronicles. I have broken it up into the sub sections that existed in the original; Out-patients, In-patients and Farming. So where one chapter used to exist, now there are three.

We are fortunate that Rev. Hervey had an interest in the local area. It is a great boon to family historians and local historians to hear such amazing details of life in the 1800's.

THE LAND OWNERS OF THE 18TH CENTURY-1700 TO 1800.

I said in the Preface to Vol. I. of this Magazine that the history of the Ownership of the Soil of this Parish during the last 1,000 years might be writ very short. It might be writ in four words, with a numeral or two added to each. King, 200 years; Church, 500; Duke, 50; Yeoman, 250. Add these numerals together, and they make a thousand. A thousand years ago Wedmore belonged to the King. After 200 years' ownership by the King, A.D. 860 to 1600, it passed to the Church. After 500 years' ownership by the Church, 1060 to 1550 it passed to the Duke and a courtier or two. After 50 years' ownership by them, 1550 to 1600, the manors were broken up into fragments and came into the hands of more or less substantial yeomen. And there they be now, wondering what will happen to them next. And I should like to be able to expand each of those four words into a long chapter. I should like to be able to go into details, and tell how the land was held and how it was cultivated, and by what manner of men during all that time; and how they lived, and where they lived, and all about them.

Properly I ought to begin at King Alfred, and work onwards through Church and Duke to the Yeomen. But the materials to enable me to do that are not at my door. Those materials exist in great abundance, but they are not at my door. So I leave out King, Church, and Duke and begin with the Yeomen. And at present I cannot even begin at the beginning of their Innings. Speaking roundly their innings, in this place, began with the 17th century, *i.e.*, 1600. But the parish books now before me do not begin till the year 1700. So I am now only going to deal with the 18th century, *i.e.*, the century that lies between 1700 and 1800. That last date will be a sort of barrier which it will not be necessary to cross. Now and then I shall make an excursion backwards of a hundred years. The 18th century takes in the reign of Queen Anne and the first three Georges. During that century two rates had to be paid, *viz.*, Church-rate and Poor-rate. Amongst the parish books kept over the Church porch there is a volume called Church Book No. 1, which contains all the Church-rates from 1701 to 1735. Church

Wedmore Chronicles Volume 2 (Reproduction)

Book No. 2 is missing. There should be also a series of 8 books containing all the Poor-rates from 1689 to 1783. But the first volume of this series is missing and there are only the seven volumes containing the Poor-rate from 1709 to 1783. From these rate-books I have made out a complete list of the ratepayers of the last century. And a list of the ratepayers of the last century means a list of the houseowners and landowners. A list of the ratepayers of to-day would only show the occupiers, and would not show an owner unless he were likewise the occupier of what he owned. But the old rates were levied upon the owners and not upon the occupiers. So I presume that in the above lists we have the name of every man who owned house or land in the parish from 1700 to 1783. I leave off at 1783 for this reason. At that time began the enclosure of the moors, and in consequence of the change and confusion which that caused there are no rate lists till 1793, when they are made out in a different way altogether.

These rate-books, which show not only what was paid, but also how it was spent, are full of information. They tell what they really mean to tell, and they tell a lot more besides. One can learn from them how the land was distributed in the last century and a number of other facts. In fact it would take several volumes of the *Wedmore Chronicle* to pump out all the information that is in them, and leave them quite dry. In this number, having given a list of the names, I shall content myself with identifying a few of the non-residents, and with making a few remarks upon some of the Christian names and surnames.

Nothing ever seems to pass away without leaving some trace, or some relic, or some consequence behind it; and when you stare hard at things, you may see not merely the things at which you are staring, but likewise some traces of earlier things which are left in them. I have heard how that a few years ago there was a lonely spot in the middle of one of the royal parks in Germany which was always carefully guarded by a sentinel. There in that lonely spot a sentinel was daily set to pace up and down. No man knew why. The sentinel himself did not know why; they who sent him there did not know why; no man knew why. They said that it always had been so, but none of them knew why. And one curious man determined that he would know why. So he set to work to search the State papers, and at last he found the reason why. About 200 years before, the king had been fond of going to that spot, and sitting on a bench there for hours together. So a sentry was put there. Time went on; the king was gathered to his fathers, the bench went to daddocks; but the order to put the sentry there still remained on the books, and was still obeyed. So when you looked at that sentry, you saw the sentry and you saw something else besides. You saw in him a trace or consequence of the old king who had gone to dust sitting on a bench which had gone to daddocks. I believe that there were some radicals who proposed that the sentinel should no longer be put there; but it was very properly answered that to move him would be altogether contrary to the constitution, and would cause the complete ruin of the country and the utter destruction of religion. So he paced on, and I dare say paces on still.

When once we can get to see how things leave traces and consequences behind them after they are gone, we shall see such traces and consequences wherever we look. Only it is not enough to look; one must stare hard.

The men in the first of the two lists were all grown up men paying rates between 1701 and 1750. I had thought that possibly their Christian names might contain some trace of the political questions and political feelings of that day; and though I do not now think that any such trace can be seen, yet there is no harm in asking two questions

Wedmore Chronicles Volume 2 (Reproduction)

1. What were the political questions of that day?
2. How might any trace of them be seen in the Christian names?

The men who paid rates between 1700 and 1750 had many of them been born whilst the Civil War in England was yet raging. They, or at any rate their fathers, had been born whilst the fierce strife between King and Parliament, between Royalists and Puritans, was at its hottest, whilst England had no king, whilst Cromwell was in power. Their fathers and their godfathers who gave them their names may have taken some actual part in that strife; and shed some blood in it. They must have been either followers of the king's cause, or followers of the opposite cause. And if I had found amongst their names a great increase of Olivers, or if I had found many of the strange Scriptural names which the Puritans were fond of taking; or if on the other hand I had found a great increase of Charleses over what there had been before, then I should have seen in such names traces of political feelings; such names would have been witnesses showing with which side there was most sympathy.

Or again. Cromwell died in 1658. The monarchy was restored in 1660. Within 50 years another great political question arose, viz., Who shall be king? Three years after the battle of Sedgemoor, whose memory and traditions are yet living, and exactly 200 years from this year, viz., in 1688, King James II. was turned off the throne because he was too much inclined to Popery. They would not have his son, James, for the same reason. They put his daughter Mary on the throne; she was married to a Dutch prince, William, of whom I think some trace is to be found in Dutch Road, in the parish of Mark. William and Mary died without children, and then they put Anne on the throne, another daughter of old King James. I lately dug up a mug in the Vicarage garden with Queen Anne's initials, A.R., upon it. I think Mr. Castleman must have quenched his thirst from that mug. Queen Anne died without children in 1714, and then arose the question, Who shall be king? Some were for James, son of old King James II. But the majority would have a Protestant king; and the nearest Protestant heir to the throne was a German prince, George of Hanover. He could scarcely speak a word of English, and liked Hanover much better than England; but they crowned him king as George I. He was heir to the throne because his grandmother was a daughter of King James I.

The Whigs of that day gave him a warm welcome, and the Tories gave him a cold one. George was not a common name in England at the time; and if I had found a sudden increase of Georges, I should have gathered from that that there was a strong Whig feeling rather than a Tory one.

Such were the political questions still being agitated, or only lately settled, in the period to which the above lists of names belong, 1700 to 1783; and such is the way in which traces of those questions might be seen in the Christian names of that day. But I am doubtful whether such traces actually can be seen. Probably people were slow, and they did well to be slow, to change their usual names, and bring into them elements of party feeling. At any rate in order to judge we ought to have the names before us of all the parishioners, and not only of one section.

There is no doubt that in time the Royal Family do have an influence over the Christian names of their people. There are a certain number of Alberts now in the land, but I do not suppose there were any till Queen Victoria married Prince Albert. George was a scarce name till the three King Georges in the last century gave it a lift, and made it tolerably common. Charles was a very scarce name till the two Kings Charles in the 17th century pushed it on. And yet some names have got on very well without royal help. We have had no King Thomas and only one King John, and he a

Wedmore Chronicles Volume 2 (Reproduction)

bad one. Of the names which will be found above, we may say that Arthur has come down to us from the original Britons; Edward, Edwin, Edmund, and Alfred were brought in by the Saxons, who conquered those Britons; Henry, Robert, Richard, Stephen, Thomas, William, were brought in by the Normans, who conquered those Saxons; Charles came with the two kings whom Scotland gave us in the 17th century; George came with the kings whom Hanover gave us in the 18th century; Albert came with the husband whom Germany gave to our Queen Victoria in this 19th century. So we can tell near about when those several names came into use amongst us. It is true that there were some Georges in England before the time of King George I., but not many. There was never an ancient Briton, never a Saxon, never a Dane, never a Norman, called George. Just 400 years after the Norman conquest, and just 400 years back from these days of ours, by which time Britons, Saxons, Danes and Normans had all got welded into one English people, there was an English prince named George, brother of King Edward IV. He lived and died during the Wars of the Roses. In the following century, during the reigns of Henry VII., Henry VIII., and Elizabeth, a certain number of Georges will be found, chiefly amongst courtiers and the like. Whether that was owing to some intercourse with Germany, or to St. George being the patron saint of England, I do not know. Probably it could easily be found out. But the name was not a popular one using the word popular in its original sense. It was like a frost that had not gone into the ground but had only touched the blades of grass. Consequently most of the Georges of to-day can either trace their name back to some one in the days of George I., who received it then as a compliment to the new royal family; or else, if it goes back beyond the days of King George, then they can name that particular family from whom they have got it I will give instances of both these things:-

1. I have a brother and a first cousin named George. They had an uncle George. He had an uncle George. He had an uncle George. But he had no uncle George. He had nine uncles, besides six aunts, on his father's side, but never a George amongst them. His father's name was John, born before the days of King George I. John held office at Court, and so called his eldest son after King George. In fact he called nearly all his children after members of the German royal family. Frederick, Augustus, Caroline, Amelia, are I believe, all of them German names, scarcely known in England before the times of the Georges, and which would probably be unknown still if James II. had not turned Papist.

2. Many of the Wedmore Georges of to-day will probably find that they get their name directly or indirectly from the Stone family. And the Stone family had it before the days of King George I. There were two George Stones paying rates in the year 1701, which was 13 years before the accession of George I. And the Stones probably got it from the Hodges, who were living at the Manor House in 1600, before and after. There was a George Hodges who died in 1654. And the Hodges probably got it from the Rodneys of Rodney Stoke. George Hodges' mother was a Rodney, and the Rodneys had the name soon after 1500. So we see men of the 19th century getting the name from Stones of the 18th century; Stones of the 18th century getting it from Hodges of the 17th century; Hodges of the 17th century getting it from Rodneys of the 16th century; and if the Rodneys were to be looked into, I have no doubt it could be found who they got it from. When a name is recent or scarce, you can see its first coming in; you can track it from one to another. But when it is common, then you can't. George can scarcely be called a common name even now. But it is getting common so that in the 20th century they will not be able to do so

Wedmore Chronicles Volume 2 (Reproduction)

easily what we can do now. They will be tracking the Alberts as we now track the Georges.

In the above list of ratepayers will be found the name of Maurice Morgan. Maurice is another German name, though we do not owe it to our German kings. There are two ways in which Maurice Morgan may have got his name. Charles I. had two nephews, sons of his sister who married the King of Bohemia. These two princes, Rupert and Maurice, came over to England and fought valiantly for their uncle during the Civil War. They took a prominent part in the war, and their names must have been well known, and either hated or loved all over the land. Maurice won a great victory at Lansdown, near Bath. And possibly Maurice Morgan's father was a staunch Royalist, and called his son after the prince. Or else Maurice Morgan may have got his name somehow through the Hodges family. Maurice was the name of several Dutch princes. Captain Thomas Hodges lost his life fighting under a Dutch prince in Holland in 1583. The Hodges and Morgans were connected. There was a William Morgan who married Barbara, grand-daughter of Captain Thomas. When I come to look into the Hodges and Morgans, this will probably be proved or disproved. I only put it down now in case I should forget it.

As time runs on we must inevitably take in some new names and lose some old ones. Some of the old ones may be regretted and one cannot see any reason why they should be pushed out. Edmund and Stephen, the one Saxon and the other Norman, were once fairly common; but they are both now on the wane. And yet there are no names that sound better or look better on paper; they both have their historical associations, they both have an English ring about them. The only possible objection to them is that they are so difficult to shout out. Joan was once the commonest of all English female names; but if you see any one of that name now, you may take for granted that she is past 80 years of age. With all respect to the Queen and the Princess of Wales, I think that Joan is a better name than either Victoria or Alexandra. There is nothing gassy or flashy, or incurably modern about it. I have spent more time over these Christian names than I had intended. But it is not altogether time wasted. It is such things as these that help to give life and reality to history. We do not want to look upon the past as a dead thing quite separate from us, but we want to look upon all time as one great flowing river; its waters began to flow "in the beginning;" they have been flowing from century to century till they have reached where we are, and will go on flowing from century to century till they reach the great open sea. Those who have lived before us stood on the bank a little higher up the river, we stand on the bank a little lower down; they, as it were, stood on a bridge over the Axe at Wookey or elsewhere higher up; we, as it were, stand on a bridge over the Axe as it passes through Wedmore Moor; the waters have come down from them to us, and the bread that they cast upon the waters comes floating down to us, and we may find it, though it be after many days. These little things, this tracking a name from generation to generation, helps in a small way to show the continuous flowing of the waters.

I have mentioned two political questions that were living questions and burning questions in the days or almost in the days of the men whose names I have just printed: viz., the strife between King Charles and Parliament in the middle of the 17th century, and the question of the succession to the throne 50 years afterwards. I have seen one trace, and one only, of each of those two questions. Of course the general character of the political opinions held to-day are descended from and are a trace of the political opinions held at that time. But besides that I have seen one distinct trace of each of those two questions.

Wedmore Chronicles Volume 2 (Reproduction)

1. One trace is in the name of the orchard behind the New Inn, viz. Tumbledown Dicks. Exactly how and why and when that orchard got that name I have not yet found out; but at any rate Tumbledown Dick was the scornful name that the Tories of 200 years ago gave to Richard Cromwell. (*Wed.. Chron.* Vol. 1, p. 215.)

2. The other trace is in an expression that old Mrs. Tyley used to be fond of. Mary Tyley, widow of Richard Tyley, died in 1880, aged 93 years; and I am told that she often used to say, Go to Hanover, *i.e.*, Get along with you. Evidently that was an old Tory expression which belonged to the days when King George I. was not thought much of. It was a piece of Tory bread cast upon the waters 170 years ago, and it has come floating down to us, and now we stoop down and pick it up.

I give a table to show at a glance the dates of the different events that I have just been alluding to

Accession of Charles I.

1625

James II. Deposed

1688

Beginning of the Civil war

1642

Death of William III.

1702

Charles I. Beheaded

1649

Death of Queen Anne

1714

Death of Oliver Cromwell

1658

George I.

1714-1727

Restoration of Charles II.

1660

George II

1727-1760

Death of Charles II.

1685

George III.

1760-1820

Battle of Sedgemoor

1685

George IV.

1820-1830

And now I go to the List of Ratepayers 1701 to 1783, and pick out a few family names therefrom. Other names will be picked out in future numbers. Those which I pick out in this number are chiefly those about which I see something etymological to say. One difference between surnames and Christian names is this. In surnames it is their derivation and meaning which is full of interest and instruction. But there is little interest or instruction in the derivation of Christian names. With them the instructive thing is to notice how and when and whence they came in and to track them from one to another.

Wedmore Chronicles Volume 2 (Reproduction)

I have put the ratepayers into two lists to show better whenabouts they lived. The first list is 1701 to 1750; the second list is 1751 to 1783. I have already said why I begun at 1701 and left off at 1783. The second list only contains such names as are not already in the first list. In the first list there are 556 people, bearing 260 different surnames and 60 different Christian names. In the second list there are 182 different people, and 55 fresh surnames, and 11 fresh Christian names. Altogether there are 738 different people, bearing 315 different surnames, and 71 different Christian names. Really there are more than 738 different people, probably about 900, for I never put a name down more than once, though there may be several who had it. For instance, John Barrow only counts as one amongst the 738, and yet really there were three or four of them between 1700 and 1783. So with many others. Those 900 people, their surnames and their Christian names, their homes and their lands, their whences and their whithers, their family history, and the tracking of any footprints in the sands of time which they may have left behind them, ought to keep 50 volumes at least of the *Wedmore Chronicle* full occupied, if writers can be found to write it, and if readers can be found to read it. And yet they were only one half of the parish, and the other half has its history as well; and the history of that other half so far as I have glimpsed it in the parish books, is a sadder one; a history of men often driven by hard laws to want, and by want to crime, and by crime to gaol, and often thence to the gallows. Of course the parish books say nothing about the gallows; but they tell unmistakably of the want, the crime, and the gaol. And we know that in the last century it was a broad and easy way that led to the gallows, and many there were that found it. Local history and general history, each needs the other to interpret it. The published history needs the help of the village rate-books, and the village rate-books need the help of the published history, in order that they may be understood.

Since what I said at page 14 about tracking the name George was written and printed, I have been transcribing the earliest volume of the *Parish Register*, and I find that before 1600 George was rather commoner than I had expected. So that the force of what I said is a little weakened. It is still true, but its force a little weakened, just as brandy is still brandy, but its force a little weakened by the admixture of water. ABITHEEL. BETHEL. Every year from 1701 to 1720, Thomas Abitheel pays Church Rate for a ground or tenement in the Wedmore quarter of the rateable value of £1 a year. No name is given to this ground or tenement whichever it is. In 1721 Thomas Abitheel's name disappears from the list of ratepayers, and John Mabstone is in his place and pays "for Bethiel's," which shows that the surname Bethel is a corruption of Abitheel. Abitheel is a Welsh name, corrupted from ap lthel. lthel is a Welsh Christian name, and ap is the Welsh word for son. Where we might say "son of John," the Welshman would say "ap John." Where we might say "son of lthel," they would say ap lthel. Ap lthel becomes Abitheel, and Abitheel becomes Bethel. The Abitheel family had been here some time, as I find a Peter Abithel having a child christened in 1562. In 1700 the name seems to have been in a transitional state, Abitheel and Bethel being both used. The family name of Lord Westbury is Bethel, and their motto is ap lthel, whereby they keep up a record of the origin of their name. ACOURT. COURT. The first man who bore this name lived "at the Court." "At the Court" became Acourt, and Acourt was still further ground down to Court. If they grind it much more, there will be nothing left. On Jan. 23, 1593, there was buried Margery, wife of John Court of Mudgley: which looks as if the Court house at

Wedmore Chronicles Volume 2 (Reproduction)

Mudgley was the Court from which they got their name. They may have been caretakers for the Deans of Wells before the Deans of Wells were disestablished from Mudgley.

BADMAN. There is a surname Goodman which might be paired off with Badman, but I doubt it. I expect that Badman is a corruption of Bodmin, a town in Cornwall from which the family probably came. In fact I find it sometimes spelt Bodman. The letter a and the letter o very often change places. Some of us say sand and some say sond. Some say morning and some say marning. Some say Mr. Kempthorne and some say Mr. Kemptharne. Some say sot and some say sat. Some say mop and some say map. We say got, the Bible generally says gat.

Not long ago I was walking through the village of Weare with the Vicar of Theale. Whilst I went into a house, he said, he would go slowly on. When I came out I looked down the road, but could not see him. I met a man and asked him, Have you seen a gentleman, a very dark gentleman, going along that way? Yes, said he, he be sot on a gate, a little furdur on.

Many years ago, it might be 50, there was a man living in Wedmore who used to sell cider. And those who came to drink there used sometimes to spit on the floor as they would in a public house. And he did not like it; and when anybody did such a thing he used to cry out, Mide, mide, fetch the map, fetch the map. I fear, in these School-board days, if any maiden were told to fetch the map, she would think that her master wanted to study geography, and would fetch the wrong article altogether.

If one wants to make out what words are derived from, it is absolutely necessary to notice what are the changes that letters undergo, and what letters tumble into what. There are several different sounds represented by the letter a, and several different sounds represented by the letter o; and some of the sounds represented by a and some of the sounds represented by o change into each other. When the local dialect and the dictionary differ from each other, it is very often the dialect that keeps the original word, whilst the dictionary shows the corruption. We ought by rights to smile at the dictionary; instead of which we go and smile at the original word. That is something like the fox in the old fable, who lost his tail, and then smiled at the other foxes because they had not lost theirs.

BISHOP. DEAN. One naturally asks, How did such names as these first get to be surnames? Probably they were nicknames. Suppose some village 500 years ago where Bishop or Dean was lord of the manor, and so a constant visitor and well known; and suppose some man in that village bore a great natural likeness to one or the other, or imitated their manner or their dress; wore a shovel hat like a Bishop, or leggings like a Dean; then we can easily imagine his being nicknamed the Bishop or the Dean. We are ready enough to give nicknames now; but they must have been still more ready to do so when there were no surnames, and nothing but everlasting Johns and Williams. And as the Dean of Wells was lord of the manor of Wedmore for 400 years, and often used to stay at the Court house at Mudgley, whose foundations were uncovered a few years ago, and as the Bishop (I believe) had a very large house at Blackford whose history remains to be routed out, it is easy to imagine some former inhabitant getting a nickname from them. But there is another way in which the nickname may have been got. Before the Reformation there was in villages at the annual feasts and on other holydays a good deal of acting. They acted scenes from Scripture and other religious scenes. And such names as Bishop and Dean may have been first given to the men who acted such parts. These plays were once common all over England and other countries in Europe; but there is now, I believe, only one small village in Bavaria where the thing has been kept up and still

Wedmore Chronicles Volume 2 (Reproduction)

goes on. In England one may see relics or survivals of it in the Christmas mummers, and in the Scripture scenes which are sometimes acted by travelling gipsies. About 18 years ago my father and mother and several of us were staying at Dunster in this county. We put up at the Luttrell Arms, an old fashioned inn looking down upon the market place. There were in the market place some travelling vans, such as one sees at fair times. One of my brothers happened to look out of a window at the top of the house in the afternoon, and saw a man very busy carrying bucket after bucket of water to the roof of the van. It turned out that in the evening there was going to be a grand representation of Moses striking the rock in the wilderness, and water gushing out. From the number of buckets that were being carried up in the afternoon, it was evident that Moses was going to do the thing well.

I have read somewhere of a terrible series of accidents that once happened at the performance of a Scripture play. They were doing the solemn scene of the Crucifixion, and doing it as exactly as they could according to the Scripture narrative. A man was fastened to the cross; to his side there was fastened a bladder full of blood and water, which a soldier was to pierce; a woman, representing the mother of Jesus, was at the foot of the cross. The soldier clumsily missed the bladder, and ran his spear into the man's side and killed him. He fell heavily from the cross, and broke the neck of the woman at the foot of the cross, and killed her. Her husband, who had been acting Pontius Pilate, was so enraged at seeing his wife killed that he ran the spear into the soldier whose clumsiness had caused the original accident, and killed him. This Pontius Pilate was tried for murder and hung. So that four violent and untimely deaths proceeded from that one afternoon's acting.

CHAMPION. CHAMPENEY. I had supposed that originally the name Champion was given to some one who excelled in war or in sport, and that then it gradually got to be a surname or family name, as such names often did. Anyone who reads the accounts of cricket matches knows how that W. G. Grace is always called "the Champion." Now suppose that this was 1188 instead of 1888, and men only had their Christian names; how natural would it be for the name "the Champion" to stick to him in winter as well as in summer, in old age when cricketing days were over, as well in those younger days when he was actually making his gigantic scores; and, there being no family names, how natural would it be for his son to be called "the young champion;" and so gradually and unconsciously Champion would get to be the surname of that race so long as it endured. That is what has happened in many cases. Mere temporary nicknames given to individuals have grown into permanent surnames. But that has not happened in this case. Very often what one supposes before one looks is upset by what one sees when one does look. On looking into these early rate-books, I found that the same men were called sometimes Champion, sometimes Champeny. The Church rate-book might call them by the one name, the poor rate-book by the other; or in the same book one year it might be Champion, the next year Champeny. And that completely upset the theory of a champion in war or sport. For it was evident that Champion was not the original name. It was evident that Champeny was nearer the original name than Champion. Champeny might get corrupted into Champion, but not Champion into Champeny. For when words or names get changed, they change into something that is easier for the tongue to speak, and not into something that is harder. After having had my first theory upset, I very soon met with the true explanation of the name. I was reading a book called "Tusser's 500 Points of Good Husbandry." Thomas Tusser, the author of this book upon farming, was born about 1520. On the title page, a very lengthy one as title pages often used to be, are these words: "500 Points of good husbandry, as

Wedmore Chronicles Volume 2 (Reproduction)

well for the champion or open country, as for the woodland or several," etc., etc.; and amongst the contents of the book is "a comparison between champion country and several." Champion, therefore, was the word in use at that time to describe the open or unenclosed land as opposed to the several or enclosed land. I have already described the system of open fields (Wed. Chron. Vol. 1., 180-187). Tusser writes very strongly against that system. Champion is not a Saxon word, but a Norman or French word. In 1066 an army of Normans, who spoke French, conquered the Saxons and settled down in England. After a time the two became one people, the English people of to-day; and the two languages, Norman and Saxon, became one language, the English language of to-day. They each gave and took; so our language to-day is like our blood, part Saxon part Norman. Champion is a French word which the Saxons took; but when they took it they altered it a little, because in its original form it did not suit their tongues. Its original form as spoken by the Normans, was Champagne; the Saxons took it and altered it into Champion. So that in the surname Champeny you see the Norman word for open country in something like its original form; in the surname Champion you see that word after that the Saxons had changed it a little to suit their tongues. It is this same word, meaning open country, that has given a name to one of the French counties, and also to the wine which is made there, champagne. And then if one wonders why one family preserves the older form whilst another has the later form, it is possible that one family may have got the name before the word was corrupted, whilst another family may have not got the name till after it was corrupted. Or one family may have been more stubborn than another, and so have managed to keep their name unchanged, whilst another gave in, and suffered it to be changed. I once knew two brothers living in the same village, but called by different surnames, or at least by two different forms of the same name. And I asked one of them why he and his brother were called by different names. And he said that they had come into the place from a village some few miles away; and when they came people would not call them by their accustomed name, but changed it. One of them answered to his new name, the other would not; and as he would not answer, people gave in to him. So the one who answered was always called by the new name, the other who refused to answer was called by his old name. And that same thing which happened, say 20 years ago, to those two brothers may have happened to two other brothers 600 years ago or 200 years ago. 600 years ago there may have been two brothers with Norman tongues who called themselves after the open country whence they came, Champagne; and they may have settled down among some Saxons; and the Saxon tongues, disliking Champagne (not the wine but the word), may have changed it to Champion. And one of the two may have answered, while the other would not. So the one become Champion, the other remained Champeny. In the earliest volume of the Parish Register, 1560 to 1611, Champeny occurs very often, but Champion only three times. It seems to have been about the year 1700 that the struggle between the two forms was going on hotly. On the Table of Benefactions in Wedmore Church it is written Champion. Stephen Champion and William Champion, both of Sand, each gave £10 for the poor. But in 1735 Stephen signs one of the rates as Stephen Champeny. About the year 1600 there were no less than four Champenys coming from different quarters of the parish and bringing their children to the font in Wedmore Church. There was Richard came from Blackford, John from Crickham, John from Stoughton, and Thomas from Theale. They probably rode in with their wives on pillions behind them, going along Church paths or burying paths that led through fields of corn. Thomas from Theale probably came behind where Squire

Wedmore Chronicles Volume 2 (Reproduction)

Boulting afterwards built a fine house, along where there is now a green track, passed over Stenning Bridge within twenty yards of Dunnick's Well, and so into Shooter's Lane and up to the Church, where he found the Rev. John Gadd (Wed. Chron. 1. p.245) waiting for him. Richard of Blackford had a son christened Stephen on April 21, 1601, and I think that there has been a Stephen Champeny ever since from that day to this. John of Stoughton and John of Crickham may possibly be the same man. If he occupied the house near Stoughton Cross, he might be called of Stoughton, though strictly, I believe, it is in Crickham. Besides these there was another branch in Allerton, who came here for burial. The late Mr. Clement Champeny told me that his mother used to ride to Wedmore Church on Sunday mornings on a pillion behind a servant. Mrs. Savidge used to do the same from Blackford. Those upping stones in the Borough were of some use then. Now they stand like that German sentinel in the wood.

MY LORD CUTLER. There is, or was, a tenement or estate in the Wedmore Quarter called Quicks. These are its successive owners who paid poor-rate for it. In 1734 and previously, James Badman. In 1735 "My Lord Cutler." In 1736 Thomas Cutler. In 1739 John Cutler. In 1748 Thomas Haydon. In 1752 Widow Haydon. In 1757 James Higgs. In 1759 Ann Higgs. In 1762 George Harvey, who is still holding it in 1783, when I reach my bounce ditch which I may not pass. Its rateable value was 10s. a year at first, and afterwards increased to £1. The first few years it is called Quicks; then for many years it is called by no name; and then in 1783 it is called Clarkes. Clarkes is possibly a mis-copying of Quicks. Many years before there had been a family named Quick in the parish.

But the chief point is "My Lord Cutler." In 1735, both in Church rate-book and Poor rate-book, he is so put down. One does not look for jokes or nicknames in a ratebook, but I suppose that this must be one. We shall look in vain for a Lord Cutler in the Peerage. About the time when I met with this lord in the rate-book, I saw in a weekly paper called Notes and Queries, that it was an old custom to call hunchbacks "my lord." The reason of it is not known. One possible reason that had been suggested was this. Just 400 years ago there was a King Richard III. He was killed in the very last battle of the Wars of the Roses. He was said to have been humpbacked, and to have made lords of those who were like himself. Hence the custom arose of calling a humpback "my lord."

HERVEY. HARVEY. HARFORD. HARVARD. HARVET. I have already referred to the Norman Conquest of England in AD. 1066. That year William Duke of Normandy invaded England with an army of foreigners. Harold, the Saxon King, was defeated and slain, and in a little time William was ruling in England. He is best known as William the Conqueror, and a very fine man he was. Amongst the Normans or French who came over with him, or who came over soon afterwards and settled in England, were some whose personal or Christian name was Herve. It was a personal name then, just like Robert or William, and not a surname. It was a Norman name, and not a Saxon one. As a personal name now it is gone, but as a surname it remains. Why it should have clean gone as a Christian name and should have become a surname, I don't know. There is some reason for it, as there is a reason for everything; I don't believe that there are such things as accidents at all but what that reason is I know not. It remains today as the surname Hervey or Harvey. That the name should be sometimes Hervey, sometimes Harvey, is not a bit strange, but just what one would have expected; for in many other cases one sees the syllables "er" and "ar" tumbling into each other. Person and parson, Derby and Darby,

Wedmore Chronicles Volume 2 (Reproduction)

Berkshire and Barkshire, serjeant and sarjeant, merchant and marchant, serve and sarve, sermon and sarmint, are only a few instances out of many.

Now till I began to look into these early lists of ratepayers, I had always supposed that all the Herveys and Harveys in the land to-day got their name and were descended from some of the Norman followers of William the Conqueror, who had the personal name Herve. But on looking into the rate-books, I found that at the beginning of the last century the same men were called sometimes Harvey, sometimes Harford or Harvard, just as the same men were called sometimes Champeny, sometimes Champion. Now one of these two must be the original, the other must be a corruption. Which is the original, and which is the corruption? Is Harvey a corruption of Harford, or is Harford a corruption of Harvey? As time went on did the original Harvey tumble into Harford, or did the original Harford tumble into Harvey? That must be reasoned out. If one could keep sight of each generation from the generation that lives in the reign of Queen Victoria back to the generation that heard the sound of the curfew bell in the days of William, and when they heard it promptly put out their lights; if one could see some member of each of the 27 generations that have filled up the time from William to Victoria, then one could see what names they bore, and one could tell which was the original name and which was the corruption. But one can't do that in many cases. Registers and rate-books, wills and title-deeds, will enable one to trace back almost any man's forefathers for about 300 years, and then in most cases one has to stop. The fog gets too thick to be seen through. You can only see a crowd. You can't distinguish individuals. So the thing must be reasoned out.

I think that Harford or Harvard is the original, and that Harvey is the corruption; *i.e.*, in those cases only where both forms are used of the same family. And these are my reasons for thinking so:-

(a.) In the earliest volume of the Parish Registers, 1560 to 1611, I don't think that Harvey is to be found at all. It is always Harford or Harvard. Harvey first appears about 1620. In the earliest Rate-book, which begins in 1701, the struggle between Harford and Harvey is going on fiercely, and before the end of that century the struggle has ended in the complete slaughter of Harford and the complete triumph of Harvey. Harvey now holds the field, like Mr. Gladstone's Home Rule Bill. So you seem to see the beginning of the invasion and the triumph of the invader, Harvey being the invader, and Harford, the original, being driven out with great slaughter.

(b.) Corruptions in words are generally the result of laziness on the part of the tongue, though for certain there are tongues which never seem to tire. So when words change they will change into something that gives less trouble, and not into something that gives more trouble, to pronounce. Now it is more trouble to say Harvard than to say Harvey. In the one case you are making an effort that is sustained till the end of the word, in the other case there is no effort after the first syllable. The 2nd syllable drops of itself. When a church bell is up, it needs an effort to keep it up, but it needs no effort to let it down. It will come, down of itself. Saying Harvard seems to me like keeping the bell up; saying Harvey seems like letting it down. So it is more likely that Harvey should be corrupted from Harford, than that Harford should be corrupted from Harvey. Harford could tumble into Harvey, but Harvey could never tumble into Harford. It would need to be pulled into it. And in corruption of words there is more likely to be tumbling than pulling. Laziness does not pull but tumbles.

(c.) I have noticed several other cases where a long syllable that needs an effort to speak, like ford, has tumbled into a short syllable that needs none, like vey. There is

Wedmore Chronicles Volume 2 (Reproduction)

a place on the Mendips near Axbridge, which 500 years ago was called Redclive. In modern maps it is called Rackley. There is a Redcliff Street in Bristol, which I have heard people call Rackley Street. Some years ago I knew a man in another part of the county called Holly (pronounced Holy), but he told me his father's name was Holbrook. There were Holbrooks in Wedmore 200 years ago, and there is an estate here called Hollies, which looks as if the same change had been made here as there, and Holbrooks had become Hollies. There is a surname in Bridgewater, Sully, which seems to be a corruption of Southwood; at least Hannah Southwood, who died here in 1881, aged 92 years, was always called Hannah Sully. In Bleadney the second syllable is a corruption of hithe, in Putney of heath. Some of us say "bad like," "comfortable like," some say "badly," "comfortably." The "ly" is a corruption of "like." "Volly on" is familiar to some of us, and we know that follow has become volly, and not volly become follow. I had thought of several other instances of the same thing, but I stupidly did not put them down on paper, and now cannot call them to mind. However these will be enough to illustrate the law by which Harford may have become Harvey. The syllable "ford" will have done the same thing, as the syllables "dive," "brook," "wood," "hythe," "heath," "like" "low" have done in Rackley, Holly, Sully, Bleadney, Putney, badly and volly. From sheer laziness of tongue, and a kind of laziness that there is no harm in, they have all tumbled out of a long syllable into a short one.

So I should say that the Harveys of to-day must be divided into two lots. One lot, like the Herveys, get their name and their very being from some Norman follower of William the Conqueror who bore the name of Herve; whilst the other lot get their name from some ford or some place where they lived, called Harford.

This change of Harford or Harvard into Harvey is of course not peculiar to Wedmore. There is in America a College called Harvard College, so called from its founder, John Harvard, who emigrated to America from Southwark in London between 1630 and 1640. But this John Harvard is sometimes called John Harvey.

The form Harvet I do not see till the latter half of the last century; it then occasionally appears in the Registers which were kept by the Parish Clerk who spelled just as he spake. By that time Harford or Harvard had almost been driven out. But it died hard; and Harvet I expect to be a sort of link between Harford and Harvey, a sort of dying struggle on the part of Harford. Harvet is not yet gone out; one hears it occasionally now. The last time I heard it was after a public meeting in the Assembly Rooms. I think the following entry in the *Register* is about the last appearance of Harvard.

Aug. 25, 1799. Baptized a child of John Harvard, Mrs. Hannah More's teacher.

It used to be considered a mark of honour, and almost the only mark of honour, to be able to say that you were descended from some Norman who came into England with William the Conqueror. And people used to have their pedigrees made out, which said they were so descended whether they were or not. If you look at a Peerage, you will see that the ancestors of nearly all the Peers are said to have come in with William the Conqueror. That was one of the silly ideas common once amongst fashionable people; and when fashionable people are minded to be silly, there are none can be sillier than they, except their satellites and imitators. The most absurd superstitions ever yet believed are not to be compared for silliness, are downright sense and reason, and light and truth, compared with the silliness of some of the fashions and ideas started amongst fashionable people, and caught up by their imitators. There are many silly ideas yet to be found amongst them, but this particular one is not now so common. People have found out that there is nothing beats real facts. Find out the real facts as they really were, and then you have found

Wedmore Chronicles Volume 2 (Reproduction)

out something much more interesting and much more honourable than anything that you can possibly invent. If your ancestor was a Norman who came in with William the Conqueror, that is very interesting and honourable. But it is just as interesting and just as honourable if he were a Saxon planted here before the Norman came, or a Briton planted here before the Saxon came. He must have been something then, or else you would not be here now; and whatever he really was is best for you to suppose. The only interesting and honour-able thing is the real fact, whatever that fact may be. So there is no need to alter or to invent. There is no need to turn the Saxon into a Norman or the serf into a yeoman, or the yeoman into a nobleman. What he was he was, and what he was is best. Whatever he was is good, if so be that he really was it. Probably the desire to prove descent from a Norman is a relic and consequence of those days when Saxons and Normans were still two separate people, dwelling in the same land, but separated by feelings of mutual hatred. Then, of course, there was nothing silly about it.

The Harveys (leastways I should say Harfords or Harvards, since Harvey is the corruption), have been in the parish ever since the Registers began, 300 years ago, and I don't know how much longer. But they do not ever seem to have been very numerous, so that it would not be very difficult to make out the succession from that day to this.

There is this curious fact which I think I can notice about families or names as I look through the records of the past; and if it be a fact there must be some natural law to account for it. But of course to find out if it really be a fact, or only an occasional accident, needs close observation over a wide area both of time and space. Some families branch out into innumerable branches, and go down the stream of time many abreast, whilst others go down it in single file. Sometimes you may see at one time ten bearers of the same name, each of the ten a householder, each bringing child after child to the font; and seeing that you would think that it must be ages before that name could die out. There they go along ten abreast, like ten boats rowing side by side, and in the next generation it looks as if it would be twenty or thirty. But lo! all of a sudden, they come to an end ; all the boats go down under, and there is scarcely one of the name left. Whilst another family going along in single file, never more than one at a time, endures ever so much longer. The Councils are an instance of the one thing. All through the last century and the century before the Councils were innumerable, settled and holding land in every quarter of the parish. One of them in 1711 gave part of the Communion plate which we now use. And now there is scarcely one of the name left. I have this afternoon (Feb. 11) buried an old man of the name brought in that dismal cart from Axbridge Union Workhouse, with not one single mourner at the grave, and no one able to make out who he was. However, though a name dies out in one place it may take fresh root in another. There are many names die out in those English villages, where perhaps, they have been ever since they first began to be names; but there is a great land across the Atlantic wherein they sometimes take fresh root like the laurel branch pulled down to the ground, and there they may have another long term of life. I shall deal with the Councils in some future number.

MADAM STRACHEY. ESQ. STRACHEY. These two are in the Rate for 1701 and following years. In 1867 the Somersetshire Archaeological Society met at Bristol. One of their excursions was to Sutton Court, the residence of Sir Edward Strachey. Sir Edward read a paper on the history of Sutton Court, which was afterwards printed. (Som. Archaeol. Soc. Proc., xiv. 82.) From that paper I learn a few things about the Stracheys, which I add to what I learn from parish books and some papers

Wedmore Chronicles Volume 2 (Reproduction)

lent me by the late Mr. Serel. About 1650, if I understand Sir Edward aright, Sutton Court, which had been the property of the St. Loe family, came into the possession of John Strachey. This John Strachey was a friend of John Locke, who was a native of Wrington, and a very eminent philosopher. John Locke's father was a native and Churchwarden of East Brent, and was killed in the Civil War, fighting against the King's side. He was killed at Bristol, 1645. (Noble, Biog. Hist.) John Strachey married Jane, daughter of George Hodges, of Wedmore. George Hodges was the son of George Hodges whose effigy on brass is to be seen in Wedmore Church, and grandson of Capt. Thomas who lost his life at the Siege of Antwerp, and whose heart was the only part of him that was brought home. Jane had one sister, Elizabeth, and no brothers. She therefore inherited some of her father's property, and brought it to the Stracheys. Besides a house or two she had the Rectory or Parsonage, *i.e.*, the great tithes, and probably a barn to hold them. The Rectory then, as it does now, belonged to the Deans of Wells, and it used to be the custom to grant it out on lives, generally three lives. In 1637 Dean Warburton had granted it to Thomas Hodges, (Jane Strachey's uncle) for three lives, *viz.*, his own, his brother George's, and his sister Barbara's who was married to William Morgan. There was a dispute about this which I shall go into another day. When those lives had dropped, Dean Ralph Bathurst in 1676 granted the Rectory of Wedmore to Jane Strachey for three lives, *viz.*, her own, her son John's, and her daughter Elizabeth's. This Jane Strachey is the Madam Strachey in our Rate-book for 1701.

John and Jane Strachey had a son John, who in due course succeeded to Sutton Court and to the property in Wedmore. He is the Esq. Strachey of our rate-books. He was a scientific man and antiquarian. He published one or two geological tracts, and he also wrote a history of Somerset which has never been published. The manuscript is still at Sutton Court in the possession of Sir Edward Strachey, his descendant. Wedmore being his mother's native place, and he holding property there, he would probably give a full account of it. One would like very much to know what he said about it. I wish the whole history could be published. Another descendant of his, Mr. Richard Strachey, of Ashwick Court, near Shepton Mallet, has told me that he has a drawing of the Hodges monument in Wedmore Church. That monument has been so terribly pulled about that one would like to know how it was originally. Probably this drawing would show. Mr. Richard Strachey is now, I believe, in Australia. The name Strachey is still in the ratebooks in the first half of 1783; but in the second half of that year when I reach my bounce ditch it is gone, and that of John Barrow is in its place. Henry Strachey was the last. Though the name is no longer to be seen in the Wedmore rate-books, yet it may be seen occasionally in the Wedmore Cricket Club score books. The difference between those two books is this. In the one the figures after your name can't be too small to please you, in the other they can't be too large. If by some mistake they are put down too high in the one, you protest and appeal. If by some mistake they are put down too high in the other, you say nothing, and secretly rejoice. It will help your average, and will look so much better in the newspaper next week.

The Stracheys now give to Somersetshire what it has got none too many of; *viz.*, a few country gentlemen who are Liberal in politics. Sir Edward is a Liberal, his eldest son lately stood in the Liberal interest for North Somerset, and Mr. Richard Strachey, of Ashwick is as staunch a Liberal as can be found anywhere. How far this may be attributed to John and Jane Strachey of two centuries back I do not know. Politics are sometimes hereditary, and go down with the mansion from one generation to another. I should imagine that John Strachey, the friend of Locke was a Liberal; and

Wedmore Chronicles Volume 2 (Reproduction)

certainly Jane his wife came of a Liberal family. I have not yet routed out the Hodges family, but I have always understood that in the Civil War they took what may be called the Liberal side. Her mother, as we have already seen (*Wed. Chron.* 1. pg. 251), married secondly Jeremy Horler; and about Jeremy Horler's politics there can't be the least doubt. We may be very thankful that there are some living in the country of all classes who do hold Liberal views. Because there are bound to be some Liberal measures carried from time to time; and if the framing and fashioning of those measures was left entirely to Birmingham and such like places, those measures would not be half so good as they are. Liberal measures need to have the smell of country hay clinging to them as well as the smell of the smoke of cities. But if there were no Liberals in the country, then Liberal measures would be all smoke and no hay. So when a Tory sees a countryman taking a Liberal view and giving a Liberal vote, how thankful he ought to be to him. And the less he is able to take that view and give that vote himself, the more thankful he ought to be to those who can. TINCKNELL. TINLING. The surname Tincknell puzzled me till I accidentally met with something that explained it. In 1886 the Somersetshire Archaeological Society held their annual meeting at Yeovil. They visited the village of Tintinhull amongst other places in the neighbourhood. Tintinhull being a curious name there was some discussion amongst the learned men present as to its meaning. And from a short account of the village read by the vicar thereof and since printed (*Proc.* xii. 68), I learn that the name has passed through several changes. During the last 800 years it has been written in several different ways, and never seems to have kept to any one way for very long together. In the reign of Edward IV. during the Wars of the Roses, just 400 years ago, it was written Tyncknell. This was proved by an old brass monument in the Church to a rector at that time. So evidently somewhere about that time a family came from thence and settled down here, and was called after the name of the place from whence it had come. As time went on their old home changed its name a bit and became Tintinhull; but they did not change their name with it; they stuck to Tincknell, the name whereby it was called when they left it. The *Wedmore Parish Registers* begin with the year 1560, just about 100 years after that the Tincknells had probably left Tintinhull. Those *Registers* show them to have been tolerably numerous here at that time; they have been tolerably numerous ever since, and are so at this moment. The quarter of the parish in which they are thickest is that quarter which looks towards Tintinhull, their former home. That may be a mere accident; or possibly in that fact we may spy a sentinel, a consequence. When they first came in 400 years ago, they may never have passed through Wedmore, but have dropped down on the side of the parish which was nearest to whence they came; and that may account for their being there now.

There is in Wedmore a very picturesque old house which I believe belonged to the Tincknells' in the early part of the last century. If any artist would make a sketch of it, I should like to have it engraved for this volume. For it is one of the few old houses left; and I feel sure that it will soon be gone. Before this century is out, or before we have got very far into the next one, it will be gone. I know it will be gone, because the spirit of the age is against it. The spirit of the age says Go; and go it must; for what can stand against the spirit of the age! Thatched roof beams and linterns, chimney corner, clavey and clavey-tack, settle, pitching, and that general look which age alone can give and which words cannot describe, will soon all be gone; and, perhaps in its place we shall have a model, bran new, square, neat, prim, priggish, conceited, stuccoed villa, fit only for Highbridge or Weston-super-Mare, with rooms so small that a stout man can't turn round in them, with no corner wherein to sit and no hearth

Wedmore Chronicles Volume 2 (Reproduction)

whereon to burn a cheerful log, with grates to carry all the heat up the chimney, with never a beam nor lintern nor bit of timber to be seen anywhere, and with that general look which only this 19th century can give, and which words cannot describe. But I must not say much more or else I shall get into hot water with builders and masons. We have been very fortunate in the style and in the appearance of the houses set up here of late years; they could not well be better. But of course they cannot possibly have that which time alone can give, and they can't go against the age. So when a house has got that which time alone can give, think twice and yet again before you lay hand upon it.

But I have not yet quite done with Tincknell. There is Tinling to be considered. Anybody living in Wedmore knows that the Tincknells are as often as not called Tinlings. The two forms Tincknell and Tinling are in daily use now, and may be applied to the same man, just as 200 years ago Champeny and Champion, Harford and Harvey, were in daily use and applied to the same man. In 300 years time they may look back, and find that the same man in 1888 was called Tincknell and Tinling, and may ask which is the original and which is the corruption; just as we have asked of Chainpeny and Champion, of Harford and Harvey, which is the original and which is the corruption? But there can be no doubt now about Tincknell being the original, and Tinling being the corruption. Tincknell we can trace back 400 years, keeping our eye upon it all the time. Tinling only appears within the last 100 years. I can see no sign of it earlier. And people know very well that Tinling is not the real name but only a corruption of Tincknell. For sometimes a man has said Tinling to me, and then has straightway corrected himself, as if he had used a bad word, and said; Leastways I should say Tincknell. The only question is this: why did not Tinling come into use earlier, and altogether drive out Tincknell? At present you cannot say that either of them holds the field. They are both on it. If the Wedmore tongue did not like the effort of saying Tincknell, and preferred Tinling, why did it wait 300 years before it made the change? It said Tincknell from 1460 to 1760, and then only did it begin to say Tinling, as far as I can judge from the Parish books. I think that this must be the reason Well - to - do and educated people, who have monuments and writings and such like, keep their names unchanged better than poorer people who have no monuments nor writings nor such like. If a French labouring man came and settled down here his name would probably soon be stripped of its French character, and would put on a Saxon one. But if a French gentleman came and took the biggest house in the parish, probably his name would appear in the, *Register* and Rate-books in its French dress. And I think that the time when Tinling began to take the place of Tincknell about corresponds with the time when some of the Tincknells began to be not so well off as they had been.

Seeing in the *Clergy List* the name of Canon Tinling, (not Tincknell) Canon of Gloucester Cathedral, I wondered whether he were a descendant of some Wedmore Tincknell *alias* Tinling. Through a common friend I had some communication with him on the subject. Canon Tinling was Curate of Huntspill nearly 50 years ago, and an Inspector of Schools in this county. He says that his family came from the borders of Scotland, where he believes that they had been settled for some time. So it would seem as if the Tinlings, like the Harveys, must be divided into two distinct lots, sprung from two distinct sources. Just as (I believe) there are Harveys who get their name from the Norman Herve, and Harveys who get their name from a place Harford, so likewise there are the Wedmore Tinlings who get their name from the village Tincknell *alias* Tintinhull in Somerset, and there are the north country Tinlings,

Wedmore Chronicles Volume 2 (Reproduction)

including the Rev. Canon, who get their name from some north country source, I know not what.

MY LORD PAWLET. From 1757 to 1767 "My Lord Pawlet" is down in the Rate-books as paying "for Tincknell's"; *i.e.* a tenement or estate which had formerly belonged to the Tincknell family. It is in the Wedmore quarter, and its rateable value is £1 a year. After Lord Pawlett is gone the succession is thus. April 1768, John Fear. November 1768, Anna Fear. 1771, John Rickard. 1773, John Williams, who is still holding it in 1783, when I reach my bounce ditch. The first year that Lord Pawlett is charged for it, it is called Robert Tincknell's. The first year that John Fear is charged for it, it is called Lord Pawlett's Tincknells, to distinguish it from the other estates or bits of estates called Tincknells. Every other year it is called simply Tincknell's, and so it remains to the end. It never becomes Pawlet's, or Fear's, or Rickard's, but remains Tincknell's to the very last. Another estate might have changed its name with each change of owner. Why is this? I am certain that there is some reason for these things. How Lord Pawlet came by it, I do not know.

This Lord Pawlett was John, 2nd Earl and 5th Baron. He was born in 1708, succeeded his father in 1743, and died unmarried in 1764. He was succeeded by his brother Vere, whose great grandson is the present Lord Pawlet. Another brother of his was named Anne. Anne was a captain in the navy, and M.P. for Bridgewater. There is a very fine picture in St. Mary's Church, Bridgewater, which was taken by Captain Anne Pawlet from a French ship, and given to the town which he represented in Parliament. Nowadays I suppose that such an act would be accounted bribery, and would lose a man his seat. Of course there was no bribery intended then, otherwise Bridgewater would never have accepted it. Looking at the dates as they are put down in the Peerage, I think one can see how it was that he got the foolish and unnatural name Anne. His father was made an Earl by Queen Anne in 1706, and probably then determined to show his gratitude by calling a child after the Queen. But the first child born after that was a son, the John of our Rate-books. And the next was a son, Peregrine. And the next was a son, Vere. And the next was a son. And Earl Pawlet got angry and said he would not wait for a daughter any longer, and called this fourth son Anne. If he had had patience and waited a little longer, it would have been all right, for the next child was a daughter and was called Susanna. He ought to have called her Thomas and then got Anne and Thomas to make an exchange. Two blacks would have made a white. There was yet another child born, and she too was a daughter Rebecca. The eldest child of all, born before Lord Pawlett received his peerage from Queen Anne, was a daughter. So his daughters were very contrary in the time of their coming, some coming too soon and some too late; and the Captain had to pay for it.

The Pawletts have now and have had for some time past a very fine house and park at Hinton St. George in this county. The family get their name as well as their title from the village of Pawlet, near Bridgewater. Pollet is probably the same name as Pawlet. There were Pollets in Wedmore all through the last century and I think that they have died out since the beginning of this one. John Pollet was Churchwarden in 1728. A ground called Pollet's wood which is now neither Pollet's nor a wood, in the Theale side of the parish marks a former possession of theirs. I think when the Glastonbury Cricket Club come over to play us they generally bring one of the name with them. These Pollets and Pawletts must all have sprung and taken their name from the same village; but of course it does not necessarily follow that they are all sprung from the same ancestor.

Wedmore Chronicles Volume 2 (Reproduction)

COOK. I find Cooks in the earliest volume of the *Parish Register*. There can be no doubt about the meaning of the name. Of course the first who bore the name was a cook by profession. But this question arises: whose cook would he be? There never has been any great nobleman's house or any great establishment in Wedmore where a man cook would be needed. I think that it has always been the characteristic of this place that most people were much of a muchness and lived in a plain though substantial style, and cooked their own dinners. That was the result of the Lord of the Manor being an absentee or at least only an occasional visitor. So whose cook would he be who first had the name here? I think that that question can be answered with almost absolute certainty. The *Registers* show that the Cooks about 300 years ago were settled at Marchey and Panborough. Now that is just the end of the parish which used to belong to Glastonbury Abbey. The Abbey was disestablished in 1540, and the last of the Abbots was dragged up Glastonbury Tor and hung. Till then the men of Marchey and Panborough were tenants of the Abbey. And at the Abbey there were two great establishments, two great kitchens, and two great cooks. There was the kitchen of the Lord Abbot, who had to entertain kings and great people who came to visit the Abbey; who visited it not as we may visit it to see a ruin but to offer gifts upon its altar. There was the kitchen of the monks who sat down day by day around a common board and who had their feast days as well as fast days. Those two kitchens must each have had an experienced man-cook presiding over them. And is it not very likely that one or the other would have been rewarded for long services faithfully rendered, and for excellent dinners sent up smoking hot by being granted a bit of the Abbey lands? So it was that he left the Abbey kitchen and went to hold some land at Marchey and Panborough under the Abbey. And no doubt some of the other tenants at Panborough sometimes went to dine with him and got the benefit of his skill. The Abbot's kitchen is still standing at Glastonbury, a little bit away from the rest of the ruins. I think that all they who bear the name of Cook in this neighbourhood should look at that ruin with an interest beyond what other folk may have; for there most likely their ancestor once roasted whole oxen and served dainty dishes to set before kings.

Coming to rather later days that lie about half way between the disestablishment of the Abbey and our days I see several Cooks acting as Churchwardens in this parish; viz., John in 1701, Nathaniel in 1723, and William in 1737. The earliest Parish Clerk whose name I have found was John Cook. He died in 1686. After him the office was held by four generations of Sweets who filled up very nearly 200 years.

ABBOT. This name is not in my list, but as it is a like name to Bishop and Dean which I have already alluded to (p. 20) I will touch upon it. I noticed it the other day when I was looking, at the *Meare Parish Registers*. Those *Registers* begin in 1559, and it is one of the earliest names in them, Meare besides being its property lay almost under the shadow of the great Abbey. Monks may have strolled there of a summer evening as those two disciples strolled from Jerusalem to Emmaus. Meare folk almost up to the time when their *Registers* begin must have been familiar with abbots and monks processions and ceremonies and other ecclesiastical things. Many of those whose names are in the register of burials must have seen the last of the abbots hung on the top of Glastonbury Tor. Being such near neighbours to the Abbey it is not strange that one of them should have got the nickname Abbot. Whether the name is still to be found there I do not know.

If every parish would print its *Registers*, a number of things would come to knowledge which otherwise must remain unknown. And *Parish Registers* ought to be

Wedmore Chronicles Volume 2 (Reproduction)

promptly printed before old Father Time does more harm to them than he has done already. Harm enough has been done to them already by him and his allies; and the only way to stop further harm being done is to print them. So and so only can they be put out of reach of his heavy hand.

I have made a beginning of printing the *Wedmore Parish Registers* which begin in 1561; and I hope that people in the place will enable the work to be finished. They will come out in one shilling numbers about once a month. About 20 numbers will complete the work.

PORTER. This name is to be found in the villages round Glastonbury; and when found there it is just as much a consequence and a relic of the Abbey as the ruins that stand in the town. For every Abbey had its porter to open and shut its stately gates; and from such an one the Porters of this day and of this neighbourhood must needs be descended.

THE MANOR OF MUDGLEY, AND THE FAMILIES OF WYKES, WEBBS AND EDWARDS.

If one had looked at the Parish of Wedmore any time between 1100 and 1540, I believe that one would have seen that it was divided amongst three lords, and that the cultivators of the soil were all tenants of one or other of those three lords. Those three lords of the soil were the Bishop of Wells, the Dean of Wells and the Abbot of Glastonbury; and they being all Church dignitaries, the whole parish was thus Church property. The Dean was the greatest of the three as far as this parish is concerned. He had the two Manors of Wedmore and Mudgley. The Bishop had Blackford. The Abbot had Panborough, Northload, East Theale and Clewer. Dagg's lane, and thence straight across the hill to West well and Kits drove, are the boundaries now between East Theale and West Theale, and were the boundaries then between the Dean and the Abbot. East Theale was the Abbot's, West Theale was the Dean's. The Dean and the Abbot needed some good clear boundary between them, because when there was none they squabbled most fearfully. Mr. R. L. Stott has shown me a manuscript account of the Abbot of Glastonbury in 1509 beating the bounds of his manor; it shows exactly where he went, where he dined and what tenants accompanied him. This paper I shall print some day with a map to illustrate it.

But these three owners of the soil are now gone. If one looks to-day, one see not three owners, nor thirty, but more like three hundred. The three great estates have been carved and cut and splintered and sliced into a great number of smaller ones. Who or what has done that? Two things seem to have done it; or at least one thing did it, and another thing later on strengthened it. (1) The Reformation of Religion, say 300 years ago, did it. (2) The enclosure of the moors 100 years ago strengthened it. The first of those two things made new estates, the second increased them in size. The second did not make any new estates; it only made bigger those that were made already. If they had not been made already by the first, they would not have been made then. For such was the principle on which the moors were enclosed. To those who had much already it gave much; to those who had little it gave little; from those who had nothing it took away even the little that they had. I believe that that is strictly and literally true. If all the parish had been one estate or three estates at the time when the moors were enclosed, that one estate, or those three estates, would have got all the direct benefit of the enclosure, and would have been made so much

Wedmore Chronicles Volume 2 (Reproduction)

greater as there was land to be enclosed. But the Reformation of religion had come first and had caused the great estates here to be cut up and smaller ones to be created; so there were a great number of estates already made and ready to be enlarged by the enclosure. They only did not directly profit by it who had nought already.

However, I am not now concerned with the enclosure of the moors. That is a subject, one out of about 1,500 subjects, that I put down to be considered another day. I reckon that its turn will come in about A.D. 2200: *Wedmore Chronicle*, Vol. 150. Between then and now there will be time to get it up.

With regard to the Reformation, one may ask, How could that cut up great estates and make smaller ones? It did so in this way. Up to about A.D. 1550 an enormous proportion of the land of this country belonged to the Church. There were vast estates belonging to the Bishops, Cathedral bodies, Abbeys, Priories, and other religious houses. The Reformation altered all that. It partially disendowed the Church. The Abbeys and religious houses were clean put out, and the Bishops and Cathedral bodies had their properties clipped. So an enormous quantity of land came suddenly into the market, and they had a chance of getting land who had not any before, and many new estates were created. For it is clear that if a whole parish or a whole hundred belonged to a Cathedral or an Abbey which never died and never sold, the people of that parish or hundred had not a chance of owning land. But when suddenly that land was taken away and flung up into the air, like nuts at a school-feast, then they had a chance of getting some if they were wide awake. Some courtiers and others got some of these church lands on easy terms, and laid the foundation of great family wealth which has lasted to this day. Here in Wedmore a Duke got the manors, but could not keep them. They were granted to the Duke of Somerset in 1547; but within five years he was kneeling down near the Tower of London, with his head on the block, and the axe was coming down to sever it from his body.

What I want to do is to see what happened next after that; who got these estates after the Duke's execution, who cut them up into slices, and who were the first to get a slice. In this present number I am only going to deal with the Duke's, late the Dean's, Manor of Mudgley, or Moddesley as it was always written till the last century; and only with a part of it. And my authorities will be these:-

1. *The Visitation of Somerset*. We have now Bishops' Visitations and Archdeacons' Visitations. Formerly there were also heralds' Visitations. Every forty years or thereabouts, a herald came down from London, went to the chief towns of the county, and summoned all the Knights, Esquires, and Gentlemen to appear before him, and to prove their legal right to call themselves gentlemen and to bear arms. If they could do so he put them down; if they could not, he did not. The notes made by the heralds at these Visitations have been preserved, and some of them have lately been printed. Two volumes containing Visitations of Somerset have been printed. One volume contains the Visitations made in 1531 and 1573, the other volume contains the Visitation of 1623. These Visitations bear out what I have just said about the result of the Reformation here. In the two earlier Visitations made before the Reformation had had time to bear fruit, viz., in 1531, 1573, no one came from Wedmore to claim his legal right to bear arms and to be called a gentleman. By the time of the next Visitation, 1591, the Reformation had borne some fruit which was not yet ripe; and that unripe fruit is seen in the fact of one man coming up to make his claim, but being unable to prove it. That one man was Thomas Hodges. In the next Visitation, 1693, the unripe fruit has become riper, and that riper fruit is seen in

Wedmore Chronicles Volume 2 (Reproduction)

the fact that two men appeared before the herald to prove their claim, and both of them were able to do so. Those two men were Edward Stone, of Blackford, and George Hodges, of Wedmore, grandson of the above-mentioned Thomas, and son of the valiant captain who was slain at the siege of Antwerp. These two Wedmore gentlemen may both be looked upon as results and consequences and products of the Reformation, just as much as the removal of images, or the introduction of English services. I shall tackle them another day. The last Visitation of Somerset was in 1675. There has been none since. This last one has not been printed, so that I don't know how many or who from Wedmore established their claim. But Mr. Weaver has printed a list of those who tried to do so in that year and could not; and amongst them is William Counsell, of Wedmore. I shall tackle him too another day. It must be remembered that at this time the titles Esquire and Gentleman were strictly defined by law, and were dependent upon what a man possessed, and were not intended to be used loosely any more than the title of Duke or Marquis would be.

2. *Somerset Wills*. Two volumes of short abstracts of the wills of Somersetshire families have lately been printed. These wills were collected by the late Rev. Frederick Brown, Vicar of Nailsea.

3. A short paper on the Manors of Wedmore and Mudgley, read by Mr. Emanuel Green before the Bath Field Club in January, 1881. This paper has supplied me with the names of the owners from the death of the Duke of Somerset in 1552 to 1600. These are they whom I call hereafter the gamblers and scramblers and speculators. Mr. Green got their names from MSS, preserved in public offices in London.

4. More especially am I now indebted to about 200 manuscripts lent me by Mr. Edward Webb Edwards, of Sand, in this parish: wills, mortgages, bonds, leases, deeds and writings of different kinds; mostly relating to his share of the Manor of Mudgley, and of various dates from 1580 to 1780. Without these I could not have made out much. These too are trustworthy, and cannot lie. Books may lie, newspapers may lie, folk may lie; these cannot lie. These are what I shall mean when I quote the Sand papers; or to avoid the appearance of a poor joke, I had better say the Sand Manuscripts.

5. *The Wedmore Parish Registers and Rate-books*. Other Parish Registers, viz., those of Alderley and Newington Bagpath, would have been useful, but I have not had the opportunity of looking at them.

And now without further preface to begin. In 1552 the Duke of Somerset was beheaded, and the Manors of Wedmore and Mudgley went back to the Crown. Wedmore I am not now concerned with. In 1553 Mudgley was bought by Sir William Herbert, Earl of Pembroke. About a month afterwards he sold it to Thomas Lodge, of London, grocer. In 1555 he disposed of it to Humfrey Coles, of Barton. The next owner was William Clyfton, who died 1564. His son John had it next, and died in 1593. His son, Sir Jervois Clyfton, sold it in 1597 to Edward Cottington. In 1600 Edward Cottington sold it (except 150 acres which had been previously sliced off and sold to Dr. Langworth) to Richard Bridges, of Scampton, Lincolnshire. The records of all these transactions are preserved in London, and I am indebted to Mr. Green's paper for them.

Now this was a thoroughly unsatisfactory state of things. These men, Herbert, Lodge, Clyfton and Co., seem to have been mere scramblers and gamblers and speculators. They bought the manor, not because they sought a home for themselves, not because they meant to go and live there and hand it down to their children; but they merely bought it to-day with the intention of selling it to-morrow, and with the hope of making a few pounds by the turn over. That may do for some

Wedmore Chronicles Volume 2 (Reproduction)

articles, but it can't be right for the land to be treated like that. The owners of land in a place ought to take some interest in a place, and be minded to do something for it. But how can they when they only bought it yesterday and mean to sell it to-morrow, and, perhaps, scarcely know where it is? Probably it did not make much difference to the tenants, as, I expect, they were not yearly tenants, or tenants at will, but held their holdings on lives; and as long as they paid the customary fines and heriots could feel sure of the lives being renewed. But still it was bad for the place. So that this period, from 1550 to 1600, was a most unsatisfactory one. The scramblers and gamblers and speculators were having their day. But their day was not going to last for ever. Things soon began to right themselves as they always will. When we reach Richard Bridges, the Lincolnshire gentleman, we see the last of the scrambling-grambling speculators. After him it came into the possession of men who meant to live there and hand it down to their children, and some of them, to cultivate it.

Leaving Mr. Green's paper, and turning now to the Sand Manuscripts, I find four deeds relating to Mudgley and belonging to the early part of the reign of James I. They are dated 1609, 1611, 1616. These deeds shew us Richard Bridges, the last of the speculators, cutting up the Manor of Mudgley into five slices. He had bought it in 1600. He had had it confirmed to him by letters patent in 1609, and then immediately he began to cut it up into slices. One slice is bought by Nicholas Wykes, of Wells, gentleman; a second by John Litheat, of Mudgley, husbandman; a third by William Boulting, of Wedmore, husbandman; a fourth by John Fry *alias* Urch, of Mudgley, husbandman; a fifth by Richard Counsell, of Mudgley, husbandman. The first four together paid for their slices £1246 13s. 4d. Nicholas Wykes' slice was made up as follows: three closes of meadow land, which had formerly been in five, called Upper Chetterlies and Nether Chetterlies, containing 29 acres; a messuage with 30 acres; a cottage with 4 acres; 2 acres arable; a close of arable called Lambarte's Barley, containing 2 acres.

John Litheart's slice was made up of a messuage with 23 acres; a close of pasture called Scrubbet, containing 4 acres; a messuage with 16 acres William Boulting's slice was made up of a messuage with 30 acres; a messuage with 20 acres; a close called Park Close, containing 10 acres.

John Urch *alias* Fry's slice consisted of a messuage with 40 acres; a messuage with 23 acres; a cottage with 7 acres.

Richard Councell's slice was made up of 3 messuages in Heathhouse, containing 34 1/2, 21, 16 acres respectively; a messuage with 24 acres in Westhome; and in Wedmore (but part of Mudgley Manor) a messuage with 21 acres, a cottage with 6 acres, and a cottage with 1 1/2 acre; 25 acres arable on Kyton hill; a close of meadow near Tadham Moor Yeat, of 1 acre.

Richard Bridges in parting with these slices covenants that they enjoy the said lands as fully as he received them from the present by letters patent, dated Dec. 3rd, 7th year of James I. The five together make up 386 acres, 12 tenements, 4 cottages.

Observe how that a cottage has a few acres that go with it as a matter of course. In going through a number of old deeds I have noticed how that whenever a cottage is mentioned a few acres of land are always mentioned as going with it, or as usually held with it. The idea that a man who lived in the country, and whose work was on the land, or who, at any rate, had some knowledge of how to treat land, should have never a bit of land in his own hands from which to supply his own table and fill his own cupboard, seems to have been then undreamed of. As well might it be impossible for a baker to eat the bread of his own baking, or for a tailor to wear the

Wedmore Chronicles Volume 2 (Reproduction)

coat of his own cutting, or for a mason to dwell in the house of his own building. "To eat the labour of thine hands" is the Bible's idea of prosperity.

Of these five slices I am now only concerned with that of Nicholas Wykes, which is now represented by the Sand property of Mr. E. W. Edwards, to whom it has come by inheritance from Nicholas Wykes. The ground up to Mr. Edwards' house is still called Chitterley, as it was when Nicholas Wykes bought it in 1600. Of the others it must suffice now to say that the Litheats and Boultings have each supplied the parish with a doctor or two. There are monuments in the Church to the Boultings, but none to the Litheats. The Boultings must have thriven on their slice, as about 70 years later they were able to build a good substantial house, now called Theale Great House, and to decorate its walls with paintings: and the husbandman of the deed of 1610 is the Esquire of the rate-book of 1700. John Urch *alias* Fry's slice must be represented by the property of the late Mr. Edward Urch Vidal. They kept the *alias* for a time, but at last dropped Fry and clave solely to Urch. This slice must have included Court garden and the Dean's house, whose foundations we uncovered a few years ago. At the date of this deed that house must have been still standing. I presume that it is the tenement with which went 40 acres. I have a suspicion that it got battered about in the civil wars which begun about 30 years after the date of this deed. But I should like to know more about that. Probably the papers belonging to that property would show.

And here I should say in justice to the speculators whom I have been abusing, or, at any rate, to Richard Bridges, the last of them, that they do seem to have served some good purpose. They bought the manors wholesale from the Crown, and sold them by retail to the husbandmen of the place. The husbandmen could not buy them wholesale, the crown probably would not sell them by retail. Richard Bridges stood between the two. He bought wholesale from the Crown, he sold by retail to the husbandmen. He bought acres by the thousand, and sold them by the score or hundred. He was the middleman; and though nowadays it is the fashion to abuse the middleman, yet he is often very useful. The various owners of properties in Wedmore have to thank Richard Bridges, more or less, for making it easy for their predecessors to get those properties. The word "husbandman" is used in the deed to describe Litheat, Boulting, Councell and Urch. The word is scarcely ever used now, being pushed out by the word "farmer," which one never sees in deeds. But farmer is not always used now in its proper sense. Properly a man is not a farmer unless he is occupying somebody else's land. If he occupies his own freehold or leasehold estate, he is a yeoman or a husbandman.

Having seen a tenement and a cottage and 67 acres of land at Sand safely conveyed to Nicholas Wykes, we now look to see who he was, and then will follow his slice down to the present time. I turn first to the Visitation of Somerset made in 1623. Nicholas Wykes was dead by that time, but his son Edward was living, and came and proved his legal right to be called a gentleman and to bear arms. This is the account that he gave of himself his father, his children, and his arms.

As Edward does not mention his grandfather, I daresay that Nicholas was the first of the family to acquire the legal title of gentleman and the right to bear arms.

I turn next to the two volumes of Somersetshire wills. In the first volume I find a short abstract of the will of Nicholas Wykes. The will is dated Jan. and proved Nov., 1611, so that he died between those two months. He mentions his widow Isabell, and his

Wedmore Chronicles Volume 2 (Reproduction)

sons Edward and William. To his son William he leaves land at Wedmore. Henceforth the Visitations and printed wills give no more help. The Vicar of St. Cuthbert's, Wells, kindly gave me leave to search the Registers of that parish. I searched from 1608 to 1652, but could not find a single entry relating to these Wykes. I presume, therefore, that they lived, -not in the parish of St. Cuthbert's, but-in the liberty of the Cathedral, whose Registers do not go back so far.

I now turn again to the Sand MSS. There is a deed of 1609, wherein Richard Bridges, of Scampton, Co. Lincoln, grants to Nicholas Wykes, of Wells, for a competent sum of money, all that close of pasture called Barleye, containing 2 acres, part of the Manor of Muddesley, for 2,000 years, he paying yearly one peppercorn. This grant is subject to a lease of the close to Joan Counsell for her life and the lives of Ann and Margery her grand-children. This deed is endorsed (apparently by Nicholas Wykes) "My lease of a close of 2 akers at Muddesley of the grant of my Cosen Bridges for 2,000 years." From which I suppose that there was some kinship between Bridges and Wykes. There is a deed dated Aug. 8th, 1615, between James Godwin, of Wells, gent., of the one part and Edward Wykes, of Wells, gent., and Jane Bourne (daughter of Gilbert Bourne, late of Wells, Doctor of Laws, deceased), "whom said Edward Wykes intendeth to take to wife." It relates to land in Wells, and is signed by William Wykes amongst others. This is the Edward and William mentioned in the will of Nicholas their father. What happened to William, to whom lands in Wedmore were left, I know not. Probably he died young, and the lands came by purchase or inheritance to his brother Edward. At any rate Edward is mentioned as owning them (and also the Manor of Shiplade in the parish of Bleadon) from 1620 to 1639. Sometime between 1639 and 1650, Edward died, and they passed to William his son and heir. This is unmistakeably shown by deeds dated 1650, and later between "William Wykes of Wells, Esq. (son and heir of Edward Wykes, Esq., late of Wells, deceased,) and Jane Wykes, mother of said William and widow of said Edward, of the one part," etc., etc. Consequently the Edward mentioned as son and heir in the Visitation of 1623 must have died young. The two daughters mentioned in that Visitation must also have died young, as will presently appear. William was alive and in possession of many acres at Sand and at Bleadon in 1657. In 1661 he was dead and in possession of only 6 feet of ground in some Churchyard, (I know not what one, but probably the Wells Cathedral burying ground.) He died somewhere between those two years. He died without children, and his four sisters were coheireses to his estate. Certain lands at Sand were the jointure of his widow Sylvestra, who afterwards married a Mr. Hebdon. The four sisters to whom the slice of Mudgley Manor that we are considering has now come between 1657 and 1661 (sisters of William Wykes, daughters of Edward Wykes who attended the Visitation in 1623, and grand-daughters of Nicholas who bought Mudgley in 1600), are Jane, wife of John Attfield; Silvestra, wife of George Huntley of Boxwell, Co. Gloucester; Alice, wife of George Godwin, of Ford, Co. Wilts; Sarah, wife of John Lewes, of Gernos, Co. Cardigan. Each of these has 1/4 of the whole estate. Jane Attfield died without children, and her share went to the other three sisters; so that each of them now had $1/4 + 1/3$ of $1/4$. This was a complicated state of things, and I was thankful when it came to an end. It came to an end in this wise. Alice Godwin, the 3rd sister, died, leaving an only child, Jane, who thus inherited her mother's $1/4 + 1/3$ of $1/4$ of the lands at Mudgley and Sand. This Jane found favour in the eyes of Edward Webb, of Newington-Bagpath, co. Gloucester, and became his second wife. If I rightly understand some painfully long deeds amongst the Sand MSS., this Edward and Jane Webb, and William their son, in 1683 and thereabouts, bought up the share of

Wedmore Chronicles Volume 2 (Reproduction)

Silvestra Huntly from her children; and thus they became possessed of $\frac{2}{4} + \frac{2}{3}$ of $\frac{1}{4}$. In 1712 and 1717. William Webb bought up the share of Sarah Lewes from John Lewes, her son; and so he became possessed of $\frac{3}{4} + \frac{3}{3}$ of $\frac{1}{4}$, which is equal to the whole. In those fractions the 4 represents the original 4 sisters who were alive when William Wykes died, and the 3 represents the 3 sisters after that Jane Attfield died without children. And so William Wykes' property, viz.: lands at Sand and Mudgley, and the Manor of Shiplade in the parish of Bleadon, having been split up into shares and fractions for 50 years or so, comes wholly together again, and is possessed by William Webb, the Esq. Webb of our rate-books. And now, having done with the Wykes, we proceed to tackle the Webbs.

THE WEBBS. One ought by rights to begin at Adam and come straight down generation by generation, just as one goes down stairs step by step. But the means to do that are not at my door. So I leave out all the earlier generations, and begin with the above-mentioned Edward Webb, whose second wife was Jane Godwin, niece of William Wykes; and who, through his wife, gets into our rate-books, and so into this Chronicle.

The Webbs were a Gloucestershire family. The name shows that originally they were weavers. A copy of Edward Webb's will is among the Sand MSS. which I shall refer to again presently. From it I learn that his father was a Dr. Edward Webb. Edward the son, was a barrister or counsellor, and owned the Manor of Newington-Bagpath, Co. Gloucester, where he lived. He was twice married. His first wife, Elizabeth, was the daughter of a very distinguished man, Sir Mathew Hale, on whose account I must turn aside for a moment.

Sir Mathew Hale was born at Alderley in Gloucestershire in 1609. His grand-father, Mathew, was a clothier at Wootton-under-Edge; his father, Robert, was a barrister of Lincoln's Inn. Mathew was a distinguished advocate in the reign of Charles I., and would have pleaded for that king had any pleading been allowed; he was made a judge by Cromwell, and Lord Chief Justice by Charles II. So he seems to have hit it off with all parties. He died on Christmas Day, 1676, and was buried at Alderley. He seems to have been a very pious man as well as a very learned judge. Amongst some books, now in the possession of Mr. E. W. Edwards, is a copy of "Contemplations Moral and Divine, by Sir Mathew Hale, 1705." This book bears the names of its former owners; viz.: Edward Webbe, (Sir Mathew's son-in law), Jane Webb (his 2nd wife), Edward Edwards, 1773, Jane Edwards, 1737. This book was originally published without Sir Mathew's leave. The Editor gives this account of it in the preface: "*It hath been his (Sir Mathew's) custom for many years, every Lord's Day, in the afternoon, after Evening Sermon (between that and supper time), to employ his thoughts upon several subjects of Divine contemplations; and as things came into his thoughts, so he put them into writing; which he did for these two reasons: (1) that he might the more fix his thoughts and keep them from diversion and wandering; (2) that they might remain and not be lost by forgetfulness or other interventions.*"

He never intended them to be published, and when asked to publish them he refused. He did not mean them to be seen by any except his children and a few private friends. However, somebody saw them, copied them, and published them without his knowledge. Amongst other things there are directions to his children about keeping the Lord's day. I give a few of these directions, partly because they are good homely directions, and partly because they show the customs of the day. The directions were written at an Inn at Farrington, where he stopped on the Sabbath on his way from Alderley to London.

Wedmore Chronicles Volume 2 (Reproduction)

His children are to put away their ordinary work or recreations from Saturday night, at 8 o'clock, till Monday morning, They are to rise at least 3 hours before morning Sermon. When at public worship they are to be uncovered during reading, praying, and preaching: if the weather be too cold they may wear a satin cap. They are to kneel at prayers, and to stand at the Psalms, the two Lessons, the Epistle and Gospel, the Hymns and Creeds. They are not to stand if the Lesson be taken from the Apocrypha. They are to sit at the Sermon and be very attentive; and as a help to being attentive, he recommends them to write down the Sermon. When the minister reads a Psalm or a Lesson, they are to find the place in their Bible and follow him. They are to be very attentive and serious at Church; not to laugh nor gaze about, nor whisper, unless it be to ask their neighbour something in the Sermon which they did not quite catch. They are to sing the singing Psalms with the rest of the congregation. They are to go to Church morning and afternoon; to be there before the minister begins, and to stay till he has ended. After evening Sermon they are to go and read a chapter in the Bible, and examine what they have written; and "if the Sermon be not repeated in your father's house, go to the minister's house to the repetition of it." And so on; and do it all "cheerfully and uprightly and honestly." He ends the instructions with these words: "*Let the original (of this letter) be laid up safely for your brother R., and every one of you take copies of it, that you may thereby remember the counsels of your loving father. Oct. 20, 1662.*"

From his telling them to be uncovered during Divine Service, it is evident that that was not the universal custom in England at that time. No father now would think it necessary to tell his sons to uncover their heads during Divine Service. They would do so as a matter of course. But when I was in Holland a few years ago, I often attended a Dutch Protestant Service, and I noticed that it was not the universal custom there to be uncovered during Service. Every one took his hat off during prayers, but during the Sermon many of them sat with their hats on. Very often a prayer would come in the middle of a Sermon, and then off would go all the hats. And then, when the prayer was ended, and the Sermon went on again, the hats would go on again too. And this not in the least from any irreverence or want of right feeling, but it was simply following the custom of the country. It is evident that our Dutch cousins do to-day just as we did 200 years ago. The kneeling, too, at prayers, which Sir Mathew enjoins, is never done by the Dutch: they always stand when they pray, and shut their eyes.

The book also contains several poems written on different Christmas days. I give an extract or two to show that Christmas decorations are no new things. In No. XIV., written in 1668, he speaks of different ways of keeping Christmas day. Some, he says, decline to keep it, others keep it with riot, intemperance and vanity.

The dregs of all the year's excess are brought to this Solemnity

Others keep it, and yet without the sense

Of its true use, but only on the score

Of what their ancestors did do before.

They take the custom up, they make good cheer,

And feast and dress the house with greens, and wear

Their best apparel, rest from work and they

Then think t' have kept it holy day.

In No. XV, written in 1661, he says:

We welcome its return; we trim and dress our houses all with greens.

By a curious accident, whilst I am putting together these few words about Sir Mathew Hale, the postman brings me some hand-bills and papers from "The Sunday Rest

Wedmore Chronicles Volume 2 (Reproduction)

Association;" a society whose object is to promote the keeping of the Sabbath day. Amongst those papers is a hand-bill with the following lines printed in large type, and with Sir Mathew's name as author at the foot. I suppose that I am intended to put it up in some conspicuous place in the parish. I will put it in the Church porch and also in this Chronicle, and then I shall be doing as the Society wishes, and also shall be throwing more light on the character of Sir Mathew. This is what the hand-bill says:

A Sabbath well spent brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned, what'er may be gained,
Is a certain forerunner of sorrow.

Sir Mathew Hale.

Sunday Rest Association,
22, Charing Cross, London, S. W.

Sir Mathew, as I have already said, died on Christmas day, 1676, aged 66 years, and is buried at Alderley, where he was born, and where he had lived when his duties did not take him to London. The Hales, I believe, still continue at Alderley; one of them plays in the Gloucestershire County Cricket XI. The present Rector of Alderley is the Rev. M. H. Whish, brother of the Rev. John Mathew Hale Whish, Vicar of Blackford, whose christian names bear witness to some connection with the judge. So much for the good man whose second and youngest daughter, Elizabeth, was the first wife of Edward Webb.

Edward and Elizabeth Webb had two children; viz., Edward and Elizabeth. Edward died in Nov. 1707 (before his father), aged 39 years, and left no children; Elizabeth married Thomas Larke, ship-chandler. Elizabeth Webb died before her husband Edward, and also before her father, Sir Mathew Hale. The parish registers of Newington-Bagpath would tell the exact date. Edward married, secondly, Jane Godwin, the niece of William Wykes, in whose right he becomes, as I have already said, an owner of land in Wedmore. Edward and Jane had four children; viz., William, Margaret, Hester, and Susan. Of William I speak hereafter. Hester married John Edwards, of Mudgley; Margaret died unmarried; Susan defies me. A copy of Edward Webb's will, dated Sept. 7th, 1708, is amongst the Sand MSS. He wishes his body to be very privately buried in the chancel of Newington-Bagpath Church (His father-in-law, Sir Mathew Hale, was against the practice of burying in Churches. He said very sensibly that the Church was for the living, and the Churchyard for the dead). He leaves to his wife the gold ring that he had at the funeral of nephew Matthew Hale, and certain things the work of his deceased daughter Margaret. He refers to his daughter Susanna, and his son Edward, as being both dead, To his son William, he leaves all his lands and manors in Somersetshire. Coats at that time were costly articles that lasted for years, and were handed down from one generation to another. So he leaves to Mr. John Edwards, his son-in-law, "my best black and stuffe coat." To his daughter, Hester Edwards, he leaves "one nutshell bowl that was my grandmothers, and is tipt with silver." He leaves £12 a year for his grandson, William Edwards "towards breeding him up at school," whom also he makes his heir if William Webb shall have no children. Edward Webb died somewhere near the date of this will.

His only surviving son, William, succeeded to the estates in Gloucester-shire and Somersetshire. I don't know whether William was extravagant or unfortunate or what; but at any rate he was continually in the hands of the money lenders. A large number of the Sand MSS. belonging to his reign, that I have plodded and struggled through, are indentures of mortgage. He was never married. A copy of his will is amongst the

Wedmore Chronicles Volume 2 (Reproduction)

Sand MSS., dated August, 1st, 1726. His body is to be buried in the aisle of Bleadon Church. To his most honoured mother, Mrs. Jane Webb, and Matthew Hale, of Alderley, and Robert Gore, of Sapworth, Co. Wilts, he leaves his Manor of Newington-Bagpath, and all other manors in Gloucestershire, for them to sell for as much as they can get, and therewith pay his debts. If there should be a surplus, he directs what is to be done with it. If there should be no surplus, and if the sale of the above estate should not realize enough to pay his debts, then he charges all his personal estate (household goods and plate excepted), and his leasehold estate called Shoots, in the parish of Wells, Co. Somerset, with payment thereof; and if that be not sufficient, he charges his manors of Mudgley and Sand with payment of what more is yet needed. The uncertainty as to what would have to be sold, or how much would be swallowed up by his debts, makes the will a little complicated, and brings a good many "ifs" into it. If the Manors of Shiplade in the parish of Bleadon, and of Mudgley and Sand in the parish of Wedmore, are not sold, then they are to go to his mother for her life; after her to his nephew, Edward Edwards (son of his brother-in-law, John), and his children, with remainder to the other children of John. Amongst his nephews and nieces to whom he makes bequests are Edward, John, William, Mark, Richard, and Margaret, all children of his brother-in-law, John Edwards, of Mudgley. To Richard Edwards he leaves £12 a year from the estate called Shoots, in Wells, (if not sold) "in case he shall mind his schooling and attain to learning fit for ye University, and do there continue till he takes degrees for which he is destined." We shall see presently that Richard was a good boy and did mind his schooling and fulfilled all these conditions. He leaves £3 to the poor of Newington Bagpath; £4 in bread or money, as his executrix shall think fit, for the poor of Wedmore; and £4 for the poor of Bleadon. William Webb died soon after the date of the will, but the exact date of his death I do not know. I presume that he was buried in Bleadon Church as he desired. I went over there to look at the Parish Register; but I could not see any entry of his burial. Neither could I see his name on any stone or tablet. The flat stones in Bleadon Church have not been kindly treated; and at some former restoration they have been broken or covered up. The Registers do not begin till 1709, and the earlier years do not seem to have been kept very carefully. There were no burials at all entered in 1728. Possibly that was the year of William Webb's death. I am indebted to the Rev. C. D. Russell Rector of Bleadon, for the readiness with which he showed me everything in the Church. And now the Webbs having come to an end as the Wykes' had, we leave them and pass to the Edwardses.

THE EDWARDSSES. Here again, as in the case of the Wykes, I cannot quite begin at Adam, but must leave out the earlier generations. In his history of the parish of Wookey, Mr. Holmes mentions several Edwardses as living at Bleadney, Yarley, and elsewhere within that parish. In 1461, a John Edwards rented the Bleadney corn mill. In 1477, a John Edwards was appointed Vicar of Wookey. He resigned in 1506, but was still living 10 years afterwards. In 1596, the Wookey Registers record the burial of Thomas Edwards, husbandman, aged 19 years, the son of Anthony and Margaret Edwards, of Henton. The Register describes him as "*a virtuous young man, beloved of the most honest persons and inhabitants within the parish of Wookey.*" The Register also gives an abstract of his will, from which it appears that he gave two shillings to the church of Wedmore. From his remembering Wedmore Church I should imagine that he was somehow connected with it. He had a brother John who had several children, Christian, Margaret, Richard, John, Agnes, Thomas. The Wedmore Registers show several Edwardses between 1560 and 1600. There is a Nicholas Edwards, of Allerton. There is a George Edwards *alias* Chappell, of Sand.

Wedmore Chronicles Volume 2 (Reproduction)

There is a John Edwards *alias* Bicknell, of Haselborow. There is a John Edwards *alias* Davie. All these are in the Wedmore Registers before 1600. An alias was more common then than now. An obvious reason which accounts for an alias now may likewise have accounted for some aliases then. But some may be otherwise accounted for. When surnames were newer than they are now, and were less firmly established, and had not yet altogether lost their original character of being descriptive of a man, then two men might look at a man from two different points of view, and one of them call him from one point of view and the other call him from the other point of view. One might look at him at his work and call him the Baker, the other might look at him as the son of his father William, and call him Williamson; and so the clergyman, when he had to put him down in the Register, would put down John Baker *alias* Williamson. That is, I think, the reason why there were more aliases formerly than now. Formerly, too, an alias remained with generation after generation; but now it is quickly dropped, and seldom survives the generation that first had it. In his interesting little history of South Petherton, Dr. Norris mentions three different families with an alias in the Registers of that parish as far back as 1580; and he says that those three aliases still went on within his memory, and two of them still go on now.

Among the Sand MSS. is an indenture dated March 1, 1594, whereby Henry Poole, of Munksilver, Co. Somerset, tailor, and Mary his wife, convey to Francis, William and John Symons, of Stogursey, their part and "halfendeale" of a pasture ground containing 14 acres, called Vowlers, lying in the Marsh in the parish of Stogursey, for 99 years, if they (Symons) or any one of them shall live so long, paying yearly 20 pence. This is signed by the Pooles in the presence of John Edwards and others. There is nothing to show where this John Edwards lived; probably in the neighbourhood of Stogursey. Fifty years later there is a Robert Edwards, clericus, who I take to be the Presbyterian Vicar of Wedmore when Episcopacy was abolished, 1647 to 1650. (See Wedmore Chron., Vol. I., p.249.) At the same time there was another Robert Edwards, cord-wainer, living in the Borough. I said at the above reference that they might possibly be the same men; but I am pretty certain now that they ain't. Beside the Latin difficulty which I mentioned, I have since noticed that the wife of the one was Maria, and the wife of the other was Joanna. So that settles it. Whether all these, or any of these, were of the same family, or whether the only connection between them was their having one common surname, and that descent from Adam which is common to all men, I can't say. To be able to say requires a closer examination of the Courts of Probate, and of the Registers of other parishes, than I have been able to make. At any rate they refuse to be sorted and to be put into a tree in an orderly fashion, and so must lie all higgeldy-piggeldy.

After them, between 1640 and 1700, there is a succession of Edwardses at Mudgley, all of the same family, though the relationship of each to each is not quite clear.

1.-First, there is John, of Mudgley, *generosus*, whose wife's name is Joanna, who has a son, William, christened in July, 1649, and a daughter, Joan, in Feb., 1651/2 and who was buried in July, 1660, soon after the restoration of King Charles II. The title Mr., which is very sparingly used, and the description "*generosus*," show him to have been a man of some substance. Whether he could have satisfied the herald at his visitation I can't tell. There is no entry of the Baptism of this John in the Wedmore Registers. Three possible ways of accounting for that occur to me. (1) Either they forgot to enter it; (2) or his father was living elsewhere when he was born; (3) or he was baptized in the old pre-Reformation chapel at Mudgley. Of these three ways the second seems the most probable; but of course the most probable is not always the

Wedmore Chronicles Volume 2 (Reproduction)

true. Sometimes the most improbable is the true. The most improbable, if so be that it is possible, has always got a chance of being the true. If his father were living elsewhere, the above-mentioned deed of 1594 may help to show whereabouts that elsewhere was; viz.: Stogurseywards. The widow of this John was buried in 1689. In 1674 was buried William Edwards, servant of Edward Urch, sen., of Mudgley. This may be his son, William, who was christened in 1649. The Urches seem at this time to have been thriving people; they had thriven on the slice of Mudgley Manor which (as we have already seen) they had bought of Richard Bridges, the middleman, about 70 years before this: they were near neighbours, and it was a common thing formerly for younger sons to enter the households of well-to-do men.

2.-Soon after the death of John Edwards in 1660 appears Richard Edwards, of Mudgley. There is no entry of his Baptism in the Wedmore Registers. He may have been the eldest son of the last-mentioned John, older than William who was baptized in 1649, born before his father came to settle in this parish. This Richard has children christened here between 1672 and 1686; viz.: Mark, Hester, two Richards, Ann, Christiana. One Richard and Hester died in infancy. Mark lived at Sand: in 1723 he married Ann Bussell. She was buried here in 1733 and he in 1748. The others, I suppose, grew up and went forth somewhere, but I see no signs of them. Richard, the father, was buried here in December, 1687. I don't know who his wife was. If people would only contrive to be baptized, married, and buried in the same church, it would save a deal of trouble in making them out.

3.-Soon after the death of this Richard of Mudgley in 1687, appears John, of Mudgley. This is that John whom I have already mentioned (p. 55) as having married Hester, daughter of Edward Webb, and great great grand-daughter of Nicholas Wykes, who in 1605 bought a slice of Mudgley Manor from Richard Bridges, the middleman. This John was not baptised here, so I cannot say for certain that he was a son of the last-named Richard. If he was not, he ought to have been; for time and everything else agrees. This John Edwards and Hester Webb were probably married about 1700 at Newington-Bagpath, the Gloucestershire home of the Webbs. Three things seem to make it likely that this John was not a native of the place, but came and settled here soon after his marriage. (1) He was not baptized here. (2) His eldest son was not baptized here. (3) He married a young lady of Gloucestershire; and one wonders how he could have made her acquaintance, if he belonged to Mudgley, in days when travelling from county to county, or even from parish to parish, was not always very easy. It looks as if he was a neighbour, perhaps a tenant, of the Webbs in Gloucestershire; and, a year or two after his marriage with Hester Webb, he came and settled down on their property at Mudgley, where his kinsfolk, if not his father, had been before him. He lived, I believe, in the house on Mudgley hill now occupied by Mr. Puddy, and which, before Mr. Puddy's time, was occupied by several successive generations of Toogoods I noticed in the Bleadon Registers that there was a John and Hannah Edwards having children christened there between 1713 and 1720; and as the Webbs had property there, perhaps these, too, occupied their land and were kinsfolk of the others. But of course the name Edwards is a tolerably common one, especially in the Counties bordering upon Wales, and one must not build too much upon mere sameness of name.

John Edwards seems to have had either some knowledge of the law or else the gifts of the peace-maker; for I see amongst the Sand MSS. a letter to him from Samuel Downton. This Samuel Downton was married in Wedmore Church to Jane Browning on Oct. 29, 1704. I take him to have been a son of James Downton and a brother of Richard, who were both Vicars of this parish. (See Wed. Chron., Vol. I, 253, 254.)

Wedmore Chronicles Volume 2 (Reproduction)

The letter is dated *Glaston*, Nov. 3, 1718. It begins: *Mr. Edwards, -Sir, I would have waited on you my self but have binn verry ill ever since I came home from your country with a greevous paine in my side, and being not able to ride, Sir, would desire you to be so kind as to endever to ajust between my Brother Brown and me, and what you doe I will assent unto; for you know in part that I have a great deal of wrong done me in the late action by reason of envy and partiality and ignorance.* Samuel Downton then goes on to state his case, and gives an inventory of Edward Browning's goods, appraised at £176 14s. 0d, and shows that he had paid more than he received. We need not go into the matter now. He finishes with this terrible threat: *"If Brother Brown persist in his proceedings in so triking and unjust a cause, I doe intend God willing to get it in print with the late action at large, and expose it at every Church doors and Market crosses that are in twentie miles, that the world may know what abuse have been done me: Sir, I fear I have troubled you with to large an epistle which is nothing but the truth, and if you pleas I would desier to give my Brother Brown the sight of it or any other person whom you shall think fit which is all present, begging your pardon for giving you so much trouble, but I hope God according to his promise will reward the peace-maker, which is the prayer of Sir your friend and humble Servant to be commanded to serve you in what I cann whilst I remaine*

SAMUEL DOWNTON.

In a postscript he offers to pay Mr. Edwards for any trouble he may be at. The letter is addressed in the usual lengthy fashion of that time *"To Mr. John Edwards at his House in Mudgley in the Parish of Wedmore these humbly present. To be left att the signe of the Flower de Luce in Wells for speedy conveiance."*

John Edwards was buried here, Jan. 31, 1736/7, aged 66 years. Hester, his wife, survived him 10 years, and was buried here on Jan. 30, 1742/3, aged 66 years. A copy of her will is amongst the Sand MSS., dated March 18, 1746/7. She leaves to her son Edward one guinea and one large silver spoon; to her son Richard one guinea; to Margaret, wife of Robert Brown, and to Jane, wife of her son Edward, all her wearing apparel "except three christening mantles so called," which she leaves to her son William. To William she also leaves all the rest of her goods and chattels, and appoints him her sole executor. The will is signed in the presence of Joseph Dommett and Samuel Dommett, and proved at the Dean's Court at Wells, Oct. 15, 1747. Joseph Dommett kept one of the Inns at Wedmore. I have alluded to him before. (Wed. Chron., Vol. I, 92.)

The children of John and Hester, christened in Wedmore Church, were Margaret in 1703, Jane in 1705, Edward in 1707, Richard in 1710, William in 1714, Mark in 1718. Besides those there was William, the eldest, mentioned in his grandfather Edward Webb's will, who must have died quite young, but is neither baptized nor buried here; and John, the third son, I think, mentioned in his Uncle William Webb's will, but who died somewhere between 1735 and 1743, and who also is neither baptized nor buried here. Of the others, Jane died in infancy, and Mark died in 1729, aged 11 years. Margaret, contrary to her uncle's wishes, married Robert Brown of Mudgley. Of Edward, the eldest, I speak hereafter. Richard is he to whom his uncle, William Webb, left £12 a year "in case he should mind his schooling and attain to learning fit for ye University and do there continue till he takes degrees for which he is destined." There were at this time only two Universities, Oxford and Cambridge. As a general rule, I think, West Countrymen went to Oxford, and East Countrymen to Cambridge. I, therefore, looked for him first in the Oxford lists. Not finding there anyone who might be him, I looked next in the Cambridge lists. There I found that a

Wedmore Chronicles Volume 2 (Reproduction)

Richard Edwards took his B.A. degree in 1734. Richard of Mudgley would then have been 24 years old or near it, a little older than the usual time of taking a degree, but still near enough to make it probable that this is he. The examinations may have been too stiff for him the first time he went at them, and so there may have been heartbreaking pluckings and delays. When at last he did get through, he must have come home feeling something like Christian in Pilgrim's Progress, or something like the man who stood on the bridge at midnight, with the burden of the examination fallen from him, and with his uncle's legacy made sure. And then they killed the fatted calf and called together their friends and their neighbours, and there was joy and feasting at Mudgley.

A great feast was made who might have come to the feast? Urches from Court Garden, within a stone's throw, if they lived there, as I believe they did; Litheats from, I believe, one of the houses on Mudgley hillside; Boultings from Theale Great House; Westovers from Wedmore; Ivyleaves from Blackford; Glanviles from Stoughton Cross, a new family that had scarcely then been 10 years in the place; and many others. I won't give their names, lest in the hurry of the moment I should name some who were already gone, or some who were not yet come. Perhaps Samuel Downton came over from Glastonbury, -unless he still had that "greevous paine in his side." If you have still got it, Samuel, keep away, for the feast won't do it any good. And certainly, Richard's grandmother, old Mrs. Jane Webb, may have been there. She had seen four English Kings and two Queens move on and make way for a successor, and yet she had 16 more years of life before her. She must have been born in Cromwell's time; she had seen Charles II., James II., Queen Mary, William III., Queen Ann, and George I. come and go, and still she managed to see 23 years of George II. I should like to find out exactly when she was christened, in order to know what was her age in 1750 when she died. I suppose the Newington-Bagpath Registers would tell. She could not have been less than 90, and may have been ever so much more. She, who was born in Cromwell's time, and was married 10 years before the Battle of Sedgemoor, may have talked at this feast to her grandson, William Edwards, then a young man of 20 years; and a granddaughter of that same William lived to give a very liberal subscription to the restoration of Wedmore Church in 1881. We are really nearer to the events of two or three centuries ago than we think we are. Three long lives stretched out at full length end on end, and only just overlapping, will reach from our days to the days of Cromwell. Two more added to them will reach to the Wars of the Roses, and to the building of the greater part of Wedmore Church that we can see now. Five more will reach to the days of William the Conqueror, and two more to the days of King Alfred. At that rate it would not take many more to reach to Adam.

There is a tradition that tells of the very quarry from which stone was taken for the building of Wedmore Church. And when one looks at it in this way, one sees how easily the tradition may have come down. Suppose a young man, call him A, quarried some stone for the new works at the Church in 1490; and 50 years afterwards he told his little grandson B of what he had done and where he had done it; suppose that B grew up, and 70 years afterwards told his little grandson C; and 70 years afterwards C told his little grandson D, and likewise D told his little grandson E; then that E might easily have told it to someone who is living to day. There need be only four tongues and four pair of ears between those which are speaking and harkening to-day and those of the quarryman who actually quarried a great part of the stone with which our Church is builded. And that, same quarryman may have handled a pike or shot an arrow in the Wars of the Roses. One would scarcely

Wedmore Chronicles Volume 2 (Reproduction)

believe that if one could not prove it by arithmetic; and arithmetic never lies. The late John Parker, who died in 1879 aged 76 years, told me about the quarry which gave the stone for the Church. I did not ask him how he knew it, but it may have been in this way. There have been Parkers in Wedmore certainly for 300 years, as the Registers show, and one knows not how much longer. The first Parker must have been the keeper of a park, because that is what the name means. Now the quarry is not far from a farm still called The Parks, and it is part, I believe, of what was the park belonging to the Manor of Mudgley till about 1550 when it was disparked. And if an ancestor of the late John Parker had been the park keeper of that park at the time when the stone was quarried for the Church, then he must have known all about it, and the tradition may have come down through that family. He may have told his grandson, and so on till it reached the John Parker of our recollection. The tradition and the surname may have clung together for four centuries, and have come down together from those days to these. John Parker of 1870 may have received the tradition from his ancestor, John, the parker or park-keeper of 1470. This may be an instance of the marvellous way in which two little things may get connected together, and having got connected together, stubbornly cling together through centuries. Whilst I am about it I will give another instance, or possible instance, of that. At p. 38 of this volume, I gave good reasons for supposing that the Cooks of this parish came into it about 400 or 500 years ago from the kitchen of Glastonbury Abbey. I need not repeat those reasons. But I have noticed since that the name Joseph is constantly found in the Cook family, not only to-day but 250 years ago, and probably much more. Now Joseph of Arimathea, St. Joseph as they called him, was thought a good deal of by the Monks of Glastonbury. There were stories told connecting him with Glastonbury; the chapel that stood and still stands at the West end of the great Abbey Church was called St. Joseph's Chapel; and his name was a familiar name there. And so what more likely than that any one coming from the Abbey, as I suppose the ancestor of the Cooks to have come, should call his son Joseph after the favourite Saint of that place? And the name having once got into the family continues there through four centuries or so. If that be so, (I am afraid that we can't quite dispense with the little word "if,") then the Joseph Cook of to-day is a living consequence and result of a close connection between the Abbey and an ancestor 400 years ago. Both Surname and Christian name tell of that connection, though the connection came to an end 400 years ago. It is a good instance of two things clinging together through many centuries, and long after all reason for their being together is clean gone.

Having wandered so far from my text as to mention one tradition about the Church, I will mention one other: viz., one which says that they had intended once to build the Church on Comb Batch. I scarcely know how to treat that one. One can scarcely believe that the tradition of a mere intention would live through seven centuries. And yet, perhaps it is not a pure invention, but a confusion of something or other. At any rate we may be very glad that the intention was not carried out. The Church could not stand better than where it does.

And now to go back to Mudgley and the Edwardses. This feast in honour of Richard Edwards in 1734 is not pure imagination of mine, but stands upon a good foundation. I am told that the marks of fire may yet be seen on some of the stones in the house at Mudgley; and the tradition is that the fire arose while feasting was going on in honour of Richard. The tradition reaches me through the grand-daughter of William who was probably himself present. And this was the time when a feast in his honour was most likely to be given. He must have been nearly the first native of the parish

Wedmore Chronicles Volume 2 (Reproduction)

who had gone to College and taken a degree; not quite the first; for William, son of James Andrews, of Wedmore, had gone up to Oxford in 1718, and taken his B.A. degree in 1724; and probably George Counsell had gone up from Stoughton Cross a few years earlier still; and there may have been a few others besides them; but I feel sure that the number was very small, and it has not been added to very much since. If the Richard Edwards of the Cambridge lists be Richard Edwards of Mudgley, as it almost certainly is, his going to Cambridge instead of to Oxford may have been owing to the advice of a former Vicar of Wedmore, Mr. John Tillam, who was himself a Cambridge man, and who, of course, would have recommended his own University.

Richard having survived the examinations at Cambridge; and also the feasting and the fire at Mudgley, was ordained a clergyman. Mr. Harris, the Registrar, has kindly allowed me to examine the Bishop's Registers at Wells, and I learn from them that Richard was ordained a deacon in Wells Cathedral on Sept. 21, 1735, and a priest on March 6, 1736/7. He probably had a curacy somewhere in the diocese, but I lose sight of him till May, 1752, when he was presented to the Vicarge of Meare. He was presented to it by the patrons, Edward Strode, Thomas Strode and Edward Brown. His new home lay within sight of his native hill, and of the house where he had been born and bred. From his parish he could see his late father's house, and from that house his Church could be seen and his bells could be heard. But I do not expect that at that time it was very easy to pass from the one to the other, from Mudgley to Meare. The turf moor was as it were a great gulf fixed between the two, so that they who would pass from the one to the other could not. Blakeway then was but a drove. Some years ago a man was telling me that he remembered Blakeway being stoned. I asked how Meare folk came across here before it was stoned. He said, "They never did'nt," which made matters very simple. So either Richard Edwards never didn't go to his father's house at Mudgley, or else he went right round by Glastonbury and Wells. His wife's name was Mary, and she was buried here on Nov. 7, 1737. Of Richard I know nothing more except that he was buried at Meare on Feb. 25, 1758. The present Vicar of Meare, Rev. B. T. Bussell, kindly allowed me to search the Parish Registers; but I could see no other entry relating to the family except that one. The youngest surviving son of John and Hester was William. He married Sarah Williams in 1747. She died in 1750. I only know the Christian name of his second wife, which was Joan. Their children died young, except Edward and Hester, who we shall come to presently. William was buried here in Sept., 1764.

IV-The eldest surviving son of John and Hester was Edward. His wife's name was Jane, but not being married here I can't say who she was. He succeeded his father in 1736. I do not exactly understand what his position was in regard to the Manors of Mudgley and Sand in Wedmore, and of Shiplade in Bleadon, His grand-mother, Jane Webb, was still alive, and according to one of the Sand MSS. she did not die till 1750. And by William Webb's will the Somersetshire Manors were hers for her life, and were not to come to the Edwardses till after her death. In which case Edward, during the greater part of his life, was her tenant. But the contrivances of the law are so many and so subtle, and its language is so dark and intricate, that sometimes it is impossible for any ordinary mind to make out who is owner. It is possible that the lands were sold to pay William Webbs' debts, and that the Edwardses bought them. At any rate Edward Edwards does not seem to have been in a very flourishing state. The property had been heavily mortgaged by his uncle, William Webb, and perhaps he suffered for it. Amongst the Sand MSS. is a list of lands in the Parish of Wedmore belonging to the late Mr. Webb. At the back of it is the rough draft of a letter

Wedmore Chronicles Volume 2 (Reproduction)

apparently from Edward to his grandmother. *Hon Gr: I received yours dated June 21, July 15, wherein I find that nothing but misfortunes do befall us to our sad disappointments, and when it will amend the Lord knows, and what to do I cannot tell. I have lost above £20 of stock since you went from us, which have almost ruined me, and put everything behind hand with me, and Mr. Mills have took possession of the estate, and I have took a lease of it from him for 3 years, and as for Parcels I know nothing of, so you must do with him as you can, for I cannot to come to help you, nor knows not when I shall, for I have not got any money to pay workmen's wages and taxes, and to traviel without money you know cannot be don for lost of time and spending of money for thus fower or five years without thought or considerration from you to help me upon some meanes or other have abrought me to almost nothing, which I find cannot be don any longer by me, if I do I shall be rewined and abrought to nothing quite.*

The grammar and spelling of this letter would not quite satisfy a School Inspector of to-day. The very infants of a Schoolboard School would probably smile or shudder and shake their little fists at it. And at that time there were a good many, even among the wealthiest, who could not have satisfied a School Inspector, nor even the infants of to-day. Unless a man's profession was a learned one, the chances are that he could not have done so. The clergyman and the lawyer might have done so, but not the ordinary country gentleman. But after all, though grammar and spelling are not quite correct, yet the letter could not show better than it does the feelings and the position of the writer; and that was his object in writing it; and so it fulfils its object. As long as words fulfill their object and tell plainly what they mean to tell, grammar and spelling matter little. Certainly words without grammar that fulfill their object are better than words with grammar that don't. So we won't find fault with this letter, nor wish a syllable of it to be otherwise than it is. We will leave that for the prigs. The Mr. Mills whom he mentions was Richard Mills of Stroud, to whom William Webb had mortgaged his lands at Mudgley and Sand. Packer was another mortgagee. Edward Edwards only survived his grand-mother 4 years, and was buried here on July 15, 1754, aged 49 years. Jane, his widow, was buried here on Nov. 23, 1781, aged 78 years.

V.-Edward and Jane had an only surviving child, Hester, who succeeded at her father's death to the Webbs', late Wykes', estate at Mudgley and Sand in the parish of Wedmore, and at Shiplade, in the parish of Bleadon. She was christened here on Jan. 6, 1731/2; and on April 28, 1757, she married Joseph Comer of Cheddar. They lived at Sand. Amongst the Sand MSS. is the will of Joseph Comer, sen., of Cheddar, dated June 26, 1725, and the will of John Comer, sen., of Cheddar, dated Nov. 28, 1737, and proved Oct. 3, 1738. John Comer was a Quaker, and left £100 "unto the poor people called Quakers belonging to the Monthly Meeting of the North Division whereunto I belong." The present Vicar of Cheddar is, I believe, writing a history of Cheddar, and I have no doubt that he won't pass over John Comer the Quaker. Joseph and Hester Comer had no children. Joseph died between 1787 and 1794, and Hester was buried here on Dec. 3, 1816, aged 85 years. The late Mrs. Phippen, her first cousin once removed, who died in 1881 aged 87 years, might very easily have spoken with her; and she, Hester Comer, might very easily have spoken with her great-grandmother, Jane Webb, who died when she was 19 years of age; and Jane Webb must have been born in the days of Cromwell, because she was already married and had two children in 1678. So that a lady, who was till very lately amongst us, might have said that without going beyond her own kin she knew well a lady who knew well a lady who was born in the days of Cromwell. If Mrs. Webb had

Wedmore Chronicles Volume 2 (Reproduction)

told Hester Comer all that she knew, and if Hester Comer had told it all again to Mrs. Phippen, how much we should know that now is lost. The united ages of these three ladies of the same family amount to not less than 263 years, and perhaps more.

VI.-The descendants of Edward, the eldest son of John and Hester, having run out, we turn to the descendants of his younger brother William. William, as we have already seen, died in 1764, leaving a son Edward, by Joan, his second wife. This Edward was baptized here on April 8, 1761; his mother died in 1762, and so he was an orphan at 3 years old. The Joseph Comers living at Sand had no children of their own, so possibly they brought up him and his only sister Hester. In 1781 Hester married William Wall of this parish, and she died in 18... In 1787 Edward married Hannah Phippen of Lympsham, whose brother, Arthur Phippen of Westhay, was father to the late Robert Phippen of Badgworth Court. Edward and Hannah had several children christened here; viz., Mary in August, 1788; William in May, 1790; Edward in Feb., 1792; Jane in April, 1794; John in June, 1796; Hester in Oct., 1800, but born July 12, 1798; Robert Phippen in Dec., 1803, but born Aug. 23, 1801; Edward Webb in Sept. 1805. Of these, Edward, Edward Webb and Hester died young. John died in 1830 aged 34 years. Mary was married here in 1827 to Francis Jerrard of Cheltenham, and died about 1876. Jane was married in 1820 to Dr. Phippen of Wedmore, and died in 1881, and their daughter Hester married the late Joseph Edwards of Hutton. William and Robert Phippen, both in turn, succeeded to the property. Edward the father of all these died in 1822 aged 61 years, and Hannah, his widow, in 1845 aged 78 years.

I do not know whether Edward were not something of a poet and musician; for I notice among the Sand MSS. some verses of which the title is "My Nose," and they are directed to be sung to the tune "An Ass, an Ass." They are signed "E. Edwards, June 3, 1786." Judging from the titles one would say that the words were full of poetry, and the tune full of music: the sort of song which when sung at a modern concert is loudly applauded and encored: the sort of song which when there is plenty of it sends people home rejoicing and saying, 'Twere the best concert as ever we were at. Whether or not he were the author of these beautiful verses, or the singer of this lovely song, Edward Edwards seems to have been a good man of business and to have enjoyed the confidence of the parish. Whenever any difficulty arose, about tithes or the Poor-house or other parish business, I notice in the parish books that he was generally one out of two or three to whose decision it was left. He also served the office of Churchwarden. For some reason or other, as we may learn from Mr. White's life of himself, he disapproved of the great feast on Lascott's Hill, given to celebrate the Peace in 1815, and would neither subscribe nor attend.

VII.-William, the eldest son of Edward and Hannah, succeeded to the property on the death of his father in 1822; and dying unmarried in 1867, aged 77 years, was succeeded by his brother Robert Phippen.

VIII.-Robert Phippen Edwards married Jane Gilling of Mark. He died in 1876 aged 74 years, and she in 1881 aged 79 years. Their youngest son, Robert, died in 187..

IX.-Their eldest and only surviving son, Edward Webb, is the present owner of Sand; whose readiness to lend me his writings has enabled me to trace the property from the days of Richard Bridges the middleman in 1600 down to this year 1888. Having reached the living generation it is time to stop.

And now to sum up and put the contents of the preceding pages in as few words as possible. What have we seen? We have seen the Manor of Mudgley pass from the Church, as represented by the Deans of Wells, to the courtier and statesman as represented by the Duke of Somerset. The Church had held it for 500 years, the

Wedmore Chronicles Volume 2 (Reproduction)

Duke held it for 2 years. The Church was partly disestablished, the Duke was totally beheaded. From the Duke we saw it pass to the scrambling-gambling speculators as represented by Herbert, Lodge, Clyfton & Co. They held it for 50 years, which brings us to A.D. 1600. The last of them was Richard Bridges the middleman, who bought wholesale and sold by retail. We saw him cut up the manor into five slices. We saw one slice go to Nicholas Wykes of Wells, and the other four went to four Wedmore husbandmen, viz.: Boulting, Counsell, Lytheatt, and Urch alias Fry. That was in the year 1605, the very year that Guy Fawkes did'nt blow up the King and Parliament of England. We followed up Nicholas Wykes' slice, and left the other four for another day. We saw it pass from Nicholas to his son Edward, from Edward to Edward's son William, from William to William's four sisters. We saw it remain in shares, divided among the four sisters and their heirs, till Edward Webb arose, a barrister and a Gloucestershire squire. His first wife had been the daughter of Sir Matthew Hale, a distinguished judge: his second wife was Jane Godwin, the only child and heiress of one of the four sisters. We saw him and his son William gradually buying up the other shares; till at last William Webb, partly by inheritance and partly by purchase, was owner of the whole of Nicholas Wykes' slice and of whatever additions had since been made to it. We saw William Webb die in 1726 unmarried, willing that after his mother's death his Somersetshire estates should go to his nephew, Edward Edwards of Mudgley. We then followed the Edwardses through five generations, from John who married Hester Webb in 1700 (or nearabouts) to the present generation, each generation having several representatives. Here they all are put in a tree. There are some earlier Edwardses than those named in the tree, whose Christian names and whose residence at Mudgley show them to have been of the same stock; but as they refuse to take their proper place among the branches, I must put them down at the foot of it.

Since writing about Jane Webb, the wife of Edward and mother of William, (p. 64) I have met with something that shows she must have been about 100 years old, perhaps more, at her death in 1750. In a printed volume containing London Marriage Licenses from 1521 to 1869, (collected by Col. Chester and edited by Mr. Joseph Foster) I find this entry:

"Edward Webb, of Lincoln's Inn, Esq., widower, about 28, and Jane Godwin, of Plaistow, Co. Southampton, spinster, about 24, with her father's consent, at Newberry, Berks, King's Cleere, Aldermesson, or Thatchsham, Hants, Aug. 29, 1673." If she were 24 years old in 1673, she must have been born in 1649, the very year that King Charles I. was beheaded, and that would make her age from 99 to 101 at her death in 1750. Plaistow in the parish of Kingscleere, Co. Southampton, was where her uncle, John Atfield, lived.

These trees show, in the twinkling of an eye, how Nicholas Wykes' slice of the Manor of Mudgley has come by inheritance to its present owner. The Christian name printed in capital letters at the end of the first tree and at the top of the second, and at the end of the second and at the top of the third, shows the connecting link between them.

Turning now from people, let us look for a moment at their houses and lands. One would like to be able to imagine it all, just as it was before the manor was broken up, before the Dean was disestablished, before the park was disparked, before the office

Wedmore Chronicles Volume 2 (Reproduction)

of the parker was done away with, and while yet the deer were to be seen there. Having been born and bred in the middle of a deer park, I can easily imagine the deer herding themselves in picturesque groups, and lightly bounding off when frightened, their feet scarcely touching the ground. One can imagine one being occasionally brought down by an arrow shot from a cross bow, when the Dean was giving a feast at his house in Court Garden, or at the Deanery at Wells. When excavating in Court Garden in 1879 we found several deers' horns. But I am not quite certain where to put the deer. I am not quite certain whether there was a deer park belonging to the Manor of Mudgley as well as one belonging to the Manor of Wedmore, or whether, as the two manors belonged to the same lord, they had one deer park between them, lying between the two. That there was one is quite certain. (See Wed. Chron. Vol. I, 294.) A field, now called Parkwall, must be on the boundary of one of these parks if there were two, or on the boundary of the one if there were but one.

However, I am not now dealing with those early days, but with the days after that the last deer was gone. The deer did not long survive the Dean or the Duke. First went the Dean, then went the Duke, then went the deer, a sad and mournful procession; the Dean disestablished, the Duke beheaded, the deer shot: and then shortly afterwards in came the Wykes and Webbs whom we have been calling up. The history of the Manor of Mudgley is as it were the history of a struggle between the two ends of the alphabet, the latter part driving out the former part, the W's bowling out the D's. History repeats itself, and things go round and round in a circle; so perhaps, some day the bells will be ringing, because the Dean, the Duke, and the deer have come back.

The houses and lands which the Sand MSS. show us being bought and sold, leased and released, mortgaged and recovered, bequeathed and inherited, after the bowling out of the three D's, all lie in a ring fence. The Northern boundary would be the road that passes through Sand to Mudgley cross roads. The Southern boundary would be the turf moor. The Western boundary would be Castle Lane alias Pig Lane. The Eastern boundary would be the road that climbs the hill from Blakeway. The houses and lands, whose succession from generation to generation we have been tracing, all, or nearly all, lay within those four boundaries. The only exceptions would be the little 1 acre and 1/2 acre strips of arable land that, after the manner of those days, lay dispersed in the common fields; viz., at Caswell, Hossard, Eastfield and Westfield. I have already mentioned (p. 46) what were the lands bought by Nicholas Wykes in 1609; viz., three closes of meadow, called Upper and Nether Chitterlies, containing 29 acres; a messuage with 30 acres; a cottage with 4 acres; 2 acres arable; a close of 2 acres arable called Lambart's Barley. Total, one dwelling-house, one cottage, 67 acres. This was of course added to from time to time by his successors.

Looking at the new Ordnance Map one can see exactly how the three Chitterlies lay. Two of them, about 10 acres each, still remain as they were; the third seems to be occupied by Mr. Edward's house and its premises. I expect that there was no house there when Nicholas Wykes bought the three closes, though one must have been built soon afterwards. The one house, which was in Nicholas Wykes' original purchase, I presume to have been the same house as was inhabited by the Edwardses of Mudgley from 1640 to 1740. In consequence of the tradition about the feast and the fire (p. 66), I suppose that house to have been the one just opposite to Court Garden, and now occupied by Mr. Puddy. If it was not that one, it must have been the one just behind it, which stood on the site of the new house now occupied by Mrs. Joseph Tucker. All the rest of Mudgley eastward seems to have been in

Wedmore Chronicles Volume 2 (Reproduction)

other hands altogether. If the former of these two houses (that one now occupied by Mr. Puddy) were ever part of the Wykes and Webb property, then it must have been sold after William Webb's death to pay his debts. I give the history of that house and lands belonging to it during the last 120 years. They belonged to Samuel Tutton of Bleadon, Esq., who died in March, 1771, aged 52 years. He was buried at Bleadon, and there is a tablet in memory of him in the Church there. He had a daughter described as Sarah Tutton of Wrington. By his will dated Feb., 1771, he charged the house and lands at Mudgley with an annuity of £100 payable to her, and left them (subject to such charge) to her children as tenants in common. She married Richard Green, son of Edward and Mary Green, of Stoke Lane, in this County. Richard was buried at Stoke Lane on October 9, 1804, and Sarah at Wrington on June 19, 1810. Their son, Edward Green, of Wrington, succeeded to them, who in 1801 married Elizabeth Stafford Bryett, and was buried at Stoke Lane on Dec. 13, 1832. Their only child, Ann, died unmarried at Boulogne in 1830. They then passed to a cousin, Edward Green, of Stoke Lane, and in 1837 were sold to the late Mr. William Edwards of Sand, who thus seems to have added to his property what had got separated from it about 100 years before.

I will mention the other houses mentioned in the mortgages and other deeds between 1650 and 1730. I presume that the present row of farmhouses at Sand are their successors, and stand in their shoes, though I cannot quite identify them. There was The Lyes, described as an old auster tenement, containing 3 acres, bounded with a row of trees from the Chitterlies to the lane westward. This lane must be Castle Lane alias Pig Lane, or else the lane that bounds Mr. Edwards's premises; and if there is any house now standing where it stood, it must be the one now occupied by Mr. Edward Puddy.

There was Wadham's, a messuage with 5 acres belonging to it, and adjoining the Lyes. In a deed of 1657 this is said to have been formerly occupied by Robert Wadham, gent., deceased; and afterwards by John Martin, deceased. There was an old Somersetshire family called Wadham, one of whom founded a College at Oxford, which is still called Wadham College. I don't know whether this Robert was one of that family. Possibly Mr. E. W. Edwards's residence occupies the site of this house. There was a tenement called Baylies or Martins with 28 acres belonging to it, mentioned in deeds of 1714, 1722.

There was a tenement called Days or Plaisters with 32 acres of land belonging to it. Somewhere about 1700 there was a lawsuit about this one. Edward and Jane Webb (she who lived to be 100 years old) were plaintiffs, Edward Urch, son of Edward Urch, was defendant. A mutilated fragment of Edward Urch's deposition is amongst the Sand MSS. These are some of the statements that he made. He believed that William Wykes was possessed of this old auster tenement in Muddesley with about 32 acres belonging to it; viz., 14 acres arable in the common fields of Wedmore and Muddesley, and 18 acres meadow. The annual value was £12. It was leased by Edward Wykes to John Plaister, but he does not think that there was any mention in the lease about doing suit and service to the Court Baron of Edward Wykes. He had heard that formerly some writings concerning the Manor of Muddesley were locked up in a chest in the Parish Church of Wedmore, and also a book of Survey of Muddesley and Sand. He did not know how such writings and book were taken away, nor whether William Phippen did it, as was said in the bill. After the death of said John Plaister, said tenement and 32 acres were granted by his son, John Plaister, and others to Edward Urch, defendant's father, for 3 lives for £232. That was on Dec. 16, 1652. The said tenement consisted then, as now, of a dwelling-

Wedmore Chronicles Volume 2 (Reproduction)

house with an oven in the chimney thereof, and with windows which were never glazed in defendant's recollection, and with chambers which were indifferently boarded and parted with partitions, and had a pair of stairs not very good, but as good now as they were when said Edward Urch had it; and of a barn but no planked floor therein, nor any stall for cattle, save a small stall built by defendant's father (said Edward Urch, sen.) against the house; and in the orchard were never above two apple-trees in defendant's recollection, and now but one, the other being dead; and heretofore there were four pear-trees therein, and now but one left standing two being quite dead and the other almost so; there was also a garden and about 18 acres of meadow, with about 4 oaks, 6 ashes, and 338 elms, of which about 150 were nursed up by the care and husbandry of defendant's father; and defendant believes that there are more oaks, ashes, and elms on the premises now than ever there were, and he never cut but one tree which was a decayed oak, which he used for repairs on the premises: and he confesses that the outside of said oven wants repairing, and said stall wants thatching, and he had bought bricks for the repairing of it, and he would have done so before, but the weather was so bad that he could not get it done; but he will get it done as soon as he can, and he thinks that the cost will not be over 14 shillings; and the windows of said house are not glazed, nor ever were to his recollection, nor does he think it needful that they should be, since nobody dwells in the house but a poor woman who has relief from the parish and pays no rent; if he could get a tenant he would have them glazed, or as many of them as were needful. And defendant says that after the deaths of Sarah Lewis, George Huntley and Charity Hoskins, John and Jane Attfield, John Lewis, and the plaintiffs, Edward and Jane Webb, and Silvestra Huntley granted in 1674 to Edward Urch, defendant's father, said messuage, for a certain term for £40. He believes that Edward and Jane Webb were then married, but he does not know whether she were in her minority or not. He has heard that John Attfield is since dead; and his (defendant's) father is since dead, leaving to him by will his interest in said messuage. He now holds it for the remainder of a term of 99 years, determinable on the death of Mary Prattin. Neither he nor his father ever cut any timber trees, as is pretended in the Bill. The plaintiff; Jane Webb, once spoke to him about glazing the windows.

So much for Edward Urches deposition, of which the first and last sheets are missing. From his account this tenement was not in a very lively state, with its windows unglazed and open to all weathers, and with its one melancholy pear-tree surrounded by the dying and the dead. One can scarcely help smiling at Edward Urches idea that there was no need to glaze the windows because only a poor woman lived there who had relief from the parish. The weekly shilling from the parish would keep out the wind and the wet. It is true that she did not pay any rent. It is also most tantalizing to read that some writings concerning the Manor of Mudgley and a Book of Survey of the Manor were formerly kept in a chest in the Church. If William Phippen took them away, as was said in the Bill, he ought to have been done something to. Perhaps they are not lost even now.

There was another tenement called Rilburies or Palfreys. There was also an old auster called Cresson's Coat. Also Chitt's Cottage.

There must formerly have been more houses in that part of the parish than there are now. Collinson's History of Somerset was published in 1791. He gives the names of the 18 hamlets of Wedmore with the number of farm-houses in each and the number of cottages in each. He says that in Sand there are 10 farm-houses and cottages; in Oldwood 4 farm-houses and 2 cottages. But it would be difficult to visit as many as

Wedmore Chronicles Volume 2 (Reproduction)

that now. Some must have clean gone. Perhaps that one with the windows unglazed and with the one melancholy pear-tree in its orchard is gone.

Fields with their ancient bounds and banks and trees, and sometimes with the marks of old ways that once passed through them, have their interest as well as people and houses. The fields with which we have been dealing in these last few pages have never been arable. That mischievous, destructive, dead-levelling thing, the plough or zul, has never passed over them. So they are fuller of old trees and banks than other parts of the parish which at some time have been arable. On some of those trees one may regret to see now those chalk figures which are their death warrant, especially on a row of fine elms standing on an old bank between Barley and Oldwood Lane.

I give the names of the closes, mostly meadow land, lying within the ring fence whose boundaries I have already stated. I takes those names from the deeds of various dates from 1650 to 1730, mostly indentures of mortgage.

Upper and Nether Chitterley, three closes which formerly (before 1600) had been in five. They contained 29 acres. For an earlier notice of Chitterley, whilst yet the Dean had them, see Wed. Chron. Vol. I. 297.

Allermore, divided into five closes; viz., Wester Park and Easter Park, and Upper, Lower, and Middle Allermore. The first two contained 12 acres each, and the other three contained 10 acres each.

Besides these there were New Close; 5 acres ; Cowleaze, 5 acres ; Lyon's park ; Bailie's park; Long park, 10 acres; Bryary park; Cowslip park; Kilswall; Chittshay, 2 acres; Lionel Arden's park, 5 acres; Day's Barrs, 1 1/2 acre; Harford's park; Pew's park; Podsmore in East Sand; Barley was mostly arable. I am not quite certain whether "park" in these names is used for parrock or paddock, or whether these were all bits of the one park belonging to the Manor.

The earliest poor rate that the Parish Books contain is that for 1709, the same year that Edward Webb died. In December of that year a rate of 3 shillings in the pound was collected. For rating purposes the whole parish of Wedmore was divided into four quarters, each quarter having its own overseer. The three-shilling rate brought in the following amounts

East Quarter £83 3 1 1/4

Wedmore Quarter £60 16 2

Blackford Quarter £58 10 9 1/2

North Quarter £37 14 10 1/2

Total £240 4 11 1/4

The East quarter is the one we are now concerned with, as it takes in all Theale, Mudgley, and Sand. The biggest payer in that quarter is Madam Boulting, of Theale Great House, who pays £9 3s. 7 1/4d. I take from the list just those payers and those estates with which we have been dealing

Mr. Urch £4 4 3 3/4

Do. for Gads £0 9 0

Do. for Allermore £0 10 0

Do. for Bawdens £0 4 6

Total £5 8 3 3/4

Mr. Webbe for Chetshay £0 3 0

Do. for the Lies £0 3 0

Do. £2 0 2 1/2

Do. for Pew's Park £0 8 1 1/2

Wedmore Chronicles Volume 2 (Reproduction)

Do. for Phippen's £0 2 3

Total £2 16 7

Mr. Edwards £4 2 9 3/4

Mrs. Hybdon £3 3 0

Joseph and Richard Urch £1 3 0

Gabriel Lytheatt for Cowlease £0 5 5

Do. do jun. for New Close £0 3 3

Mr. Webb does not stand very high in the Rate-Book, as some of his lands were leased out on lives to Urches, Lytheats, and others, who paid the rates upon them. Those lands for which he is rated are I suppose what he had in hand and let out.

Mrs. Hybdon in the above extract is Silvestra, the widow of William Wykes, who had died about 50 years before this. After his death she had married a Mr. Hybdon or Hebdon. She had for jointure one-third of the lands at Mudgley and Sand, for which she is charged. After her death those lands were to go back to the owner of the other two-thirds. She died soon after this.

Mr. Edwards, in the above extract, is John Edwards of Mudgley who married Hester Webb, and was the father of the Vicar of Meare. I do not understand what he was charged for. The Webbs had not yet died out, and the Wykes-Webb property was not to come to the Edwardses till they did die out and I cannot see that any lands were leased to him on lives. So he must have had a separate estate of his own.

THE WESTOVERS.

In every place there are so many families, and each family has its family name or surname. Those surnames are now, but there was a time when they were not. The families of course always were, but not the family names. Probably 300 years ago they all were; probably 800 years none of them were. So that their coming into existence as surnames lies somewhere between 800 years ago and 300 years ago, *i.e.* between A.D. 1100 and 1600. Some came in nearer to the former date, some nearer to the latter. In fact the time when surnames were being formed corresponds pretty nearly to the time when the different parts of Wedmore Church were being built. The building of Wedmore Church lies between A.D. 1100 and 1600, or, to be more exact, between 1150 and 1550 some parts being built nearer to the former date and some parts nearer to the latter date. So that the same answer will do for two very different questions; *viz.*: When was Wedmore Church built? and, When were surnames formed? Neither question can be answered by a single date, because both the two operations were spread over 400 or 500 years, and over the same 400 or 500 years.

So the family and the family name or surname are two distinct things. The one goes back and must go back in every case to Adam, the other only goes back 800 years at the most, 300 years at the least. Every generation of every family, not only of a few favoured ones as people sometimes seem to think, but of every family in every part of the world, is a link in a chain; one end of that chain dangles unfinished in this 19th century, and link after link is being added to it as time runs on; the other end of that chain is fastened to the girdle that goes round the waist of our first father Adam, So every family has a continuous, unbroken history from Adam to now; and it ought to find it all out, if it can. No family has suddenly begun in this or that century, but each must go back to Adam. It can't begin anywhere else except at Adam. And it

Wedmore Chronicles Volume 2 (Reproduction)

ought to find out, if it can, how and where it has been spending its time since the days of Adam until now, in what continents and in what countries, speaking what tongues, holding what faiths, and so on. When it can trace its own history and keep that history separate from the history of other families, then that history is called Family history. When it can't do that, but can only see its history bound up and entangled with the history of a great many other families, then that history is called National history. But the two things, family history and national history, are the same in kind. The difference between them is only the difference that there is between a slice of cake and a whole cake, or between a glass of wine and a whole bottle. Probably every family, or nearly so, if it took the trouble to use all the means of information, could manage to see more or less of its own history standing out separate and distinct from that of others for 300 years at least, and sometimes much more; but after a time, as the distance increases, the single slice is lost sight of, and then only the whole cake can be perceived. But the two things throw light upon each other. When you can see the single slice, it helps to show you what the whole is like; it is as it were a sample of the whole; and when you can see the whole it helps to show what the parts were like, because the whole is made up of its parts, and is what it is by reason of its parts.

Now the name of the family to which the next few pages are given is WESTOVER. And in making out what I have about this family, I do not pretend to have used one tenth of the existing sources of information. I have only used such as lie at my door or very close to it. (1) MSS. belonging to the Dean and Chapter of Wells which have been printed. (2) Wills in the Court of Probate at Wells. (3) Parish Registers of Wedmore. (4) an old MSS. journal of Dr. Westover still lying in the house where he lived, and for the loan of which I am greatly indebted to Mr. Henry Hawkins, the present owner and occupier of the Doctor's house and some of his grounds. The first thing is to see what its name tells you about its origin. Its name is one of those surnames which before they were surnames were already names of places. It was the name of a place first; it became the name of a family afterwards. The name of the place became also the name of a family, because some family owned it, or went from it to some other place. There is no village or town named Westover, but there are probably several hamlets or parts of towns so called. "Over" is from "ofer" the Saxon word for the shore of a sea or bank of a river; so Westover would be the name of a district that lay on the Western bank of a river. Bridgwater on the Parret has its Eastover; Ilchester on the Ivel has its Northover; Wells on a small nameless brook has its Southover; Langport on the Parret has its Westover. From Langport, or perhaps from some other Westover, a family came here. Whether they had got to be called Westover before they left that place, or whether they were first called "of Westover" by the people here among whom they settled down, I can't say. Neither can I say exactly when they came. They were already here in 1509 In that year the Dean of Wells leased certain lands to the Vicar, Churchwardens, and certain inhabitants of Wedmore for 99 years, upon condition of their finding a Chaplain to celebrate mass at the altar of St. Ann in Wedmore Church three times a week. I will go fully into this matter another day. I only mention it now because one of the inhabitants named in the lease was John Westover. This lease is partly printed by Mr. Reynolds in his History of Wells Cathedral, but he has misread the name and prints it "Weston," (p. 230). Mr. Green also misprints it as "Westoner." (Somerset Chancies; Som: Record Soc: II, p. 255.)

From the time of this John mentioned in the Church lease of 1509 to the death of another John in 1766 there was a steady, unbroken succession of John Westovers

Wedmore Chronicles Volume 2 (Reproduction)

in this parish, with several other branches besides. They were at Stoughton and Allerton as well as in Wedmore. To avoid muddle and confusion I will give some of these Johns a number and a nickname, and then when I refer to any of them I shall know how to distinguish one from another. The reason of the nickname will be seen as we read on. John I, the one already mentioned, shall be Churchlease John. John II, probably his grandson or great-grandson, shall be Valiant John. John III, probably his son, shall be Commonwealth John. John IV, his son, shall be Surgeon John. John V, his son, shall be Doctor John. John VI, his nephew, shall be Plain John, because I can't think of any other name whereby to distinguish him. John VII, his son, shall be the Last John. These seven Johns, representing probably nine consecutive generations, cover about 300 years, reckoning from the birth of the first to the death of the last. They cover the time from Edward IV and the Wars of the Roses to George III and the American War of Independence. We have done with Churchlease John, and now we will go on to notice in succession Valiant John, Commonwealth John, Surgeon John, Doctor John, Plain John, and the Last John.

II. John II, Valiant John. In 1888 Mr. Emanuel Green brought out a little book of great local interest, called "The preparations in Somerset against the Spanish Armada." He gives, from MSS. papers in London, the names of all the Pykemen and Shot that were mustered from each Hundred in this County in 1586, when the Spanish Armada was getting fit, and the fear of what Spain might do filled every heart. This matter I shall go into more fully another day, and I only mention it now because among the Shot who joined the muster at Bridgwater from this Hundred of Bemstone to which we belong was John Westover. He may have been grandson or great grandson to Churchlease John. No doubt he was a valiant man, and would have shot hundreds of Spaniards if he had had the chance. But he never had it. The winds of God and the ships of England dispersed the mighty Spanish fleet, and the soldiers on dry land had nothing to do but to return each man to his home in peace. However, when we look up to the new West window in Wedmore Church, and see the line of English ships drawn up in battle array under the figure of Queen Elizabeth, we may imagine another line drawn up in the background, a line of sturdy figures and stout hearts; and even if the Spaniard could perchance have broken through the first line, he would have found it a hard matter to break through the second. John Westover was in this second line, so I call him Valiant John, or Armada John, if that is better.

III. John III, Commonwealth John. I am afraid that I can say nothing about him except that he died in 1652, which is the only reason why I call him Commonwealth John. He was probably a son of Valiant John.

IV. John IV, Surgeon John, son of Commonwealth John. I know nothing more of him than I can learn from the Parish Registers, from the inscription on his tombstone in Wedmore Church, and from his will and the inventory of his goods and chattels. From these I learn that he was baptized in Wedmore Church on March 15, 1616, married Joan Coles of this parish November 26, 1640, and was buried February 3, 1679. He was a surgeon or chyrurgeon as it used to be written and is written on his tombstone. Who wrote the lines on his tombstone I can't say. They may have been original lines written expressly for him by some local poet and friend, or they may have been stock lines which had done duty for a good many others besides him. From the fact that there are more lines on two other tombstones of about the same date, (viz.: Prudence Buxton's, 1680, and Robert Pope's, 1690), one might infer that there was a local poet who wrote them all. The same poet may also have written the two lines in the Parish Register. (See Burials, 1658). Perhaps Doctor John, son of this Surgeon John, added poetry to his other accomplishments, and wrote them all.

Wedmore Chronicles Volume 2 (Reproduction)

The stone is now in the south transept. Originally it was in the south aisle, near the south door.

This is the inscription:

Here resteth the body of John Westover Senior of this parish Chyrugion, who departed this life Jan.. 30, 1678.

Is this that darke and dismal place
Of which death threatned me,
His strength my body now deface
Not to eternity.

Whilst in ye grave my body lye
Exalted is my soule,
Soe fixt in Christ with God on high
That nought can me controul.
Of death let this a warning be
Unto such as pass by,
Expect a sudden change to see,
Repent, for doctors dye.

▪

Here also resteth the body of Joane his wife who departed this life April 18, 1692. And also John Westover their son Chyrurgion departed this life Feb. 25 in the 62nd year of his age, 1705.

He had 8 children born between 1641 and 1659, all therefore born during the civil war and the Commonwealth that followed it. Their names were Joan, John, Joan, Andrew, Henry, William, Hannah, Ann.

(a) Joan died in 1642, an infant. (b) John is the Doctor of whom more will be said presently. (c) Joan, baptized in January 1645, married in 1667 William Rowley of Wedmore, and died next year in giving birth to her son William. Young William was apprenticed to his uncle, Doctor John, and we shall see him again presently. (d) Andrew, baptized in July 1647, pulled out a tooth or two and helped his brother Doctor John in a mild sort of way, and then went off and I know not what became of him. (e) Henry, baptized in September, 1651, we shall see again presently. (f) William, baptized in December, 1653, died in July, 1660. (g) Hannah, baptized in December, 1655, married Thomas Poole of Westhay. (h) Ann, baptized in September, 1659, kept house for her brother Doctor John, till she married her cousin Edward Tincknell.

The wills of John and Joan his wife are in the Court of Probate at Wells, where I have taken copies of them; also the inventories of their goods and chattels. I print them with other Westover wills and inventories, and put them all together at the end of this article, so as not to interrupt the story.

It will be seen from the inventory of his goods and chattels that Surgeon John was a man of some substance. His cellar was well-filled, his kitchen was bright with a goodly array of pewter and brass, his yard was well filled with corn and hay, and, his grounds well stocked with cattle. Live animals to the value of £253, when meat was 2d. a pound, and the price of animals was accordingly, represents a goodly number. These inventories will, I think, help to show us one great difference between things as they are now and things as they were once. Who now get the fruits of the soil out of it? It is almost entirely the work of a single profession of men who are called farmers. Hardly anybody now touches the ground but them. They do that and nothing else; others do something else and don't do that. But formerly it was not so, or at any rate not to the same extent as now. Formerly nearly every one who lived in

Wedmore Chronicles Volume 2 (Reproduction)

the country, whatever his profession might be, seems to have had a bit of land in his own hands, out of which, by good management or by bad, he got what he could. The surgeon, the doctor, the tradesman, the labouring man, men of all trades and all classes, had their lands or their rights in the common fields, and, to use a slovenly expression, they farmed them themselves. The result was that you had a larger number of people living in the country, with objects in which they were interested lying outside their own parlours, and compelled sometimes by their very duties to spend some part of their time under that best of all roofs, the roof of heaven. You had not, I expect, so many people hopelessly penned in and cooped up from morning to night every day of their lives, with never any occasion for the vigorous use of a single muscle. And you had not the country districts getting emptier and emptier, and those great sinks of filth which we call cities getting fuller and fuller. But there are some signs now to be seen of a tendency to a return to the former state of things where that former state is happier than the present state. Large unweildy properties and large unweildy farms have done the mischief, and large unweildy properties and large unweildy farms are both alike doomed. They have been tried and found wanting.

V. John V, Doctor John, the eldest son of Surgeon John and Joan his wife. His fathers having been settled here for 150 years at least, and, perhaps much more, his mother, a Coles, of an old Wedmore family, there could not have been much Langport blood left in him. This is the entry of his baptism:

April, 55, 1643. Johannes fihus Johannis et Joannae Westover de Wedmoore.

That entry suggested three remarks. (1) He was born just about 6 months after the beginning of the civil war in England, and was not quite 6 years old when Charles I was beheaded. (2) Mr. Law, Vicar of Wedmore at the time of his baptism, and in whose handwriting the entry is, always writes "Wedmoore." I suppose he pronounced it so. That is very unlike the local pronunciation, which is more like "Wedma." I have wondered whether that would show Mr. Law to be a north countryman. (3) The "de (of) Wedmore" shows whereabouts the Doctor was born. When the abode of people is stated exactly in the Registers, as it always was in Mr. Law's time, then "of Wedmore" only means one part of the parish, and that a comparatively small part. It does not mean in the Borough, for then they are called "de Borough" or "de Burgo." It does not mean in any of the hamlets, for then they are called "de Crickham" or whatever the hamlet might be. It means some part which is neither the Borough nor hamlet; that is to say, it means somewhere within that narrow belt of land that lies immediately round the Borough, outside of the Borough and between it and the hamlets. In some parts that belt is wider than others; in some parts it is scarcely wider than a new moon. In some parts of it there are more houses than others. But nowhere is it very wide, and nowhere are there many houses in it; so when a man is called "de (of) Wedmore," you know pretty nearly where to put him. This belt is widest and has most houses towards the west or south-west. In what is now called West end, and which has been called so, I think, for over 200 years, (see Bapt. Sept. 1563,) there stands now a group of five substantial houses. Three of these have been built within the last 130 years, and I do not know that any house occupied the site before them; viz., the Poplars, and the two houses severally occupied by Mr. Churchwarden Wall and Mr. John Banwell. But the other two are much older. One of these two, called Porch House, is the house where Surgeon John and Doctor John and Plain John and Last John all lived and died. Whether Churchlease John, Valiant John, and Commonwealth John had all lived there too I can't say. Probably there are documents in London which would show who first got

Wedmore Chronicles Volume 2 (Reproduction)

that bit of property after the splitting up of the Dean of Wells' Manor at the Reformation. But London is an out of the way place, and so I have not been able to make it out. At any rate Surgeon John possessed it and lived there, and there Doctor John, his son, was born in 1643. Where the Doctor went to school, where he served his apprenticeship, where he first layed the foundations of his medical knowledge, I can't say. I suppose he went to some medical college to get himself qualified, and I suppose the records of that college would contain his name. But all these things are in London, and London, as I have already said, is such an out of the way place.

I must therefore, for lack of material at my door, skip over the first 42 years of his life, and start from the year 1685, the very year of the battle of Sedgemoor. The Doctor was then living in Porch house with his mother and sister Ann. His father had died in 1679. He was a bachelor, and remained so till his death in 1706.

In the house where he lived and died he left lying among other things an old journal. By some lucky accident that journal has survived all the changes and chances, all the cleanings and clearings, all the brooms and boys of 200 years, and lies there still. When one thinks of the perils that it has been exposed to for nearly 200 years, perils from fire and from damp, from kindness and from carelessness, from accidents and from attention, from being seen and from being unseen, from old occupants going out and from new occupants coming in, it is perfectly marvellous that it should have survived them all. However it has survived, and by the kindness of its present owner, Mr. Henry Hawkins, I have got it now before me, and will give some account of it and some extracts from it.

It is a long narrow book, 15.75 inches by 6.5. The pages, or rather leaves, two pages to a leaf, are numbered by the Doctor. The last leaf at present is 226, which would make 452 pages. The first 13 leaves have been torn off, and also the last few, I can't say how many. There are also a few leaves here and there gone from the middle.

The book is a daily record, mostly in the Doctor's handwriting, of all those who sent for him or who came to him, of what ailed them, of what he did for them, and of what they paid him. In this book we have set down all the ailments, agues, distempers, distractions, dislocations, fractures, fevers, jaundices, melancholies, pains, swellings, stitches, itches, etc, which the people of this parish and neighbourhood suffered during 15 years; all the cordials, carminatives, decoctions, electuaries, dyet drinks, juleps, marmalades, opiates, pills, potions, sudorifics, cephalicals, pectorals, and stomachicals which they swallowed; all the blisters, plasters, poultices, and cataplasms which were applied to them, and all the teeth and all the fees which were extracted from them. I am only using words which I find in the journal. The actual receipts and prescriptions are often given, so if anybody is curious to try 17th century medicines, he can do so. One very common one, a marmalade of quinses, sounds too good to be a medicine at all. The Doctor's patients were from far and wide. There is not a town or village within 15 miles from which they did not come. In fact I think there are more mentioned as coming from other places than there are from Wedmore itself: and I have wondered whether it was that the health of Wedmore was so good that they needed not a physician, or whether it was that the proverb was fulfilled in him which says, A prophet is not without honour save in his own country and in his father's house.

But the Doctor was a bit of a Farmer as well as a Doctor; so the journal is a farmer's journal as well as a medical man's journal. And it is refreshing sometimes to turn from the yackes to the yackers, from tumours and jaundices to the fresh air of Goodmeads and Clements.

Wedmore Chronicles Volume 2 (Reproduction)

The journal, as I have said, covers 15 years. The first entry is dated Jan. 1685/6, the last entry is Feb. 1700/1, though there are a few postscripts to former entries added on as late as 1703. The last few leaves of the journal being gone, one cannot tell whether he continued in harness and kept up his interest in his patients and in his farm to the end, or whether between the busy day of life and the day of death there came an evening, either voluntary or compulsory, of rest and retirement. He was buried Feb. 11, 1705/6

The Journal and the Registers, according to the custom of the day, reckon the year to begin on March 25. So that what they would call Jan. or Feb. or March, 1705, we should call Jan. or Feb. or March 1706. To prevent misunderstanding, whenever I give an extract in which Jan., Feb., or March in any year is set down, I shall always print it thus: Jan. 1685/6 The top figure will be the year according to the old style of reckoning, the lower figure will be the year according to our style. The Doctor's spelling is not very correct according to modern ideas. "When I sould the ould cowe I tould him I ould have but fower pound." That is the sort of thing that occurs on every page. When one of his patients died in his house, he tells us that he paid 1s. 6d. for the "sotivecate." But never mind. Fevers are not cured by good spelling, and broken limbs are not mended by correct grammar, so the Doctor did very well without those things. Amongst other peculiarities he always writes leg and pig as ledg and pidg. This seems to have been the usual way of proceeding. The sick person sends for or comes to the doctor and desires him "to do his best for him," an expression one hears sometimes now. "I don't believe but what Doctor A. has done his best for me," people often say now. When the Doctor has been asked to do his best, then comes the question of the fee. Sometimes, in bad cases, that is settled at first. So much is to be paid for the cure, "one moiety in hand," the other moiety when the patient is well. Sometimes it is left to the end. The patient pathetically asks what he MUST pay. The journal says, "I tould him that £4 (or whatever it was) ould give me satisfaction." A very common answer is, "I tould him I ould have but £4." That little word "but" occurs hundreds of times. Whether the Doctor really charged less than he need have done, less than "it was woth" as he says, or whether he only made himself think so, I can't say. But I certainly think that he was a good-natured man and not grasping. The debt is paid sometimes in money, sometimes in work or in kind; generally in driblets: part of it is often forgiven. Sometimes "I bated him a crown." All this, the sending for him or the coming to him, the remedies prescribed, the arrangements made, the fees charged, the amounts paid, are all entered in the Journal. As each debt is discharged it is crossed out, and the Doctor writes, Recd in full. The usual liquid measures are "a sack glass." The solid measures are "the quantity of a wood nut" or "of a nutmeg," or "as much as would lie on a small penny." And now for the extracts, which will show what the book is like better than any description of it. I will put the extracts under three headings, though in the book itself they are all mixed up together. (1) Out-patients. (2) In-patients. (3) The farm and all other matters. The numbering of the leaves is the Doctor's. I have added b where the extract is taken from the reverse of the leaf.

One more remark for the satisfaction of my conscience. I have a perfect horror of giving mere extracts from an old MSS. They ought to be printed in full or not at all. Printing extracts is like scooping the plums out of a cake. You neither eat the cake yourself nor let anybody else do so. Besides which you, perhaps, leave as many good fish in as you take out.

The excuses for doing so in this case are (1) the length of the Journal, (2) its being a medical journal there is a good deal of sameness in some of the entries, and also

Wedmore Chronicles Volume 2 (Reproduction)

some of them not very edifying, (3) the extreme difficulty of always acting fully up to one's principles.

I. OUT-PATIENTS.

F. 19 March 6, 1685/6 Mr. Milkins of Compton sent for me to visit his wife being sick in ye measels. Left her a medicine. 1..6. For ye visit 10s. Went to visit Mrs. Grace Bidersy and then Mrs. Milken paid me tenn shillings. I think she ment for all.

The name Bidersy is from "by the sea." Compare Budeput, Wed. Chron: 1, p. 134)

F. 19. March 7, 1685/6 John Gibbet of Westhay sent for Med: for a bruse. debtor 1..6.

Meare folk were always getting bruises.

F. 20 b. April 9, 1686. William Tutton of Theale came for me to visit his sister having scald her foot. I went & drest it. Went again ye 10th, 11th, 13th, 16th.. Went again and then it was whole. Received for ye cure in full, Tenn Shillings.

F. 22. April 26, 1686. John Trubbe of Mark sent by his brother William to desier me to visit him being sick in a fever. I went and left him a narcotic unge to annoint his temple. Hee was exceeding light headed. His brother William promised me payment for ye unge arid visit 2..6.

F. 23 b. May 24, 1686. Richard Hitchen of Allerton sent Thomas Hach and George Maishell to desier me to goe to Aisen (Ashton) to visit him being in a quinsey. Went and bloded him, and made him a garle (gargle), & apleyed a plaster. Left unge to anoint his throat.

More visits, more bleeding, & more other remedies ran up the bill to £1..3..6.

F. 14. May 24, 1686. Thomas Millard of Bleadney sent John Poolle to desier me to come to him to cure him being in a fever. Went and left him a jullip. For ye visit and jullip 6s. Went again May 26, and then discovered that he was falling distracted. She desired me to use a meanes as soon as I did think convenient, and she ould give me satisfaction for alle before ye Widow Churchis and Mr. Barnes. Went again May 29. The charge is 10s. of which 5s. was paid at one time, and the other 5s, afterwards, "when Cozen Iveleafe paid her for ye cove."

F. 24 b. June 1, 1686. Philip Pamister of Blsckford had a pectoral medicine to be taken a sack glass full mornings and evenings, 2s. And a potte of electuary to be taken mornings and evenings, 3s.

The Parish Registers show us that this sick man's name was Paymaster.

F. 27 b. July 8, 1686. William Marten of Polet desired me to cure him having lost ye use of his leaft hand, being by reason of a pallsey sesing, he tell aslepe and when he awacked his hand was dead.

Then follows the prescription and the charge 6 shillings.

P. 28. July 19, 1686. Under this date is a bill due from Edward Tincknell of Wedmore. The total £3.. 1..6 is made up of miscellaneous items. Lent him £3; different medicines 7s. 6d. making of sider 3s. 10d.; and "Brother Andrew stoped a tooth twice and last drewed him, went 2 times." Fee 2d.

This "brother Andrew" was a younger brother of the Doctors. He appears now and then in the early part of the Journal as helping his brother in a mild sort of way. He was not married or buried here, so I suppose he went off somewhere.

Wedmore Chronicles Volume 2 (Reproduction)

F. 28 b. July 19, 1686. John Roe of Wore (Oare in Wookey?) sent for me to cure him having received a wound by a fall from his hoss upon a mowing sith which cut him under ye arm upon the ribs. I stitched a large wound. Went again ye 20, 21, 22, 23, 24, 25, 26, 27, 28, 29; then went to Bristoll; wee came to an account August 31; Soe then I tould him I ould have 55 shillings, and that should give me satisfaction for all, which he promised to pay me in a short space.

F. 28 b. Aug. 3, 1686. Catherine Lyte that was hath had ye measels and is now very bad. Sent her a decoction of French barley..., and a cordial for ye cure of her paine. The doctor often remembers women's maiden names while he forgets their husband's names.

P. 31 b. In Sept. and Oct., 1686 he goes to visit Mr. Edward Urch of Mudsley. I imagine that this was at Court Garden. Mr. Urch had to be bloded, the commonest of all remedies at that time, and for some time afterwards. Travelling in Spain a year or two ago we met a very eminent London physician, who told us that when he was a young man 50 years ago in a town in the north of England, it was the regular thing on market day for all the farmers to come in to be bled, though there was no necessity for it. His fee was 6d. Dr. Westover's fee was also 6d.

F. 32 b. April 21. William Haine debtor more for one visit to him at Mark when he was stabd, and for ye cure, 10s.

F. 38 b. Jan. 20, 1686 Thomas Marten of Weare sent for the Doctor to cure him, his head being impostumated. A bill of £1..14..0 is run up. Marten pays him in part, and then the Doctor says "I think she paid me at Mr. Horler's at Wear, so I cross off the rest."

This must be Mr. Jeremy Horler who was appointed to the Vicarage of Wedmore in Cromwell's time, but disappears at the Restoration of Charles II. This mention of him in connection with a Weare man looks as if he retired to Weare. He married the widow of George Hodges of Wedmore, and the Hodges family owned Stream in the parish of Weare. For all I know about Jeremy Horler, see Wedmore Chronicle, Vol. 1, p. 251. But this gives a clue for finding out something more about him.

F. 39 b. Feb. 25, 1686/7 Medicine is sent to John Heiell and Thomas Hobbs, both of Uphill, "to prevent ye smallpox." The exact prescription is given.

F. 44 b. More medicine is sent to Uphill "to prevent the smallpox."

F.41 b. March 25, 1687. Mr. Mose sent for me to cure him having received a fall from his feet down a payer of stayers at Banwell.

Visits and remedies came to £1.

F. 46. June 7, 1687. Charles Stock that liveth with ye widow Tutton of Theal sent for me to visit him by John Raines. I went & found him very badd in a fever and convolsions, not sensible. Sent him by ye Widow Tutten's youngest sun a visicatorey plaster and a small vial of julip for ye fever, etc., etc. The fee was 4s. 6d. But only 2 days afterwards, June 9, Charles Stocke was buried. And the doctor kindly crosses out the entry, and writes "I doe forgive her ye 4..6."

F. 47 b. March 11, 1687. Mr. Whiting of Vole brought his mann to cure having a paine in one side. He will will give me satisfaction for what I doth for him. Toke him Also he desiered me to cure Robart Reve of Mark, and he ould give me satisfaction for what I doth for him. I am fully satisfied for the cure of Robart Reves his cure of his ledg.

F.53. Sept. 1687. Rose Hayes of Glastonbury ran up a bill of over £2, and then paid him by instalments. One instalment was "a half a Giney of Goold."

Wedmore Chronicles Volume 2 (Reproduction)

F. 54. 1687, 1688. The Kelson family, who once lived in the old house in Plood Street, now owned by Mr. Henry Porter, and from whom the road close by is still called Kelson's Lane, had left Wedmore some 30 years or so, I think, before this, and were now living at Bristol. I think at this time Mathew Barrow had the house in Plood Street. But though at Bristol, they send to Dr. Westover for medicine. In October, 1687, and at other times, Mrs. Elinor Kelson has a potion sent to her "for Mellencholey." Sometimes it is sent by John Nuttey, sometimes by Joan Nuttey. Once it is sent "by Thomas Joanes of Bristol ye puterar." The Melancholey is a complaint that the Doctor is very often called upon to prescribe for.

F. 55 b. Dec. 10, 1687. John Thatcher of Hutten hath bin ill this five weack; he hath had a paine in his back and side, and now is wholey in his side; he hath a cough which doth vex him often and doth ougment the paine in his side. I doth judg he bath an impostum; sent him a jullip of ?? Two shillings.

F. 56 b. Jan. 9, 1687/8 "Cozen Barrow" had 3 girdles for the itch. The itch at this was commonest of all complaints among all classes. The remedy was a girdle costing 1s. 6d. He partly paid for them in kind; viz. 3 lbs. 4. oz. of Beeswax at 12d, ye lb.

F. 56 b. Jan. 53, 1687/8. Major Prouse of Compton Bishop sent for me to cure his mann having fracture of ye heape. I went and redused it. Eleven visits were paid.

F. 59. March 4. 1687/8 Godey Tayler, John Tayler's wife, had for her sun that lives with Cozen George Counsell had a girdell for ye itch and did not pay for him; she gave me some purtatos.

F. 59 b. Feb. 28, 1687/8. Richard Stanley a gypsey bath not been well this eight years, it come first in his heepe, and now he is pained alle over his body. Then follow the prescription. This entry is partly made in cypher, but a very simple cypher, the five vowels being represented by the first five numerals. Thus "well" is written 55211.

F. 59 b. March 9, 1687/8. Thomas champion of Stilve sent for me to cure him of St. Antonies fier.

Several more visits and remedies brought up the charge to £2 Stilve often occurs and seems to be somewhere within the parish, but I know not where.

F. 60. July 10, 1688. John Rowley, Walter Westes man, sent his brother Robart for medicines for a bruse that he received out of a wain.

Then follows the remedy-an ointment and "yolow selve." A little later on is added: John Rowley of Meare, Walter West his man, and I came to an account for ye cure of his arm and visits. I tould him that halfe a pece should give me content. 10s.

F. 68 b. July 16, 1688. William Hillard of Doultten Parish sent for me to cure him having a fracture of his leaft ledg, he broke him by a fall from his horse in Marke More.

Several visits were necessary, and the bill ran up to £4. One wonders what William Hillard of Doultling was doing out in Mark Moor. This is the very year that the Dutch Prince William came over from Holland, landed at Torquay, marched on to Exeter and thence to London, and was accepted by the English people as their King. There are two ways in Mark Moor, one called King's way, and the other Dutch road. And I have already (Vol. 1, p. 255, 288) suggested that possibly one or both of these roads may have got their name from Dutch William. He himself did not come through Mark on his way from Exeter, but possibly some part of his force may have done so. He landed on Nov. 5th. William Willard breaks his leg in July. That is a little too soon for him to have been one of William's force coming up the country. But still there may be

Wedmore Chronicles Volume 2 (Reproduction)

some connection between the two events. He may have been one of a force going gaily down to meet him; and when he reached Mark Moor the salt breezes blowing straight from the Bristol Channel may have put so much spirit into his horse that it pranced and danced and kicked its master off. So William Hillard never got to Torquay, but lay cooped up in Mark with a broken leg,

F. 72 b. Sept., 1688. Received of James Popham in full for ye cure of his ledg 2 1/2 lbs. of wax and 2s.

F. 74. Oct. 27, 1688. Cozen Barrow of Wedmore sent for me to blod him in a fever and stich. Went & bloded him, & sent him the same day a julip for ye fever and a plaster for ye stich. 2..6.

F. 75 b. December, 1688, Francis Wilkins his wife of West Harterey (Harptree) is mellencholey and hath bin for this half yeare or more. It came by a frite. She hath a paine in her leaft side which doth run up and down like.

Then follows the remedy and the charge, is. 6d.

F. 76. Dec. 1688. John Pople of Edington sent for me to cure him having a seatick paine in his heape, went and bloded him and leaft him 2 doses of Ext Rudij.

A case of what we should call sciatica.

F. 80. In 1688/9 Mr. Edward Urch of Mudgley Is blooded several times and has several julips and ointments. The Doctor is paid "in Larde and money." Some of the medicine is sent to Mudgley "by George Petheram man or boye." I suppose that George Petheram was of that age that the poet describes as "Hobbledehoy, neither man nor boy."

F. 80 b. March 2, 168/9 Mr. Cox of Langford sent for me to visit a woman that was fallen mad, for which he ould give me satisfaction, so shillings.

F. 82 b. April 8, 1689. Robert Isgar's sune of Vole came to cure having ye naille of his great toe growing into his toe.

F. 85. May 1689. Thomas Hardye at Lidia Stones of Wedmore debtor for julip for surlit sent by William Bal, Whit Saterdag 1689. 6s.

This surfeit was probably a result of Whitsuntide revels,

F. 85. June 5th, 1689. John Tilley's wife came to cure. He tould me that ye overseers ould pay me for what I doth for his wife, Cozen Goole, one of ye overseers, asked me what they must pay for ye cure, and I tould him that I ould have but 20 shillings.

The expression "I ould have but 20 shillings" occurs scores of times when the Doctor is asked what his fee is. Whether he really did ask for less than his due, or whether he only deceived himself into thinking that he did, one can't tell.

F. 87. July 1, 1689. William French of Bleadney fractured his right legg. Several visits were paid. "I tould him I ould have but 3 pounds."

F. 92. Dec. 6, 1689. William Pavears sune that lives with ould Colle of Blackford came to me to curc having cut his lcdg with a reepe hooke. Tould him I ould have but 2..6.

F. 92 b. Dec. 1689. William Popham's wife desiered to know what she must pay for her cure. I tould her she should give me what she ould in reason. Its woth (worth) halfe a peace.

But he only got 7 shillings.

F. 93 b. Widow Keene of Meare debtor oyle for ye paine of her yeare. 1s.

F. 94. Thomas Rowley's man debtor for ye cure of his hand and thumbe being shute away. 12 shillings,

F. 94 b. Mr. William Hodges of Wedmore debtor for a bottell of stomackicall water for the childring. Ye bottle was his owne, an oval bottell with small ribs up after him, from ye bottom to ye top he ould hould 2s. woth. 2 shillings.

Wedmore Chronicles Volume 2 (Reproduction)

Then follows the prescription.

F. 94. b. In 1690. Mary Presse of Mark ran up a bill of £3 for the cure of her nose. He was paid a little at a time. At one time he received 2s. 6d; at another time he "Received a plaine shilling of her, which she promised to change if he will not pas."

This is one of several entries, as we shall see, referring to doubtful money.

Sometimes the Doctor refuses to take it, but more often he takes it, with a promise that it shall be taken back again if he cannot pass it. Sometimes the money is called "plain," sometimes "small," sometimes "bad," sometimes "naught"; in one case it is called "woodlan." What is that? I suppose this all refers to clipped money. Speaking of an earlier time than this, Mr. H. Noel Humphreys says, "The avarice of the King (Henry VII) caused much light money to be made during his reign, and many pieces also got clipped, so that there were great complaints. This business was rectified in a rather summary manner, for it was enacted that no person should refuse the king's coin, if good gold and silver, on account of thinness, on pain of imprisonment or death." (Coin Collectors' Manual, p. 446.) And speaking of a time rather later than this Journal, Mr. Humphries says, "In this reign (George II, 1729-1760) the pattern of the milling at the edges of shillings, etc. was slightly changed to prevent falsification, for although the milled edge had put a stop to the old clipping system, filing was now resorted to for robbing the coin; by which means. after a portion of the edge had been removed, the upright or diagonal lines might be restored by the file. To remedy this evil, a serpentine line very difficult to imitate by the file, was adopted about 1740."(p. 489).

Soon after I came to Wedmore the late William Gibbs of Plood Street brought me a silver coin which he found in moving the soil for the building of the new Board School. It was a coin of Charles I. Its size was about the size of a shilling, but its device was the device of a half crown. So I was as much puzzled at first as Isaac was, when one came to him whose voice was Jacob's voice, but the hands were the hands of Esau. Isaac asked no questions, but I did. Showing it to some learned man I was told that it was a clipped coin. The outer circle had been clipped off, leaving only the inner one. But unless one knew what the coin should be like, one could not tell that there had been any clipping. There is no saying but what this very coin may not be one of the light coins referred to in the Doctor's journal.

F. 95. In March, 1689. William Bennet of Mark has several potions and cordials. The Doctor receives 10s. in part payment "at Mark Inn in the Cort." I suppose this means at the Court leet of the Manor.

F. 95. Thomas Mayshell of Draycot his wife is "mellencholey and hipocondraicoll."

F. 96. April 6, 1890. Mary Swayne of Mark was "mallencholey." He agrees to cure her for £3.

20 shillings Gilling her tenant will pay at Mickellmas, 20 more at Crismas, the other 20 she did houp I ould abate her if I had a quicke dispache.

F. 97. April, 1690. Elizabeth Nickolls of Westhay sends him 5s. by a messenger. But it includes

"a bad (?) half crowue, she must change it."

I am not quite certain about the word "bad." It is certainly not "plain," like the shillings. It may be "lat," meaning light.

F. 100 b. July 30, 1690. Richard Champion of Blackford breaks a bone, and sends his brother Edward for the Doctor. The Doctor goes, and receives a "fether bedd of 50 lbs. waight in part of payment."

F. 101s b. Cozen Simon Smeathes of Crickham his sune is not well, hath had ye smallpox, I went to visit him, but he was dead before I came.

Wedmore Chronicles Volume 2 (Reproduction)

This must be John, buried Aug. 8, 1690, aged 7 years.

F. 102 b. William Bunn's wife owes 8s. for a cure. The Doctor receives part in money "received more in work in weaving of Blancots, 2s."

His patients often partly worked out their debts.

F. 103 b. Sept. 20, 1690. Cozen Barrow debtor for medicine for ye cure of his sune being bitt with a mad dog. 2s."

Cozen Barrow also had something for himself.

"A plaster for ye paine of his yeare." "One dose of my narcotic." "Oyle to drop into his yeare."

etc., etc. These medicines were entered on the same page as the bite of the mad dog, but were delivered four years later on, in November, 1694. In December, 1694, Matthew Barrow of Wedmore was buried.

F. 119 b. Nov. 9, 1691. William Cox of Mark, sumthing to make a dyat drinke against Thursday next.

F. 123. Dec. 12, 1691. Robert Joanes of Catcot debtor for one potion & Ingredients for a Dyat drinke, delivered at Poppells for him. 5s. 6d.

F. 124 b. Oct. 4, 1691. Gabriell Bulgin of ould wood debtor for ye cure of his toe & for medicine for ye same £1. Hee was in cure about Oct. 4. He promised to pay me at John Dyars shoop when I went to new leather ye poumpe, Oct. 2, 1696, before younge John Dyer, whom desired to remember it.

The second part of this entry is made five years after the first part, as both the context and the handwriting show.

About a month ago the pump in my garden got out of order, and I was told that it wanted to be new leathered. If it had not been for that I don't think that I should have been able to make out this entry. The writing is not always easy to read when you don't know what to expect.

The shop now occupied by Mr. Owen was occupied by the late Mr. Tonkin and by his father before him, who succeeded in the early part of this century to a John Dyer. So probably Mr. Owen's shop is the very "shoop" where Gabriel Boulgin promised the Doctor to pay for the cure of his toe. It is smarter now than it was then, but I expect not so picturesque. Mr. Tonkin died in 1888, so that for 200 years the shop had gone on with only one change of name. Young Abraham Dyer, the witness to Gabriel Boulgin's promise, seems to have died in 1705, and his father in 1707. Young John left a son John who died in 1766.

F. 124 b. Jan. 18, 1691/2. Richard Day of Heathhous ye Honter sent Jeffrey Fease for some medicine. It did him no good. He was buried the last day of this very month. One wonders what he hunted, and how and where. The name of his messenger was generally written Fearse, now Fear. Days and Fears are still to be found at Heathhouse.

F. 125. Jane Cripes of Burtell, Jane Warman that weare owed 5s. for the cure of her finger. She paid half the debt with 4 lbs. of butter.

F. 136. Sept. 26, 1692. William Tutton of Crickham came to cure about St. James tide.

F. 136. Oct. 3, 1692. Richard Gills of Badgworth sent for him to cure his wife. In the following April

"We came to an account, and then I tould him that fower pounds should give me satisfaction for alle I had dune for her."

He was paid in part £2, then £1, then the debt was increased by 10 shillings, and then Aug. 7

She tould me she did hope a giney ould give me content.

Wedmore Chronicles Volume 2 (Reproduction)

And so it did, and the debt was crossed out.

F. 137. Oct. 13, 1692. Captain William Boulting of Theall and I came to an account, and thear did apeare due to me just £2.5.0, the which he paid me.

Most of it was due for visits to his son William "When his chinn began to grow bad" and "for selve for his sore powle."

The Captain, born in 1657, had, I expect, just succeeded to Theale Great House, his father William having died in Sept. 1692. The Captain died in 1705, and his son William, in spite of "his bad chinn and sore powle," lived on till 1755.

F. 137. Oct. 13, 1692. John Culverhouse paid him 4 shillings which included "one bad halfe croune which he promised to change if not pas."

F: 137 b. John Deane of yeander Allerton debtor for ye cure of his lame ledg that hee cut with a reepe hooke. 10 shillings.

I don't quite see why Allerton is called "yonder" more than any other place. In the chancel of Wedmore Church is a flat stone to Thomas Davies, who died in 1687. He was Vicar of Wedmore and Rector (or whatever the proper title was) of Allerton. The inscription on the stone says, "Hujus, tum etiam istius Allertonensis,..pastor fidelis", etc. Iste seems there to be the same as "yonder" in this extract.

F. 136 b. Oct. 1692. John Popell of Cocklake owed for the cure of his child; but he was slow to pay. He partly paid "in sum yealls and a goose." Then the Doctor adds "I tould his mother that I ould have but tenn shillings, but sins seeing he did not pay ye money in a short time according to her promise, I know noe reason I should doe it under 20 shillings which it was woth.

F. 137 b. Nov. 5, 1692. Marey Wall of Aisen owed is. 6d.

"Recd. in full 2 bad Grots, 16 farthings and one bad sixpence,"

F. 146. June, 1693. Stephen Larder was debtor for the cure of his child,

"Received in full in money and sope which he bought at Bridgwater 15 shillings."

One wonders whether there would not have been much fewer cases of the itch than there were, and fewer complaints of other kinds, if there had been much more sope brought from Bridgwater.

F. 146. June 16, 1693. John Frey of Burtle paid five shillings.

"One of ye shillings was woodlan."

What sort of a shilling was this?

F. 151 b. Larance Stocke of Cross debtor for a pott of marmalade of quinses to be taken morning & evening ye quantity of a woodnut. 1..6.

152 b. Nov., 1693. Robart Deane of Allerton debtor for plaster and cerecloth for ye cure of her ledg that she pricked with a thorne. Received in part of payment 2 1/2 lbs of wax at 12d. per lb.

F. 153. Some medicine is entered

"for Widow Day ye Hunter's widow."

F. 153 b. Jan. 14, 1693/4. James Greene came to cure having a lame finger.

F. 154. Jan. 20, 1693. Then imployed by ye oversears of

Wedmore, Edward Tincknell, John Chalcraft, and John Clape, to cure Mary Richards of her lame arms and ledgs, whom promised me satisfaction for what I doe for her, as allsoe for ye cure of her husbun Thomas Richits his lame ledg that was dune before. Went everey day for a munth or more, then went everey other day for a long space. Soe in all debtor for cure and visits £8..10, ye cure being finished about Aprill 24, 1694.

F. 154. Nov. 14, 1694. Edward Sweet of Wedmore owed 10 shillings for the endeavour to cure his daughter Ann. This account was just balanced by a counter account. Farmer Westover spent what Doctor Westover had earned.

Wedmore Chronicles Volume 2 (Reproduction)

" Bought of Edward Sweet tenn loades of dounge at 6d. a load, and 20 load of a worser sort of soyle at 3d. a load. Soe in alle due to Edward Sweet 10 shillings."

F. 155 b. Feb. 1693/4. John Raines of Bagley debtor for one visit to him selfe when be was hurt with ye bell or bell rope as I remember, and for a plaster.

F. 155 b. March 6, 1693/4. Went and visited John Champion at John Lockes being burnt with powder, Went 9th & 10th to Badgworth to visit him...soe in all I went about eight times: debtor for visits and cure, £2..10..0..

F. 155 b. March 6, 1693/4. Went and visited Robert Leaker being burnt with powder as I understood. Went again ye 13th. Once or twice more before he was well.

Received in part of pay his labor in cutting of five coultis, 5 shillings, He tould me he ould cut alle my goods as long as he and I did live for my curing him.

F. 157. March 21, 1693/4. John Jeffris debtor for one visit to his child being wounded with a stroke of a stick in ye face, went again ye 22nd, 5 shillings.

F. 157 b. April, 1694. Thomas Ward of Wedmore is entered as owing 2s. 6d. for medicine for her blindness. I presume "her" means his wife Under this entry is another made a few years later.

For redusing of his (Thos. Ward's) shoulder being fractured by wrastling with George Tutton, Oct. 10, 1698.

F. 158 b. April 29, 1694. John Duston (Durstun) of Pillrow his wife caine to cure.

Received in part of pay 2 shillings. She had both hands ulsured in small ulsurs and on her thumb she had a goole ring which feld off (fell off), soe left more to pay 3 shillings.

F. 159 b. June. 1694. Josuah Cooke of Stilve debtor for ye cure of his arme being wounded at Mear Revell. 5 shillings.

I am told that Meare revel was held a fortnight after Whitsunday.

F. 160 b. June 26, 1694. William Wall of Wedmore debtor for a pidge (pig) at Mickellmas next £1. Item for drawing of twoe teath for his wife and one for himselfe 1 shilling.

Ann the wife of William Wall did the Doctor's washing, so this curious bill for pigs sold and teeth drawn was paid in labour.

F. 161 July, 1694. John Gill of Weare debtor for ye cure of his arm being impostomated by reason of opning a veine being unskillfully done, 10 shillings.

This seems to be a hit at some rival practitioner.

F. 161 b. July. 15, 1694. John Muntigue of Mark sent for me to cure his sune being run throw ye arme with a peackÖFor ye cure and visits £1..10..0.

F. 162 b. August 1694. George Chalcraft of Garden Inn has a remedy "for ye paine of his hand-wrist & shoulder. Tould him I ould have a shilling." The wrist is generally called in the journal the hand wrist. This house where the Chalcrafts lived was called, 200 years ago, Garden Inn and Garden End, as it is now. I think that Garden End is the right name, and that it marks the end or boundary of the old vineyards at Panborough which, till the Reformation, belonged to Glastonbury Abbey.

F. 163. Sept. 2, 1694. Alice Bennet of Wedmore is debtor "for a julip for ye fever to be taken one spunful in bear for her daughter Jane. Received in part of pay one pound of candells, is. 6d." This Alice Bennet died in Feb., 1737/8 aged 92 years. Her husband Samuel had died in March, 1674/5, so that she survived him 63 years all but a month. They lived in the Borough, and probably were tallow chandlers,

F. 163. Sept. 14, 1694. George Harris of Marke owes £1..10..0 for the cure of his wife. "Received of George Harris in part of pay 22 shillings of bad money, but hee will bringe 8 shillings more."

Wedmore Chronicles Volume 2 (Reproduction)

F. 163. Sept. 3, 1694. Then I was sent for to cure John Steart's sun whome received a verey large cutt over ye cord of his heall, went fower times to Sept. 7. Tould him it was woth fortrey shillings. I tould him I ould be kind, sne I thinke to bate him a croune.

F. 164 b. Oct. 10 1694. John Kerbey of Theall sent for me to reduse his sunns ledg being fractured with ye treding of a horse. Went 3 times to Oct. 23, at which time I joined it the first time and found it verey well in its place. Went ons more . . . Wee came to an account. I tould him I ould have but 20 shillings, which he promised to pay me.

F. 166 b. Dec. 18, 1694. Richard Goold of Marke owes 2s. 6d. for medicine for his wife. This debt is crossed out and entered as Received in full; and then afterwards the Doctor adds "The money was naught, soe its not paid; I set it down received in full before I saw the money." This bad money, again from Mark, seems to have been worse than the other, or else the Doctor had become more particular.

F. 166 b. Jan. 4, 1694/5. Then went and visited ye widow Garner her sune of Cheddar having a lame foot. Went one Sunday before, William (Rowley) went ons (once), went againe ye 23rd, went againe Shraftusday, went againe Feb. 14, and then they ould trust to theaier ounne drogeing. £1..10..0.

I think the Doctor wrote this last part of the sentence with his nose turned up.

F. 166 b. Jan. 22, 1694/5. Edmond Hach of Allerton owed 4 shillings for two girdells, "and did not pay for them. Then received of him one shilling. Received ye other three shillings; hee promised to change them if they ould not pas." Bad money again, but this time not from Mark.

F. 168. Feb. 28, 1694/5. Mary Seley of Barton came to cure having a lame toe. Toke her yolow selve. 2s. 6d.

F. 169 b. April 7, 1695. William Shipard of Blackford came to cure having received a wound in his both lips. I stecht it up. Hee will give me satisfaction for ye cure deserve so shillings. Paid Cozen Shipard for 15 lbs. of lard, the pott and alle wayed full 22 1/2 lb, so when the pot is emtey wee may know the jist quantety what to pay more.

F. 170. April, 14, 1695. William Brownes wife of Mudsley brought her child to cure being scald with hot lickuar: she tould me that her husbun ould pay me for what I did br them its woth 6 shillings.

F. 171. May, 1695. He pays several visits to Cozen William Counsell of Blackford and gives him medicine "to drive out ye small pox." This expression "driving out the small pox" often occurs in the journal. I recollect a poor woman at Bridgwater about 20 years ago who had several children down in the small pox. She told me that she called in no medical man, but simply gave them plenty of beer, cider, and spirits to "drive it out." In her case it answered very well.

F. 172. May, 1695. Mr. Robert Ivyleafe has a great many potions to cure the melancholy.

F. 175. July. 9, 1695. Cozen William Westover sent for me to cure William Gast his sune being wounded in ye face with a stroake of a horse. Went and steched it, he will give me satisfaction for ye cure. £2. Dec. 31, 1695. Then received one guiney in thirtey shillings and tenn shillings in small shillings of Cozen William Westover in full for ye cure of william Gast, but Cozen William promised to change ye guiney and other monies if it ould not pass.

More bad money from Mark. The value of the guinea, as these extracts wlll show, changed. The guinea, as an actual coin, lasted from the reign of Charles II to the reign of George III; i.e., from about 1662 to 1813. It was so called because at first it was made of gold brought from Guinea in West Africa. Its value shifted from 21 shillings to 28 shillings. (Henfrey's Guide to English Coins.) At this time, the reign of

Wedmore Chronicles Volume 2 (Reproduction)

William III, it was at its highest value. I do not see that its value was ever 30 shillings, though that is what the Doctor sometimes reckons it at. Several more extracts about the guinea will be given.

F. 175 b. July 19, 1695. Then received of ye widow Trot 12s. 6d. in full for ye cure of her arme: one of ye halfe crounes was naught (?), promised to be exchanged.

F. 176. July 19, 1695. Went and visited John Castell when Mr. Tatman and hee fell out and Tatman ("wounded him" scratched out) brused. For ye visit he paid me tenn shillings.

From the two words that the Doctor first wrote and then scratched out it would seem that they did not fall out of a cart, but fell out in the sense of quarrelled and fought. From the amount paid for the visit it would seem that Castle did not live here.

Tatman is not a Wedmore name, and never was.

F. 178. Sept 29, 1695. John Ducket of Stoughton paid me 5 shillings in part of pay for his daughter Janes cure, and then he tould me hee ould bring me 15 shillings more in a short time, and then I tould him hee should know what I ould have more for ye cure. His sune came about late yeare as I remember, and then he promised to pay ye 15 shillings before William Rowley.

William Rowley was the doctor's nephew and apprentice.

F. 178 b. Oct. 9, 1695. Thomas Boolle of Street in ye parish of Pill his wife is fallen distracted. ... She is raving sumtimes, she lafes, she sings, and weapes and talkes non sense.

F. 179. Nov. 10, 1695. Then redused Mary Cox of Mudsley her heepe. Went again the next day, went again 14, 16, 17, 23, 27, went again Dec. 5, and then shee was dead, soe in alle went about 9 or 10 times.

In the Register of Burials she is called Jane Cox, widow. The bill, £4..10..0, was paid by the Overseers, Mr. Evan Thomas and James Popham.

F. 181. Dec. 19, 1695. William Carter of Wedmore owes 16 shillings for several potions; and the Doctor enters "Received one hundred of cheas in part of pay at 25 shillings."

F. 181. Dec. 26, 1695. John Rowley of Meare owes 4s. 6d. for medicine. The Doctor enters, "He did not pay for it, his money was not good."

F. 181 b. Dec. 23, 1695. Captain William Boulting of Theall sent for me to visit his youngar sune having a sore mouth, it came with ye fever. Leaft them noe thing for ye cure, it ould doe without it. Soe debtor for ye visit only 5 shillings.

Item, one visit to blod ye Capten's wife, 5 shillings.

Jan. 4, 1695/6 Went and bloded ye Capten himselve, 5 shillings.

F. 182 b. Jan. 23. 1695/6. Then received in full for ye cure of William Jeffris of Hunspill his child halfe a giney in fifteen shillings.

F. 183. Feb. 10, 1695/6. Cozen George Counsell of Stoughton Cross sent his sun for a medicine for ye cough.

Amongst other things the Doctor sent him "lozenges to be taken one at a time in his mouth and let him desolve away."

F. 183. Feb. 16, 1695/6. The Doctor sends medicines to Cozen William Veale of Sutton, "and ye cost is now in regard drugs is dear 6 shillings."

F. 184. Feb. 27, 165/6. More medicines for Cozen William Veale, his wife and his son William being sick. One of them is to be taken "in a draught of canarey sack."

Wedmore Chronicles Volume 2 (Reproduction)

F. 201 b. 1698. Richard Sweets mann Woodland desier me to cure his hand being cut with a mowing sithe as he was grinding of him Wedmore fayer day. 10 shillings.

F. 202, Nov. 1697. Richard Pime of Marke, Thomas Goulds sune in law, sent for me to visit him at Marey Goulds. For ye visit 2s. 6d. Sent ye next day (here follows prescription) to bring out ye small pox if hee had them. 1s. 6d. Item Debtor for a plaster for his clavikle that he brused as I did think with a gunn. 1s.

F. 202 b. Dec. 7, 1697. William Millard of Marke desierd me to goe and visit his sune at Gills Francis his house at Burtle whear he lay wounded in his right arme with a gunn which acidentley fierd and wounded him from his hand wrist up after his arme and came out at ye poynt of his elbow; went the next-day and drest him again at Marke whear he was brought to his fathers went again the 9th, 10th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, and he died 19th December; soe in all I went a leven journeys. William Millard and I came to an account and then I tould him I ould have but 40 shillings, the which he will pay in a short time; he was very well contented. Received in part of pay 20 shillings at Marke Inn when ye Lords Curt was thear. Received the other 20 shillings of his wife.

Though the Doctor reckons the year to begin on March 26, (as also do the Parish Registers till 1752 when it first begins to be reckoned as beginning on Jan. 1), yet he calls the last day of December New Year's eve as we should do.

F. 203. 1697. The widow Cusens of Rible is melencholey Went Dec. 18 and visited her. Went againe twise more to new years eve The widow Cussens debtor for her cure being distracted £5. I called on her May 27, 1699, and then I tould her mother ye widow Churchis and her that £5 should give me content, and desierd them to provide me with ye money about August next, at which time I should have occasion for money, soe they promised to pay me what they could at that time of money. In the receipt in the margin she is called "Widow Cuzens of Wore in ye parish of Wookey." Oare and Ripple are still so called in the parish of Wookey.

F. 203. Jan. 13, 1697. Andrew Biship of Pillham debtor for ye cure of his wife ,£1..2..0. Went about 3 or 4 times to Poules day. Item went againe the day after Poules day. Reed. in full one guiney.

This "Poules day," more fully and respectfully called "The Feast of the Conversion of St. Paul," comes on Jan. 25. The Doctor was 200 years nearer than we are to what are often, but rather slovenlily, called "the Catholic times." His grandfather might easily have been born what is slovenlily called "a Catholic." So that accounts for some lingering familiarity with the dates of Saints' days. Probably no doctor now, unless he be very high Church, has the least idea of when Poules day or any other Saints' day comes.

F. 204. March 1, 1697. Nickolas Bunn of Allerton came to cure having a verey large impostom on his brist. His father ould Nickolas Bunn promised to pay his ould debt as soone as he could before William Adams, sen. Tould Nickolas Bunn I ould have but 15 shillings at which time I tould him of ye ould debt due from him and his father, and he tould me that if his father did not pay ye money hee ould as soon as he had sould his heifer or mare that he had to sell, he tould me William Tutten was about to by ye mare.

The number of oulds, soulds, and toulds that the Doctor contrives to get into every sentence is wonderful.

F. 205 b. May 50, 1698. Sarah Dose of Uphill medicine for ye bitt of a mad dog. Then follows the prescription, and charge 2s.

F. 205 b. May 26, 1698. Lewis Lyde of Marke debtor for medicine for his self 1 shilling, and a neats tounge hee promised me for medicines before deliverd. Item for

Wedmore Chronicles Volume 2 (Reproduction)

medicine for his sune ye souldiar for a consumption, 2s. 6d. Sent him a decoction guiacum sassaphras to be taken a sack glass full morning mixt in a small matter of shudgar.

F. 206. June 12, 1698. The widow Sendar of Marke sent for me to cure her arme being tummyfeyed by reason of her being bloded by Boulten of Glastonbury.

Visits and remedies brought the bill up to nine shillings. The Doctor evidently had a poor opinion of "Boulten of Glastonbury."

F. 206. Dec. 4, 1698. Peter Derrick of Cross came and ould agree with me for his cure his wives and child. I asked £5 and stay for my money till they was well, and hee offered me fifty shillings, soe he went away and did not agree.

F. 207. Aug. 1, 1698. George Voules of Bagworth sent for me to cure him of a bruse by a fall from a reake, hee soppoed he had broke his backe. I went but found is not soe. I gave him a plaster. For ye visit & plaster 10 shillings,

F. 207 b. John Willis of Stoke debtor for medicine for ye bitt of mad dogs 5 shillings.

F. 208. Sept., 1698. "John Andrus in Grants Lane his daughter," has an electuary of marmalade of quinses.

F. 208 b. Nov. 7, 1698. Peter Hame my mann debtor for a bottle of ferig to cut flegme for his mother, 1 shilling.

This is probably that Peter Ham who was buried Oct. 5, 1742, on the same day as Jane his wife.

F. 210 b. Jan. 23, 1698/9. William Shipard of Blackford debtor for a carminative for his child being froward. Sent it by John Cowles his brother in law. Tould him ye cost was 3s. 6d.

F. 214. July 10, 1699. John Clapp fell from a load of hay and brused his head and came to cure.

F. 215. Aug. 5, 1699. Sent by John Pollet to John Savidg a large pint bottle of cephalick medicine to be taken 3 spunfulls evenings, 4 shillings, and an opiate to be taken ye quantity of a wood nut mornings, 2 shillings, and an electuary of Loud for 2 doses 1 shilling.

A Wood nut and a nutmeg are two measures that occur often in the prescriptions. A sack glass is the usual measure for liquids.

F. 215 b. August, 1699. William Tutton of Mudsley debtor for one visit to him when he was hurt by his boy cuming of (off) from a loade of pease upon him. 2s. 6d.

F. 216. Oct. 9, 1699. William Ginkens of Blackford had some potions "for his wife's ould distemper."

Tould Mary Ginkens if they dishcharge ye debt for ye cure I ould have but thirdey shillings the which I desierd her to be privat; if ye parish did pay it I ould have more. The parish did pay it, and he received 40 shillings.

F. 216. Oct. 19, 1699. Robart Cox of Limsum or Brint sent his wife and sune for medicine for paines of his limbs. I soppoed it to be the returne of his ould distemper the Goute. Sent him a dose of narcotick electuarey to be taken ons in three days, and orderd him if the first dose gave him noc ease to take a dose and a halfe the next. 4 shillings.

This is about the only case of gout that is mentioned.

F. 219. March 4 1699/1700 Edmont Walle of Allerton sent for me to reduse his ledg being fractured. Went and redused him. Went again March 5. Ons more 13th. Ons more April 8, 1700. Then Mr. Dounton of Wedmore and Mr. Smith of Allerton promised to pay me fortrey shillings for ye cure of Edmont Walle in a weackes time. Recd. in full £1..15..0

Wedmore Chronicles Volume 2 (Reproduction)

This I suppose is Richard Downton who was Vicar of Wedmore from 1688 to 1707. I presume from this that he was also Rector of Allerton.

F. 219. April, 1700. Robart Perrey of Hutten is sicke, about 50 years of age, doth vomit, and is drey, and troubled with a crampe verey much.

F. 219 b. May 1, 1700. Harrey Binsum of Hunspill lame in his knee, orderd him oyle of spicke and St. John's wort for the cure to anoynt his knee and keep a fluke of wostord to it. Recd. in part of pay for his cure 5 shillings; when well he will pay me for ye cure.

I don't know whether "oyle of spicke" would be what we call Lavender water.

F. 222 (should be 220 b). July, 1700. Richard Westover of Allerton debtor for one visit to him at Allerton to cure his Jane being fractured by a stroake of a stick, leaft ungt to onoynt it, hee came after againe to cure for it did impostumate under his chinn. 10 shillings.

This seems likely to have been an injury received at single stick playing. One might almost think that there had been a general scrimmage in this July 1700. For besides Richard Westover's broken jaw, John Deane, of Allerton, runs up a bill of £3 for the cure of his hand, Arthur Star of Wedmore has to pay 10 shillings for his wife's shoulder being dislocated and shoulder blade fractured, and William Browning of Wedmore pays 5 shillings for the reducing of his son Robert's arm. All this will be found on f. 223. In the following September (f. 223 b) Cozen George Counsell of Cocklake pays for the reducing of his son's arm being dislocated at the elbow.

F. 223 Sept. 1700. Richard Simes of Hunspill debtor for unge and solve seven ounses for his maid having ye berbes millicares or St. Anthoneys fier. 3s. 6d.

II. THE IN-PATIENTS.

And now I pass on to the saddest part of the book, that which tells of the In-patients. "Canst thou not minister to a mind diseased?" asked Macbeth. Dr. Westover tried to, and apparently with some success. There are three phrases used in the Journal which show three kinds of patients. (1) Those who came to cure. (2) Those who came to cure and table. (3) Those Who came to table. The first are out-patients, the fee for whose cure was generally agreed upon at first. The second are in-patients with some hope of being cured; they stop in the house, and pay so much for cure and so much a week for tabling or keep. The third are in-patients with no hope of being cured; they only come to be kept under restraint; to be locked in and tied down; they will probably stop till they die; they pay, not for cure, but only for tabling. We have done with the first, and we will now take a glance at the second and third, Apart from the dwelling house, but within 20 yards of it, there stands a well-built building. The date 1680 is on the chimney. It is now used as stable and barn. The engraving facing this page (from a photograph by Mr. Phillips of Wells) shows it as it is now. Tradition has always called this building the madhouse. That tradition is borne out by this journal. Mr. Henry Hawkins tells me that some years ago the bed, or a sort of box that passed for a bed, was in the upper part of it. Also a fireplace, The walls inside are still plastered, and possibly something written or scribbled by one of the unfortunate occupiers might be found on them.

I give the names of the In-patients in the order in which they come in the Journal. Many of them were afflicted with a mental disease, but not all. The number given to each of them is of my giving, not of the Doctor's.

No. 1. F. 19 Aug. 24 1686

Wedmore Chronicles Volume 2 (Reproduction)

Mary Daves came from Bristol. In the following February he received £3..12..0 for her tabling, and in March "my brother Andrew" received the other £2. The overseers of her parish seem to have paid for her. The page on which she is entered is torn. No.2.F.32, 52. Oct. 1, 1686.

James Stone of Holberton, Co. Devon, was brought to table. £5 was to be paid for the cure, viz., £3 at once, and £2 when well: and 6 shillings a week for tabling. "Theay brought 2 shirts and and one payer of briches when they brought him, direct a letter to Mr. Mairshell ye layer of Taunton from they to be sent to Mr. Warren. Mr. Warren, Mr. Wood and Mr. Stone the brother of ye aforesaid James Stone promised payment for quarter year and cure."

On April 29 the Doctor was paid £6..18 for 23 weeks tabling. On Sept. 20, 1687. he receives £5 from Mr. Edward Simon of Holberton for tabling of James Stone up to Aug. 5, 1687. And then there is nothing more about him.

No. 3. F.51 b. Sept. 7, 1687.

John Woodhurne cam to table by ye consent of ye Churchwardens and ye rest of my pardners and others of ye parish of Wedmore at 5 shillings a weack. He went away again Dec. 18, 1687, soe he hath bin in alle just 4 weackes and 3 days.

I don't know what he means by his partners, unless he was one of the Overseers of the Poor. This John Woodburn was son of Ralph and Elizabeth Woodburn of Sand and Mudgley. He was baptized in 1644, and married Elizabeth Hipsley in 1674. She, Elizabeth Woodburn of Mudgley, was buried in 1706, but he is not down in the Register of Burials. Possibly he came to a violent end, which would account for it. If I recollect rightly, there is a ground called Woodborns now at Mudgley. The Woodburns died out, as far as this parish is concerned, before the middle of the last century.

No. 4. F. 64 b. May 15, 1688.

Nathaniel Jeanes acknowledges that on June 3 next, there will be £7 due to the Doctor for the tabling of his sister Elizabeth Jeanes. A year later he acknowledges that £9 odd was clue for tabling and other disbursements for the year ending June 3, 1689. So that she was there for not less than 2 years. There is nothing to show what was the matter with her, or where she came from, or when she went. The next two leaves, 65, 66, on which there might have been something more about her, are torn out. Among the disbursements are

3s. 6d. for a payer of bodises, 3s. 4d. for 4 yards of Towles for a change, 2s. 4d. to William Fisher for a payer of shooes, is. 3 1/4d. for a apron, 3s. for 2 yards of shage for a cloke and for yol, 1s. 1 3/4d. for more yolond and silke for ye same.

I suppose yolond means Holland.

No. 5. F. 79. Feb. 6, 1688/9.

Then agreed with Mr. Willing of Fayland for ye cure of Margaret Butcher of Fayland being distracted at £6 cure, ye one moiety in hand he paid me, the other he must pay me when she is well of her distraction and able to folow her employment as she was used to doe.... If she cannot be cured at home, then she is to be brought to my house, and they to pay as we can agree for table.

It does not appear that she ever did come to table. I don't know what place is meant by Fayland. It seems to be somewhere near Bristol.

No. 6. F. 83 b. April 13, 1689.

William Hardwick of Borten came to cure. His brother Thomas Hardwick was to pay, £5 for the cure. He also paid 50 shillings for 10 weeks' tabling. He fetched him away July 3, 1689. He came again on Sunday, July 7th, and apparently stopped another 10 weeks. I suppose Flax Bourton is meant.

Wedmore Chronicles Volume 2 (Reproduction)

No. 7. F. 85. May 28, 1689.

Mr. John Edwards of Mudsley was brought to table at £12 ye year.

Mrs. Joan Edwards, his mother, agrees to pay half-yearly. There is no mention of a cure here, and it was evidently a hopeless case, one which death alone could put right. The very first disbursements for him are "1s. 4d. for a payer of stockings," and "3d. for 3 yards of rope." One can guess what the rope was for, viz., to do for him what his reason, if he had had it, would have done for him in a better way.

In the last number of this Chronicle, p. 59, 60, are three paragraphs numbered I, II, III, and devoted respectively to John Edwards, Richard Edwards, and John Edwards. At the time of writing those paragraphs I did not know what was the relationship between those three, though I guessed that they were father, son, and grandson. I have since seen at the Wells Registry the wills of John, I, and Richard, II, which prove that they were so. They also show that this unfortunate John Edwards was son of John, I, brother of Richard, II, and uncle of John, III.

The will of John Edwards, I, is dated June 23, 1660. He was buried July 3, 1660, as our Registers show. There is nothing in his will to show positively that there was then anything wrong with his son John, who was probably about 15 years old at the time. He leaves him £100 and the price of all his live goods, (except such as might be wanted for heriots,) and two wheat mows. To his other children, William, Hester, Joan, Agnes, Margaret, he leaves £100 each, out of the rent of Lady Mead. To his son Richard he leaves his farm at Mudgley after his wife's death for the term that he has therein. The witnesses to the will are John Hipsley, John Westover, Robert Edwardes. This John Westover must be Surgeon John, not Doctor John. There is also in the Probate Office at Wells a manuscript account of what Joan Edwards, widow, had spent in accordance with the above will. This manuscript is dated Nov. 1667. Amongst other things she says she had "paid £5 to Mr. Wester for keeping and governing of John Edwards her son, being Mr. Wester's pay for 16 weeks according to an agreement made with him." And then another sum of £8 for the same purpose. Wester must mean Westover, but whether Surgeon John or Doctor John one can't say, and where he "governed him" one can't say. The present mad-house was not yet built. The Doctor was then about 24 years old. He may - have had this charge given him while his father was still practising, and it may have been the cause of his afterwards giving special attention to this class of infirmity. Or if Mr. Wester means Surgeon John, then the Doctor merely succeeded to this branch of the business which his father had started before him. But as his father has gone right away without leaving his journal behind him, we can't say.

There is also an allusion to this unfortunate John Edwards in the will of his brother Richard. The will of Richard Edwards of Mudgley, yeoman, is dated Nov. 1687, and proved Jan. 1687/8, he being buried here in Dec. 1687.

To his sons Mark and Richard he leaves £200 each when they shall be 21 years of age. To his daughters Ann and Christian and to their mother he leaves £150, to be equally divided among them. To his son John he leaves his estate in fee simple at Mudgley and elsewhere, and all the rest of his goods, and makes him his executor "upon condition that he keep my mother and brother John during my mother's life." It would seem that John lived in the house at Mudgley during his father's and brother's lives, and then soon after his brother's death, when a more distant relative, a nephew, came there, he was transferred to Dr. Westover's newly built madhouse. He was transferred there either in 1687 or 1689, and was there certainly till 1701 when the Journal closes. He was probably there till the Doctor's or his own death. The Doctor died in Feb. 1705/6, he died less than 2 months afterwards, nearly 40 years

Wedmore Chronicles Volume 2 (Reproduction)

after the first mention of his being "governed by Mr. Wester," and not less than 16 years after his being brought to the Doctor's house. And so his wretched, dark, cramped, cooped up life came to an end. He must have been about 60 years old at the time of his death.

The disbursements for him are few. We have already mentioned the rope. Another was a half yearly 6d. being "ye king's duty for a batchelar." After the death of his mother, Joan Edwards, which was in March 1689/90, the half yearly £6 for tabling, afterwards increased to £8, is always paid to the Doctor by Richard Sweet. This Richard Sweet constantly appears in the Journal, but I don't know who he was. He is not down in any of the Registers of this parish. There have been plenty of Sweets at Wedmore during the last 250 years, but never no Richard. He owned a house at Yarley, though he seems to have lived in Wedmore. So possibly he was a native of Wookey, baptized there and carried there for burial. When the Wookey Registers are printed, we shall see. His connection with Wookey and with this John Edwards may help to show that the Edwardses of Mudgley were connected with the Edwardses of Wookey, and came here from there. (See Wed: Chron: II. p. 57). Certainly Edwardses of Mudgley and Sweets first appear in the Registers at about the same time, about 1640, which looks as if the one brought the other. Richard Sweet seems to have been a bit of a farmer, and a bit of a mason, as well as a bit of several other things. Very likely he managed land which John Edwards was not capable of managing, and paid the Doctor out of it. He paid him partly in cash, partly in kind. Possibly he also acted as an attendant in the Doctor's madhouse. In Dec. 1691, and again in July 1692, he paid the half yearly £6 in money and mault."

F. 138. Feb. 26, 1693/4. Then Reed. of ould Goodey Sweet the sum of £5..5, and outset one shilling for Richards one daysworke for hewing the stoness for ye stable windows, and 14 shillings recd. before in half a hundred of chees, soe in all £6 for Mr. John Edwards his tabling for ye half yeare.

Henceforth the Doctor received £8 a half year. On f. 166, are the acknowledgments of £8 for 8 half years, from Nov. 1694 to Nov. 1698, Richard Sweet paying the sums in money and goods. The goods are cheese. In Feb, 1697/8, the Doctor has from him 4 hundred of cheese at £1 the hundred, and in Sept. 1699, 3 hundred and 9 pounds at 25 shillings and 6 pence the hundred. So the price of cheese went up and down then as it does now, although America had not yet begun to send us her produce, and home productions were well protected. Mr. Stradling, the builder of the Folly at Chilton Polden, says that at this time Goodman and Goodey were commonly used, but have since been superseded by Gadfer and Dame. (Chilton Priory, p. 121.)

No. 8. F. 86. b. June 19, 1689.

Joan Hall of South Brent came to table; but the page in the Journal devoted to her is torn.

No. 9. F. 87. June 20, 1689.

Edmond Prestwich of Bristol came to table, but not for long. lie was buried here on the following Aug. 25. The only disbursements on his account entered in the Journal are those connected with his burial. "For a shroud 5 shillings. For ye carieng of him and shrouding of him 4 shillings. For ye making of the grave 1 shilling. For a sotivecate & expenses and wages is. 6d." Tabling and other funeral expenses came to 45 shillings, which were paid by Edmond Prestwich's son.

No. 10. F. 88, 180 b. July 11, 1689.

George, son of Robert Vowles of Westbury, came to table at £5 for the cure, £3 in hand and the other £2 "when he is well of his madness." For tabling he pays 4 shillings a week. He stayed 13 weeks and went away Oct. 10. He came again March

Wedmore Chronicles Volume 2 (Reproduction)

to, 1690/1 and went away March 23. He came again December 18, 1695, being distracted, at 5 shillings a week. This time he came to die. He died Jan. 30, "and was carried away to Westhury Feb. 1, 1695/6. Soe George Vowles was just six weackes and one day with me alive, soe his tabling comes to £1..10..0. For medicens towards my indever for his cure tould him (his father) hee should please his selfe i reason for ye medicens."

No. 11. F. 88. July 11, 1689.

Atherton Holkum (in another place called Alderton Holkum) of Shipham came to cure July 11, 1689 at £7 cure, £3 in hand, "the other fower when hee is well of his distemper of madness," and 8 shillings a week for tabling. His wife Joan Holkum and Mr. Henry Tripe of Shipham promise payment. He went home well on Sept. 5.

No. 12. F. 90. Sept. 12, 1689.

Peter Eason of West Camell came to cure Sept. 12, 1689, at £8 cure, £4 in hand, £4 when well, and 8 shillings a week tabling. Robert Gardner and Mr. William Eason paid. He came again Friday Jan. 10, 1689/90. How long he stopped each time does not appear.

No. 13. F. 93 b. March 20, 1689/90

"Anne Lewis of Crokeham pill or thereabouts" was brought to table March 20, 1689/90, being sent by Mr. Hasell the overseer of St. George's. She went away April 21, 1690, and the overseer sent £1..12..6.

No. 14. F.94b.

Thomas Jeffris of Weacke debtor for medicines for his wife's mouth and for a weackes tabling or more and for visits to her at Weacke. £2...10..0.

No. 15. F. 95 b. April 13, 1690.

Mr. Simon Warren of Holberton in Devon came to table and cure April 13, 1690, £2 was paid for medicines and tabling. See No. 2, where Mr. Warren of Holberton is mentioned as paying for James Stone.

No. 16. F. tor b. Aug.5, 1690.

Anne Younge came to table and cure Aug. 5, 1690, at £8 cure, £3 her brother Aughter (Arthur) paid me in hand to begin ye cere and £5 moor he doth promise to pay me more when his sister is well of her distemper of madness. And allsoe 4 shillings a weacke he doth promise to pay for her tabling as long as she is at my house at cure.

The Doctor was paid for 20 weeks' tabling, ending Dec. 23, 1690.

No. 17. F. 118 b. Aug., 1691.

Mr. John Rich pays £4..10..0 for 9 weeks tabling of his father ending Oct. 21, 1691.

"Allsoe received 5 shillings more to take to his father as I thinke fitt." "Sister Ann received £4 more for 8 weackes tabling (of Mr. Rich) ending Dec. 9, 1691." Mr. Rich was there till Jan. 7, 1691/2, when he seems to have left. He came back again Feb. 3, 1691/2, and was there till the last day of March, 1692. Whether he went away then does not appear. Sister Ann is the Doctor's sister who kept house for him till she married Edward Tincknell. Among the disbursements for Mr. Rich are For a quilt cappe 10d. ; at severall times for tobacco and other nesicareys 2s. ; for one quilt cappe more 10d. ; for a payer of sisars 4d.; for mending his shooes and tabaco 1s..61/2.

No. 18. F. 120 b. Nov. 17, 1691.

Mr. Richard Prowse of Tiverton, Co. Devon, or Wiat, came to table and cure Nov. 17, 1691. It does not appear what he paid or how long he stopped. Among the disbursements for him are

Wedmore Chronicles Volume 2 (Reproduction)

Twoe shillings for haier powder, come box and washing balls. For 7 yards of holand £1..1..0. For a knife and forke 4s. Lent him Dec. 20th. 6 pence and twoe pence gave to Joane Nutte for bringing of his knife and for going to ye post house for letters. Lent him 6 pens to by a pack of cards. Lent him 3s. Crismas day. Lent him 7s. at Wells. Lent bins 1s. 6d, Lent him 1s. Jan. 10. 1691. Lent him 5s. to send Butte to his father. One wonders where the post house was, and where he bought the pack of cards, and what was going on on Christmas day that he should want 3 shillings The knife and fork evidently came from Bristol, though one need not go so far now. We have already seen Joan Nuttey employed to take things to Bristol (Journal p. 54). What Butte means I don't know, unless it be for butter. In this same year, June, 13. 1692, was buried here Aaron Prowse, the only one of the name that occurs in our Registers. Possibly there was some connection between him and Richard. No. 19 F. 127. Nov. 1691.

He received of John Townsend 50 shillings for 20 weeks tabling of his mother in law, Elizabeth Bennet, ending April, 3, 1692, and 25 shillings for ten weeks tabling ending June, 12, 1692.

No. 20. F. 131. June 8, 1692.

Joan Rodgers was brought to cure on June 8, 1692 by William Dean and Arthur Michell, overseers of the Parish of Huntspill, at 2s..6d. a week for tabling, besides so much for the cure. She stopped 23 weeks and 5 days, and went away Nov. 21 She was not mad.

No. 21, F. 133. July 11, 1692.

Susanna Brice of Denington, came to table July 11, 1692. Her father, Captain Brice, paid 25 shillings for weeks tabling ending Aug. 15, 1692,

No. 22. F. 133 b. Aug. 21, 1692.

James Stolle of Huntspill came to table and cure Aug. 21, 1692. £5 was agreed upon for the cure, £3 in hand, £2 when well. "He went away whome sicke Oct. 23, 1692." So that the £2 had not to be paid. 18 shillings was paid for 6 weeks tabling. This was not a case of madness.

No. 23. F. 146, b. July 25, 1692.

John Harvat of Allerton owes for tabling of his wife since July 25, 1693.

Then John Harvat asked of me what I must have. And I tould him I ould have but 15 shillings for ye medicens and for drawing of her teath, and for her 11 days table.

This too was not a case of madness. It would seem to be a question which was drawn with the most pain and difficulty, the money from John Harvat or the teeth from his wife. For an explanation of the name Harford, Harvet and Harvey, see Wedmore Chron; Vol. II, p. 25-30.

No. 24. F. 157, b. March 20, 1693/4.

Richard Godfrey of Chilton came to table March 20 1693/4, at 40 shillings for the first month, and then at 10 shillings a week.

No. 25. F. 173. June 3, 1695.

John Lyde of Glastonbury brought his daughter-in-law to table and cure "having a lame foot with three ulcers on him" (the foot). She came June 3, 1695, and went away Aug. 4.

No. 26. F. 178. b. Oct. 22, 1695.

Cozen William veall and Sarah came to table and cure. Received in full twoe ginneys, and then paide Cozen for ye acre of ground for ye barley crop. 14 shillings.

Wedmore Chronicles Volume 2 (Reproduction)

These cousins, William Veale and Sarah his wife, lived at Sutton, and were good customers of the Doctor's. They were generally ill together. William died soon after this date, leaving a son William, as will appear later on amongst the farming extracts. No. 27. F. 204. b. March 24, 1697/8.

"Received of Mr. William Porch £4 for Mrs. Harris her tabling." £5..9..0 more was paid. "She went away whome" June 1, 1698. she paid 8 shillings a week tabling." No. 28. F. 209. b. Dec. 6, 1698.

Mr. Williams alias Seore of Bonson in ye parish of Fidington sent his wife to table and cure at £15 for cure, one moety in hand, ye other when his wife is well, and 5 shillings a weacke for Table; and the agreement was made by Mr. William Williams alias Score and Mr. Thomas Riche of Upar Stowey of one part and John Westover of ye other part, if it shall soe hapen that the said Mrs. Marcy Williams is cured by Mickellmass next then the above mentioned £5 is become due, but if it shall see happen that she shall be longer at cure then it is also agreed betwixt the parties above mentioned that the said John Westover is to have a augmentation of ,£5 more when she is well, which will be in she alle £20 for cure. Mrs. Sore was carried away Dec. 17 contrary to my desier when I was from whome at Wells. Her sunne left with Jane Ellis £4..15 in part of satisfaction. And fewer Gould rings I bath of hers in my custordey which wayes the waight of twoe guineys wanting 10 graines.

Jane Ellis was the Doctor's servant. The weight of the guinea at this time was 129 39/89 grains. (Henfrey's English Coins.)

No. 29. F. 210. January, 1698/9.

Mr. Galton of Yatton, overseer of the Poor, comes over to make an agreement with the Doctor for the cure of Alice Stevens. She was in "her ould distemper of madness." They did not come to terms, so the Doctor went over to Yatton to meet the Parish. He had 10 shillings for his journey. Eventually they agreed that £8 should be paid for the cure, (part as usual in hand, the rest when well,) and 6 shillings a week tabling. Alice Stevens was brought here on Feb. 27, 1698/9 and stayed till Oct. 2. "Allis Stevens was caned whome well this Oct. 2, 1699." There are several long memorandums about Alice Stevens. I will give two of them.

Feb. 27, 1698. Then recd. of Mr. John Galton three guineys and a halfe guiney at 22 shillings a peece, the half guiney in A leven shillings. If they pas not for 23 shillings a peece, he will make them soe.

I have already alluded to the vahle of the guinea which went up and down, and was a constant source of difficulty.

Memorandum that this Oct. 2, 1699 Allis Stevens a pore woman that was brought to table to be cured of her distemper of madness by Mr. John Galtun and others of the Parish of Yeaten was caned away parfietley cured and well of her distemper aforesaid by Mr. John Galton oversear for ye yeare past and Mr. Sumlar the present oversear of poor of Veaten, at which time they came to an account and thear did apeare due to John Westover £5 for tabling and £4 more for cure. So they paid in part of pay of £5 for tabling £4.16. Soe theare rested more due for tabling 4 shillings, and for ye cure £4. . . . Mr. John Galton promised to pay in a short time as wee whose names are heare under written doe remember. Thomas Poole; Hannah Poole ; the Mark of Ann Wall ; one witt(ness) that may testifey something towards ye same whose name is Samuell that tormerley was a servant to Mr. Strode of Dounside. Hannah Poole was the Doctor's sister, and Thomas Poole was her husband, They lived at Westhay, in the parish of Meare. Samuel, I expect, was an in-patient, or, perhaps, a keeper.

No. 30. F, 214. July 8, 1699.

Wedmore Chronicles Volume 2 (Reproduction)

Matthew Locke came to cure and table July 8, 1699, at 6 shillings a week. He stayed two weeks. He was not baptized nor buried here, but in 1695 he (I suppose it is the same) married Mary Duckett of Stoughton. He may have been of the same family as John Locke, the great philosopher, who was alive at this time, and whose father about 50 years before this had been Churchwarden of East Brent. There was a Mathew Locke, chorister in Exeter Cathedral, composer of music and author of several musical works, but he died in 1677.

No. 31. F. 224. Sept. 4, 1700.

All this page is given up to Captain Thomas Silvar's wife. She came to table Sept. 4, 1700, at £20 a year. She was no teatotaler. Perhaps it would have been better for her if she had been. The following are some of the disbursements and receipts on her account.

Feb. 7, 1701 Thomas Hill brought for ye Capten's wife about 3 quartar of tobacko in 2 papars, and one quart bottell of brandy.

Feb. 14. One bottle of Clarrat John Bigs brought before.

March 8. One quart of brandy more John Bigs brought.

April 4. One box with raisens, and 2 bottell of Clarrat, and 2 panns one of Anchoves, ye othar of Capers.

April 16, 1701. Then received Madam Coding by the hand of Edmont Owen the sum of £10 being in full for halfe one years tabling of Captain Thomas Silvar's wife for ye halfe yeare ending March 5th last.

May 11. Mr. John Silvar, John Bigs and William Ben (?) brought 3 bottell more of ye same sort of Clarrat.

June 1. John Biggs and Marcy Silvar brought 2 bottell more of ye same wine, 2 payer of shoes and twoe - small glasses with sumthing in them I know not.

July 6. John Silvar brought 2 bottell more of ye wine and one bottell of brandy.

Aug. 3. John Biggs brought I sopose one bottell of ye same wine in a bascot, for hee ould not hould twoe botell to be caried, and left her eighteen pence.

Aug. 10. Mr. John Silvar brought her one botell of brandy and gave her 2s. 6d. in money, five shillings more she had of him before. One John Higs brought more of ye wine, and then John Bigs tould me that ye Capten was in ye Cuntrey and desierd me to come to Stolle to speake with him Fryday Sept. 5, 1701.

Sept. 5. Then received of Capten Thomas Silvar £10 for half one yeares tabling of his wife ending Sept. 4, 1701.

May 29. 1702. Then received of Mrs. Hestar Braye £10 for half one years tabling of Capten Thomas Silvar's wife ending March 5 last past.

The receipts show that Mrs. Silvar was still there up to March 1704/5, and then the Journal ceases. It really ceases in 1701, but in a few cases, as in this case, later receipts are entered, and tacked on to earlier ones. The Captain being, as I suppose, out of the country again, the money is paid for him sometimes by Mrs. Bray, sometimes by Mr. Edward Worme. Worme is the Doctor's way of spelling Woram, which name is now always pronounced and written Oram. I expect the Captain was a Sea Captain, and possibly the anchovies, capers, claret and brandy were of his own importing, perhaps smuggled. Stolle, where the Doctor went to see him, may be Stawell near Moorlinch, or Stowell near Temple Combe.

And that brings us to the end of the In-patients.

Wedmore Chronicles Volume 2 (Reproduction)

III. FARMING AND MISCELLANEOUS EXTRACTS.

The Doctor was a bit of a farmer. I now give extracts relating to matters that are not medical. The former entries have related to aches, these will mostly relate to acres, or as the Doctor would have said "yeakes and yeackers."

The first extract I give for the sake of the spelling, which shows the Doctor's pronunciation. In the middle of a number of entries about pills and potions supplied to Cozen William Veale in 1686 comes this entry;

"Then I paid Cozen william for the wokes that he got for me." F. 16 b.

On the same page, he enters that he paid Cozen William 14s. for the Barley Crop in Clements acre, March 26, 1688.

F. 23 b. May 28, 1686. Recd. of William Fisher a peease of leather for ye poumpe in full of all accounts to this day.

William Fisher was the shoemaker who made shoes for the in-patients.

F. 23 b. Feb. 1 1686/7. Bought of Marey George of Bedmister one grose of vialls at 5 pence a dosen. 5 shillings.

May 20, 1686. Bought of Willmuth Powell six dusen of vialls at 7d. ye dusen, six dusen of galley pots at 6d. ye dusen.

Over 90 dozen more of vialls and galley pots are entered on this page as being bought of Willmuth Powell, Joane Jones and Elizabeth George at 6d. per dozen, to be filled with remedies and then dispersed over the neighbourhood and swallowed for good or for evil.

F. 31. August ye last 1686. William Fisher his wax that he sent by the maid the biggest peece wayed just 2 pounds and 3 quarters and halfe an ounce, the lesser peece wayed fiftean ounces, see ye whole was lbs 3..11 1/2 ounces, the which I paid him for when he made ...?

The Doctor frequently lends money without interest. These next are only two entries out of many like ones.

F. 64. 1688. Lent Mrs. Crooke of Wedmore £2 which she promised to pay in a short time in a fortnights time. My sister Ann took it to her.

F. 68 b. July, 1688. Lent James Larder £1, the which he promised to pay me at Pridey faier or thereabout.

Priddy fair means there a date, not a place.

F. 71. In the midst of the pills and potions sent to Cozen William Veale of Sutton comes the yearly entry of 14 shillings paid to him "for ye rent of ye acre of ground in Clemens furlong for ye peease crop. March 29, 1689."

F. 77 b. Jan. 10, 1688/9. John Backer of Allerton rented the halfe ackre of ground at Lobthorne at fower shillings ye years ye time to goe in and out a ladey day.

Lady day is always "a lady day," the 'a' being a relic and survival of the Romish days, when people called the mother of Jesus "our lady," just as we call Jesus "our Lord." I don't know whether anybody still says or writes "a lady day," but it is to be seen in the Parish account books through the greater part of the last century, quite 200 years after "our lady" had ceased to hold her former place in the doctrines of the Church of England.

F. 81. There is not a trace of the Doctor in this page; only the nursery Farmer, the farmer going out of the common ruck and making experiments, is to be seen. No medicines for yeakes, but seeds for yeackers.

"Clover seeds sould to Mr. John Wills of Bleadney at 3d. ye lb., 30 lbs., 7s. 6d."

Wedmore Chronicles Volume 2 (Reproduction)

William Browning had 30 lbs., John Wiseman 4 lbs., John Browne of Theale 45 lbs., Mr. Wickham 5 score lbs., Mr. Thomas Symonds of Brint 100 lbs., William Shepherd 70 lbs., Thomas Tincknell of Allerton 12 lbs., Richard Champion of Blackford 5 lbs., George Stone of Wedmore 3 lbs., Mrs. Savidge 36 lbs. These were sold in 1688 at 3d. and 3 1/4d. per lb.

The remainder of clover seeds sould Yhe next yeare in 1689. Mr. Gabriell Lytheyatt bespoke 64 lbs. Mr. Edward Urch of Mudsley 5 score and four lbs Robert Veascombe 3 score lbs; Thomas Harding of Hibridge 150 lbs; Mr. Hazell of St. Georges 15 lbs ; Mr. William Vowles of Panborough lbs. 32.

These were sold mostly at 5d. per lb.

F. 81 b. March 11, 1688/9. Robert Edgell owed £1..7..6.

" Received of Robert Edgell in a steare of 2 yeares ould 30 shillings, soc that there is due to Robart Edgell 2s. 6d."

F. 83. April 10, 1689. Andrew Hewish of Allerton sent his wife with part of the 2 years rent for ye three yards of Ground at Allerton for ye 2 yeares ending at Chrismas 1688 the sum of 20 shillings. Rests more to pay 8 shillings.

Going through the Journal a second time to take out extracts relating to farming, I catch sight of "couche grass." But on looking into it I find that it ought to have been put among the medical extracts. "Parfitts wife of Limsum, Shusannah Millard that was," has a child sick, and amongst other remedies is a something "to be taken one spunfull at a time 3 or 4 times a day in a decoction of couche grass louts." F. 83. So this extract should have gone among the yackes and not among the yackers. I don't know what louts are.

"The Complete English Herbal" by Nicholas Culpepper, which was first published in about 1650, after describing the medicinal virtues of Couch grass or Dog's grass or Quick grass, says, "Although a gardener be of another opinion, yet a physician holds half an acre of them to be worth five acres of carrots twice told over."

F. 88. Paid to Thomas Ward and Robert Birret for resting in part of pay 5 shillings.

If resting means wrestling, this shows the Doctor in another character, viz., as a supporter of the Sports of his day. But those sports also helped to support him, as bones were sometimes broken. So you have the circle, the Doctor helping to support the sports which in their turn helped to support him.

F. 92. The Doctor, not as a Doctor but as a Farmer, attended all the neighbouring fairs, and his accounts were often settled at them.

F. 92. Dee. 5, 1689. Then Richard Counsell and I came to an account, and thear did apeare due to me John Westover just £6, and then be paid me in part of pay of the £6 twoe pounds and 15 shillings, the rest he will pay about a Ladey deay 1690, the which I acknowledg and doe promise. (Signed) Richard Counsell. Recd. more in part of pay by the hands of his sune Richard five and thirty shillings, 2 halfe crownes of ye money was very small. Recd. more in part of pay of Richard Counsell at Cheder fayer, 1692. Ten shillings.

This small money has been already explained.

F. 96. b. Robert Tincknell of Wedmore owed , £1..10 "for the cure of his heape." Item debtor for 2 bushell of barley delivered April 15, 1690. And then he paid my sister tenn shillings for ye barley.

F. 97. April 25, 1690. James Tucker of Sand tooke fower yearlens to keeping at 20 shillings for 21 weakes. If ye more (moor) be good I may put them out in more a month and take the munth after Mickellmas, but then I must loose the ode weacke. I put them in to the parke April 25. Likewise agreed for ye keeping of the fower calves at 1 shilling the weacke, put them in May 16, 1690.... Put ye twoe kine to parke June

Wedmore Chronicles Volume 2 (Reproduction)

4, fecht them away and put them out in more a weacke after Wedmore fayer being July 28. Put them in againe and twoe more Aug. 16. Fecht away ye caulfes Sept. 27. The 3 yearlings fecht away at the 21 weackes end and some odd days. Fecht away ye cowes Oct. 20.

F. 99. Plowwork done in 1690. John Westover debtor to John Tincknell for 4 oxen halleng of timber from Stowton and Blackford. Item John Westover debtor 2 oxens caring of hay from Meare one day, and one day from Burmead. Item for caring of the bridg to Meare and bringing of one lode of hay from the aforesaid John Tincknell. Item John Westover debtor to Richard Swett for caring of 3 lode of turfes with 2 oxen for Henrey Westover one day, and for caring one lode the next day, and for feching a load of read at Godney. Richard Swette debtor to John Westover for one days work of the mare to hale. John Westover debtor to John House for 3 days workes of 2 oxen to halle turfes. John Westover debtor to Edward Tincknell for 3 or 4 houers worke of 2 oxen to hall dunge at Sparkemore. Item John Westover debtor to Matthew Barrow for 2 oxens halling of dounge 2 days.

F. 99. William Rowley's disbusments sins Whit Sunday 1690 as foloeth; Whit Munday paid him at twice £1..5.0. Item Expenses going to Bristoll 1s. 2d. Paid to Thomas Ward for his worke 5 shillings. Paid Mr. Benoney Hill his Jezment for Ester last past (9 shillings erased). Paid William Baudens man for the Trane Souldiers 1s. 6d. Paid to William when he was bound an aprenntis 10s. Expenses at Felten at the same time 3s. 2d. Paid for the indentures and bond 3s. 6d. Sixpens more payed for ye bosses meate at Bristoll 6d. Expended tenn shillings to Bristoll 10s.

I have only given some of the items. William Rowley was the Doctor's nephew, apprentice, and general helper. He was the son of William Rowley who in 1667 married the Doctor's sister Joan. He was baptized in 1668, and buried 1697. His name will be found in his grandfather's will, which I print further on. Benoni Hill, (as I learn from that useful book, Weaver's Somerset Incumbents), was Vicar of Berrow 1662 to 1671, and Vicar of South Brent 1672 till his death in 1699. Jesment is for agistment, a familiar term before the moors were enclosed and tithes commuted.

F. 106. Nov. 25, 1690. Then rented the fower Ackers of Mead ground comanley called Riden at Westhay in the Parish of Meare of Thomas Morris for the year ending at Christmas 1691 at fower pounds, the money to be paid at Mickellmas next 1691.

F. 107. John Westover debtor to Edwaid Tiocknell for feching the thornes from Riten mead and the stakes from Westom.

The name of this ground, Riden or Riten, is, I think, the plural of an old English word Rithe, a stream. We have the same word again in the ground called Riding stream, near Bagley, where the second part seems to be a translation of the first part, tacked on when the meaning of the older word was beginning to be forgotten. The springy nature of Riding stream agrees with this derivation.

F. 107 b. Hinerey Woodburne of Wedmore debting for ye making of sider at twice for ye yeare 1690, 9d.

F. 107 b. A statement of accounts between the Doctor and Cozen John Pitte of Wedmore during 1691 and 1692, shows Cozen John as debtor to the Doctor for money lent and for various medicines ; and also shows the Doctor as debtor to Cozen John for the following items

John Westover debtor to John Pitte for 4 oxen and one horse and selfe to fech 2 loades of lime at Wells. Item for 4 oxen and horse one day to fech ye 3 trees at Maltfild and twoe at Latcham. Item for ye carridge of ye wood out of ye ox hal. Item for one days work of 4 oxen and horse and twoe men to fech ye 2 lode of hay from ye orchat, ye turfe from Riten mead, and a malle malle (or mattematte or

Wedmore Chronicles Volume 2 (Reproduction)

malle matte?) of bay and one load of hay from Sparkmore. Item for one days work of 4 oxen and one horse to fetch 2 load of hay from Burmead and 2 or 3 load from Sparkmore. Item for one days work of 4 oxen and 2 horses and 3 men to fetch 9 load from Goodmead, Item for balling ye stones. Item for 3 men with 2 plowes to fetch six packes of hay from Cowles ham.

F. 117. Jan, 28, 1691/2, Accounted with Willlam Hodges for his mead tythes, and hee with me for other reckonings, soe we made all even betwixt us to this deay. Sins went and bloded him, etc.

This William Hodges was one of the Doctor's many cousins. Whether he belonged to a younger branch of the Hodges family that 60 years before this was living at the Manor house, I am not at the present moment sure.

F. 123. Bord sawed out by William Cartar and Edmond Banwell June 15, 1693. One stock of aish cut 314 foot, the next 177, the next 134, ye next stock 179 foot.

A descendant of this Edmond Banwell, as we shall see presently, was the first tenant of the Doctor's house when the Westovers died out, and their property passed to Mr. Singer.

F. 123, b. Lent John Smith of Wedmore lower shillings Dec. 4, 1691, the which he pronsised to pay at twelve tid next.

Twelfth tide is an old name for the feast of the Epiphany, it being 12 days after Christmas.

F. 124, b. Jan. 28, 1691/2. Caried to ye widow Barter of Blackford 37 bushells and halfe and a quarter of a pecke of barley which shee bought of me at 3s. ye bushell and then I owed to her for mault 36 shillings for 12 bushells of mault, soe the barley out settled for mault, thear is due to me just £3..16..8 1/2.

F. 132. Lited ye Colle fier in ye grate Nov. 14, 1692, it was ended about July 1, 1693, and then begun ye next colle that John Ducket brought me, see in alle the cole leasted 33 weackes. Lited ye cole fier Dec. 7, 1696, one lode of it wee fecht ourselves, and 30 sakes Peetur Greene brought for mee.

F. 132. b. Oct. 29, 1692. Bought of Thomas Hill 52 lbs of Beafe, 8s. 4d. At another time of beafe and mutten with ye tongue 57 lbs 9s. 6d. At another time one shoulder of mutton at rod., and 12 1/2 lbs of porke at 2 1/4 d. and halffe farthing. One shoulder of mutton 10d.

Dec. 9, 1692 47 1/2 bare waigtlt of beafe at 7 farthings a pound 6s. 11 1/4 d. Dec. 23, Six score and two pound and halfe bare waigt at 2d. ye pound £1..0..3. A calves beings 6d. Totall £2. .9..6.

I don't know whether the word "henge" is still in use. In case it should not be I will explain that it means the heart, liver, lungs etc., (Halliwell).

F. 136. He pays Cozen William Veale for the acre of ground in Clements furlong - viz. 14 shillings for the bean crop in 1692, and 14 shillings for the wheat crop in 1694. Nothing is entered as paid in 1693, so, perhaps, it lay fallow that year, and there was nothing to pay.

F. 137. Oct. 27, 1692. Henry Chapell of Wells received of me in part of pay for ye gates £2..10..0, and ye Smith for ye lern at 2 payments 15s. To ye Smith at another time 5s. At another time to ye Smith in full for the hookes and ye small naills 16s.

F. 150. Oct. 14, 1693. Paid Henrey Chappell of Wells for fortnights worke for his selfe and one man and for a levee days for another man when they made ye Racke and hainged the gats £1..13. .0 Item gave them one shilling to drinke. Paid to Rodger Club for naills and other Iren worke 5s. Paid at Wells to ye Ireen mounger for ye 2 barrs of Iren for ye stable dore 8 pence. Item to Nickolas Thomas for making of fewer

Wedmore Chronicles Volume 2 (Reproduction)

holes in the barra 1s. Item to Henrey Bowltinge for ye Cayes and Boults to fasten them on 8d. Item Henrey Chapells dyat for ye fortnight and his 2 menn when they hanged ye gate and made ye racke. 16s. 6d.

It has been suggested that these two entries refer to the clyse which the Doctor put in the Blackford brook for his water meadow. The remains of this clyse can still be seen, or could lately. F. 137, is headed "William Rowley's disbusments," some of which I extract.

Oct. 1692. One shilling William had at Wells. One shilling more in a short time William had. A leven shillings, six pence farthing William had to pay for his Bucke skins. Paid Thomas West 2s 6d. being money he layd on to the pound tax. Paid June 3, 1693 for cloth and other nescicareys to make a coate wascoat and for silvar plate buttens for a payer of Bux leather briches for William Rowley £2..7..3, at which time I delivered a bill of it to William Rowley.

June 14. Paid to Sander Boone for a payer of shooes for William 3s. Twenty shillings William had Wedmor fayer day to pay for his ground that bee heired of Brother Henrey. William had nine shillings when he went for ye shudger to pay for cloth to make shirts. 2s. 3d. William had of me Oct. 9 to pay Lennards wife for making of his shirt with the money he layd out at Wells before. Paid Mr. Smith ye Lord's rent for Brint for ye eare ending at Mickellmas 1693 at Shipham fayer 3s. 6d.

The Christian name Sandy is generally supposed to be a corruption of Alexander. The Sander mentioned above is a link between the two, and helps to confirm the supposition.

F, 139, b. Jan. 7, 1692/3. Thomas Blesley of Allerton rented the yard of earable ground at Allerton, and ye halfe ackre at 10 shillings, the mead to be hained at Crismas 1693, and ye yard for wheat cropp when ye wheat is out. Recd. of Cozen Blesley the sume of 4s. 11d. in money and 5s. 1d. in disbusments for mead tythes, Church and Pore rate paid.

F. 139 b. Feb. 15, 1692/3. Simon Smethes of Crickham sould me borde at 18s. a hundred. Recd. of him 61 foote, 10 inches.

F. 142. April 3, 1693. Let ye aeker of mead ground to John Nuttey at Caswell at 22 shillings, the time to goe out at Crismas next, the money to be paid Nov. 5, 1693.

F. 142. April 7, 1693. Sould to ould Hindrey of Axbrigg my teasells, the best sort at £1..18..6 the packe ; the midlens at eaight pence a thousand. Recd. in earnest 1 shilling. Recd. more in full £5.

F. 143. April, 1693, Robart Cowles of Wedmore let his 4 ackers of Med at ham to me at , £4, and him to discharge the freathes, the money to be paid one moiety at Mickellmas, ye other at Crismas, at which my time is out. Paid Cozen Cowles ye one moiety Oct. 6, 1693.

F. 143 b, Richard Adams and I came to an account and theare did apeare due to me, hee being payed for the Hisope and clove gilley flowers, just 3s. 3d.

Aug. 7, 1693. Then Richard Adams his wife and I came to an account, she being paid for her carnations and hisope, just 1s. 11d.

Hyssop and clove gillyflowers would be wanted for medicinal purposes. Old Culpepper (Complete Herbal) says of the Clove Gilliflower:

They are great strengtheners both of the brain and heart, and will therefore serve either for cordials or cephalics. There is both a syrup and a conserve made of them alone, commonly to be had of any apothecary. To take now and then a little of either, strengthens nature much in such as are in consumptions; they are excellent good in hot pestilent fevers, and expel poison.

Wedmore Chronicles Volume 2 (Reproduction)

F. 543. b. William Westover my unckle his disbesments by me as foloweth.
Imprimis to Mr. Coward for his advises concerning Jeifris 10s.
Item to his clarke for ye wartant. 1s.
Item Expenses for my horse and selfe the same day. 1s.
April 29. to Mr. Tryme for his fee to apeare to answer Tucker 3s.
Munday in ye Easter weack my unkle lost his money as hee his sun did imagion.
To Thomas Stone for drawing of a harmlis bond to indempnyfey me from a bond
given by my father to frinds in trust for my aunt before marridg. 1s.
Paid to Mr. Heley for swearing of Cozen William Westover when he went to
administer to his father's goods, 1s.
Borrowed of my Cozen William Westover one giney at Bruton £1..1..6.
Paid at Cheder expenses when I caned ye warrant for Foley and for a horse shooe.
1s.
At wells the next deay for a dinnar for ye cunstable and ye rest, and for my horse 2
pence. 4s. 2d.
Recd. of Cozen William Westover to pay Mr. Sargant and Mr. Cort. £1.
Paid Mr. Cort. 5s.
Expenses for my herse and selfe at Wells asises. 1s. 6d.
Paid to Mr. Cort to pay ye Cryar for swearing ye witness and for his panes. 3s. 6d.
Sept. 18, 1693. Cozen William and I made alle even for what I laid out to this day.
F. 150. Oct. 1, 1693. Received of Andrew Hewish 8 shillings being rent due for 3
yards of ground for the year ending Christmas 1691. Also received 14 shillings for
years rent ending Christmas 1692.
"Now this Feb. 2. 1693/4, let the same 3 yards of ground unto Isacke Petherham of
Allerton at 14 shillings, the money to be paid at Crismas, at which time hee is out of
the ground. He paid me one giney in full for 2 yeares ending at Crismas 1695. The
next yeare let the same ground to Edward Day for 14 shillings, and the halfe acer 3
shillings, soe in ye whole it is 17 shillings a yeare. Recd. in part of 2 yeares rent 20
shillings. Rests more to pay for the 2 yeares rent 14 shillings, the which Edward Day
doth promise to pay in 3 weackes time. Jan. 14. Recd. of Edward Day , £1..11..0,
being in full for 3 yeares rent for the 3 yards and ye 1/2 ackre at Allerton for the 3
yeares ending at Crismas 1698.
F. 152. Nov. 6, 1693. Sould ye 2 fatt steares, the linded and ye read, to William
Gateum a West Country man at £15. I am to keepe them untell, fortnight before
Crismas next. Reed. 5 shillings in earnest. See thear is more to cum when he doth
fech them just £14..15..0
F. 152 b. Nov. 17, 1693. Then I bought of my kinsman Mr. Henrey Marten of Penard
3 ackers and yard of erable ground, one ackre in Clemance furlong, one ackre at ye
upar end of Robart Cowles his close at Rishill, one halfe ackre upon Long Rodford,
and 3 yards lying upon Heathens fild on ye sope, at £18, to be settled to mee and my
heares and asignes for ever. Paid him in earnest 5 shillings. The rest to be paid a
fortnight befor a ladey day next. I am to receive 8 shillings for rent of George Andrus
for Clemans ackre, and 7 shillings of William Walle for ye 3 yards.
F. 156, b. Nov. 1, 1694. Paid James Robason for the beane crepe of Bulls lay 11
shillings.
F. 157. March, 1693. Marey Hach bought the dogs to burne Colle in they wayed 47
lbs; she paid at 2 1/2 ye pound for them alle except 2s. 6d.
Mr. Hawkins has showed me some old fire dogs lying about on the premises, which
may be the ones here alluded to.

Wedmore Chronicles Volume 2 (Reproduction)

F. 157 b. March 24, 1693/4 Nicholas Zevier of Marke rented the red stard cow at 13 shillings for ye yeare ensuing ending March 24, 1694, at which time he must return her without a calfe, hee received her with one.

F. 158. April 20, 1694. Nickolas Saltar of Make rented the black linded cow at 13 shillings for ye yeare ending April 20, 1695. at which time hee must returne her againe without a calfe in as good case as hee had her except the cows being sicke may hindar.

F. 160. More disbusments for William Rowley as foloeth.

Pd. at wells to Mr. Corden, May 30, for death and trimming for ye coat 17s. 9 1/2d.

For 3 dusen of coat buttens at 6d. a dusen. 3s.

Paid to William Rowley when he went with Brother Poole into Devon sheare. 6s..

Paid to william Rowley, July 26, when he went to Bristull fayer ,£2..10..0.

Paid to Mr. Smith ye Lord's rent for Brint for ye yeare ending at Mickellmas 1694. 3s. 6d.

And other items, chiefly rates and taxes.

F. 161. July 4, 1694. Cozen George Counsell bought ye two 3 yeare age naigs at £8 10s.

F. 161. "Brother Poole," i. e. Thomas Poole of Westhay who married his sister Hannah, was a constant borrower of money. On this page are several entries of money lent to him, by which it appears that the Doctor reckoned the guinea at £1..10..0.

F. 165. Oct. 1694. Bord nails, halfpenny nails and farthing nails are had from George Ven of Blackford. They are "used about the wain house."

F. 165. Oct. 26, 1694. John Fear and Richard Fear bought the cow at £5..17..6.

Immediately afterwards the Doctor has from them 31 lbs of beef at 2d. a lb, and 26 lbs of beef and a tongue.

F. 169. b. April 11, 1695. Then sould ye 3 steares, 2 read and one black, to Mr. Melliar of Pillton at £23. Recd. in earnest 5 shillings, him to take deliverey of them at Wells at ye signe of ye Swann and thear to receive my money.

April 21, 1695. Sould to Mr. Robert Iveleaf ye 2 coves, ye black linded and ye read, at Cheder fayer at £10 and a crowne. At holeyday fayer William Rowley sould ye read bull at £3.

F. 170. b. Among his horses in April 1695, were" the great young black mare," "the black mare Swanne," "the scard mare," "Boney," and William Rowley's mare.

F. 171. April 1695. Bought of Humphrey Isgar twoe oxen, a black and a read, at £12.

Gave in earnest 2s. 6d. The same day bought twoe 2 yeare age heifers of William Huchens of Brint at Bridgwater at £4..11..0. One heifer more of Edward Thatchar at £2..10..0. William Rowley bought for me May 3, 1695 twoe oxen ot George Paine of Farington at £13..12..6. Sould the twoe 3 yeare age heiffars at Binegar fayar at £9.

William Rowley sould the read cove and calfe at Wells Market at £5..5..0 to Mr. Clarke of Lovington. Bought at Bridgwater twoe 3 years age steares of one at

Chedsey at £11..7..6.

F. 172. May 26, 1695. More disbusments for William Rowley as foloeth. Paid to Humphray Isgar for dicking ye tich (ditch) against ye lane at Brint Cloas 5s. 6d. Paid Wedmore fayer day to William Rowley 6s. Paid Mr. Tryme in part of pay for law against Spencer £1..10..0. Paid to Cole of Brint for shearing and botoming ye rine 10s. Paid to Mr. Iveleaf for the coult £3.

F. 173. Plow worke dun and to doe as foloing. Imp. my oune.

John Goodgroom twoe halfe ackers upon Redford plowed, for wheat. 12s.

Wedmore Chronicles Volume 2 (Reproduction)

John Bining 2 halfe ackers upon or neare Crickham Shird. 12s.

Cozen Larder one acker at ye upar end of Quab. 12s.

William Wall one acker at or near Jackes Cross. 12s.

Humphrey Barnes 3 yards at Blackford Casway for wheat if it cann be proke in season, otherwise for beans.

William Adams halfe an acker. 5s.

William Adams ye youngar for ye caridg of one load of peas and 2 load of wheat from ye Est filld. (Eastfield). 5s.

For one load of wheat from Gogaham to George Andruses and for one load of beans from Mault filld.

Mathew Locke for haling of corne one day. 5s.

Ye twoe William Adamases for feching 2 load of turfes 5s.

William Wall for 2 load. 5s.

The above mentioned Mathew Locke is I suppose the same who was in the Madhouse for a short time just 4 years later.

F. 176. July 19, 1695. Thomas Hill's account for meat includes "a muskell of veale liver and ledg of mutton 6s. 4d." and several other legs and scublens of mutton.

What is a scublen?

F. 176. b. July 28, 1695. He lent Cozen John Pitt of Wedmore , £1. Afterwards he had from him 7 bushell of beans at 3s. 10d. the bushell.

"Sins I bought of Cozen John Pitt 63 foot of elmeing Bord for to make an end of ye house in new house."

F. 177. Nov. 17, 1699. Then bought of Robart Bunne twelve of the best dining trees growing on or about the ground, backside and garden at Heathous of Andruses whear Stephen Fisher now lives at 50 shillings. Paid him in earnest 5 shillings. Soe rest more when I fech ye trees 45 shillings.

F. 179 b. Nov. i8, 1695. Robert Porch of Wedmore owed 5 shillings for the cure of his face which had to be lanced. "Recd. in part of pay in worke for making of my marking iron." What is a marking iron?

F. 180. Nov. 26, 1695. Then concluded and agreed with George Pamar that upon the consideration of £4 to be paid, 40 shillings next Thursday Nov. 28, and 40 shillings more at Crismas next, by me John Westover, the said George Pamar doth sell alle the white lyas cloyc and thinn paviar stones that bee bath now raised this Nov. 26, 1695; and allsoe alle the stones that duth rise in 25 foot square; and allsoe alle the stones in the other quar allredey begun being about 10 foot square more.

Alle these stones not allredey raised to be raised at the charge of me John Westover. Wittness to this John Lyde, Edward Lyde, Amus Willey, William Rowley.

Nov. 28. Then paid George Pallmer the above mentioned 40 shillings being the first moiety before Edward Lyde. Allsoe paid him 15s. for ye other 3 loads and 2s. for ye other large Lyas stone for ye stepp.

And then the second moiety was paid by instalments. The first instalment of 5s. was "paid his wife at Sand Towns end." This George Palmer was the son of Stephen Palmer. Father and son both lived at Heathouse.

F. 181 b. Cozen William Westover borrowed of me fower gineys and one broad peece of gould, ye gineys at 30 shillings, ye broad peece at 35 shillings, and a halfe crounes to make it 40 shillings, see in alle it was £8.

Dec. 31, 1695. Reed. backe againe ye brod peace, and ye two halfe crounes, and then recd. one giney in part of pay for ye cure of Gast, and 10 small shillings more in full for the cure of Gast, but I returned 9 of them againe sins about Jan. 23, 1695/6.

Wedmore Chronicles Volume 2 (Reproduction)

Recd. the nine shillings againe. And then hee borrowed . £4 more of gould and exchanged £10 and 5 shillings of silvar for gould.

From this and several other like entries which I have copied out it will be seen that the coinage was in a confused state. The broad pieces were the coins made on the old plan with hammer and punch instead of with the mill and screw which had been more lately introduced. The old hammered coins or broad pieces of the Jameses and Charleses were finally called in and forbidden to be circulated in the reign of George II, about 40 years after the time of this entry. (Humphreys.)

F. 182 b. Feb. 3, 1695/6 Then sould at Axbridg the twoe oxen, the black and the read, to Robert Hagat of Froome at £22. Hee is to fetch them ye Monday Sennit next after and to pay ye money. They cost jist £13..12s. at holeday fayer at Wells.

Recd. Feb. 16 of Robert Hagat of Frome by ye hand of William Peetersun of Stoke 54 gineys in 21 pounds, and one peece of gould more in 20 shillings.

F. 183 b. From a memorandum on this page it would seem that Mr. Lyte was Lord of the Manor in 1695, 1696, and to him he pays the Lord's rent. But I am not certain whether this is for his land at Brent or Wedmore. The Lords of the Manor of Wedmore still remain to be made out.

F. 201. July 29, 1697. Then Mr. Richard Downton came to my house and acounted with me for my Easter dues for Allerton and Wedmore. For Allerton 5 acres 3s. 4d. and for my other offerings he counted 2s. 6d. It is soe. I payed him 5s. 6d.

July 14, 1699. Then paid Mr. Downton at my house for his 2 yeares dues ending at Estar last being 11s. 2d., and fower calves going one.

This Mr. Downton was Vicar of Wedmore from 1688 to 1707. (See Wed Chron: Vol. I, p. 254.) It would seem from this entry that he was also Rector of Allerton. He never once appears in the Journal as a patient, nor any of his household.

Mr. Davies, Vicar of Wedmore, had been buried here in December, 1687, and was here at the time of Monmouth's rebellion. But there is no entry in the Journal of any visit made to him or of any remedy supplied to him in his sickness. Possibly he died very suddenly. Or possibly this is the reason. Mr. Davies was a very stiff Churchman, a high Churchman. The inscription on his tombstone, and other things besides, show this. Now if the Doctor at all sided with the Duke of Monmouth, (and I shall presently mention one or two things which make it look as if he, or at any rate, some of his family did,) then he must have been a very low Churchman: because the followers of Monmouth were the low Church party and the Dissenters. Party feeling must have been strong at this time. Within living memory the Crown and Church had both been disestablished for a season: and there were memories of all sorts of wrongs done by one party to the other, done by either to other. And, besides, there were important questions still remaining to be settled. So party feeling ran strong; and one can imagine the high Church Vicar looking upon this low Church Doctor in his parish as a great nuisance. One can imagine his saying, I would die without any doctor at all rather than be visited by that low Church Doctor who mixes with Dissenters and has actually supported a rebellion. So, perhaps, when Mr. Davies was "took," he sent off for "Boulton of Glastonbury." We have seen in the Journal one or two rather contemptuous notices of "Boulton of Glastonbury." Perhaps there was a little party feeling in the matter which caused that contempt. Perhaps it was not merely that, "Boulton of Glastonbury" was a rival practitioner, but a rival politician of the other side. So, perhaps, whilst Dr. Westover chiefly attended the Low Church party and the Dissenters and the rebels, "Boulton of Glastonbury" was sent for to heal those pains from which the High Church party and the Loyalists were not free. The evidence for all this is not much; but when it is added to other things which will be noticed

Wedmore Chronicles Volume 2 (Reproduction)

presently, they all mount up and make something. Like coppers put into the plate when there is a collection, they are not much in themselves singly, but they mount up. It is certainly curious that, during the 16 years at least that the Journal covers, there is not a single visit paid nor a single portion sent to Wedmore Vicarage or to any other Vicarage; and it looks as if on account of his Church views and political views he had not the support of the Clergy. "Boulton of Glastonbury" was their man.

F. 201. Aug. 17, 1697. Bought fower hundred of chease of Richard Sweet at 22s. per hundred; at which time I put away eaughte cheases to trey how much they may abtinke at ye Spring that wayed just one hundred and three pounds. Wayed the same chease againe March 2, and then it had shrunke just eaight pounds and halfe. The shrinkage in less than 7 months thus amounted to rather more than one thirteenth of the whole weight. "One hundred and three pounds" of course is 115 lbs.. i.e. 1 cwt. 3 lbs.

F. 201. Cozen John Pitt of Wedmore, his account for 1697 and 1698, is made up of very djfferent items. Of course, like everybody else, he had several girdells for the itch. There was also £5 due for "the cure of Cozen Elizabeth Pitt being troubled with the distemper of madness."

Item a pecke of beanes at 5s, 6d. ye Bushell. is. 4 1/2 d.

For making of 16 Bushell of spells to cider. 1s. 4d.

Ye next making being 19 bushell. 1s. 7d.

For 4 score and 12 Gribles at 4d. a peece just £1..10..8.

Nov. 9. For making of 19 bushell of Apells to cider. 1s. 7d.

Recd. in part of pay 2 stockes of timber. 16s.0od.

Recd in part of pay 12 elming herds of 10 1/2 foot long and 14 inches broad, which was in ye whole one hundred and halfe wanting 3 foot.

F. 202. b. Dec. 4, 1697. Then bought 14 gone twooe teath sheep of Mr. Clarke of Litten at 8s. 11d, a peece, which came to just £6..4..10.

F. 204. b. May 9, 1698. Then sent fewer parchment writings, one being a counter part of Mary Thatchers for Benpoole, one counterpart of Henry Westover for Speak Close, the other two was Thomas Hills lease and counterpart for Pillneads mill and 3 ackers at Lascots hill to Samuel Thatcher by my brother Henry Wesrover and James Larder senior.

I don't know what this entry means Speak Close, wherein many a Sunday School feast has since been held, and wherein the 1,000 th anniversary of the Peace of Wedmore was celebrated in 1878, and wherein a member of Dr. Westover's profession has since then built a new house, was never Westover property but Counsell property. But by a curious accident the last of the Westovers and the last of one branch of the Counsells died unmarried at about the same time, and being first cousins the same young lady, Hannah Counsell, was heiress to both of them, who married Mr. Singer in 1770, and had an only daughter who married Mr. J. D.

Parsons; so the two properties eventually came together. But this is anticipating what did not happen till about 60 years after the Doctor's death. Speak close is so called from the sharp point that it runs to in one corner. The alternative name for the Lavender plant has the same derivation. So has the word spike, and several other words from which the first letter has got rubbed off. Pilnead is I suppose meant for what we call Pilmead. I did not know before that there had been a mill there: a water-mill of course.

F. 205. April 29, 1698. Then paid Thomas Gilling of Brint 5 shillings or lent it, which hee will outset againe in worke or in looking to ye ground. I am to give him 5 shillings a yeare for looking to ye ground and to keep me from domidg, and sixpens a yeare

Wedmore Chronicles Volume 2 (Reproduction)

for scowering ye reine.

Paid Mr. Arch deacken eaughtean pence for ye 9 ackers at Brint for Jesments: his mesingar tould me that if I mow it thear is due to ye Arebdeacken 2 pence an acre, and 4 pence more to ye ministar an acre.

Paid Mr. Hill his mesingar the Jesments for Estar last past for ye? 3s.

Paid Mr. Hill for his Estar dues for Estar 1699 5s.

Mr. Hill was Vicar of South Brent from 1671 to 1699. There are two Archdeacons at Brent now, but this Mr. Arch deacken was neither of them. It was Mr. Grindall Sheate or Sheafe, Archdeacon of Wells. Whether these dues were his as Archdeacon or as Patron of the living of South Brent, I don't know. What the Doctor calls Jesments are Agistments.

F. 207 b. Aug., 1698. Wedmore fayer day, Lent sistar Ann Tincknell, £2, the which she will pay againe upon demaund. Lent her one guiney more when she went to Bristoll with Jane Ellis, £1..2..0. Jane Ellis laid out 14s. 9 1/2 d. at Bristoll. Sent by William Adams 12 shillings to sistar to pay ye coliar.

F. 209. Nov. 23, 1698. Then paid Edward Sweeat 3s. 8d. for ye quarterley pay for the quarter ending at Mickellmas last past for ye heires of Mr. John Morgan for chiefe rent, soe I hath but 10 pens more to pay for my Lord's rent for the halfe yeare ending at Mickellmas past as aforesaid.

This extract shows who had the manor at this time. Edward Sweet who collects the manor dues was a brother of John Sweet, who at this time was Parish Clerk, and a son of Edward Sweet who had been sexton, "busticeta et vespillo" as the Registers call him. (Burials 1650). Five successive generations of Sweets held the office here of either sexton or clerk, from Edward Sweet, who died in 1676 aged 84 years, to his great great grandson Sampson Sweet, who died in 1873 aged 84 years. After the resignation of Sampson Sweet in 1863, the office of clerk was abolished here. It is curious that the first and last of these Clerk or Sexton Sweets should each have lived 84 years, and that exactly two centuries should lie between them, The one was born under Queen Elizabeth, the other died under Queen Victoria. The one saw the whole course of the great civil war in England which at much cost of blood asserted the rights of Parliament and taught the Crown its place; the other saw those bloodless conflicts which were necessary in order to give the right of voting to many who had it not, and so make Parliament better to represent the nation: or if these conflicts were not quite without bloodshed, yet the blood shed was only that trifling amount which is spilt when noses and fists good-humouredly come into collision.

I will give the complete list of Clerks and Sextons another time. This first Sexton of the Sweet family does not seem to have been a native of the Parish. He was not baptized here, though he was married here three times. Possibly he came from Wookey. The late Mrs. Sellick Williams, Who died in July 1888, aged 88 years, was a sister, daughter, granddaughter, great grand-daughter and great great grand-daughter to a clerk or Sexton Sweet.

F. 209. "Nov. 26, 1698 or thear about," about ten visits were made to Robert Counsell, for which the charge was £2. "Recd. at a ladey day fayer one pound and 15 shillings in full." If this means a Wedmore fair, it is a fair that I have never heard of before. One would expect there to have been a fair at Lady day, as the Church is dedicated to St. Mary; and fairs generally are held on the day of the Saint to whom the Church is dedicated. But very likely it was not a fair at Wedmore.

F. 211. Jan. 25, Poules day. Then bought of Mr. John Daves of Wells the twoe grounds called Goodmeads and the twoe acres called Adamses in fee, and allsoe the refersion of one acre of erable ground beyeand my windmill now in ye teniar of

Wedmore Chronicles Volume 2 (Reproduction)

Robart Cowles for his wifes life; the Goodmeads and Adamses at 8 years purchas after the vailue of £10 the yeare which is fower score pounds, the chiefe rent at 20 yeares purchase which was 9 shillings ye year which was £9, see in the whole is just £89, the refersion of ye other acre at £5 more, see the whole fine is just fower score and fortean pounds. Paid him one guiney in earnis for Goodmead and Adamses, and one shilling in earnest for ye acre. Soe rest more to pay at ye seallinge £92..17..6. Or if I pay it in guiney I must have one shilling three pence out of fower score and six guineys and halfe for four score and six guineys and halfe and the guiney in ernest is just fower score and seven guineys and halfe which is nintey fower pounds one shilling three pence soe with the shilling that I gave in ernest for Fowles his acre will make twoe shillings three pence due to me out of my fower score and six guineys and halfe.

Can any living man disentangle and understand this wonderful sentence beginning "Or if I pay it" ? On Feb. 3 1701/2, he paid Mr. Giffard "by Mr. Daves his ordars" £23. 10s., one quarter of the purchase money. "Mr. Payne, Mr. Daves his clarke," had 22 shillings for making ye conveyance, Mr. Giffard paying one half and the Doctor the other.

F. 212 b. April 14. 1699. Then rented John Goodgrooms 2 halfe acres of plow ground at Redford at 17 shillings ye crop for 2 crops the wheat crepe and the next for beanes or pease; the money to be paid when the corn is out.

Rented Robart Coules his acre beyand our mill for the wheat crop at 23 shillings, the money to he paid when the crop is out.

This mill is gone, but the batch on which it stood can still be seen.

F. 214. Gribles sould out of ye nurserey at Sparkemore to John Hosie (?) of Westhay 95 at 4d. a peace. £1..15..0.

To John Taylor in 1702, 48. 16s.

To Cozen John Pitt 90. £1..10..0.

To Mr. Robart Iveleafe 39, being 3 duzen at 13 to ye duzen. 12s.

To Caleb Jessey of Linisum six score at 4d. a peace. £2.

To Thomas Goid 20. 6s. 8d.

To Capten Silvar 20. 6s. 8d.

To Robert Browning of Vole 30. 10s.

To Capten Thomas Silvar the second time. 5s.

To one of Limsum I sopose 20. 6s. 8d.

To John Barrow 64 or above. 20s.

F. 218. This is a very small fragment of a leaf, the greater part of it being torn off. It contains entries about the buying and selling of heifers, calves and steares.

"Shipham fayer," "Cocke fayer" and "a ladey day fayer" are mentioned.

F. 219 b. May 30, 1700. Then lent Cozen William Westover my crane, fewer pooley wheals one toung clavey and twooe teung clavey piuns, a payer of crewes and plainke for ye screwes. Lent him before 18 veallows to bare ye mill.

This looks as if it was the Doctor who disestablished his mill, and sent the sails, etc., for his cousin's mill at Mark. This Wedmore mill will be found mentioned in the will of Surgeon John. Mill batch, or mill moot, still remains.

F. 219 b. May 2, 1700. William Adams put his cowe to keeping to me in Clemance Cloase at fortean pence the weacke.

F. 220. June 10, 1700. Sould Ann Walle 6 1/2 lbs. of black woolle at a 12d. ye pound. 6s. 6d. And 5 lbs. of lokes at 4d. ye pound. 3 lbs. of blacke lamtow at 4d. ye pound. Recd. in part of pay of Ann wall in worke at haymaking just 7s. Recd. in part of pay 1s. 4d. in Williana Wall's work abut ye reecke, and Ann for bruing.

Wedmore Chronicles Volume 2 (Reproduction)

May 30. Sould to Ann Wall 16 lbs. of my ould black sheeps fleece at - ye pound, and a~2 1/4 lbs. of ye new black sheepe and of ye black lokes 9 lbs at 4d. ye pound.

F. 222 (properly 220 b). July 22, 1700. John Westover debtor to Cozen John Pitt for caring in of the thisels in Clemans Cloas, 6d. For ye caridg of a lead of mortar out of Goodmead and lime from ye porch 1s. For feching one load of read at Meare 4s. For 2 dayes caring of my wheat and beanes 18s. For bringing whome ye trees at Heathhous and and Redford 5s.

Aug. 11, 1701. Throwing of Citmur ditch 1s.

Some money lent to Cozen John Pitt is partly repaid "at Candellmas fayer," by which I suppose he means Axbridge fair.

F. 225 b. 1701. John Westover debtor to Jane Ellis his servant inside the sum of £8, the which I John Westover doe acknewledg.

Then he gave her £13..10s. for her to pay William Browning "for ye cowe," and 10s. more for ye calfe, Then, Nov. 26, 1703, Jane Ellis owed him for 16 lbs. of goose feathers. Then he owed her £3 "for a cowe and calfe bought at holeidey deay last past of her." So that she too, like everybody else at that time, was a bit of a farmer.

July 21, 1704, she paid him 4 lbs. and 2 ounces of goose feathers, and so on.

F. 226 b. Jan. 1700/1. Recd, of George Marten In worke at planting the sum of 3 shillings in full for medicines for his wife.

This is on what is now the last page of the Journal, the original last few leaves being lost. (I ought to say that this is not the first time that the Journal has been brought to the light of day. It has been the subject of more than one short lecture by the Rev. J. Coleman, now Vicar of Cheddar.)

THE WESTOVER FAMILY.

And now the Journal must be put aside. One may regret that the last few leaves are gone, for they might have carried us on to the end of the Doctor's life, and shown us how Doctors die. As it is they stop short of that event by about 5 years, though there are a few entries that come within 2 years of it. One may also regret that the first 15 leaves are torn off, for possibly there might have been some entry in them bearing upon the Battle of Sedgemoor and the Bloody Assizes held after it. The Battle of Sedgemoor was fought on Monday, July 6, 1685. The very first entry in this Journal is this

Jan. 13, 1685/6. Redused a dislocation for William Counsell of Sand which he received with a fall from his feet on one of his thighe hames, ye bone came through the skin.

That is just 6 months after the battle. If the entry had been 6 months earlier, one might have thought that, perhaps, William Counsell got his fall running away and jumping over the rhines, with the King's troops close behind him. Immediately after the battle Judge Jefferies was sent down into the West of England to hold an assize and deal out punishment to those who had taken the Duke of Monmouth's side. This assize began at Winchester in August, 1685. From thence Jeffereys Went on to Lyme, Exeter, Taunton, Wells, and Bristol. The result was that 331 were executed and 849 transported, besides minor punishments. These two events, the Battle and the Bloody Assizes, belong especially to the Western Counties; Monmouth's army was chiefly composed of West Country men; the victims of the Bloody Assizes held

Wedmore Chronicles Volume 2 (Reproduction)

by Judge Jeffereys were entirely West Country men; in the traditions, and Parish Registers, and other unprinted records of West Country villages, lie almost the only means of getting at the small details of these events; so it is the bounden duty of the Western Counties to rout out what they can. Here, in this Journal of Dr. Westover, we have a record that might have thrown some light on the Battle and on the Assizes, and that very nearly does so, but unfortunately just doesn't. However, I dare say, there are others, slumbering in old chests in cellars or attics, and not yet brought to light, which do. The first few leaves of Dr. Westover's Journal are indented with the marks of shot. I do not attribute those shot to the muskets of King James' troops, but rather to the pistols of mischievous boys of a later date.

There seems to be some sort of a tradition connecting the Westover's house with the Duke of Monmouth's rebellion. Two rebels are said to have been concealed there by the ladies of the house, but to have been found out and executed, and their heads fastened up on the Porch. It is certainly true that there were ladies in the house at the time. There was the Doctor's mother, widow of Surgeon John, and there was his sister Ann, then about 25 years old; they were there for certain; possibly also his sister Hannah was there, if she were not already married to Thomas Poole of Westhay. It is curious also that the tradition got hold of somehow by Mr. Pooley and mentioned in his history of the Stone Crosses of Somerset, and already alluded to by me (Wed: Chron: Vol. I, p. 315) should have a doctor in it. These two traditions, together with the mysterious disappearance of Andrew Westover alluded to presently, have all got something in common, viz., a rebellious doctor; and seem to point to one and the same fact, whatever that fact may be. To them may also be added the fact that I have mentioned at p. 135, about the Doctor apparently not being patronized by the Clergy. These traditions need collecting and then examining and sifting, so that the impossible parts of them may be got rid of, and only the real facts remain. What one wants is to know the real facts.

When we part with the Journal, we must also part with the Doctor. There is nothing more to say of him than that he was buried here on Feb. 11, 1705/6, aged 62 years. His will is not at Wells.

He is succeeded in his property by his brother Henry. Henry was the 3rd son of Surgeon John, born in 1651. Andrew, the 2nd son, has disappeared. Whither? Apparently he is not alive, nor is he in Wedmore Churchyard. He is mentioned in his father's will, Feb. 1678/9, and in his mother's will, May 1685; he is mentioned a few times in the early pages of the Journal as helping the Doctor; and then within a year of the Bloody Assizes he is clean gone. And one naturally wonders whether he was among those who were executed or transported. Two Sweets, brothers of the Parish Clerk, disappear at about the same time; and one wonders whether they too were attracted by something in the Duke of Monmouth, and gave up their lives in his cause. Were they two of the men whom traditions show us hiding in the gouts? or were they the two men whom old Sally Leigh, as she was doing old Mr. Tonkin's washing about 70 years ago, told young John Tonkin that her husband's grandfather saw hung up on an elm at Comb batch? (Wed: Chron: Vol.1. p. 315.) Those two men had a name, and it must be found out. At any rate, whatever and wherever Andrew was, loyal or rebel, dead or alive, buried with Christian burial in a Churchyard or buried with the burial of a dog beneath where two roads cross, free in his native land or a convict in the Barbadoes, wherever he was, Henry succeeded to the Doctor's house and lands. I can say little about him. He had been living in Wedmore during his brother's life time, but I can't say in which house. In 1687 he is described as "de Burgo," i.e. of the Borough. He was not married here, so I can only say that his wife's

Wedmore Chronicles Volume 2 (Reproduction)

Christian name was Hannah. Their children, born between 1685 and 1702, were Jane, Hannah, John, Mary, Mary, Rebecca, Ann, Ann, Joan, Henry. Of these, Mary, Rebecca and Ann seem to have been triplets, born at one birth; at any rate they were baptized on the same day in 1697, and buried on the same day in the following month. The others all died young, mostly in infancy, except Joan and John. Joan is mentioned in her mother's will, but I know not what became of her. John is Plain John, and succeeded his father. He also is mentioned in his mother's will; she leaves him one shilling! The wills and inventories both of Henry and of Hannah his wife will be found at the end of this article. He died in 1709, she in 1724/5. Their son, Henry, was buried exactly a week after his father, aged 6 years.

VI John VI, Plain John, only surviving son of the above-mentioned Henry, was born in 1690. His wife was Hannah Counsell. They were not married here, I cannot think why not. The Counsells were so numerous that it is very difficult to distinguish them one from another. She was probably a daughter of George Counsell of Stoughton. She was certainly a sister of John Counsell, who owned and occupied that good old 17th century house now called The Close and now owned by the Parsons family, and occupied by Mr. Edwin Wall, jun. He also owned most of the land that now goes with that farm. This marriage was the first link in a chain of causes that eventually brought this Counsell property and the Westover property into one. I can say nothing about Plain John, otherwise I should not have called him so. His children, born between 1718 and 1727, were John, Hannah, Mary, Mary, Jane, John. John, Mary, and Jane died in infancy. Hannah and Mary are mentioned in their father's will; Mary died in 1744, but Hannah disappears. John is Last John. Plain John was buried in 1729/30 and Hannah his widow in 1735. His will will be found at the end of this article.

VII. John VII, Last John. Bapt: Oct. 1719, Buried Nov. 1766. And that is all I can say about him. No wife or child of his comes into the Registers, so I suppose he died unmarried. No will of his is at Wells, so I suppose he died intestate. None of the Westovers that we have seen have been long-lived, and neither Plain John nor Last John saw 50 years. With Last John the Westovers come clean to an end as far as this parish is concerned. The Allerton branch went on for about 20 years longer. Their house at Allerton stands empty, and has stood so for many years. I see a representative of the name in the Bristol Directory for 1889 who may or may not be a descendant of one of these Johns,

And now, having traced their footsteps as far as we can, having reached the spot "where further there are none," we will just see what happened to their house and lands: because that remains, though they be gone. We have seen that the mother of Last John was a sister of John Counsell, who lived on his own estate within a stone's throw of Porch house: consequently Last John was first cousin to John Counsell's children. These children were (a) Jane, 1729 to 1766, died unmarried. (b) Dorcas, 1731 to 1758, married John Bartlet of Wells. (c) George, 1735 to 1769, died unmarried. (d) Hannah, 1737 to 1802, married William Singer of Crocombe. When Last John died in 1766, his heir and next of kin, as well as his next neighbour, was this George Counsell, whose father John was still living at the Close. John Counsell died in 1768, and so his only son George became possessed of the Close as well as of the Westover property which he had inherited 2 years before, And so these two properties came into one. George Counsell did not live to enjoy them very long. He died unmarried in 1769, and his only surviving sister, Hannah, was his heir. In 1770 she married William Singer, of Crocombe, stocking-maker. In the marriage settlement he is described as stocking-maker. But Hannah Counsell with her two

Wedmore Chronicles Volume 2 (Reproduction)

properties brought in more than the stockings did; so he put them away and straightway became a gentleman, and is afterwards so described. They had an only child, Mary, who married Jeremiah Dewdney Parsons, who thus became possessed of these two properties in Wedmore. J. D. Parsons had one son, William Singer Parsons, and two daughters, Mary and Frances, The Counsell property, house and grounds, shorn of Speke Close and one or two other bits sold from time to time, still remains in the Parsons family, the present occupier being Mr. Edwin Wall, jun. The Westover property has been mostly sold, the house and some of the grounds being owned and occupied by Mr. Henry Hawkins.

Another house that was part of the Westover property that came to Mr. Singer by his marriage with Hannah Counsell was the old house about which I made a few remarks at p. 34 of this volume, and of which a very good illustration was given in the last number of the Wedmore Chronicle.

But how long that had been Westover property, whether it had been so in the time of Surgeon John and Doctor John, or whether it was got more recently, I cannot say at present. I find from old deeds that the old name of the lane that turns off at this house, and goes past Shortland to join the Mudgley Road, is Haines' Lane. It would be as well if this name were kept up. Roads want names as well as people; otherwise how can you distinguish one from another!

The first notice of Westover's Mill that I have seen is in Surgeon John's will, 1678. He there leaves it to his third son Henry. It has not been grinding within living memory. The extract from the Journal printed at p. 140 looks as if the Doctor took it down, though if it was his brother Henry's, I don't know how that could be. It is called "our mill" in the Journal; so, perhaps, they had it between them. One can still see the place where it stood. It is now called Mill batch, formerly Mill moot. It is described as being in the North field. I imagine that Quob lane was the boundary between North field and West field. In the old days of common arable fields, each village or hamlet had its three fields, called after three of the four points of the compass, North, South, East, or West, as the case might be; and each field was bounded by a way: these ways have in some cases since become stoned highways, and in some cases remain as they were, though arable land has become meadow, and open fields have become enclosed.

Porch house, where the Westovers lived, has been altered a good deal. The wing that runs from the Porch northwards has been added on in this century. Formerly there was a barn there. In the bedroom in the Porch is a fine old carved four-posted bed, which may well be one of the beds mentioned in Surgeon John's inventory. The style and date is what is called Jacobean, the same style and date as the pulpit in Wedmore Church. There are also in the house a sword and a rapier, and another weapon which I can neither name nor describe. It is something like one of the weapons carried by the Court Leet, when, on grand occasions, they march up the aisle of Wedmore Church. But what the date of these weapons is, and who may have handled or tasted them, I cannot say. The madhouse, with the date 1680 on the chimney, proclaims itself to be the work of the Doctor. If the Journal had begun a few years earlier than it does, we should have had the mason's name and his bill. A better bit of building could not be wished for. I expect that the Doctor was a man full of ideas and resources, and not cramped or hampered by servile obedience to the fashions of his day; I expect that Whatever he did he did well and yet in his own way, whether doctoring, farming or building. The only thing that he did not do well was spelling ; and that did not matter.

Wedmore Chronicles Volume 2 (Reproduction)

Who built the Porch itself? It bears no date upon it, but I think I can certainly prove that the Doctor built it. Where did he get his idea of a porch from? It was not the style of his day; and it was not an original style that his brain invented. It was a copy, and the original had been built just 200 years before, and stood just 8 miles off. We will look at this original for a moment.

The farming extracts from the Journal show that the Doctor owned or at any rate occupied and farmed land at Brent. Now, before the Reformation and the disestablishment of the monasteries, East Brent had belonged to Glastonbury Abbey. And Abbot Selwood, who was Abbot of Glastonbury from 1457 to 1492, built a fine Manor House there. This is a description of the house, which I translate from the Latin account written in 1515. It will be found tacked on to John of Glastonbury's Chronicle, ed: by Thomas Hearn, 1726, p. 321.

East Brent. There is there a certain manor house, conveniently and splendidly built by John Selwode the late abbot, containing chapel, hall, dining room, rooms lofty and deep, buttery, cellar, pantry, kitchen, larder, and a house on the South side of the kitchen called Wodehouse, with rooms above called Gisten (Guest) Chambers, and various other rooms finely built, and with a splendid porch, with...and arms, and enclosed with serrated paling eight feet high, the site of which with the garden within the pales contains 1 acre. Also in the outer Court is a stable with a terrace walk and Hayhouse built by the same Abbot, the site of which with the aforesaid barton and pound contains 3 perches. Also on the North side of the said Manor house is an orchard containing 3 acres 1 perch, planted by the said Abbot with apple trees and pear trees of the best fruits, the fruit of which is worth in average years 40 shillings; and on the borders of the said orchard are trees, viz, elms and oaks of a wonderful height and thickness, wherein herons are used to build their nests and bring up their young.

And the account of it goes on. But I have given enough for my purpose. This fine house was pulled down in 1708. So the Doctor might have seen it, and, we may add, must have seen it, he being a Brent farmer as well as a Wedmore doctor. And I think we may safely say that he got the idea of building a porch to his house from the porch, "porticus sumptuosus," mentioned in the above extract. Of course he had not got the wealth or resources of an abbot, and so his porch was not quite so "sumptuosus" as the one at Brent; but the idea of it came from there. The porch that we may look upon to-day is an imitation, a copy, a result, a child, of the porch that men looked upon 400 years ago, 300 years ago, and down to 200 years ago. This one is because that one was. Without that one had been, this one would not be. So things go on from age to age, going in one shape but staying in another, going in themselves, but staying in their consequences. Very likely there is not a single thing that ever has been that has not got something to-day that has proceeded from it. Very likely there is not a single thing to-day which is not the child of this, which was the child of that, which was the child of that, and so on back to the days of Adam. And when we look back a few centuries, and see the seed bearing its fruit, and the causes producing their consequences, what will strike us? Not, What a long time ago those past centuries and the people and things of them were! not, How far off they are! but rather, How near! still within sight and touch! still living and bearing fruit! They are not dead, nor scarcely even sleeping.

I have given rather a long extract describing the Abbot's house, because possibly the Porch is not the only thing that the Doctor copied. Possibly in the arrangements of his gardens and premises Mr. Hawkins may be able to see some other likeness to something that was at Brent. In connection with the oaks that the Abbot planted at

Wedmore Chronicles Volume 2 (Reproduction)

Brent, it is curious that the first farming extract that I gave from the Journal showed the Doctor buying "wokes" from Cozen William Veale. Copying, as a rule, is not good; especially when the less copy from the greater, or when country doctors or country parsons copy from lordly Abbots. Let Abbots build like Abbots, and let doctors build like doctors. Let fine London ladies dress like fine London ladies, and let other people dress like other people. There is many a house would look better and be better than it is if its builder had been content to build a good specimen of a humbler kind instead of a bad cheap copy of a finer kind. There is many a dress would look better and be better than it is if its maker had made it good after its kind instead of bad after a finer kind. Better to be a good specimen of what you are than a bad imitation of what you aint. Better even to be a good genuine specimen of a bad thing that you are than a bad imitation of a good thing that you aint. Better to be bad butter than good butterine. Better to be sour milk than chalk and water. It is good to remember the wise old fable of the frog and ox. The young frog got on very well as long as it was content to be like a frog; but when it aimed to look like an ox, it-bust. There is a good deal of busting always going on, and, perhaps, that is the reason of some of it. These are two different evils that may proceed from copying. If one with small means copies from one with large means, either one does it exactly, and then one busts-or else, if one keeps within ones means, then one adulterates-one produces a sham which pretends to be what it is not. However, we certainly won't quarrel with Doctor Westover for building his porch. Though it is a copy from a greater, yet it is no sham; it is a good, picturesque, homely bit of building. He has given us a building utterly unlike a modern, priggish, "Marine Villa," and that is something to be very thankful for. So in saying all this I am not aiming at his house, or at any other house in the parish: but only at the general tendency of this day, and probably of every other day too.

But I have not yet quite done with the Abbot. In the farm yard of Porch house are two carved stone figures, now used as gate posts. They are more than life size, half-length, and one represents a King with a scroll. Whence they came, and how they got there, had long been a puzzle. The Somerset Archaeological Society came and looked at them in 1859, but could not throw any light upon them. There was a division of opinion as to whether they belonged to the 14th or to the 15th century. Not long ago I accidentally came upon a passage in a book that told whence they came. In 1731 there was published at Oxford the Chronicle of Walter Hemingford, edited by Thomas Hearne. To this there was tacked on, among other things, "An alphabetical list of the religious houses in Somersetshire, by John Strachey of Sutton Court." This John Strachey was the owner of property in Wedmore through his mother, who was a Hodges. He says:

East Brent was another large mannour house and cell to Glaston. This house was taken down in 1708 and the materials sold. There were many monuments of the Monks or Priors in the cloysters. I saw some lye about the churchyard covered with nettles and long grass, one of them at length a monk as his tonsure showed, another half length or bust. Doctor Westover of Blackford in Wedmore bought some of them, as I was informed, for statues in his gardens. p. 657.

The house there mentioned is of course the house of which I have given some description. And this extract shows clearly that not only did the Doctor bring from East Brent a light immaterial thing, like the idea of a Porch, which needed no oxen to haul it and no wain to contain it, but which his own brain could carry; but he also brought from thence a heavier and a material load in the shape of these carved stone figures. This settles the whence and the when of these figures. Mr. Strachey

Wedmore Chronicles Volume 2 (Reproduction)

lived so near the Doctor's time, and was himself so closely connected with Wedmore, that one does not lightly suspect him of making a mistake. But I do not see how else to regard "Dr. Westover of Blackford." Possibly the Doctor had lived at Blackford before his father's death; or possibly there is some confusion with some other member of the family who lived at Blackford. The Doctor must have brought the figures here before 1708, as he died in 1706. With regard to the date of the figures, Colonel Bramble, looking at them not long ago and judging from the armour on one of them, declared that they might be from 1420 to 1460. And he was good enough to refer me to the passage in John of Glastonbury wherein Abbot Selwood's house is described. That passage seems to fix the date of them at 1460 or soon afterwards. So the 400 years of their existence have been equally divided into two parts: 200 years have been spent at Brent, 200 years here in Wedmore; 200 years in the position in which the builder placed them, 200 years in the transplanted position in which the doctor placed them. The Abbey which set them up knew them for not much more than 60 years. Within that time it was despoiled of all its possessions; and so the porch was entered by feet that were not monks' feet, and the apples and pears went down throats that were not monks' throats. One soweth and another reapeth.

On the death of Last John in 1766, or, perhaps, on the death of his cousin and successor, George Counsell, in 1769, Porch house and the land that went with it for the first time became the property of a non-resident owner, and so it became a farm, and a tenant farmer had to be found. The first tenant seems to have been John Banwell. To show how easy the publication of Parish Registers makes it in some cases to follow a man up or down the stream of time, I will trace this John Banwell's family backwards and forwards. (Last Easter, 1891, a middle aged person availed herself of the Easter holidays to come from a neighbouring county and have a look at her native place, and to show it to her little boy. She came and asked me if I could let her have her certificate of Baptism. I found it for her. After she was gone, it occurred to me to see how long her family had been connected with this place. In almost less time than it takes me to write it, I tracked her back 330 years ; I tracked her through eight successive generations from these latter years of Queen Victoria back to the early years of Queen Elizabeth. She was a daughter of George Venn who died about 3 years ago in America. He (1812) was the son of James, which (1775) was the son of Jeremiah, which (1739) was the son of James, which (1705) was the son of William, which (1677) was the son of Thomas, which (1636) was the son of John, which (1598) was the son of John, which (1563) was the son of ? . The dates in brackets are the dates of Baptism. I don't think there is much doubt as to the correctness of this. It will be noticed how even are the intervals between each generation; viz., 34 years, 37, 36, 34, 28, 39, 38, 35.)

In 1640, just when the Civil war was beginning to break out, there was living in Wedmore one Edmund Banwell. I don't think he was a native of this place, but had lately come into it, though I don't know where from. (Of course two or three centuries earlier still his family must have come from the place from which they take their name.) Between 1640 and 1650 Edmund Banwell and Alice his wife were bringing their children to be christened in Wedmore Church. Alice died in 1655, and Edmund married secondly Agnes Coombe, by whom he had a son, Edmond, born in 1661. (2) This Edmond II married Charity Badman in 1686, and died in 1727, leaving a son, Edmond, born in 1709. (3) This Edmond III married Jane Bunn in 1740 and died in 1780, leaving a son, John, born in 1741. (4) This John was he who came as the first tenant farmer into Porch House. He died in 1786 aged 45 years. (5) Amongst other

Wedmore Chronicles Volume 2 (Reproduction)

children he left a son William, who married Mary Ducket in 1808 and died in 1863, aged 87 years. (6) Their son, Mr. John Banwell, now occupies one of the five houses mentioned at p. 89. This house, which comes into the illustration at p. 89, was built by Joseph Ducket in 1777. These six successive generations of Banwells cover the 250 years that separate us from the breaking out of the great civil war.

1. Edmund Banwell (died 1661.) & Agnes Coomb.
2. Edmund (d. 1727) & Charity Badman
3. Edmund (d. 1780) & Jane Bunn
4. John (d. 1786) & ?
5. William (d. 1862) & Mary Ducket
6. John.

The last three generations have all occupied either Porch house or the house next to it. Where the first three generations lived I can't say. Probably not far off, as they are all described "of Wedmore." The coming of John Banwell as the first tenant farmer into Porch house was not the first connection between his family and the house. One of the extracts from the Journal (p. 128) has shown Edmond Banwell, No. 1, sawing timber for the Doctor.

WESTOVER WILLS AND INVENTORIES.

There is a good deal of what is interesting in old wills. They show a man's family and kinsfolk, and the furniture of his house, and they also show customs and things and words which were in his day but are not in our day. So they are useful from several different points of view.

On the North side of the Cathedral Green at Wells, next but one to the Deanery, stands the District Probate Registry. Here are kept a great number of Somersetshire wills from 1528 to the present time. They are well indexed, so that there is no difficulty in finding out what is there. Mr. Weaver has just published a very useful work called "Wells Wills," being extracts from all the wills from 1528 to 1536 arranged by parishes. Formerly the Bishop and the Dean each had a Probate office. The wills from both their offices are now kept here. Wedmore was what is called a Peculiar of the Dean of Wells, and so Wedmore people used to prove their wills in the Dean's Court and not in the Bishop's. But unfortunately all the wills proved in the Dean's Court before 1660 have been lost; so that Wedmore wills before 1660 are scarce. There are none in Mr. Weaver's book. I have been through the Indexes at Wells, and there are no Wedmore wills there earlier than 1660, excepting during about 10 years, 1570 to 1580, when for some reason or other they were proved in the Bishop's Court. With the wills are generally inventories of the testator's personal effects made immediately after his or her death. I have taken from the Registry at Wells all the Westover Wills and Inventories that are there. By rights the wills should be printed verbatim. But they are often so much longer and more intricate than they need be, three words being used where one is enough, that the temptation to shorten and simplify them is very great. In the case of the wills of the Wedmore Westovers I have resisted this temptation. In the case of the Allertonians I have generally yielded to it. I am obliged for the courtesy that I met with at the Registry.

1. This is the Will of .John Westover of Stoughton, 1574, printed verbatim.

Wedmore Chronicles Volume 2 (Reproduction)

In the name of God Amen. The 13th day of ye mouneth of Maye, 1574, I John Westover of Stoughton in the Parish of Wedmore, husbandeman, being of whole mynde and in good and perfect remembrance, laud and praise be unto Almighty God, make and ordayne this my present testament conteyning herein my last will in manner and form following.-That is to say-First, I commende my soul unto Almighty God my Maker and Readeemer, and my bodye to be buryed in the Parish Churchyarde of Wedmore. And I bequeath to the poore mens box 12 pence. Item I geve and bequeath to my daughter Grace the bullocks of fower yeares age, a cowe calde Sparkle and the said coves calfe of this yeares weyning, a red bullock of two yeares age, a coves calfe of one yeares age, a Baye mare, eight ewes and ther lambes, fortie five shillings sterling of the fower pounds tenne shillings that William Evans of Weare oweth me, for that he promised to paye unto me the sayed summe bor one White that had wheate of me as much as cam to the sayed summe, and tenn shillings more if John Boorde can get it of the sayed White, and 40 shillings that William Tutton oweth me. Item I geve to the sayed Grace after her mother's decease the greatest crocke and the greatest panne.

Item I geve and bequeath to Joane my daughter a cowe called Pickle and two of her calves, the one a yearling, the other of this yeares weyning, a blacke bullocke of two yeares age, fyve weathers going in ye moor, a rone mare and ye last yeares colte of ye sayed mare, nine acres of pasturadge (?) ground at Blackforde with the croppe for all the yeares that shalbe to come after my decease, my parte of the wheate mowe in John Boord his backside, the which is betwene the sayed John Boorde and me, and all other thinges ells that is belonging unto me in any kynde of thing or matter that is betwixt John Borde and me. Item I geve and bequeath to Mary my daughter two bullockes called Taile and Gallante, a redd starred steere of two yeares age, two red bullockes yearlinges, a cowe called Lillye, a blacke mare, two horse coltes the one of two yeares age the other a yeare old and one of them a rone and the other a baye, tenne sheepe and fortie shillings stirlinge the which Richard Councill of Theale oweth unto me. Item I geve and bequeath to my brother Thomas and Joane my daughter ye blacke mare's colte and the tithing of Dunnyingham and Burmeade for two yeares and also wooll and lambe (if that Richard Councill and John Wall will not have it) and my brother Thomas shall see the rent to be payed to Master Booreman, Item I geve to my sayed brother my hackney saddle and my feight (or flight) nett. Item I geve to John Starre my blewe coate. And the resydue of all my apparell, saving my cloak, I geve to my brother Thomas. Item I geve to Ellen Poole two sheepe and a busshell of wheate. Item I geve to my sister Julyana Mayne a white pigg, and to her children two busshells of wheate in the fyelde. Item I geve to my wife all the corne that is left in the barton of the last yeares croppe, so that she will keepe and bring up my children.

And if it fortune any of my said children to deceasse before they be of lawful age, or before that time be not marryed, her parte or her parte so decessing shall remaine to the other of them then survyving.

And my will is that Joane my wife have the using of all the goodes of my sayed children except that parte that remayneth in John Borde's keeping, the which he shall putte to some profit for my daughter Joane so long as it shalbe for ther profite. Item I ordayne and appoint Richard Pressey and John Councill oversears of this my last will and testament. And I bequeath to either of them for ther paynes in that behalfe fower pence. The resydue of all my goodes and cattell I wholie geve and bequeath to the said Joane my wife, whom also of this my present testament I make and ordayne my whole and sole executrix.

Wedmore Chronicles Volume 2 (Reproduction)

Witnesses, William Tutton, Richard Pressey, John Boorde, John Councill. Proved Oct. 23, 1574.

2. This is the Will of Joan Westover of Allerton, 1580, printed verbatim.

In the name of God, Amen. Feb. 13, 1580, I Johanna Westover of the Parish of Allerton within the Dioces of Bathe & Welles, being sick in bodye but of perfecte remembrance, thankes be unto Almightye God, doe make and ordayne my laste will and testament in manner and forme followinge.

Firste, I doe bequeath my soule unto Almightye God, and my bodye to be buried in the Parish Churchyard of Wedmore.

Item, I geve to the same Church 2 pence. Item I geve to the Church of Allertone 2 pence. Item I geve to the mother Church of Wells 2 pence. Item I geve to my sonne William xx shillings. Item I geve to John my sonne x1 shillings. Item I geve unto Johanna Bendole my daughter x shillings, and the same Johanes children xx pence a peece. Item I geve to Agnis Millerd my daughters children xx pence to every one of them. Item I geve to my three daughters Joan Agnis and Marye all my apparrell equallie to be divided amongst them. The rest of all my goodes not bequeathed I bequeath to my daughter Marye whom I make and ordayne my whole and sole executor. These being witnesses, Andrew Westover, Reynolde Kine, Richard Westover, Margaret Hogges the wyfe of Thomas Hogges, Feb. 13, 1580. Proved April 29, 1580.

3. This is the Will of Richard Westover of Allerton, Co. Somerset, yeoman, May 9, 1679. I have shortened jt.

First my soul, etc, (as usual): my body to be buried in the Churchyard of Allerton. All my land with the appurtenances belonging to the mansion house wherein I now dwell to Richard Westover my son; also all my land in Allerton, Weare and Compton to Richard my son; which house in Compton is now in the possession of Mr. George Wickham, Minister of Badgworth: also 4 acres of arable which was once Mr. Godwyn's land: also all my goods, cattells, chattells & household stuff both within and without, except one bed to my wife Joan, and another to my daughter Joan. My will is that Richard my son pay all my debts and keep my daughter Mary in school till she accomplish 21 years. Likewise not to remove Joan my wife out of the house where she now dwells as long as she lives a widow. If Richard die without issue, said lands are to be divided equally between my daughters Joan Blessley and Mary Westover. Richard is to pay my daughter Mary £60 when she accomplish 21 years. I appoint Richard my executor, and Adrian Bower & Thomas Blessley overseers. Proved July 15, 1680. A few alterations were made on May 8, 1680.

Inventory of goods etc. of Richard Westover of Allerton, yeoman, deceased May 15, 1680.

Item

£

s.

d.

In ready Money

5

0

0

Wearing apparel

5

0

0

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In the Hall

3

0

0

In the Hall Chamber

12

0

0

In the Inner Chamber

8

0

0

In the Twindehouse Chamber

5

0

0

In the Kitching Chamber

1

6

8

In the Cheese Chamber

2

0

0

Oxen, cows, horses, & all other Rodden beasts, as steares yearlings, calves

74

0

0

Hay & Corn in the Backside

1

10

0

Piggs

4

10

0

Brass & Pewter

5

0

0

Timber vessels

2

8

0

Plow Harness

12

0

0

Wood, helme, stowles & fire fuell standing in the backside

3

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0
0
For Bees
0
6
8
For Bacon
2
0
0
For a malt mill
0
6
8
Corn & grain growing upon the premises
48
0
0
Saddles, bridles, lumbard goods etc.
1
10
0
Total
195
18
0

4. This is the will of surgeon John, baptized March 1615/6, buried Feb 1678/9. I have given the inscription on his tombstone at p. 86. I should have said that the lines form an acrostic, so that they cannot be stock lines, but written for him.

In the name of God Amen. I John Westover of the Parish of Wedmore, Co. Somerset, Chyrurgion, being sick of body but thankes be unto God of good and perfect memory, doe hereby make and ordaine this my last will and testyment as followeth. First I bequeath my soul into the hands of God Almightye my Maker and Redeemer, and my body to be buried in the Church or Churchyard of Wedmore; and as for my worldly goods I dispose as followeth. Imprimis, I give unto my daughter Hannah Westover £ 100 to be paid unto her in the issue of 3 years after my death. Item I give unto my daughter An £100 to be paid in the issue of 4 years after my decease. Item I give to my son John Westover my land and all as doe belong to my dwelling house in Wedmore after my wive's life to him and his heires for ever, and also the fee of the 3 yards that lie by my windmill, but not to have it in his possession till after my son Henry's life except xii pence rent, sixpence at a lady day and six pence at in and upon Mickeal's day which shall happen first after his mother's death to be payed by my son Henry during his life to his brother John or his heires. Item I .give unto my son Andrew Westover £8 a year out of the profitts of Goodmeads and Adamses two acres after his mother's death to be paid him by his brother John Westover during his brother John's life and John to keep this grounds in his owne possession to doe it, but he shall pay this £8 to his brother Andrew quarterly every quarter 40 shillings at Michaells tide, Crismas, a lady day or Midsomer which shall

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first happen after his mother's death and not before: but if it doe please God that my son John doe die before his brother Andrew, then my son Andrew shall have it in his own possession to whom I doe give this Goodmeads and Adams 2 acres during his life and the stats (?) that be upon the grounds. Item I give unto my son Henry my windmill during the stats (?) that be upon the mill and the 3 yards by the mill during his life, only he shall pay the widdow Steevens three shillings and sixpence every a lady day, but till after his mother's death he shall not have the profitts of the mill neither the 3 yards neither shall he pay any rent concerning it. Item I give unto my grand-child William Rowley 9 acres of land which was formerly Mr. Huxlyes being and lying 2 acres in Burmead, 5 acres and Aisson Mill, 1/2 acre at Lobthorn, 1 yard at Binham's hill, and 3 yards at Long doolie, and acre at Suldon, to him and to his heires of his mother's side for ever in lieu of all that was dew to him by accounts or any other accounts demands or reckonings what soe ever, and £10 of money upon the sum accounted to be paid unto him when he shall come to the age of 21 years, but the profits of this land he shall have after he shall come to the adg of 14 years, but I doe appoint my son John to be his overseer till he is of the adge of 21 years. Item I doe give unto my grand-child William Rowley that 9 acres of ground that I bought of the widdow Shew (?) to him being of Sir William Whittmore's land in lieu of all bills bands accounts or any other reckonings what soe ever and the profits to remain forthwith after my decease to him, and I doe apoint my son John to be his tutor or guardian also till he the said William Rowley shall come to be of the age of 21 years. Item I give my five children £30 a peece to be payed them upon in and at my wives Merridg day if she doe chance to marry not else, and if it doth please God that she doe marry then my will is allsoe that my sons shall have their effects that I have given them at the Marridg day except the whome living, and that she shall keep till death. Item all the rest of my goods and chattles I give to my wife whom I doe make my wholle and sole executor of this my last will and testament, in witness whereof I the said John Westover have hereunto sett my hand and seale, Feb. 8 1678, in the presence of us Henry Westover, John Davies, John Clap.

Inventory of all the goods and chattels of John Westover of Wedmore yeoman, taken and prized Feb. 8, 1678, by William Westover, Henry Westover and Thomas Coles.

Item

£

s.

d.

Imp. His wearing apparel and money in purs

20

0

0

Item. Book debts

20

0

0

Two beds & bedsteeds and their furniture & other goods in the hall chamber

30

0

0

In the new chamber one bedsteed with other furniture

8

0

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0	
Beding, bedsteeds, & all other goods in the Kitchen chamber	
10	
0	
0	
The goods in the West chamber	
7	
0	
0	
All the Pewter and brass	
40	
0	
0	
The butts, hodgsheads & barrells in the Sellar with other timber vessels in Kitchen and Brewhouse	
14	
0	
0	
The furniture in the hall	
3	
0	
0	
The lininge	
30	
0	
0	
All the liveinge goods	
253	
0	
0	
The Corn & hay in the yard	
121	
10	
0	
The wheate growing on the ground	
20	
0	
0	
For the plow harness	
20	
0	
0	
The apple press & materials thereto belonging	
3	
0	
0	
The fire fewell	
5	
0	
0	

Wedmore Chronicles Volume 2 (Reproduction)

Three mow stadls

3

0

0

The working tools, Iron dogs, varks spits and other Iron implements of household stuff

4

0

0

Foure chattle leases

154

0

0

The Provision in the house

6

0

0

The forgotten goods

1

0

0

Sum Total

772

10

0

5. The will of Joan Westover, wife of Surgeon John, printed verbatim. She was the daughter of William Coles. Bapt. Feb., 1618/9 Buried April, 1692.

In the name of God Amen. I Joan Westover of Wedmore, Co. Somerset, (being very aged but blessed be Almighty God of sound and perfect mind and memory) doe make and ordaine this my last will and testament in manner and form following. Imp. I give and bequeath my soule into the hands of Almighty God my Creator, hoping through the meritorious death and passion of Jesus Christ my Saviour to have free pardon and remission of all my sins, and my body to the earth, not doubting to have a blessed and glorious resurrection to life everlasting, to have Christian burial in the Parish Church of Wedmore aforesaid according as my executor shall think fit. Item I give & bequeath unto my sonne Andrew Westover one feather bed, one rugg, boulster, curtaines and vallenc and what else belong to the same, and also one paire of sheets, and one diaper table cloth, and also half a dozen of diaper (Two or three words in this will may need explanation. Vallences or Vallens are bed-curtains. (Bailey). A pillowby is a pillowbere, a pillow-case. (Halliwell, Nares). Diaper is a linen cloth wrought with flowers and figures. (Bailey). F. C. may possibly stand for Phillis Coles, who I think was the stepmother of the testator.) napkins, and one of my biggest brasse pottes (excepting two). Also I give and bequeath unto Hannah Poole my daughter one beareing sheet marked with the letters F.C., and one pillowby, and also one diaper table cloth, and half a dozen diaper napkins, and also my best suite of weareing apparell. Also I give and bequeath unto my daughter Anne one beareing sheet marked with F.C., and a pillowby, and one diaper table cloth, and half a dozen diaper napkins. Item I give and bequeath unto my sonne Henry Westover my fowerth

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biggest brasse pot to be delivered him within 12 months after my decease. Item I give and bequeath unto my grand-children 12 pence a peece. Item I give unto my sonne Henry Westover 10 shillings to be paid him within 12 months after my decease. Item I give unto my daughter Ann my gold signett ring to be delivered her after my decease. And as for all the rest. of my estate goods and chattells, both real and personal, I give and bequeath unto my sonne John Westover, whom I make and ordaine my whole and sole executor of this my last will and testament. May 14, 1685. Witnesses, Robert Wormald, Martin Heaths.

Proved at Wells May 14, 1692.

Inventory of the goods & chattels of the above Joan Westover of Wedmore, widow, deceased, taken April 25, 1692 by William Westover, John Pitt and John Thatcher.

Item

£

s.

d.

Imp. Her Wearing apparell & money in pockett

5

0

0

It: 13 Horse beastes

30

5

0

One yoake of oxen

7

10

0

Fower coves and calves

12

0

0

Eight young beastes

12

10

0

Two piges

1

10

0

The plow harness

12

10

0

The Corn & hay in the Backside

13

0

0

The corn upon ground

11

0

Wedmore Chronicles Volume 2 (Reproduction)

0
8 beds & bedsteeds & furniture belonging
30
2
6
The Cofers, table bordes & chest above stairs
1
10
0
In the hall one table bord, one side bord, & cubbord & joynt stools
1
12
6
The Corne, cheese & timber virsells in the new house.
10
0
0
The brass & pewter in the Chichen & virsells in the brewhouse
6
3
9
The provision in house
2
0
0
Beare, Sider & virsells in the siller.
3
0
0
The lomber goods & things not seen or forgotten
0
9
9
The Totall
160
3
6

6. This is an abstract of the Will of Richard Westover, of Allerton, yeoman, dated Jan. 24, 1710 "according to the computation of the Church of England." His body is to be buried at the discretion of his executor. He gives one shilling to Ann his wife and also one chatle lease lying among the ground belonging to Melsbury farm, upon condition that she remove out of the house where she now lives in ten days after his death. He gives to his daughter Ann Westover £ 10, to be paid in 2 years after his death. He gives to his son Andrew Westover 2 shillings. He gives to his son John Westover £5 to be paid in 3 years. He gives to his son Edmund Westover £20 to be paid when he reach the age of 21 years. His executor is to keep and maintain Edmund in sufficient meat, drink, and apparell, or bind him out an apprentice to some artificial trade. All the rest of his houses, lands, goods, etc., he

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gives to his son Richard upon condition that he pays all his debts and legacies, and does not suffer "Ann my wife" to be in the house more than 10 days after his death. Upon this condition he makes Richard his sole executor. Otherwise he gives everything to Richard Blesley for ever upon the same condition.

Witnesses, Edmond Wall, John Deane, Robert Grimsteed, Richard Gane. Proved at Wells April 5, 1710.

7. This is the Will of Henry Westover, 3rd son of Surgeon John, younger brother and heir of Doctor John. He was bapt. Sept., 1651, buried June, 1709.

In the name of God Amen. June 18, 1709, according to the computation of the Church of England, I Henry Westover of Wedmore, Co. Somerset, yeoman, being of perfect memory and remembrance praised be God doe make and ordaine this my last will and testament in manner and form following. First, I bequeath my soul into the hands of Almighty God my Maker, hoping that through the meritorious death and passion of Jesus Christ my only Saviour and Redeemer to receive free pardon and forgiveness of all my sins. And as for my body to be buried in Christian burial at ye discretion of my executor and executrix hereafter nominated. And as touching the disposal of all such temporal estate and goods as it hath pleased Almighty God to bestow upon me I give and dispose thereof as followeth. Item I give to my daughter Joan Westover the sum of £100 to be paid when she shall attain to the age of 25 years. Furthermore my will is that the said £100 shall be laid out in some peice or parcell of land for her use and to the heirs of her body she dying possessed of an heir, other wise to the heir male of the right blood of and in my name. Item I give to my daughter Joan one feather-bed with the appurtenance thereunto belonging, and also one thing of a sort of all sorts of household goods now in the house. Item I give to my son Henery Westover £100 to be paid him when he shall attain unto the age of 21 years, also one feather bed with the appurtenance thereunto belonging, and also one thing of a sort of all sorts of household goods now in the house, Also I give to my son Henry one orchard containing 2 acres more or less lying at the upper end of Clements furlong, the land of Mr. Peter Davis on the West side, and the ground of Robert Bunn on the East side, for the term of his life, and after his decease to my son John and his heirs for ever. Item I give to s-ny son John Westover after the decease of hannah my wife all my lands which I am now possessed of, except before excepted, upon condition that he shall not sell any part or parcell of the same land. And it he doth sell any of the said land, then I give the land wholly and solely to my son Henry Westover and his heirs for ever. Item I give 4 acres of long lease called Clements Close to Hannah my wife for the term of her life, and after her decease to my son John Westover, for the remainder of the years then unexpired, upon condition that my son John shall and will keep and maintain and allow my daughter Joan and Henry my son sufficient meat and drink and apparel until they attain to the age of 21 years each, at his own proper cost and charges. I give all the rest of my goods and chattels unto my son John and Hannah my wife for the term of her life provided she keep herself in my name and unmarried; otherwise I give her one shilling, and afterwards to my son for ever, she doing anything contrary to my will as aforesaid. And then my son John and Hannah my wife paying all my debts and legacies as aforesaid, I make them sole executor and executrix of this my last will and testament, revoking all others.

Witnesses, John Lader, John Hamm, William Deane, Richard Westover.

Items

£

s.

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d.

Imp. Wearing apparel & money in purse

20

0

0

Bonds, bills & broken debts

10

0

0

One long lease called Clements Close

90

0

0

One long lease of 4 acres arrable lately in possession of Widow Walton

12

0

0

Another Chatle lease called Laders

30

0

0

6 Plough beasts

20

0

0

3 cowes & 3 yearlings

8

0

0

2 Horse beasts

5

0

0

2 hoggs

1

0

0

Corne & Hay

15

0

0

All the Corne upon ground

15

0

0

Beds & furniture therunto belonging

20

0

0

Crock in the hall & pewter & brass

Wedmore Chronicles Volume 2 (Reproduction)

20

0

0

Cheese, bacon & all other sorts of provision in the house

8

0

0

Timber vessels & table boards

8

0

0

One Clock

4

0

0

Plough harness

10

0

0

Stones

5

0

0

Pair of grates, tongs, fire shovels, spits & dripping pans with all other iron utensils belonging to the fire

3

0

0

Board & timber

2

0

0

All sorts of fire fuell

1

10

0

Table linen

2

10

0

Geese & poultry

2

0

0

All implements of husbandry

0

12

0

All goods forgotten & not before prized

5

Wedmore Chronicles Volume 2 (Reproduction)

0
0
Total
332
12
0

8 This is the Will of Hannah, Widow of the above named Henry Westover, and mother of Plain John, to whom she leaves the magnificent sum of 1 shilling. In ye name of God Amen. I Hannah Westover of the Parish of Wedmore, being very sick and weak of body but of good and perfect mind and memory, thanks be given to Almighty God for it, doo make this my will and testament in manner and forme following. First and principlly, I give and bequeath my soul into ye hands of Almighty God my Creator and Jesus Christ my Redeemer, by whose death and passion I hope to be saved, and as for my goods and chattles it hath pleased Almighty God to bless me with I give and dispose of as I shall think fitt as followeth.

Item I give to my sun John Westover ye sum of 1 shilling to be paid him by my executrix within one month after my decease. Item I give to my granddaughter Hannah Westover one goold signet ring to be delivered to her by my executrix within one month after my decease. Item all ye rest of my goods anti chattels of what kind soever, as well moveable as unmoveable, whether in goods or in money, not yet given, I give and bequeath to my daughter Jone, whom I make constitute and appoint to be ye full whole and soule executrix of this my will revoaking all other wills. Feb. 9, 1724.

Witnesses, Gabriel Lytheat, Thomas Thatcher.

Proved at Wells Sept. 11, 1725.

Inventory of goods etc. of Hannah Westover, widow, deceased, taken Feb. 22 1724, by John Westover, John Pollett, William Counsell.

Item

£

s.

d.

Wearing apparell & money in purse

20

0

0

In the kitchen chamber on feather bed & furniture belonging

5

0

0

One chest, 3 boxes, 1 coffer

1

2

6

In the hall chamber one feather bed & bedstead & furniture belonging

5

10

0

6 chairs & other things

Wedmore Chronicles Volume 2 (Reproduction)

1
0
0
3 Syder in the Seller, 7 hogsheads
5
0
0
In the outer buttry on cupboard
1
5
6
In the kitchen 10 pewter dishes & all the pewter plates, 2 Crocks, 1 brass kittle, one
posnet, hangers & pothooks, spits fire shovells tongs bellows etc.
6
0
0
In the hall board & frame, chairs, box irons, joint stools
1
10
0
The bacon in the house & salt meat
1
16
0
All the timber vessels in the house, as hogsheads, tubs, pails etc.
5
0
0
Aples in house
0
15
0
Corn in the backside
20
10
0
Helm in the backside
0
8
0
2 mares & one horse colt
12
5
0
Forgotten goods
1
0
0
Total 87
19

Wedmore Chronicles Volume 2 (Reproduction)

0
0

9. This is the will of Plain John, son of Henry Westover, and nephew of Doctor John. He was bapt: Oct. 1690, and buried Jan. 3, 1729/30. I have shortened it a little. In the name of God, Amen. I John Westover of the parish of Wedmore, being sick and weak of body but of sound and perfect mind and memory, doth make this my last will and testament. First and principlly I bequeath my soule into ye hands of Almighty God that gave it me and Jesus Christ my Redeemer, by whose death and passsion I hope to be saved. And as for such worldly goods it hath pleased Almighty God to bless me with in this life I give and dispose of in manner and form following. Imprimis, I give my daughter Hannah Westover ye sum of £400 to be paid to her when she shall attain to the age of 21 years by my executrix hereafter named. Item I give to my daughter Mary Westover £400 to be paid to her when. she shall attain to the age of 21 years. And further my will is that if either of my daughters shall happen to dy before she shall attain to the age of 21 years, that then the one half of the above-said fortune of either of them so dying shall be paid to the survivor of them at the age of 21 years, and the other half and deale of ye abovesaid fortune be paid to my son John Westover when he shall attain to the age of 21 years. Item I give to my son John Westover all that estate of land that I bought of Mr William Wiat, John Chalcraft and Benjamin Browning, late Stones, to him and his heires for ever, but not to be to him delivered until he shall attain to the age of 24 years, and then to be resigned to him by his mother or other friends in trust for him, my executrix to enjoy the same until that time, or other friends in trust for him. Item -all the rest of my lands and chattle leases I give to my son John Westover and his heires for ever after the death of Hannah Westover my now wife...
Item I give to Hannah Westover my now wife all the lands for the term of her natural life except that before mentioned late Stones, and also that until my son John shall come to the age of 24 years.whom I hereby constitute and appoint whole and sole executrix of this my will. I also constitute and appoint Hannah Westover my now wife, William Counsell and John Counsell my wife's brothers as trustees and friends in trust for my children during their minority. I hereby revoke all former wills etc.
Dec. 25, 1729.

Witnesses Gabriel Lytheatt, George Stone, Jane Counsell.
Proved at Wells Oct. 31, 1730.

10. This is an abstract of the Will of Richard Westover of Chapel Allerton, Yeoman. He gives to his kinsman, John, son of his brother Edmund Westover, deceased, all his messuages, tenements in fee simple fee tail inheritance or otherwise (except what is hereby otherwise given) to hold to him and his heirs for ever. He gives to his wife Ann all that leasehold estate which he now holds in her right at Aston Sutton; but if she refuse to accept it in lieu of all right of Dower or thirds in his fee simple estate, then it is to remain to his executor. He also gives his wife his bed, bedsteed and furniture thereto belonging, which he has now lent to her son Robert Brice; also his second best crock, one large pewter platter, and one pewter plate. To his kinsman Richard Westover s 1 shilling. To his kinswoman Ann Westover of Axbridge half a guinea. To six daughters of William and Jane Tucker 5 shillings each. To Ann Woodward daughter of John Woodward deceased 5 shillings. All the rest of his estate, real and personal, he gives to his kinsman, John Westover, whom he makes

Wedmore Chronicles Volume 2 (Reproduction)

his sole executor. Oct. 13, 1763.

Witnesses, Francis Dean, William Dean, J. Rickard. Proved at Wells Feb. 1, 1764.

The inventory of his goods was taken by James King, Robert Brice, William Starr.

Total value £45..14..0.

ADDITIONS AND CORRECTIONS,

1. As it is an interesting question whether Dr. Westover or any of his name were mixed up in Monmouth's rebellion, and as the different evidences that bear upon the question are rather scattered about in the above pages, I now put them all together.

(a) There is the tradition mentioned by Mr. Pooley that Judge Jefferies hanged a doctor near the Borough Cross because he helped to dress the wounds of a dying Puritan. (b) There is the tradition that the ladies in Porch house hid two rebels, who were found and executed. (c) There is the fact that during the 16 years covered by the Journal never a visit was made, never a potion was sent, to a single Vicarage house, though a Vicar of Wedmore died during that time. (d) There is the total disappearance of Andrew Westover within a year of the battle of Sedgemoor. If the Westovers were Puritans, and therefore favourers of Monmouth's rebellion, all those four facts, a, b, c, d, would be accounted for.

2. Communications from two or three friends enable me to answer one or two questions that I have asked.

"Stilve," p. 97, is evidently the medieval Stiveleigh, now Stileway, in the Parish of Meare.

"Yonder Allerton" p. 103, evidently means Stone Allerton as opposed to Chapel Allerton, that being the further of the two Allertons from Wedmore.

"A Woodlan Shilling," p. 99, 103. Two suggestions have been made, but neither of them very satisfactory. (a) Wuddle, an old north country word meaning "to cut". (b) The Doctor's way of writing "outland," foreign.

"Fayland" p. 114, is in the Parish of Wraxall.

"Cocke fayer" mentioned several times in the Journal is Cock Hill fair, Cock hill being on the Polden hills, on the road from Glastonbury to Bridgwater.

The Brice family, p. 120, are still represented at Dinnington. Their pedigree will be found in the Visitation of Somersetshire, 1623.

"A marking iron" p, 134. It is suggested that this would be for branding letters on horses, cattle, etc.

John Dyer on the last line but one of p. 101, should have been Abraham Dyer.

3. I am not at all satisfied at not having made out how and when the Westovers first acquired their property here. I had hoped that there might be title-deeds which would show; but I have not been able to meet with them. Mr. Tozer very kindly allowed me to inspect at Teignmouth all the deeds that he had relating to what was formerly Westover's and Councill's. But there was nothing that went back to the times of the Westovers and Councells, nothing earlier than the Marriage Settlement Act of William Singer and Hannah Councill in 1770. This mentioned separately every house and every acre of land, and showed whether it was old Westover or old Councill property; but it threw no light upon the Westovers. It speaks of Porch house as being formerly two tenements. I don't know what that could mean, unless the Madhouse was one of the two tenements.

DR. WESTOVER'S COUSINS.

4. I give a list of all the Cousins and other kinsfolk who are mentioned in the Journal, as it will show to what extent a man is surrounded by his kinsfolk when his family have been in the place for some generations, and when they are in that station of life which has most representatives.

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Brothers; Andrew and Henry. Sisters; Ann and Hannah. Brothers-in-law; Thomas Poole of Westhay, and Edward Tincknell. Uncle, William Westover of Westhay. and his son, Cozen William of Mark. Cozens, Mary Westover of Pool-bridge and of Crickham. Other Cozens are Barrow of Wedmore, Matthew Barrow of Portbury, Thomas Blessley of Allerton, Browning of Glastonbury, Cole of Blackford, Jane Cook of Lympsham, Ann Champion, George Councill of Stoughton Cross, George Councill of Stoughton, George Counsell of Cocklake, John Counsell of Huntspill, Mary Counsell of Blackford, William Counsell, Counsell of Theale, Crosman of Brent, Giles Francis of Burtle, William and Mary Hodges, Hill, Ings of Brean, Iveleafe, Larder, John and Elizabeth Pitt, John and Ann Porch of Westhay, John Reynolds of Badgworth, Stone of Panborough, Thomas Tincknell of Allerton, Mary Tincknell, Tincknell of Southwick, Mathew Taunton of Loxton, William and Ann Veale of Sutton, Vowles. These come to him sometimes needing a dose, sometimes a loan of money; and he is as ready with the one as with the other. Brother Thomas Poole, and Cozen William Westover of Mark, were especially frequent in their need of a little loan of cash.

What happened to the Madhouse after the Doctor's death, whether it continued for a time to be used as a Madhouse under other care, or whether it was immediately put to its present use as a barn, I cannot say. But it is certain that 90 years ago and thereabouts the old Vestry in the Church was used as a madhouse. About 12 years ago an old man in the parish of Bawdrip told the late Vicar of Bawdrip that he recollected mad people being kept in Wedmore Church. The late Mrs. Sellick Williams, born in 1800, recollected crazy Mary being kept there, and children used to give her food through the iron bars. The late Mr. Edward Clarke, born in 1801, did not recollect anyone being kept there himself, but had heard his father, John Clarke, tell how he used to keep John Ward there. The late Mr. Mathew Wall, born in 1817, had never heard of mad people being kept in Church; but recollected how that he and other children used to peep into the old Vestry, and then run away in great fear. And that is a very curious instance of how the effect of a thing may survive its cause. No mad people were there when these later children peeped in and ran away; they merely continued to do, without reason, what an earlier generation of children had done with reason.

I had intended giving all the entries in the Wedmore and Allerton Registers relating to the Westovers; but they are so numerous that I cannot afford the space. I am obliged to the Rector of Allerton for allowing me to search the Allerton Registers.

WEDMORE VESTRY MEETINGS. 1728 TO 1850.

There is a dreadful thing that is done to people sometimes, and it is called disestablishing them. The very sound of the word makes one shiver and shudder. When one looks behind one, one sees the ground strewn with the relics of offices that no longer exist. They lie there like leaves in Autumn. Their holders have been disestablished and disendowed. Where is the Constable of the Hundred? Where is the Parish Constable? Where is the Tithingman? We have his plot or his acre still among our fields; but where is he? Where is the Parish Clerk? Where is the Bellman? All disestablished and gone. Among the latest victims to disestablishment are the ladies of Church Choirs. The flute, the trombone, the base viol, have been

Wedmore Chronicles Volume 2 (Reproduction)

sent off first, and the ladies seem like to follow. The introduction of surplices which they cannot put on, and of processions which they cannot join, have caused them to be disestablished in many places; sometimes totally disestablished, sometimes only partially, and still allowed to sing at the back of the organ, where the billises are. It may be some consolation to them to remember that though their Rector can disestablish them, he cannot disendow them. For their endowments, i.e., their voices, are of nature and not of man. The only man who seems safe from disestablishment is the Sexton; for before we can disestablish him we must first disestablish a stronger than he, viz., Death.

There are two ways of disestablishing people. One way is very abrupt, the other way is slower and more merciful. One way is to do it by a single and more or less sudden Act of Parliament, the other way is to do it gradually, piecemeal, little by little, by a series of Acts of Parliament spread over a number of years. When it is done in this way, the party disestablished never feels itself shivering and shuddering because it is like to be disestablished, never finds itself holding on like a bulldog to prevent being disestablished, never feels itself at any one moment to be suddenly disestablished; it can only perceive that it is disestablished when it compares its power and position to-day with its power and position say 50 years ago. The work of disestablishing it has been done so softly and gradually, and spread over so many years, that no one man and no one moment felt it.

Amongst the things which have been disestablished in this more merciful way are the Parish or the Parish Vestry. Formerly the Parish could meet and settle a thing or two ; but now I cannot find that there is anything at all that it can settle. It has been gradually disestablished. It can be called together, it can meet, but only to pass formal or fruitless resolutions, or to vote rates which it does not decide. To DO anything, to settle anything according to its own will and voice and vote, and then get it DONE, is no longer possible. Its roads may be mended (?) with huge jagged pieces of rock; and if one at a meeting suggests that something should be DONE in the matter, the usual answer is, We can do nothing. Or there may be a demand for Allotments, and meetings may be held which unanimously determine in favour of them. But the whole thing may come to nothing if a Board, meeting miles away and in no way interested in the matter, choose that it should come to nothing. The voices of those concerned count for nothing; the voices of those not concerned and living miles away settle the matter. So that you may fairly say that the Parish has been gradually disestablished, and there is no longer a bit of its own business that it can do.

But one of the signs of the times is an alteration of this. County Councils, a step in the right direction, have been already set up; and Parish Councils, or at any rate District Councils, are on their way. So the parish is like to be re-established. It is likely that at any rate some of the affairs of a Parish will be settled not by Parliament, nor Councils, nor Boards, who know nothing of the circumstances of the case; not in London, nor at County towns, nor at Railway Junctions, nor at sea-side mushrooms; but in or near the place which is chiefly concerned, and by the people who are chiefly interested.

Amongst the different books and papers belonging to this Parish and now kept up in the Church Porch room or Parvise chamber, there should by rights be the records of meetings held here ever since the days of King Alfred and earlier. But unfortunately there is nothing of the kind. I have no doubt but that meetings, called together by the Church bell just as they are now, have been held in the Church for centuries. But no record of them remains. Perhaps, of some no record was ever made; of others the

Wedmore Chronicles Volume 2 (Reproduction)

record has been lost. At any rate, excepting the Parish Registers, we have got here no parish documents earlier than 1700. It is no use to try and guess how and when the earlier ones have been lost. All one can do is to make the most of what one has got.

I go now to 14 various sized volumes, mostly substantial ones and well filled, for the purpose of extracting from them every Vestry that is recorded in them. These volumes contain the Church and Poor Rates and Parish accounts for 150 years. They show every farthing paid and who paid it, every farthing spent and how spent. All through the last century and into the beginning of this one, never, I expect, had the poor been so many, and never had they been so poor. Every single article of fuel, food, and raiment, bought for them and given to them by the Overseers during the space of 150 years, is entered in these books; baby clothes when they were like to be born; a shroud and a coffin, the bell and a grave, when they came to die; and between the baby clothes and the shroud came countless articles, such as ashes, faggots, turves; bread, pertators; coats, shagged coats, wastcoats, under wastcoats, petticoats, bodises, breeches, drill breeches, caps, changes, gowns, bodies of gowns, hosen, jackets, jumps, kirtles, whittles, rugges, shoulder mantles, shirts, shifts, sheets, shoes, smock frocks, tickeling burk, woollen aprons, bedcords, bedmatts, bedtick, coverlids, carsey, linsey, dowlas, flaxen, serge, canvas to line the gowns with, Russia canvas, Hessian, blue shag, and many other things besides. It is not only fine ladies have their changes of fashion in dress; the poor people who dwelt in the Poorhouses that formerly bounded the West end of the Churchyard here, and whose clothing was ordered at Vestry meetings and paid for by the Overseers, they had their fashions too. And as one runs one's eye through 150 years of Overseers' accounts, one sees different articles, jumps and smocks, kirtles and whittles, etc., coming into fashion and going out again, One sees when the first jump or the first smock was ordered, and when the last; and so one can tell how long the day of jumps or the day of smocks lasted. The only difference is that the fine ladies change their fashions about three times every day, while the fashions in the Poorhouses changed about once in 50 years. I am inclined to think that the Poorhouses were the most sensible of the two. Scattered about in the pages of these books, amidst jumps and smocks, whittles and kirtles, shoulder mantles and tickeling burk, are the entries of Vestries holden in the Church; not of all the Vestries holden, but only of those which dealt with the expenditure of the Poor rate; and, perhaps, not all of them. Besides that, there are also a number of the very same slips of paper which the Clerk held in his hand when he read out in Church the notices of meetings to be held in the ensuing week. From these records in the Rate Books and from these notices I have made out as complete a list as I can of all the Vestries that have been holden. Of course it is a very incomplete list, but a crumb is better than no bread. I have only left out those Vestries which were held as a matter of course so many times a year to make a rate and to bind out the eprentices. I have given each Vestry a number for convenience of reference. I put them all together here in order of time without much explanation; and then when hereafter one deals more fully with any particular matter, one will know where to find what the Parish decided in the matter. It was formerly the custom for all those who agreed with the resolution passed to sign their names to it. From the list of signatures we can tell who were the best scholars at the time. We can also tell what subjects created the most excitement, and caused the largest attendance. And when, as sometimes happened, one Vestry rescinded what another Vestry a week before had passed, we can tell who were those apparently undecided Vestrymen who allowed themselves to

Wedmore Chronicles Volume 2 (Reproduction)

be frightened by a little noise, and helped to rescind to-day what they had helped to pass yesterday.

It will be seen that a good many of the Vestries were held about the Poor houses. These houses were the subject of contention for a good hundred years; and I dare say that there has been many a man would not say so much as "Good morning" to his neighbour, because the one voted for their being took down, while the other voted for their being allowed to bide. We must imagine the west end of the Churchyard in the last century looking very different to what it does now. A row of houses stood facing the Vicarage, standing on ground that is now partly added to the road, partly to the Churchyard. Another row, I think, stood at right angles to it, looking up the road to Blackford, standing on ground that is now Churchyard. These houses I imagine to have succeeded the old Church house and Chantry house, which lost their original use by the changes made at the Reformation. But this will come out more clearly when we come to examine the Church and its history. The row facing the Vicarage stood within living memory. They were taken down when the Workhouse at Axbridge was set up. The other row, as we shall see, was taken down earlier. I should like to get hold of an old drawing showing these Poor houses, and have it copied and engraved. Has anybody got such a thing?

The Vestries were always held in the Church till 1828, when the Vestry room, taken down in 1880, was fitted up. Notices of Vestries were given in Church by the Parish Clerk on the Sunday, and sometimes Sunday senit, before. There was no one fixed hour for all meetings: sometimes they were in the forenoon, sometimes in the afternoon. Neither was there any one fixed day. Sometimes they were held on Sunday immediately after Service. At some time within the present century a change was made in the manner of giving out the notices of Vestries. Instead of the Clerk giving them out in Church during Divine Service, he gave them out immediately after Service from the cross, the congregation flocking around him. This change was probably an early result of that more ecclesiastical stiffness and correctness of which the previous century had been remarkably innocent. That correctness came in as this 19th century advanced, it advanced with it, and in many places grew into ritualism and (so called) Popery. The cross at this time stood outside the west end of the Church. It was moved to where it is now in about 1830. There is no sense in its present position; it is neither in the place where its original object caused it to be; nor is it in the place where it would show best; I am inclined to think that it ought to be put back to where it was.

The usual form of calling a Vestry was, when it concerned the Poor Rate, "The Overseers desire the Minister, Churchwardens, and Parishioners (or Inhabitants) to meet them here to consider, etc." When it concerned the Church Rate, the Church wardens desired the Minister, Overseers, and Parishioners to meet them.

The earliest Vestry that I have got hold of was in 1728. George II. was then King of England; Sir Robert Walpole was Prime Minister; John Wynne was Bishop of Bath and Wells; Mathew Brailsford was Dean of Wells and Rector of Wedmore; Henry Castleman was Vicar of Wedmore. This was the year in which the yew tree was planted which stands, like a sentinel, at the South entrance into the Church. For an important Vestry about Hannah More's Schools, see [No. 105](#). For one that seems to show the dawning of a day of Temperance, see [No. 38](#), rescinded by [No. 43](#), but ultimately prevailing. To understand the different resolutions about the Poorhouses and Workhouse, about intruders and warrants for removal, some knowledge of the different steps and different Acts of Parliament which have brought the Poor law to its present state is necessary. But if I had gone into that, I should have never got to

Wedmore Chronicles Volume 2 (Reproduction)

the end of the list of Vestries. So that must stand over. Very few records of Vestries about Church matters will be found. See [Nos. 22](#), [27](#), [28](#).

THE VESTRY MEETINGS.

(Nos. 1 - 61)

No. 1.-April 8, 1728. We whose names are hereunto subscribed do consent and agree that all such strangers dwelling in our Parish as are not legal Parishioners and have not already delivered sufficient discharges into our Vestry shall be compelled forthwith to deliver such discharges into our said Vestry or depart our Parish, and that the necessary charge of such compulsion shall be allowed out of our Parish Stock. (Signed) George Counsell, Churchwarden; George Stone, Edmund Bowll, John Harve, Overseers; John Counsell, Gabriel Ivyleafe, John Westover, Joseph Urch, Richard Smith.

This refers to the law of settlement which was in force from 1662 to 1855 or thereabout, though modified from time to time. By it, if any man unable to get employment in his own parish, went to live in another Parish, the Churchwardens and Overseers of that other Parish could pounce down upon him as an intruder and send him back again, unless he occupied a house of not less than £10 to yearly value, or gave security that he would not become chargeable to the parish, The Overseers' accounts show what a lot of money was spent every year for journeys, warrants, guards, counsell's opinions, drink, etc, in carrying out this barbarous law.

No. 2.-Jan. 15, 1731. (OS.) We whose names are hereunto subscribed doth agree to indemnifie John Wall, Ann Day and Edward Hipsley from the Parish of Cheder upon the account of paying the Poor Rate for Barmoor. (Signed) John Chalcraft, George Popham, Churchwardens William Bowll, William Jefferyss, Overseers Richard Smith, John Tucker, Gabriel Ivyleafe, John Counsell, Thomas Gray, Edward Parker, John Harve, John Pollett.

No. 3.-1731. We whose names etc. did agree whith Jacob Duding for to keep Rose Baker his mother in law: from Sept. 29, 1731 till March 25, 1733, for which he is to have all her household goods and her Lesehold estate. Jacob Dudden, George Popham, Churchwarden William Bowll, William Jefferyes, Richard Smith, John Tucker, Overseer.

No. 4.-Jan. 16, 1732. (OS.) We whose names etc. do agree that all reasonable charges shall be allowed of by the Parish to game some other place of settlement for George Clarke's children. (Signed) James Counsell, William Sheppard, Churchwardens; Gabriel Ivyleafe, John Wall, Edward Parker, John Barnes.

No. 5.-March 6, 1732. (OS.) At a Vestry held concerning John Days inditeing Mr. James Counsel and Mr. William Bowl for carrieng away Mary the wife of John Webb with an order, we whose names etc. do agree that the charges that they shall be at shall be allowed by the Parish provided they prosecuted the said order according to law. (Signed) William Sheppard, Churchwarden; John Savidge, John Chalcraft, John Counsell, Edward Browne, Henry Tucker, John Warwick, Richard Smith, Edward Parker, Mathew Barrow, George Popham.

No. 6.-March 6, 1732. (OS) We whose names etc. doth agree to give a School Master £4 a yeare to teach such Poor Peopels children as the Parish shall think

Wedmore Chronicles Volume 2 (Reproduction)

proper, and to be payd every quarter Out of the Parish Stock. William Sheppard, James Counsell, Churchwardens; William Bowl, John Marchant, Overseers; John Savidge, Edward Browns, Richard Smith, John Counsell, Edward Edwards, Mathew Barrow, Edward Parker, John Harford, John Chalcraft, John Warwick, Henry Tucker. Schoolmasters' salaries have gone up since these good old days when they were content with £4 a year. The earliest mention of a school in Wedmore that I have come across is in 1707. In the Churchwardens' accounts for that year is set down " 1s. 6d. for mending Schoolle house windows." The history of Schools in Wedmore from then or earlier to the election of the first School Board in 1875 must be made out.

No. 7.-1733. Forasmuch as John Day doth keep company with Mary Webb of the Parish of Hutton contrary to the agreement made with Mr. William Bowl and Mr. James Counsel, wee whose names etc. doe agree that they shall be prosecuted according as the law directs, and that the expenses of the Officers that shall prosecute them shall be allowed by the Parish. James Counsell, William Stone, William Bowl, the mark of John Tutton, John Chalcraft, John Counsell, George Stone, jun., William Cheapman.

No. 8.-Nov. 20, 1733. We whose names etc. do consent and agree that there shall be a fier place made in the School house for the use of the Schollars, and that the charges of the said fier place shall be paid out of the Parish stock. John Savidge, Richard Brown, William Brown, Joseph Brown, John Burnett, James Counsell, John Leakey, William Bowl, John Wall, William Sheppard, John Counsell, Edward Parker.

No. 9.-Sept. 24, 1734. At a Vestrey held for this Parish of Wedmore Pusuent to a notice given publicly in the Parish Church on Sunday last for the Parishoners to meet and consider about erecting a Workhouse for the provision and maintainance of the Poor, Wee whose names are subscribed, inhabitants and parishioners of the said Parish, doe unanimously agree that the two houses now applyed to the use of the Poor shall by the Churchwardens and Overseers be as soon as conveniently may be repaired and made fit for the reception of the Poor of the said Parish, and that from and immediately after the next monthly pay day, which will be on Oct. 13 next, no person shall be relieved by the said overseers but such as are or shall be admitted into the said Poor houses, which houses are to be from hence forward deemed work houses of the said Parish, and where the Poor are to be provided for as they are at the Worhouse lately erected at Wells, the orders of which house shall he laid before the Parishioners of this Parish and inserted in this Book if approved of for the direction of the present and future Overseers of this parish. Jos. Pain, Jos. Tutton, John Haine, sen., George Tutton, James Counsell, William Sheppard, John Counsell, William Stone, George Stone, jun., George Popham, Joseph Domett, George Stone, sen., Edward Hipsley, William Bowl.

It will be seen that this resolution was passed again and again, but not put into action for 30 years. See Nos. [20](#), [35](#), [51](#).

No. 10.-Oct. 8, 1734. The Resolution passed at this meeting is so long and complicated that I shall shorten it. It first mentions an Act of Parliament, 9th George I, which gave leave to the Churchwardens and Overseers of any Parish with the consent of the majority at a Vestry meeting to purchase or hire any house in the Parish and to contract with anybody for keeping or employing there such poor persons as desire to receive relief, and take the benefit of their labour; and if any poor person should refuse to be lodged in such a house, then their names should be taken off the Register of those who are entitled to receive relief. It then goes on to say that whereas the charge of maintaining the Poor of Wedmore was more likely to

Wedmore Chronicles Volume 2 (Reproduction)

augment than to abate, since some find it more easy to be relieved by the Parish than to use "propper industry" to support themselves, it was agreed at a Vestry Meeting held on Tuesday last, Sept. 24, that the two houses then applied to the use of the poor should be converted into a Workhouse.

Now at this Vestry, held Oct. 8, 1734, pursuant to public notice given in the Parish Church on Sunday last, it was agreed as follows: Whereas the Charge arising from the Pocket book or what is called gift Money would in a great measure be prevented if certain Acts of Parliament were pursued; vis. one passed in 1692, 3 and 4 William and Mary, which complained that officers upon frivolous pretences and for their own private ends gave relief to whom they would, and enacted that in every Parish there should be a book in which the names of those receiving relief should be registered, and yearly in Easter week the Parishioners should meet and have the book produced before them, and the reasons for giving relief examined, and a new list made and the names of those considered proper to receive relief entered into it, and none but they to receive it without an order of a Justice of the Peace, except in cases of plague or small pox and whereas the Justices made an ill use of this power, an Act of Parliament, 1723, 9 George I, declared that they should not give an order for relief without further inquiry (as in the mannner specified) ; and the person whom the Justice should order to be relieved should be entered in the Parish book, and no officer, except on sudden emergencies, should enter any money given to the poor who were not registered under penalty of ,£5 ; and by 8 and 9 William and Mary it was enacted that every person receiving relief and his wife and children dwelling in the same house, should upon the right shoulder of their upper garment in a visible manner wear a large Roman P with the first letter of the name of the Parish cut in red or blue cloth; and the poor person neglecting to do so may be punished by a Justice either by the abridging or with drawing of his relief, or by committal to the House of Correction for not more than 25 days;

ORDERED that the Overseers doe observe the said several recited Acts of Parliament, and that if any officer do act contrary thereto he shall be proceeded against at the charge of the Parish. ORDERED that the Churchwardens and Overseers of the Poor doe forthwith go to all the Poor people that receive relief on the Calendar to inspect and take an inventory of all their goods and to seise them for the use of the Parish to the end that the same be brought into the Workhouse intended to be erected pursuant to an order made at the last Vestry. ORDERED that the Overseers do at the same time take an account of the names of all such people as intend to take the benefit of the said Workhouse. George Tutton, John Tincknell, Joseph Tutton, John Counsell, John Chalcraft, George Popham, William Stone, John Leakey, Joseph Domett.

No. 11.-Oct. 29, 1734. Whereas Mr. John Stone hath put on several locks on the doors of one of the Pours houses and keeps the poor persons thereout; We whose names etc, being the majority of the Parishioners now at this Vestrey present, doe desier and agree that the Overseers of the Poor will break or ripp off the said locks and put the Poor person or persons so kept out as aforesaid into the said rooms; and that if any action, indictment or prosecution shall be commenced against them therefore, that the charges thereof be paid by the said Parish. Richard Brown, George Tutton, John Harford, John Tincknell, William Bowl, John Savidge, James Counsell, John Counsell, William Sheppard, John Warwick, Joseph Tutton, George Popham.

At the Reformation St. Anne's Chantry, attached to Wedmore Church, became the property of the Stone family; and I imagine that this Poorhouse stood on the site of,

Wedmore Chronicles Volume 2 (Reproduction)

or was the old Chantry house; and that therefore Mr. John Stone claimed it. But the matter will be gone into more fully another day.

No. 12.-Dec. 16, 1735. We whose names etc. do agree to relieve such Poor Persons as we shall think proper. Edward Hipsley, George Tutton, - Churchwardens; William Venn, Richard Browne, John Savidge, William Sheppard, John Shartman, William Bowl, John Harve, Edward Parker, Stephen Champeny, James Counsell, George Popham, Henry Tucker, Mark Edwards, John Leakey.

I imagine that this resolution had the effect of rescinding or partly rescinding, [No. 9](#). It is good to see people sometimes resolving to do what they think proper instead of merely asking what other places are doing, and then saying, Let us do ditto. There is a good deal of that now.

No. 13.-May 29, 1739. At a Vestrey held in the Parish Church, We whose names etc. do agree to make a munthly rate for the relief of the Poor after the value of 6 pence a pound, and to allow two Pound for collecting the said monthly rate for the whole year. Henry Castleman, Vicar; John Counsell, William Sweet, John Leakey.

There was no paid Assistant Overseer at this time, and this seems to have been the first step towards the appointment of one,

No. 14.-Feb. 5, 1739. (OS) At a Vestry held this day, the nesessity of the Poor dureing this frosty wether being considered, it is agreed by us whose names etc., Parishioners of the Parish aforesaid, that the Overseers of the Poor shall on Sunday next distribute the sum of ten pounds unto such poor people of the said Parish (not being Regester poor) as the majority of the Parishioners then preasent shall direct. And in case any objection in respect thereof shall be made to their accounts so as that the same shall not be allowed, we promise to repay the said sum of ten pounds unto the said Overseers equally between us share and share alike. Henry Castleman, James Counsell, John Counsell, George Popham, Edward Stone, William Edwards, Richard Browne, Edward Browne, George Tutton, John Chalcraft, Joseph Poole, Thomas Reynolds, John Tucker, John Leakey, Joseph Tutton.

The £10 divided equally among these 15 signatories, who made themselves responsible for it, would come to 13s. 4d. each, which was the value of the old coin called a mark. On the page following the entry of this resolution are entered the names of those among whom this charity money was distributed, 72 names. The sums given varied from 5 shillings to 1. This winter, 1739-40, was a notoriously hard one. It lasted from Christmas to the latter part of February. The Thames was frozen over, and a fair and various sports were held on it. John Wesley says in his Journal, "Monday, Jan. 21, 1740, I preached at Hannam, four miles from Bristol. In the evening I made a collection in our congregation for the relief of the poor without Lawford's gate; who having no work, because of the severe frost, and no assistance from the parish wherein they lived, were reduced to the last extremity. I made another collection on Thursday, and a third on Sunday; by which we were enabled to feed a hundred, sometimes a hundred and fifty a day, of those whom we found to need it most."

Richard West writing to Horace Walpole, son of the Prime Minister of that day, only two days later than this entry in Wesley's Journal, says:

"Jan. 23, 1740. It thaws, it thaws, it thaws! A'nt you glad of it? I can assure you we are; we have been this four weeks a freezing our: Thames has been in chains, our streets almost impassable with snow and dirt and ice, and all our vegetables and animals in distress. Really, such a frost as ours has been is a melancholy thing. I dont wonder now that whole nations have worshipped the sun. Heaven grant the thaw may last! for tis a question."

Wedmore Chronicles Volume 2 (Reproduction)

Apparently that thaw did not last, but there was another month before Mr. West was made happy. Probably he had very small reason to cry out compared with what thousands had, whom the hard winter deprived of the very necessities of life.

No. 15.-Nov. 6, 1740. We whose names etc. do consent that som of the Officers shall go to a Counsellor and have his advise concerning John Allen, whither his estate at Butcombe (having no house on it) will make him Parishioner there or not; and that they shall make a demand of Mr. Viggors Charity money, and that the necessary charges for such enquirey shall be allowed out of the Parish stock. John Browning to be bound an apprentice to Joseph Chapman for and in respect of an estate he rents of Mr. Gatchel. Edward Stone, William Bowll, James Ivyleafe, John Counsell, Edward Hipsley, John Shartman, John Batt, George Stone, John Stone. The different Charities of the Parish, both those which are lost and those which still are, must be gone into another day. I will only say now that this Mr. Viggors' Charity was for a hundred years and more a source of expense, litigation, and trouble to the parish. Several more Vestry meetings about it will be found further on, It seems to be now quite lost, though since I came here I have been asked to take legal steps to recover it. Samuel Vigor, of Falkland, in the Parish of Hemington, Co. Somerset, by his will dated August, 1711, gave 50 shillings yearly, to be raised out of certain lands in the Parish of Wedmore, for the schooling of two children of Wedmore and two of Hemington, for ever. But somehow the occupiers of the land in question have always been obstinate in refusing to pay the charge. Why there has always been such a bother about getting it, I don't know. Perhaps, when I come to look into it, the result will be to recover it; and if all the arrears can be recovered to, it will make a respectable sum. So let the owner of the land in question look out. He has not got a leg to stand upon,

No. 16.-Feb. 6, 1740. (OS.) We whose names etc. do consent that one of the Overseers shall apply to Mr. Joseph Tutton concerning Jeffery Fears, Mr. Viggers Charity money, and the Bond gave by Edward Champeney to the Overseer for the payment of nine pound, and that he shall do as he thinks proper, and the necessary expenses shall be paid out of the Parish Stock. John Counsell, John Shartman, George Popham, John Stone.

I think that Mr. Joseph Tutton was a Counsellor as they called it then, a native of Wedmore, but living at Wells,

No. 17.-June 5, 1744. We whose names etc. do consent and agree that the Overseers of the Poor shall ask the opinion of a Counsel concerning Jefferey Ferce and Jonathan Harvey, and that the charges for so doing shall be allowed out of the Parish Stock. F. Taylor, James Andrews, Richard Brown, John Counsell, John Shartman, George Popham.

I don't know what Jeffery Fearce and Jonathan Harvey had done, but probably they were the victims of some of the badgering laws in force at this time. The Parish Registers show that they were both buried in this very year, 1744.

No. 18.-Sept. 9, 1746. Be it agreed by us whose names etc. that Joseph Cutlar shall be prosecuted for stealing Rebecca Barnses turfes; that Judith Porter, Solomon Bunn, Francis Millar, Ruth Leonard and John Oldman to be prosecuted for Intruders as the law directs; and Jane Shepherd to be bound apprentice to Mr. Francis Pittney for and in respect of all his eastate in the parish. F. Taylor, Vicar John Shartman, James Counsell, George Stone.

No. 19.-April 20, 1747. We whose names etc. do consent andagree that William Tilley's examination to be enquired into; Dr. Shartman to have the care of Elisabeth Crypps; People at their own hands to be prosecuted as the law directs; Intruders also

Wedmore Chronicles Volume 2 (Reproduction)

Clothing for the Poor to be bought at the best hand and a box to be bought to keep it in with 3 or 4 locks; also the present Churchwardens to call Edward Stone to account for the money received in his late Churchwardenship. Edmund Yeascombe, Richard Brown, William Batt, George Popham, Edmund Bowll, John Tucker, John Barrow, George Stone, Edward Stone.

On this same day it was also agreed at a Vestry held in the Parish Church to appeal against an order made by George Bisse, Esq., J.P., requiring the parish to maintain the child of Rebecca Bowden, "she, in our opinion, being able to support it herself." This is entered in a different book to the other resolution passed on the same day, and some of the signatures to it are different. Signed by Gabriel Stone, Henry Prince, Edmund Bowle, John Barrow, John Burnett, Edmund Yeascombe, James Ivyleafe, John Shartman, Richard Brown, George Stone, George Popham.

No. 20.-Oct. 12, 1748. At a Vestrey held pursuant to a notice publicly given in the Parish, Church on Sunday last for the Parishoners to meet and consider about erecting a Workhouse for the provision and maintainance of the Poor, wee whose names etc., doe unanimously agree that the two houses now applyed to the use of the Poor, etc., etc. F. Taylor, Vicar; Richard Lockyer, Edward Duckett, Churchwardens; John Counsell, John Pollatt, Edward Saunders, Gabriel Stone, J. Rickard.

This is word for word the same as the resolution, [No. 9](#), passed 14 years before. I suppose that there had been some opposition to it, so that it remained a dead letter all that time. In fact [No. 9](#) had been practically rescinded by [No. 12](#), passed just a month afterwards.

No. 21.-May 27, 1750. I give notice the Churchwardens do desire the Minister and Parishioners to meet them here on Fryday next by one a Clock in the afternoon to put out the repairs of the Church and to make a rate for so doing, and to consult about repairing the Poorhouse and other Parish affairs.

This is a copy of the notice just as it was read out on Sunday by Clerk Sweet. There is no other record of this meeting. A one o'clock meeting did not interfere with the dinner hour then as it would now, because people went to bed earlier, rose earlier, breakfasted earlier, and dined earlier.

No. 22.-Dec. 28, 1750. I give you notice the Churchwardens and Overseers do desire the Minister and Parishioners to meet them here on Fryday next by one a Clock in the afternoon to consult about erecting a Galerey in the Parish Church, and about the second Poor money. John Taylor, Gabriel Stone, Henry Prince, William Tincknell, Richard Brown, John Counsell, William Stone, Henry Rawlins, Edward Tyley. J. Rickard,

There is no record of what they did at this meeting, but only this copy of the notice. But it will be seen from Nos. [27](#), [28](#), that this question of the gallery was still being discussed more than three years later on. This is that gallery which we took down in 1880 after that it had been consecrated by the music of 130 years. Every time that the Choirs of the Isle of Wedmore meet here, every time that the instruments of wood and brass come in to swell the volume of sound, I wish more and more that that gallery had been spared. One would like to know a little more about the voices, the instruments, and the tunes of this year, 1750. The Old 100th might have easily been one of their tunes, and so might Tallis and others that we still sing.

No. 23.-March 17, 1750. (OS.) I give you notice the Churchwardens and Overseers do desire the Minister and Parishioners to meet them here on Fryday next by one oth Clock in the after noon to consult about the second Poor Money, and other Parish affaires. John Barrow, John Taylor, William Tincknell.

Wedmore Chronicles Volume 2 (Reproduction)

No. 24 (a).-April 8, 1751. Wee whose names etc. do consent and agree that Joseph Chapman junior shall keep the free school at the usual place which is in the School house in Wedmore aforesaid, and to receive the sum of five pounds a year for so doing. F. Taylor, Vicar; John Barrow, John Taylor, Gabriel Stone, James Reynolds, Henry Prince, William Tincknell, John Savidge, Richard Brown, George Savidge, Edward Edwards, John Burnett, William Stone, John Pollett.

I believe that this School house was one of a group of houses that stood towards the West end of the Church, on ground that is now partly added to the Churchyard, partly to the road. It was probably the descendant of a medieval Churchouse or Chantryhouse, whose work was put an end to by the Reformation. The Poorhouses and Workhouse about which so many meetings were held formed a part of the group.

No. 24 (b).-April 8, 1755. Mr. Gabriel Stone, Mr. Stephan Champeney, Mr. John Savidge, and Mr. John Shartman have agreed at the request of the Parish to serve the Office of Overseers of the Poor for the year ensoeing. Wee whose hands are hereunto subscribed do agree that they shall employ a person to collect the rate, and that such person shall be payd out of Parish Money. J. Drake, John Counsell, Joseph Tutton, Richard Brown, John Taylor, John Pollett, John Bowll, William Stone, William Tincknell, Edward Edwards, Henry Prince, John Barrow.

This seems to be the first appointment of an Assistant Overseer. A step in this direction had been already taken. See [No. 13](#).

No, 25.-March 30, 1752. Wee whose names etc. do consent and agree that the Churchwardens and Overseers of the Poor shall send a person to Wiley in the County of Wilts to enquire if John Leonard and Mary his wife have any right in an estate there late in the possession of Roger Hilman, and that the charges for so doing shall be paid out of the poor stock. George Savidge, John Counsell, John Stove, William Stone, Thomas Hicks, John Pollett, John Chalcraft, Jeremia Tutton, Richard Glanvile, Richard Brown.

No.- 26.-Aug. 23, 1752. I give notice the Churchwardens and Overseers do desire the Minister and Parishioners to meet them here on Wednesday next, Sept. 2, by 2 oth Clock in the afternoon to consult about erecting a Workhouse. William Stone, James Brown, Churchwardens; James Ivyleafe, Richard Brown, Overseers.

Fine and rapid progress has been made in this matter. A meeting had been first called for this object in 1734, 18 years before this. See Nos. [9](#), [20](#).

No. 27 (a).-Nov. 26, 1752. I give you notice the Minister, Churchwardens and Overseers do desire the Parishioners to meet them here on Wednesday next by one a clock in the afternoon to consult about new painting the histerey of our Saviour, new drawing the Sentences and making a Rate for the relief of the Poor. F. Taylor, Vicar William Stone, James Brown, Churchwardens; Richard Brown, James Ivyleafe, John Counsell, Overseers.

Nov. 29, 1752. At a Vestrey held wee whose names etc. do consent and agree to give the sum of five pounds to be added to the Subscription Money for erecting a Gallery for the use of the Singers in the Parish Church of Wedmore, and to be allowed out of the Church Rate. James Ivyleafe, William Stone, James Brown, John Counsell, Richard Brown, Edward Stone, John Westover, Richard Lockyer, Edward Duckett, Gabriel Stone, the mark of Edward Tincknel.

Apparently there was some difference of opinion as to the need of this Singers' gallery. We have seen a meeting called to consider it two years before this; See [No. 22](#); and we shall see another meeting called to consider it 18 months hence; see [No. 28](#). So that it took four years to get it up. It rather reminds one of another Singers'

Wedmore Chronicles Volume 2 (Reproduction)

gallery set up lately; but that was a much smaller one, and it did not take four years to get it up. One wonders whether like the old one it will stand for 130 years, till the year 2020, or whether being put up more quickly it will likewise come down more quickly.

No. 27 (b).-Nov. 29, 1752. Wee whose hands are underwritten do agree with Mr. James Atkins to paint the History of our Saviour's Crucifixion in oyl Cullars, to new draw the Sentences in Collars as usual, to write the ten Commandments on two tables of deal in gold letters, all which being duly performed we do consent to pay him for the same the sum of 22 pounds. William Stone, James Brown, James Ivyleafe, Edward Stone, Richard Brown, Gabriel Stone, John Westover, John Counsell, Richard Lockyear, Edward Duckett the older, Edward Duckett the younger. This valuable oil painting of the Crucifixion has not come down to our days. Perhaps in losing it the Church has not lost very much. The new drawn Sentences still adorn the East end of the Church in spite of all the abuse which High Church visitors shower upon them. The ten Commandments on two tables of deal were put away in the Porch Chamber at the time of the last Restoration of the Church. There abuse cannot reach them.

No. 28.-March 3, 1754. I give you notice the Churchwardens do desire the Minister and Parishioners to meet them here on Friday next by two a clock in the afternoon to consult about erecting a gallery in the Church for the use of the Singers. George Savidge, William Stone, Churchwardens.

No. 29.-June 23, 1754. I give you notice the Churchwardens do desire the Minister and Parishioners to meet them here on Wednesday next by two a Clock in the afternoon to make a rate for the repair of the Church, and all that have any writings belonging to the Parish are desired to come and deliver it to be put into the Vestrey at the same time. George Savidge, William Stone, Churchwardens.

No. 30.-March 17, 1756. Agreed that the Poor House shall be repaired by the Overseers of the Poor, as witness our hands here under written. John Green, Churchwarden; George Tutton, Overseer; Edward Stone, George Popham, William Stone, John Counsell.

No. 31.-Oct. 3, 1756. I give you notice the Churchwardens do desire the Minister and Parishioners to meet them here on Wednesday next by two of the Clock in the After noon to consult about repairing the Church.

No. 32.-Jan. 23 1757. I give you notice that the Churchwardens and Overseers do desire the Minister and Parishioners to meet them here on Fryday next by two of the Clock in the after noon in order to open the Vestrey, and all those that have any of the Parish writings are desired to come and deliver them up to be put into the Vestrey at the same time.

No. 33.-April 29, 1757. We whose names etc. do consent and agree that John Rickard have the liberty to teach the free school and take care of the Parish books during our or the major part of our pleasure; and that William Norman have liberty to ring the bell, dig graves, and all other perquisites in our gift during our or the major part of our pleasure. Edward Champeny, Edward Hipsley, Robert Browning, William Dyer, James Renolds, William Reeve, Edward Duckett, George Popham, John Haine, James Ivyleafe, John Marchant, John Wisenian, John Taylor, John Bowle. There is a new and rather grander style to be perceived in the wording of this resolution. I put that down to the new Schoolmaster, John Rickard, who was also to keep the book. No doubt wishing to produce a good impression on the Vestry at his first appointment, he brought out some of the finest words he knew: insomuch that all who heard him marvelled and said, We have now got a man of learning amongst us.

Wedmore Chronicles Volume 2 (Reproduction)

The books had formerly been kept by William Sweet, the Parish Clerk. He had lately died. Several members of the Rickard family afterwards served the office of Vestry Clerk and other like offices, and wrote well, as their books show.

No. 34.-May 15, 1757. This is to give notice that the Churchwardens and Overseers do desire the Minister and Parishoners to meet them here on Monday the 23rd of this instant in order to consult about binding out of the Prentices and to open the Vestry; if any one have any of the Parish writings in their hands are desired to bring them the same time. John Millard, William Stone, Edward Duckett.

No. 35.-Oct. 30, 1757. This is to give notice that the Churchwardens and Overseers do desire the Minister and Parishoners to meet them here on Tuesday Nov. 8 by two othe clock in after noon in order to consult about erecting a Workhouse. William Stone, Edward Duckett. At a Vestrey held Nov. 8, Wee whose names etc. do unanimously agree that the two houses now applied to the use of the Poor shall etc, etc. William Stone, Edward Duckett, Overseers; James Counsell, George Popham, JohnCounsell, John Burnett, John Radford, Richard Lockeyer, John Barrow, George Tutton, J. Rickard.

This is exactly the same resolution as [Nos. 9](#) and [20](#), the one passed 23 years ago, the other 9 years ago, and yet apparently nothing done in the matter. I presume that there was either an obstructive minority, or only a half-hearted majority, or perhaps both.

No. 36.-Nov. 27, 1757. I give you notice that the Churchwardens and Overseers do desire the Minister and Parishoners to stop here in order to consult what poor persons is fitt to go in to the Workhouse and receive their provisions on a Monday following at the said Work.

This notice seems to show that at last the 23 year battle was ended, and the Poorhouse was actually turned into a workhouse. See [Nos. 9](#), [20](#), [35](#). But subsequent resolutions, [Nos. 49](#), [51](#), make it doubtful if it were so.

No. 37.-Aug. 27, 1758. This is to give you notice that the Churchwardens and Overseers do desir the Minister and Parishoners to stop on Sunday next after Prayers and Sermon is ended to open the Vestrey to see for some Indenturs, and all those that have any of the Parish writtings are desired to bring them in to the Vestry at the same time. John Norman, Churchwarden; Richard Lockyer, John Tucker, Overseers.

These last two meetings were both held on Sunday. The expression "to open the Vestry" sometimes occurs; and I can only guess that it means. formally opening the Parish Chest with its three locks,

No. 38.-April 18, 1759. We whose names are hereunder subscribed do agree and consent that there shall be no more money spent at a Vestry Meeting, not upon the Parish account. F. Tayler, Vicar; John Norman, Churchwarden; Richard Lockyer, Robert Noty, John Tucker, Overseers; George Tutton, George Tutton, John. Counsell, Gabriel Stone, Joseph Comer, John Barrow, William Stone, Richard Glanvile.

Anybody not acquainted with parish ways and parish books of the last century might easily pass over this resolution and see nothing in it. Really it is a very important one. It is the first visible sign of two things: (1) of a move towards temperance, (2) of a feeling against spending parish money in a wrong way. It had always been the custom for five shillings of public money to be spent at every vestry meeting in drink: and this is the five shillings which this resolution forbids. One can see the 5 shillings entered in the Churchwardens' and Overseers' accounts over and over again every year. The word "drink" is not used, but simply "spent," or more often "expended."

Wedmore Chronicles Volume 2 (Reproduction)

And a little acquaintance with the parish accounts of the last century, will soon teach one what was meant by those words. (See Wedmore Chron; Vol. I, p. 77). I believe that when this resolution was proposed, old Joseph Domet's hair stood bolt upright with horror and amazement. And when it was actually carried he fainted dead away, and did not recover till it was rescinded two years afterwards. See [No. 43](#).

No. 39.-May 23, 1759. We whose names etc. do agree and consent to give Mary Mabstone the sum of one pound and ten shillings, towards buying a hoss.

No. 40.-Fryday, Sept. 14, 1759. Agreed that the several persons under named shall be provided with the quantities of turf aftermentioned.

Then follow the names of 18 persons who each have one load. Turf was at this time 8 pence a hundred, and generally 8 shillings a load, besides 3 or 4 shillings for "haling and coming up." The 6 pence for "coming up" was I believe paid for the right of trespassing through Court garden on Mudgley hill.

No. 41.-Dec. 7, 1760. This is to give notice that the Churchwardens and Overseers do desire Minister and Prishoners to meet them here on Tuesday the 16th of this instant in order to consult about the old Overseers not passing their accounts, and if not to prosecuting of them for not doing the same. Edward Tyley, Churchwarden; Joseph Comer, James Tucker, Overseers; John Councill, William Stone, Gabriel Stone.

Dec. 16, 1760. At a publick vestry held for this purpose, we otherrise (authorize) the present Churchwardens and Overseers for to bring the old Overseers to account of their money as they received by Rate and Stock, and for so doing to be allowed out of the Parish Stock, as witness our hands here under subscribed. John Counsell, William Stone, Gabriel Stone, John Norman, John Church, John Radford.

No. 42.-June 7, 1761. This is to give notice to all those that have any Bonds or Indentures or any other Parish writings are desired to bring them here on Fryday the 12th day of this instant June in order to put them into the Chest, and if not they will be prosecuted as the law direct and at the same time to place out Parish apprentices. Edward Tyley, Churchwarden; George Savidge, Overseer.

No. 43.-June 12, 1761. We whose names etc. do agree and consent that five shillings shall be spent at every Vestry according to ye antiant custome as witness our hands. James Tucker, George Savidge, Churchwardens ; Edward Tyley, John Harvey, Overseers; E. Smithfeild, Richard Glanvile, William Stone, the mark of John Radford, John Westover, Edward Duckett, John Russell, John Church, George Tutton, John (or Jonathan ?) Wall.

This is a rescinding of [No. 38](#) passed two years before, and may be looked upon as a triumph for drink, and a going back of the tide of temperance, and Joseph Domet's hair went back to its natural position. However, if it was so, it was only for a short time. In the accounts of Samuel Brown, one of the Overseers for 1763, he has to add five shillings to what he owed the Parish, because, as he says, "July 25, 1763, not a lowd the five shillings as was spent at the Vestry at the time." Probably the Magistrates who signed the rate would not allow it. George Tutton, Richard Glanvile, and William Stone, had very inconsistently put their names both to [No. 38](#) and to [No. 43](#). I suppose that when they did the one they listened to their conscience; when they did the other they listened to clamour.

No. 44.-Nov., 13, 1761. We do hereby give our consent, the Minister.

Churchwardens, Overseers and Parishoners of the Parish of Wedmore, that there shall be a stone Chimly a bilt in the School Chamber at the expense of the Parish, and to be paid out of the Poor Stock, as witness our hands.

(No Signatures.)

Wedmore Chronicles Volume 2 (Reproduction)

No. 45.-Dec. 22, 1761. We do agree and consent, the Minister etc., that there shall be a fire place built in the School Chamber for the use of the School at the expense of the Parish, and the same to be paid out of the Poor Stock, as witness our hands. F. Taylor, Vicar James Tucker, Churchwarden Edward Tyley, John Duckett, Overseers; William Stone, Gabriel Stone.

No. 46.-May 2, 1762. This is to give notice by the request of Mr. Robert Eastcombe he do desire the Minister, Churchwardens Overseers and Parishoners to meet here on Tuaday next in order to open the Vestry, and the Churchwardens and Overseers desire all persons that have any writings of any sort relating to Parish affairs to bring em in at the same time. James Tucker, Churchwarden; George Savidge, John Harvey, Overseers; F. Taylor, Vicar.

No. 47.-Jan. 5, 1763. We whose names etc. do consent and agree that the Churchwardens and Overseers do imply an a Turney to bring Joseph Tomer to an account concerning the Charity Money left by Mr. Viggors towards keeping a Charity School in Wedmore. George Tutton, William Stone, Richard Glanvile, Gabriel Stone, Edward Tyley.

Joseph Toomer was the occupier of the land which Mr. Vigors had charged With the yearly payment of 50 shillings for the schooling of 4 children. See No. 15, and others.

No. 48.-Jan. 11, 1763. We whose names etc. do consent and agree that Gabriel Stone one of the Overseers and Waywardens shall aply an a Turney at the Sessions now held at Wells concerning a Presentment or Inditement that now lies against the Parish of Wedmore concerning a steening lying between Wedmore and Munkmore in the River Ax, and that such charges shall be reimbursed out of the Parish Stock, as wittness our hands. Richard Lockyear, the mark of Joseph Tomer, William Stone, William Edwards, Joseph Comer, Edward Stone, the mark of Edward Tyley.

The enclosure of the Moors, which has taken place since the holding of this Vestry, has so altered the Watercourses that I am afraid it would be difficult to hit upon the exact site of this steening. It was probably the very steening which the Lord Abbot of Glastonbury crossed when he beat the bounds of the Abbey lands. I have a document describing his walk very exactly in the year 1509, which I hope to print some day.

No. 49.-Oct. 16, 1763. This is to give notice that the Churchwardens and Overseers do desire the Minister and Parishoners to meet them here on Nov. 1 by two of the Clock in the afternoon in order to consult about erecting up the Workhouse, and other Parish affairs. Joseph Comer, Edward Tyley, Churchwardens; Samuel Brown, Overseer; Richard Brown, John Burnet, William Stone, Gabriel Stone, Henry Rawlins, Philip Chapman.

No. 50.-March 28, 1764. We whose names etc. do consent and agree that the Chrchwardens and Overseers shall apply an attorney at the next Quarter Sessions concerning a Presentment or Inditement etc. (same as No. 48.) Edward Tyley, Churchwarden; John Bining, Overseer; Richard Brown, the mark of Michel Voulse, Richard Lockyear, William Stone, Gabriel Stone.

No. 51.-May 16, 1764. Notice given to the Parishoners to meet and consider about erecting a Workhouse for the provision and maintainance of the Poor. We whose names etc. do unanimously agree that the two houses now applied to the use of the Poor shall etc., etc. Joseph Comer, Edward Tyley, Churchwardens; John Bining, Overseer; George Tutton, John Counsell, John Barrow, William Stone, Joseph Tomer, Richard Glanvile, Gabriel Stone, William Brown, John Burnett.

Wedmore Chronicles Volume 2 (Reproduction)

I am getting natal tired of this resolution. It was passed exactly 34 years ago, ([see No. 9](#)), and several times since, but apparently remained a dead letter. [See Nos. 9, 20, 35.](#)

No. 52.-Aug. 19, 1764, Memorandum of a Greement made between Mr. Richard Glanvile and the Churchwardens and Overseers for the Surgery work of the Poor as is not able to pay them selves for the sum of eight pounds, eight shillings, untill Easter next, as wittness our hands. Joseph Comer, William Stone, Churchwardens; Peter Evans, John Taylor, Overseers ; Richard Brown, John Burnett, Gabriel Stone, James Tucker.

No. 53.-Oct. 14, 1764. We whose hands etc. do agree and consent that Doctor Tutthill shall attend John Leigh's wife as far as 20 shillings or there a bout. (No signatures)

No. 54.-March 12, 1765. Memorandum of a Greement made at a Vestry held that we whose hands are here under subscribed do agree that there shall be no stone hoses brought into the Churchyard on Easter Monday. F. Taylor, Vicar William Stone, Joseph Comer, Peter Evans, John Taylor, John Barrow, John Radford.

This good resolution was not kept for very long, as the custom went on within living memory.

No. 55.-March 31, 1766. We whose hands etc. do a gree and consent that the Workhouse shall be putt down. F. Taylor, Vicar; John Barrow, John Tucker, Richard Brown, the mark of John Radford, Gabriel Stone, John Westover, William Reeve, John Burnett, Edward A. Davey, Philip Chapman, Richard Lockeyer, George Rains his mark, John Wall his mark.

No. 56.-Nov. 7, 1766. We do agree that Mr. Richard Glanvile shall be paid the five pounds for the cure of John Spurrys throte, and for tending him to the Goal. F. Taylor, Vicar ; Joseph Corner, George Counsell, John Church, John Redman.

No. 57.-Dec. 5, 1766. We do agree and consent to other rise (authorize) the Churchwardens and Overseers to proceed in caring away Thomas Lewis and his wife and family according as the Justices or the Counsell learned in the law shall direct or appoint, and in so doing we do consent that the Charges shall be paid out of the Parish Stock, as witness our hands. F. Taylor, Vicar; Joseph Comer, John Church, Richard Glanvile, James Tucker, William Norman.

No. 58.-Dec. 5, 1766. A Greement made between Mr. Richard Glanvile and the Churchwardens, Overseers and Parishoners for the Surgery work of the Poor for the sum of Tenn pounds and Tenn shillings from Easter last untill Easter next, as wittness our hands. F. Taylor, Vicar ; Richard Glanvile John Bining, Adam Bussell, Churchwardens; Edward Tyley, John Redman, Overseers Joseph Comer, John Church, William Norman.

No. 59.-Jan. 7, 1767. We whose names etc. do otherise and give full power unto the Reverend Mr. Francis Taylor, Mr. John Barow, Mr. Joseph Comer, Mr. William Brown, and Mr. George Counsell, and John Bining, Adam Bussell, Churchwardens, and their successors, or the major part of them, for to take and receive and sue for all money that is now due or shall arise or become due to the second poor, and to give a proper discharge for the same, as wittuess our hands Edward Taverner, John Poole, Richard Lockyear, John Burnett, Richard Glanvile, Edward Tyley, John Cook, James Tucker, William Norman, William Stone, William Reeve, John Tucker, John Brown, George Popham, Richard Brown, Richard Adams, Philip Chapman, John Docket, John Norman, John Millard, John Cook, J. Rickard, John Plummer.

No. 60.-June 21, 1767. We order that if Mary Comer do not get herself into service within one month next ensuing, the Overseers for the time being shall he hereby

Wedmore Chronicles Volume 2 (Reproduction)

empowered to proceed against her according to law. Also that the Overseers immediately proceed against Robert Sulway for intruding into this parish after an order made and confirmed for his removal. Also against Sarah Comer for intruding. Also against Mary Goodgroom for intruding. Also against Edward Goodgroom for living idly. Also against Richard Bunn for living idly. Also against John Comer for living idly. Also against William Bailey for intruding into this parish. John Bining, Churchwarden; Edward Tyley, William Stone, Joseph Comer, George Counsell. These intruders were proceeded against under the old law of Settlement. [See No. 1.](#) **No. 61**-Sept. 22, 1767. Whereas two several disputes and controversies now are depending between the Parishioners of Wedmore and the Parishioners of Mark touching and concerning the settlement of sundry poor people which are (or ought) to be determined at the next Quarter Sessions to be held in and for the Co. of Somerset; We whose names etc. do hereby consent and agree that Nicholas Davie do assist John Millard, Overseer, in employing an attorney and obtaining Counsell's opinion, and also attend the next General Quarter Sessions and use all lawful means for obtaining redress in the above mentioned affairs, and that all charges be allowed out of the Poor Rate. F. Taylor, Vicar; Richard Brown, John Barrow, John Church, Samuel Brown, William Stone, Richard Lockyear, George Vowles. At the above Vestry (Sept. 22, 1767,) we whose names etc. do consent and agree to prosecute according to due form of law all and every Churchwarden and Overseer of the Poor of this Parish who this day have or at any time hereafter shall neglect to attend every the Vestrys and other times when they ought to attend. F. Taylor, Vicar, William Stone, Richard Brown, George Counsell, Richard Lockyear, William Brown.

THE VESTRY MEETINGS.

(Nos. 62 - 150)

No. 62.-May 6, 1768. We, the Minister, Churchwardens, Overseers of the Poor, and other inhabitants of the said Parish, whose names etc. do hereby consent and agree that the Overseers of the poor do with all convenient speed procure a warrant for the examination of James Fisher, Jane Coles and Arthur Coles concerning their respective settlements; and also to get Mr. Simon Witherell to state the case on such examination and Counsellor Gould's opinion thereon. F. Taylor, Vicar: John Bining, Adam Bussell, Churchwardens; John Radford, John Barrow, the mark of George Raynes, Overseers; William Stone, George Counsell, Peter Evans, Richard Brown, Joseph Comer, John Norman, Richard Glanville.

No. 63.-July 6, 1768. We the Minister etc. whose names etc. do consent and agree that the present Churchwardens and Overseers of the Poor or either of them be hereby authorized and empowered to obtain a Counsell's opinion in what manner they ought to proceed for recovery of the money given and devised by Robert Vigor deceased towards the schooling of two poor children of the Parish of Wedmore, and also for the recovery of all arrears now due and unpaid for the same; and that the charges be allowed them out of the Parish Stock. William Stone, Joseph Comer, Adam Busel, John Barrow, John Radford, John Bining, George Counsell, John Tucker, Richard Brown.

I think Robert Vigor is a mistake for Samuel Vigor. See [No. 15.](#)

Wedmore Chronicles Volume 2 (Reproduction)

No. 64.-Sept. 18, 1768 (or 1769 ?). We whose names etc. do hereby consent and agree the present Churchwardens and Overseers of the Poor and their successors do according to law proceed for the recovery of the moneys mentioned in the above Vestry there set forth to be due for the schooling of Poor Children on the account of the last will and testament of Samuel Vigors. F. Taylor, Vicar; William Stone, Richard Glanville, Joseph Comer, John Brown, Samuel Brown, John Norman, J. Rickard.

No. 65.-Jan. 10, 1769. We, the Minister etc. whose names etc. do hereby consent and agree that the present Churchwardens and Overseers and their successors or either of them do with all convenient speed apply to Mr. Simon Witherel, Attorney, and use all lawful means for recovery of all moneys now due and in arrear from Joseph Toomer for and in respect of the Schooling of two poor children in the Parish of Wedmore; and if Counsil is employed in the affair, we consent and agree that Mr. Gould and Mr. Borland shall be obtained, and that all reasonable charges shall be allowed them out of the Parish Stock. F. Taylor, Vicar; John Tucker, Richard Brown, William Stone, Edward Taverner, John Bining, Joseph Comer, Joseph Fear.

No. 66.-Aug. 7, 1770. We whose names etc. do hereby consent and agree that the Overseers of the Poor do forthwith their utmost endeavours to procure a place of residence and propability of a cure of Lydya Willis; and if they cannot on reasonable terms and expectation of a cure, then and in such case to bring her home, and that all reasonable charges be allowed them out of the Poor Stock. F. Taylor, Vicar; Edward Taverner, Churchwarden; E. Smithfield, William Cook, John Seller, Overseers; Richard Brown, J. Rickard.

No. 67.-April 8, 1771. We whose names etc. (so much as our power lyeth) ratifie and confirm an agreement made at a Vestry held in the said Church Jan. 7, 1767 for the recovery of all moneys in arrear for and towards the schooling of two poor children now due by force and virtue of the last will and testament of Mr. Samuel Vigors. E. Smithfield, William Cook, John Bining. Edward Tyley, Joseph Comer, William Brown, John Brown, J. Rickard.

No. 68.-Sept. 23, 1771. We whose names etc. do hereby consent agree and request Messrs. Joseph Comer and William Singer together with any or either of the Churchwardens and Overseers for the time being to ask, receive and collect all or any part of the moneys now due and owing for and in respect of the second Poor, and with all convenient speed to purchase lands in the best manner they can for the advantage of the second Poor, and to pay the fine or consideration money for the same out of the said moneys. Richard Glanville, John Barrow, John Taylor, J. Rickard, William Brown, Edward Tyley, John Radlord.

No. 69.-May 25, 1772. We whose names etc. do hereby order, desire and direct the Churchwardens and Overseers to use all lawful means for bringing the former Churchwardens and Overseers to account and paying in their respective ballences. E. Smithfield, Richard Brown, Joseph Comer, George Toogood, James Tucker, John Gardner, George Brown, John Brown, John Seller.

No. 70.-March 26, 1773. We whose names etc. do hereby consent and agree that Messrs. Joseph Comer and Edward Smythfield are and shall be hereby authorized and empowered to wait on Mr. Joseph Tutton in order to settle his bill, and that the severall and respective Churchwardens and Overseers of this Parish which have not received their rates hereby are authorised and empowered by all lawful means to recover all rates and taxes and assessments charged and now due from the said Mr. Joseph Tutton, and that all charges concerning the same shall be paid them by a proportional assessment on the severall inhabitants of this parish and all others liable to be assessed towards the relief of the Poor of the said parish. John Plummer,

Wedmore Chronicles Volume 2 (Reproduction)

John Cock, John Brown, John Bining, John Radford, John Duckett, Edward Taverner, John Harvey, Richard Brown.

March 26, 1773. We whose names etc. do hereby consent and agree that a Vestry shall be published on Sunday next to be held on April 6 next at three o'clock in the afternoon in order to consider of ways and means for discharging the costs and charges of a suit now or lately awarded in his Majesty's High Court of Chancery between the Rev. Mr. Francis Taylor and others Complainants and Joseph Tomer Respondent. John Tucker, William Brown, Churchwardens.

No. 71.-Dec. 6, 1773. We whose names etc. do hereby authorize and empower the present Overseers to pay unto Mr. Simon Witherell, attorney at law, the sum of 184 Pounds, being money due in arrear to him for Costs of Suit, in pressing a bill in equity, against Joseph Tomer of Wedmore for the recovery of late Mr. Vigors Charity, as witness our hands. John Tucker, John Glanville, Overseers E. Smithfield, Richard Brown, John Barrow, Joseph Corner, John Plummer, William Brown, James Tucker Richard Glanville, John Sprake, Richard Adams, John Duckett, John Radford, John Bining, George Toogood, the mark of George Rains.

No. 72.-April 14, 1774. We whose names etc. do consent and agree that the present Overseers of the Poor do try the cause between the Parish of Taunton St. Mary Magdalen and the Parish of Wedmore relating to Mary Collings and family settlement, and that the expense attending the same be paid out of the Poor Stock. John Wall, John Glanville, John Leigh, Overseers; E. Smithfield, Joseph Comer, Richard Glanville, William Brown, John Duckett.

No. 73.-April 19, 1774. We whose names etc. do hereby authorize and empower the Overseers of the Poor to use all lawful means for recovery of all rates and assessments now due from Edward Teverner for his poor rates, and that the Charges be allowed out of the poor stock. Nicholas Davy, Richard Brown, E. Smithfield, Peter Evans, George Toogood, John Brown, William Brown, James Counsell, William Pople.

No. 74.-Feb. 10. 1775. Under this date is entered into the Order book the following Order made at a Sessions of Sewers held at Axbridge for the N.W. division of the County on Oct. 17, 1774. It is entered by J. Rickard. I have shortened it. The Court, having considered a petition of the owners and occupiers of a certain level or floor of lands adjoining to the view of Wedmore Jury of Sewers and called Damasons for taking the said level or floor into view, ORDERS that the said level or floor, extending from the South Side of Mrs. Urch's Goosebams to the North Side of Mr. Yescombe's three acres near the Moor way, and from Gooseham lane to the Land course ditch, be taken into the view of Wedmore Jury of Sewers, and that the said Jury do as often as needful order the several rhines ditches and Watercourses to be opened, scoured etc., and all bridges banks Clysyes and other defences to be repaired by the several persons who ought to do the same. All defaulters to be presented and amerced. A copy of this order to be sent to Mr. John Brown foreman of the said Jury.

No. 75.-Oct. 1, 1773. Agreed that the Overseers of the Poor use all lawful means to prevent the Churchwardens and Overseers of the Parish of Wookey from confirming at the next General Quarter Sessions an order obtained for removing Ann Barrett and Elizabeth her child from the parish of Wookey to Wedmore, and that all reasonable charges shall be paid out of the Poor rate and that George South be the attorney employed. J. Rickard, Vestry Clerk; Simon Tincknell.

Wedmore Chronicles Volume 2 (Reproduction)

No. 76.-July 6, 1777. Agreed to give John Day and George Toogood two pounds and two shillings for serving the Office of Overseers for Blackford Quarter the year present. John Brown, William Stone, Thomas Tyley.

No. 77.-Aug. 3, 1777. Richard Glanvile to receive three guineas for his extraordinary attendance on William Hodges when his leg was taken off and dressing the wound being six months. William Stone, Churchwarden; Thomas Tyley, Stephen Stone, William Harrow, John Glanvile, J. Rickard.

Aug. 3, 1777. Agreed between the Churchwardens and Overseers of the one part and Richard Glanvile of the other part that he the said Richard Glanvile shall use his utmost endeavour to remove all disorders in Surgery for the Registered Poor and other Poor recommended to him by the Overseers for 14 guineas from last Easter to next Easter; if any difficulty arise and further assistance be required, such assistance to be defrayed by the Overseers. Richard Glanvile, William Stone, George Toogood, John Day, William Barrow, Thomas Tyley, Stephen Stone, J. Rickard.

No. 78.-Dec. 31, 1779. We whose names etc. do hereby consent and agree that one shilling in the pound shall be allowed to the Overseers in their disbursements for all sums by them collected for placing poor children apprentices; and that all such sums which cannot be collected for placing out such poor children shall be paid out of the poor stock. John Duckett, Churchwarden; Thomas Tyley, Stephen Stone, Gabriel Stone, John Barrow.

No. 79.-April 16, 1785. We whose names etc. do consent and agree that in Futurity shall be but two persons nominated to serve the office of Overseer of the Poor in any one year. Griffith Richards, Curate; William Savidge, John Duckett, William Batt, Joseph Toomer, Edmund Bowle, William Redman, Edward Counsell, John Glanvile, John Millard.

Up to this there had been four Overseers appointed every year, one each from the Wedmore, Blackford, Mudgley or East, and North Quarters.

No. 80.-April 1, 1782. We whose names etc. do consent and agree that the sum of three guineas be allowed Messrs. Joseph Comer and Gabriel Stone out of the moneys that they shall collect by rate for the relief of the Poor in consideration of the trouble they may have in collecting the said rates. Griffith Richards. Curate; John Duckett, William Savidge, Churchwardens; Thomas Tyley, William Batt, William Stone, John Barrow, William Barrow, John Day.

No. 81.-April 21, 1783. Mr. John Barrow and Mr. Thomas Tyley were chosen to serve the Office of Overseers of the Poor for the year ensuing, and to have the same allowance for collecting the rates. William Rees, Curate; William Batt, John Tucker, Churchwardens; Joseph Comer, Gabriel Stone, Richard Champeny, Stephen Champeny, William Savidge, John Duckett.

No. 82.-April 23, 1786. The Overseers desire the Minister, Churchwardens and Parishoners to meet them here on Friday the 28th day of this instant at 10 o'clock in the forenoon to make a rate for the relief of the Poor for the ensuing year, and examine and pass the accounts for the last year, as well as to elect a Surgeon and Apothecary to have the care of the poor. And all persons who may be inclined to undertake the said business are desired to give in their proposals in writing on the above day. George Green, Edward Champeny.

No. 83.-Aug. 20, 1786. The Minister, Overseers and inhabitants are desired to meet here on Friday next by 2 o'clock in the afternoon in order to consider of the necessary reparations to be made in the Church. And to inform the Churchwardens of all Charitable donations given by deed or will for the benefit of poor persons. And

Wedmore Chronicles Volume 2 (Reproduction)

also in whose hands such donations are now vested, Joseph Duckett, William Redman, Churchwardens.

No. 84.-Nov. 26, 1786. The Minister Churchwardens and Inhabitants are desired to meet here on Tuesday next by 2 o'clock in the afternoon in order to make a rate for the relief of the Poor. The Surgeon who has the care of the sick poor also desires their attendance respecting a very desperate case. George Green, Edward Champeny, Overseers.

This notice was published in Church on Sunday by Mr. Joseph Wollen, the Vestry Clerk, instead of by the Parish Clerk as usual.

No. 85.-Dec 25, 1788. Ordered at this Vestry THAT the Officers take Counsell's Opinion upon the will of the late Ann Castleman deceased as to the recovery of a bequest of £100 to the Second Poor of Wedmore, and of whom. THAT the Officers apply to the several persons having money in their hands belonging to the Second Poor of this Parish to give security for the same. THAT a Vestry be forthwith called for the purpose of assessing the New inclosures to the relief of the Poor. Thomas Tyley, John Barrow, Gabriel Stone, William Stone, John Glanville, E. Edwards, George Green, John Duckett, Stephen Champeny, John Tucker.

No. 86.-Dec. 28, 1788. George Tutton and Jeremiah Bining, the Overseers, desire the Minister, Churchwardens and Inhabitants to meet them here on Friday Jan. 9 next at 10 o'clock in the forenoon in order to make a rate or assessment upon the new inclosed lands within the Parish of Wedmore, for the Relief of the Poor.

No. 87.-March 8, 1789. The Proprietors of old Auster tenements within the Manors of Wedmore, Churchland, Mudgley and Northload are desired to attend at the George Inn in Wedmore on Friday next at 11 o'clock in the forenoon relative to the law suit now depending with Mary Hutton, and other very important business respecting the Inclosure.

No. 88.-Dec. 23, 1789. Whereas Maria Warfield an apprentice placed to Philip Chapman in the year 1781 has been lately removed from the Parish of Cheddar to this Parish by an order, Resolved that Mr. Edmund Broderip be forthwith employed to do the needful in the above business. Thomas Tyley, Gabriel Stone, John Tucker, John Duckett, E. Edwards, William?

No. 89.-Dec. 19, 1790. The Churchwardens and Overseers desire the Minister and Inhabitants to meet here on Tuesday next precisely at ten o'clock in the forenoon to authorize and empower them to execute an instrument to Mr. Drake for a Donation to the second Poor of this Parish by the late Mrs. Ann Castleman deceased.

No. 90.-Dec. 25, 1792. Resolved at this Vestry that the Rev. Mr. Rees pay the moneys he receives at the several Sacraments to the Churchwardens or Overseers to be by them distributed with the donations to the second Poor of this Parish on this day by the direction of the Vicar. John Barrow, George Green, Churchwardens; Joseph Corner, Gabriel Stone, Edward Edwards, John Tucker, John Duckett, Stephen Champeny, Joseph Wollen.

Mr. Rees was Curate here from 1782 to 1793, the Vicar, Mr. Bishop, being non-resident.

No. 91.-Oct. 6, 1793. Agreed that the Overseers do employ William Brown jun. to draw an alphabetical list of all the lands and premises within the said parish, and that the sum of twelve pounds and twelve shillings be allowed for his charge in completing the same. John Barrow, George Green, Churchwardens; William Batt, Joseph Wollen, E. Edwards, John Duckett, John Sprake, John Carver.

No. 92.-Jan. 10, 1794. Agreed with Mr. William Brown to prepare a reduced pocket plan of the lands within this parish, for which the Overseers are to pay him ten

Wedmore Chronicles Volume 2 (Reproduction)

pounds and ten shillings, provided the same be delivered to the said Overseers on or before Feb. 10 next. William Eyre, Curate; John Barrow, Churchwarden; Joseph Wollen, William Barrow, John Day, William Brown, jun., John Rickard.

Neither this pocket map nor the terrier mentioned in No. 91 are among the parish papers, as they ought to be.

No. 93.-Oct. 17, 1794. Ordered that the Vestry Clerk draw out the terrier in alphabetical order. Agreed that the Churchwardens and Overseers do purchase of the Lords of the Manors of Churchland and Wedmore the several cottage houses and gardens now in the respective occupations of Thomas Rowley, Hannah Dowling, widow, John Symmonds, Joseph Boyce, John Barnett, and George Macshell, at 20 pounds each, and including the waste land on the south side of the road leading from Wedmore to Theale. William Eyre, Curate ; John Barrow, Churchwarden William Reeve, William Taverner, Overseers; Joseph Wollen, J. Pickford, John Sprake, John Day, Richard Glanvile, John Wall, the mark of James Critch, Philip Chapman.

No. 94.-Jan. 25, 1795. Agreed that the Overseers lay out the sum of 20 pounds in bread and bacon towards alleviating the distress of the second Poor of this Parish during this inclement season. William Stone, John Barrow, Joseph Wollen, William Batt, William Chapman, George Green, Stephen Champeny, Gabriel Millard.

No. 95.-April 24, 1795. We whose names etc. do consent and agree that a rate is forthwith made for defraying expenses for raising four men for the parishes of Wedmore and Brea to serve in his Majesty's navy at 6 pence in the pound. William Stone, Paul Tyley, Simon Tincknell.

This rate was made in accordance With an Act of Parliament passed March 5, 1795.

No. 96.-Jan. 10. 1796. It was mutually agreed that a discharge be given to the Parishes of St. John and St. Benedict or one of them in Glastonbury touching Harry Collard his wife and children. William Shartman, William Bait, E. Edwards, Thomas Athay, Joseph Wollen.

No. 97.-Easter Monday, March 28, 1796. Agreed that William Rickard, son of the late John Rickard deceased, takes care of the Parish School during the will and pleasure of the Minister, Church. wardens and Overseers for the time being. William Eyre, Curate; Joseph Wollen, William Batt, Robert Wiseman, Simon Tincknell, J. Pickford, E. Edwards, William Taverner, John Carver, John Duckett, John Stone, Edward Counsell, John Day.

No 98.-Dec. 7, 1796. A Vestry meeting held in the Parish Church of Wedmore to take into consideration the most speedy and effectual means of raising three men appointed at a General Sessions of the peace holden Nov. 23 last at the Assize Hall in Bridgwater to be raised by you for the Service of the Navy, in pursuant of an Act intituled an Act for raising a certain number of men in the several Counties in England for the Service of his Majesty's Army and Navy. William Batt, William Barrow, William Reeve, Robert Tyley.

No. 99.-Sept. 10, 1797. Agreed that James Willis' wife be sent to the fish Ponds; and that another surgeon be called concerning Betty Millard's leg. E. Edwards, Thomas Atlsay, William Batt, William Brown, George Green, John Glanvile.

No. 100. At the General Quarter Sessions held at Bridgwater, July 12, 1797, a fine of £200 was laid upon the Parish of Wedmore, because that on April 5, 1796, they had not repaired a certain part of the King's common and ancient highway, viz, from a place called Cocklake bridge to a certain other bridge called Rhyne bridge, and from thence to a certain other bridge called Yeobridge, containing in length 3 furlongs, 156 yards, and in breadth 30 feet. leading from Mark to Rodney Stoke, being in great

Wedmore Chronicles Volume 2 (Reproduction)

decay for want of due reparation, so that the subjects of our Lord the king through the same way with their horses, coaches, carts and carriages, could not go or return as they ought and were wont to do, to the great damage and common nuisance of all. The fine was to be levied by the Constable of the Hundred of Bemstone, and paid into the hands of John Barrow and William Tyley, Gentlemen, residing near the said parish of Wedmore, who are to apply it towards the repair of the said highway, and account for it at the next General Quarter Sessions under the forfeiture of double the sum received. The next three Vestries refer to this fine.

No. 100.-Sept. 29, 1797. Agreed that a rate or assessment be made after the value of 9 pence per pound to defray expenses to make that road leading from Cocklake to Bartlet's or Yeo bridge, after the same manner as the rate is made for the relief of the Poor. William Eyre, Curate ; John Barrow, E. Edwards, William Barrow, John Sprake, William Pople, Edward Counsell, John Gardner, the mark of James Leigh, George Tutton, John Day

No. 101.-May 23, 1798. We whose names etc. do consent and agree that a rate or assessment be forthwith made at 8 pence per pound value (amount to £200) for the purpose of making a road leading from Cocklake bridge to James Bartlet's or Yeo bridge, by Order of the Quarter Sessions; and that Thomas Swearse and William Rickard be appointed Collectors of this Rate. John Barrow, E. Edwards, Joseph Wollen, William Stone, Robert Tyley, William Taverner, William Barrow, William Brown, jun., William Pople, Benjamin Banwell, John Wall, James Leigh his mark.

No. 102.-Sept. 24, 1798. It is agreed with the Inhabitants of the Hamlets of Cocklake, Crickham and Northwick to defray the expenses of the inditement of Cocklake road, and in future to be as one hamlet to pay in proportion to all expenses incedent on each and every of the said hamlets except the hamlet of Northwick. Also agreed with the inhabitants of the hamlet of Northwick that they do take that road belonging to the said hamlet lying in the Parish of Mark for their proportionable part. Witness our hands; William Barrow, George Tutton, Edward Counsell, Joseph Toomer, John Wall, the mark of John Millish, the mark of William Medlam, the mark of Hannah Hawkins, John Giblet, William Pople, Edward Harden for Mr. Smithfield, John Norman.

No. 103.-Easter Monday, March 25, 1799. Agreed that the present Churchwardens do continue in the execution of the said office for the year ensuing, and that they give notice to the several persons having Second Poor money in their hands to pay the same to the said Churchwardens and Overseers, who are hereby authorized and impowered to receive it and advance the same on some proper security for the benefit of the said second Poor; and the said Churchwardens are directed to imply an attorney to oblige Edward Bilbe of Chewstoke to return the fifth bell he having failed to fulfill his agreement with the Churchwardens. Agreed that John Sprake be employed to look after the sick poor and that his bill be produced every month. William Stone, William Batt, Joseph Wollen, Stephen Champeny, Gabriel Millard.

No. 104.-May 2, 1799. Agreed that the Overseers purchase ten sacks of potatoes to distribute to the poor paupers who have large families, and that the potatoes be brought to the Church gates to be distributed. John Barrow, E. Edwards, Churchwardens; William Barrow, Joseph Wollen, Simon Tincknell, John Tucker.

No. 105.-Aug 18, 1799. At a Vestry holden in the Parish Church of Wedmore on Sunday, Aug. 18, 1799, pursuant to notice duly given by the Churchwardens of the said parish, in order to consider whether the School erected in this parish, under the denomination of "The Miss More's Sunday School," be conducted agreeable to law and sanctioned by the license of the Ordinary, (the Dean of Wells,) and to the

Wedmore Chronicles Volume 2 (Reproduction)

satisfaction of the Inhabitants (or a decided majority thereof) belonging to the aforesaid Parish of Wedmore, the following resolutions were agreed to.

1. Resolved that the School in this parish, erected and supported (as we suppose) by subscription through the hands of the Miss. Mores, is offensive to us.
2. Resolved that the said school is a meeting place for people who are not respectful to the regular ministry of the Church.
3. Resolved that we do not approve of such schools, as having, in our opinion, the Doubtful if not Dangerous tendency, of innovation.
4. Resolved that we respectfully lay these resolutions before the Ordinary; and request him to stop all teaching and PREACHING in the said school.
5. Resolved that the care of the poor youth of this Parish IS OURS ; and that we meet again upon the plan of a school for them at OUR OWN EXPENSE.

William Bishop, Vicar; William Eyre, Curate ; John Barrow, E. Edwards, Churchwardens; Robert Wiseman, Thomas Athay, Overseers; William Brown, John Carver, John Duckett, jun., William Stone, William Batt, Joseph Wollen, John Stone, John Tucker, John Glanville, John Duckett, Bartholomew West, Benjamin Banwell, William White, John Hancock, William Shartman, Thomas Parker, James Toogood, George Green, Steven Champeney, Gabriel Stone, John Smithfield.

These resolutions will be found copied with unusual care into the ninth book containing the Accounts of the Overseers of the Poor. The words I have printed in capital letters are underlined in the original. The account of the work done here by Miss Hannah More and her sister must be left for another day. Some allusion to it will be found in Hannah More's life and correspondence, published in 1834, and also in a smaller book called Mendip Annals, published in 1859. From the number of those who signed the resolutions it is evident that the School met with a good deal of opposition. Miss More attributes most of the opposition to John Barrow. Mr. Bishop, the Vicar, did not reside here, and I don't think came here very often. But this attempt made by others to do a little good in his parish seems to have fetched him in both senses of the word. He came and signed. Mr. Eyre, the Curate, was spoken of by Miss More the year before this as "our fast friend." But the fast friend seems to have allowed himself to be frightened, and so he too signed.

No. 106.-Jan. 5, 1800. We whose names etc. do consent and agree that Mr. Benjamin Andrews be applied to act for the expeditors of that inditement late on the hamlet of Cocklake, concerning the inhabitants of the hamlet of Crickham who have appealed to an order of Vestry for assessing and collecting a certain sum on the said hamlets to defray the expenses of the said inditement. And we the inhabitants of the hamlet of Cocklake do agree to defray the expenses of the said expeditors needful in all the above business. Witness our hands s George Tutton, William Pople, James Bartlett, the mark of John Amesbury, the mark of Martha Bishop.

No. 107.-Jan. 31, 1800. We whose names etc, do consent and agree that the sum of 8 pounds be allowed to William Rickard in the Overseers accounts for expenses and collecting the Levary rate, entering the expenditure accounts etc. as per bill. E. Edwards, Churchwarden; Edward Batt, Robert Wiseman, Overseers.

No. 108.-April 4, 1800. Resolved that the Poor of this Parish be relieved in the manner herein after mentioned. First that a man, his wife, & 5 children be allowed 1 bushel of wheat Winchester measure every fortnight at the price of 8 shillings per bushel; 7 P. of potatoes at 6 pence, & 4 lb of bacon at 6 pence. N.B. No child to be relieved above 52 years of age. And that other families be relieved in proportion as follows. That 6 in family have 3 pecks of wheat, 6 pecks of potatoes, and 3 lb of Bacon. That 5 in family have 3 pecks of wheat, 5 pecks of potatoes, & 3 lb of bacon.

Wedmore Chronicles Volume 2 (Reproduction)

That 4 in family have 2 pecks of wheat, 4 of potatoes, & 2 lb of bacon. And that if any of those people in either of the above classes be found disposing the same; or found spending their money in any Publick house after 9 o'clock at night, such persons no longer to receive the benefit of this Bounty. John Barrow, E. Edwards, Churchwardens Robert Wiseman, William White, Gabriel Stone, Thomas Athay, William Stone, William Batt, Joseph Wollen, Stephen Champeney, John Norman.

No. 109.-Jan, 1802. Agreed that the sum of two pounds, twelve shillings and sixpence be allowed in the Overseers accounts for entering and completing the Apprentice Scheme, and for entering the Apprentices that may be bound before Easter next. Paul Tyley, Joseph Wollen, William Batt, William Stone, John Glanville, John Stone, Stephen Champeney, William Pople.

No. 110.-Sept. 17, 1802. Agreed that William Gibbs be paid the sum of ten pounds for serving the office of Clerk and keeping the Church clean; viz, six Guineas for Clerkship, and three pounds fourteen shillings for keeping the Church and sconts clean. P. Tyley, Joseph Wollen, Churchwardens; William Brown, William Batt, William Barrow, William Pople.

I suppose that the "sconts" is meant for "sconces," i.e. the brass chandeliers which, though their day for giving light is gone by, yet one is still glad to see them where they are.

No. 111.-Oct. 15, 1802. We whose names are hereto set do consent and agree that the Churchwardens and Overseers do forthwith take such steps as the law directs to obtain the possession of the several cottage houses and pieces of land conveyed by John Thring and John Kellow Bracher Esquires to Mr. John Barrow in trust for this parish; and also to take other proceedings in law to obtain possession of late William Boyce's Garden plot adjoining Theale publick road now in the possession of William Seaman; and when possession shall be obtained the said Churchwardens & Overseers are by this Vestry authorized to make sale of the same in such manner as they shall think advisable. And they are hereby further authorized to treat with George Millard for the purchase of his house and Garden late Boys adjoining the Vicarage House and garden for the reception of the said poor, and to take down the present Poor house adjoining the road (nearly in ruins) and remove the old materials to said George Millard's house; and in case of their not purchasing the same, to endeavour to purchase some other house for the Poor, or to purchase a piece of ground and remove the materials of the said old Poor house thereto, and erect necessary Apartments for the occupation of the said poor. William Brown, William Stone, Thomas Athay, William Pople.

We have already seen one long fight raging over these Poor houses for 30 or 40 years; the latter part of this resolution is the first stone thrown in a new fight, which also is to last for some years. In each case the resolutions of one Vestry are rescinded by the next. George Millard's house and garden, late Boys, adjoining the Vicarage Garden, was not bought for a New Poor house, but still remains the property of his representative, Mr. J. B. Millard. What was done will presently appear.

No. 112.-June 26, 1804. At a Vestry held pursuant to notice given in the Church the Sunday and Sunday senit before for the purpose of taking into consideration the state of the Poor house presented as out of repair at the last Epiphany Sessions held at Wells; Resolved unanimously that the aforesaid Poor house be immediately put in compleat repair, and that Mr. Edward Edwards (being present and having assented thereto) be appointed to superintend the repairs, employ workmen, and order and inspect into all the materials necessary for the same. Ordered that the said Mr. Edward Edwards be reimbursed his expenses out of the Poor's rate. And that Mr.

Wedmore Chronicles Volume 2 (Reproduction)

Melliars be employed to apply to the Court of Quarter Sessions for a respite and whatever might be further requisite to prevent any future law expences. J. D. Parsons, Gabriel Stone, William Barrow, Benjamin Tyley, E. Edwards, William Batt, John Norman, Stephen Champeny, William Brown, George Green, William Norman, Simon Tincknell, John Stone, John Sprake, Edward Counsell, Joseph Redman's mark, John Carver, William Pople, George Day's mark, George Gast's mark, William Banwell, John Day, Abraham Dyer, Benjamin Banwell, Henry Harvey, John Wall, William Seaman's mark, John Champeney, John Taverner, Michael Duckett, David Morgan, George Comer's mark, John Glanville.

No. 113.-March 22, 1805. At a Vestry meeting held in the Parish Church of Wedmore according to publick notice given in the said Church the Sunday and Sunday senight before for the purpose of rebuilding the house belonging to the Parish for the reception of the Poor; Resolved that the house lately taken down be rebuilt with all possible dispatch on the old scite with the most substantial materials and that the Churchwardens and Overseers do apply for and obtain a plan and sections with an estimate of the value of such building. J. D. Parsons, P. Tyley, E. Edwards, William Barrow, Edward Counsell, William Pople, John Stone, Robert Wiseman, Stephen Champeny, William Batt, John Norman, William Brown, George Green, John Carver, Thomas Stephens, John Sprake, William Banwell, James Durston, William Tucker jun., David Morgan, John Wall, Benjamin Banwell, John Glanville, Simon Tincknell, William Hughes mark, Edward Champeney, George Comer's mark, George Gast's mark, John Higg's mark, Jeffery Harvey, William Snook, Abraham Dyer, John Poole, John Day.

I hereby protest against the Poor's House being rebuilt upon the old site; the old site being, as I apprehend, part of the Churchyard and consecrated ground, and being likewise part of my Freehold as Vicar. J. L. Warren, Vicar.

The following extracts refer to the house mentioned in this resolution as "lately pulled down." They are from the Overseers' accounts for 1804-1806.

Pd. James Larder for pulling down the old Poor house, £8.8.0. Pd. Aaron Wall and Hugh Weaver for 9 days work at the Poor house, 18 shillings. Pd Aaron Wall and Hugh Weaver for 17 days work riding out the foundation for the Poor house, 17 shillings. Pd. Aaron Wall and Hugh Weaver 13 days sorting the rubbish of the Poorhouse, and 38 1/2 days digging out the house at 10 pence per day, £2.2.11. These fellow workmen, Aaron Wall and Hugh Weaver, both lived to a good old age. Ten pence a day did not shorten their lives. Perhaps, ten pounds a day would have. Aaron died in 1817, aged 92 years. (or 95 I think it should be, and Hugh died in 1830 aged 89 years.

No. 114.-May 30, 1805. Resolved that the Churchwardens and Overseers do erect a building or house for the accomodation of the Poor agreeable to a plan and estimate now produced; wherein one room is to be appropriated as heretofore to use of the Parishioners for holding vestries and transacting all parochial affairs, and that the same be immediately built with substantial materials and on the site of the Poor house lately taken down. Ordered that the Churchwardens and Overseers do make a rate at 1 shilling per pound to defray the expenses of the aforesaid building. P. Tyley, Churchwarden ; J. D, Parsons, Gabriel Stone, T. Knyfton, Stephen Champeney, Edward Counsell, George Green, Simon Tincknell, Robert Wiseman, George Gast's mark, William Banwell, William Redman, E. Edwards, John Carver, Benjamin Banwell, John Taverner, John James, David Morgan, George Taverner, George Comer's mark.

Wedmore Chronicles Volume 2 (Reproduction)

As both the notices and entries of Vestries always distinctly say that the Vestries were held in the Church, I imagine that this Vestry room in the Poor house was only used for those monthly Vestries which were held to give relief and to order what was wanted in the Poor house. At this time, there being no Board of Guardians and no Relieving Officer, the Vestry and the Overseers did everything.

The following extracts from the Overseers' accounts for 1806 show that this resolution was not only carried but carried out. It did not remain a dead letter as some of the resolutions did.

Paid John James in part of his bill for building the house £99..10..0. Paid John James do do £60..10..0. Paid John James do do £20. Remainder of John James bill for building the new house £105..1..9.

No. 115.-May 23, 1806. At a Vestry held to take into consideration the propriety of repairing the road called Blakeway drove leading from Hangward door to Blakeway bridge; It is the opinion of this meeting that the road in question is a private drove way and not a publick road, and that any presentment or inditement hereafter to be preferred should be resisted. J. D. Parsons, Thomas Athay, E. Edwards, William Stone, William Barrow, William Brown, John Stone, John Stone jun., John Carver, John Cook, William Redman, Benjamin Banwell, Michael Duckett, Thomas Stephens, William Adams, Edward Counsell, James Petheram.

No. 116.-Aug. 29, 1806. Agreed that Butley stone be prepared for the steps up from the Churchyard into the poorhouse also a fire stone in the Vestry room, and a stone at each door against the road. Paul Tyley, E. Edwards, John Carver, James Tucker jun.

No. 117.-April. 28, 1807. Agreed that the Doctor be allowed 20 guineas for his salary per annum in case no amputation takes place or operation where two surgeons are required Paul Tyley, Churchwarden; E. Edwards, John Stone, Simon Tincknell, John Glanville, John Carver.

No. 118.-Sept 18, 1807. Agreed that the Parish house at Blackford be put in convenient repair, and that the expence incurred be allowed in the Overseers' account. Paul Tyley, Churchwarden William Tyley, Jonathan Wall, Overseers; E, Edwards,

This house is described in [No. 247](#) as being at Beggars' Batch.

No. 119.-Dec. 4, 1807. Agreed that Benjamin Millard do serve the Office of Sexton in the place of Edward Sweet during the will and pleasure of the Churchwardens, Overseers, and Inhabitants of the said Parish. Paul Tyley, William Brown as proxy for Joseph Wollen, Churchwardens; William Tyley, Jonathan Wall, Overseers; Simon Tincknell, William Brown junior for himself, do for William Brown, do for George Sprake, do for Abraham Dyer.

Edward Sweet had just been promoted to the office of Clerk. Apparently voting by proxy was allowed.

No. 120.-March 1, 1808. A Vestry meeting held to take into consideration the best means of discharging the Melitia Bounties; and other matters. Notice is given to the Parish of Huntspill that the parish of Wedmore will appeal against the Justices' Order for the removal of John Curry from Huntspill to Wedmore. Joseph Wollen, Paul Tyley, Churchwardens; George Champeny, Overseer.

No. 121.-June 26, 1810. At a Vestry meeting held for the purpose of making a rate for reimbursing money due to Messrs. Edward Counsell and William Adams, Surveyors of the Parish roads within the Parish of Wedmore; Agreed that a rate or assessment be made on all lands, tenements etc, within the Parish after the same

Wedmore Chronicles Volume 2 (Reproduction)

manner as the rate was made for new making Gilehole road at double the value amounting in the whole to £100. John Barrow.

Gilehole, more accurately and respectfully called Guildhall, is, as its name shows, an historical bit of the parish which one would like to know more about.

No. 122.-July 13, 1810. Ordered that the vestry Clerk do make an alphabetical reference to accompany the plan of this parish, and that the Overseers do pay for the same at a subsequent Vestry. Joseph Wollen, John Norman, William Wiseman.

No. 123.-Jan. 27, 1812. At a Vestry meeting held in the Parish Church for the purpose of appointing a Committee to ascertain the Vicarial Tithes that each farmer ought to pay the Vicar from Easter next We whose names etc. do nominate and appoint John Barrow Esq., Mr. Edward Edwards, Mr. Joseph Wollen, Mr. John Tucker and Mr. William Batt jun. for that purpose to adjudge and determine what shall be paid for the calf, potatoes, agistments, and other Vicarial tithes, and we do hereby agree to pay the same accordingly. John Barrow, E. Edwards, Joseph Wollen, John Tucker, William Redman, William Taverner Jun., William Wiseman, John Taverner, William Norman, David Morgan, Edmund Banwell, John Banwell, William Adams, John Bartlett, William Reeves, William Banwell, Edward Duckett, Benjamin Banwell, John Carver, John Millard, James Clarke, Daniel Borrow, Thomas Stephens, George Harvey, Robert Banwell, Robert Millard, William Bunn, William Taylor, George Gibbs, William Rickard, John Mapstone.

No. 124.-Feb. 28. 1812. At a meeting of us the undersigned Committee appointed to ascertain the Vicarial Tythes that each farmer ought to pay the Vicar; We do adjudge and determine that each individual render to the Vicar or to his agent a correct account of all his Vicarial Tythes and Moduses, and that an allowance be made the Farmers of the value of two calves for every five acres in Wedmore moor, the like for every seven acres in Tadham moor (adjoining the River Brue), the like for every eight acres in Tadham moor lying on the north side of Tadham moor ditch, and the like for every ten acres of pasture ground lying on the south side of the said ditch, and so in proportion for greater or lesser quantities of land. That 3s. 6d. be paid for the agistment of an ox. 3s. for the agistment of an heifer. 2s. 6d. for the agistment of a cow. 5s. for the agistment of an horse or colt if kept and departed on the tytheable land. That 20s. per acre be paid as a Composition for the tythe of potatoes, and so in proportion for a lesser quantity. That 1/10 of the money arising from the current price of clover seed be paid. That 6d. be paid as a composition for the fall of every pig. That 3d. be paid as a composition for the tythe of every goose. That 1/10 of the current price of honey be paid the Vicar. And we recommend that a similar allowance (as above specified) be made the farmers for their calves which may fall on lands in the Parish of Mear and other places in their respective occupations. John Barrow, Joseph Wollen, John Tucker, William Batt jun.

I do protest against and disallow the aforesaid allowance. March 1, 1812. E. Edwards.

In consequence of this protest made by Mr. Edwards and of dissatisfaction felt by the parish, another agreement was drawn up and signed by all five of the Committee. It merely substituted 4, 5, 6, 7, acres for 5, 7, 8, 10, in the allowance to be made by the Vicar.

No. 125.-Sept. 28, 1852. Agreed that the apprentice scheme be completed, and that seven guineas be paid to William Rickard for completing the same, to be allowed in the Overseers' accounts, and that one guinea per annum be allowed for keeping the apprentice account in future. W. B. Cattell, Curate; Joseph Wollen, Gabriel Stone, E. Edwards, William Batt.

Wedmore Chronicles Volume 2 (Reproduction)

No. 126.-April 19, 1813. Agreed that the Bellman's salary be advanced to £1..11..6 per annum. Also that Mr. John M. Tucker be employed to measure the publick roads in this parish, and estimate the probable expense of keeping the same hereafter in repair; also to apportion the lands for supporting the said roads in eight several hamlets, and make his report at a Vestry to be holden on July 20 next, as the Boundaries on the plan now produced are not approved. W. B. Cattell, Curate; Joseph Wollen, John Norman, John Barrow, E. Edwards, John Glanvile, Arthur Phippen, William Chapman, George Taylor, George Duckett, Joseph Brown, Robert Phippen, Thomas Stephens, James Durston.

No. 127.-Easter Monday, April 11, 1814. Agreed that John Rickard be appointed Vestry Clerk for the ensuing year. J. Richards, Vicar; W. B. Cattell, Curate; John Norman, William Barrow, Robert Giles, John Glanvile, John Barrow, George Sprake, John Carver, William White, Edward Brown, E. Edwards, Joseph Brown, Thomas Stephens, Arthur Phippen, John Browning, John Wiseman.

No. 128.-July 1, 1814. We the undersigned think it best not to appeal against the order for Elizabeth Tutton to be brought into this parish from Biddisham. E. Edwards, John Glanvile, George Sprake, Arthur Phippen, James Banwell.

No. 129.-Nov. 18, 1814. At a Vestry held in the Parish Church to consider the case of Joseph Hill now in gaol and his distressed family, the majority is of opinion that the family of Joseph Hill should be maintained during his confinement, and that means should be taken to consent to his having a license for his house called the Bell Inn, and that soon as such license can be obtained the Overseers do pay such sum as may be necessary for his liberation on consideration that in future he conducts himself in a decent and proper manner. William White, Churchwarden; Benjamin Tyley, Thomas Stephens, Overseers; William Barrow, William Stone, Edward Brown, William Reeve, Abraham Dyer, Arthur Phippen.

The Bell Inn is now Mrs. Cock's shop and the Post Office. Some day, I suppose, the George and the Swan will likewise both be converted.

No 130.-March 3, 1815. At a Vestry meeting held in the Parish Church of Wedmore to consider the ill state of the Poor houses, the notice delivered to the Churchwardens and Overseers by John Barrow, Esq., J.P., respecting the dilapidated state of the houses provided for the use of the poor and of the bedding and other things there provided for the poor, and of his intention to certify to the next General Quarter Sessions of such houses, bedding, etc., in order that the Sessions may make such order as shall seem meet; and the said John Barrow having summoned the said Churchwardens and Overseers to appear at the same Sessions to answer his complaint the above-said notice and summons having been fully taken into consideration, Resolved unanimously that the Churchwardens and Overseers do take such steps as shall seem proper to defend themselves and the Parish against such complaint; and we do hereby authorize them to take such steps accordingly. William White, Benjamin Tyley, Thomas Stephens, E. Edwards, William Barrow, John Duckett, Henry Harvey, John Glanvile, George Clap, John Poole, John Stone, James Durston, John Wall, John James, Abraham Dyer, Jeffery Harvey, David Morgan, Arthur Phippen, John Taverner, Richard Banwell.

It is evident that these Poor houses were in a most disgraceful state, and it was creditable to John Barrow that he should have taken the steps he did in the teeth of a large majority of the Parish. The nearness of his own house to these Poor houses, and the dignity of a Justice to which he had just been promoted, probably made him move in the matter. The Quarter Sessions were held at Wells on April 7, 1815, and made the following order, which was copied into the Parish Account book by John

Wedmore Chronicles Volume 2 (Reproduction)

Rickard, Vestry Clerk. I have shortened it. This is not the first time that the Justices had to interfere. See [No. 112](#).

Whereas John Barrow Esq. J.P. hath certified to the Justices assembled at this Quarter Session that he did on Feb. 15 visit two houses kept for the Maintenance of the Poor of the Parish of Wedmore, and did certify that one of the said Poor houses situate at the West end of the Churchyard was in a very dilapidated state and totally unfit for the reception of the Poor; that one of the rooms on the ground floor of the said house in which one or more poor families were usually placed has no window; that the floors of the said house are quite out of repair; that the upper part of the said house consists of four rooms; that there are entrances to these rooms by steps on the outside from the Churchyard; that these rooms are not ceiled but open to the roof; and that the poor people dwelling therein are greatly exposed to the inclemency of the weather; that the whole of the walls and every other part of these rooms are in a very dilapidated state; and that the whole of the building appeared not only unfit for the reception of the poor, but the walls and roof appeared so decayed and defective as to be in a dangerous state; And that all the wash and filth of the House is thrown into the Churchyard or street; And he did also certify that the other house kept for the Poor situated opposite the Vicarage House was not in good repair though capable of being easily repaired; that all the wash and filth of the House is thrown into the street to the great annoyance of the Public; that the beds and bedding provided for the Poor in both these houses were in a very bad state, some without beadsteads and some without a sufficient quantity of beadclothes; AND whereas the said John Barrow hath caused the Churchwardens and Overseers to be summoned to appear at this Session to answer this complaint; Now this Court having heard the Parties doth order the Overseers to repair the said Poor House situate at the West end of the Churchyard, that new floors be laid, that all the rooms be ceiled, that a new roof be placed, that new bedsteads be provided, and all the beds washed.

No. 131, -May 19, 1815. The (above) order of Court having been taken into consideration, Resolved that the Churchwardens and Overseers do forthwith employ proper persons to make an estimate of repairing and rebuilding the Poor house situate at the West end of the Churchyard as specified in the said order. Joseph Wollen, William White, Benjamin Tyley, John Glanvile, Anthony Thomas, William Barrow, George Clapp, Robert Giles, William Pople.

No. 132. -June 30, 1815. At a Vestry held for the purpose of taking into consideration what method may be best for repairing the Poorhouse, Resolved that the Overseers do forthwith pull down the Poor house at the West end of the Churchyard and rebuild on the same scite it now stands, and they are hereby authorized to employ persons to give estimates of the said building, and contract with such person for rebuilding the same. W. B. Cattell, Curate; William White, Churchwarden; E. Edwards, John Glanvile.

Mr. John Barrow does not sign this resolution. He evidently wanted to get the Poor house moved right away from his gates to another site altogether, near somebody else's gates. Mr. Cattle, the Curate, was so weak as first of all to vote for it, and then a month or two later to vote for its being rescinded Mr. Richards, the Vicar, lived at Bath, but he came over to attend the next Vestry. This resolution applies not to the Poor house facing the Vicarage, which John James had rebuilt just 10 years before, but to the one that looked up the Blackford road. That part of the resolution which ordered it to be pulled down was promptly carried out, as the following agreement will show. That part which ordered it to be rebuilt on the same site was rescinded at the next Vestry. See [No. 133](#). It was never rebuilt at all.

Wedmore Chronicles Volume 2 (Reproduction)

Memorandum made July 5, 1855, between Messrs. William Batt and George Sprake, Overseers of the Poor, and John James, of this Parish, carpenter; the Overseers do hereby contract and agree with the said John James for the taking down the Poor house at the West end of the Churchyard (the Western wing only excepted), the materials to be disposed of as follows. The tiles of the said house are to be carefully taken down and placed by themselves, the stones by themselves, and the timber piled by itself, and all to be brought into the Churchyard and placed in such order as not to impede the erection of a new house or the passengers to and from the Church; and the said John James doth hereby agree to take down the said house and dispose of the materials as hereby directed, and lay the earth in a heap by itself, for the sum of £8, and complete the same in one month from now.

No. 133.-Sept. 26, 1815. At a Vestry meeting held in the Parish Church for the purpose of taking into consideration the propriety of rescinding an order of Vestry of June 30, and to authorize the Parish Officers to remove the Poor house which lately stood at the West end of the Churchyard to a more convenient situation, and to authorize them to contract for the purchase of premises for that purpose; Ordered that the Order of Vestry made on June 30 last be rescinded. J. Richards, Vicar; W. B. Cattle, Curate; Joseph Wollen, John Barrow, John Norman, John Glanville, George Duckett, George Champeney, Edward Brown, James Toogood, Robert Giles, William Adams, the mark of John Biggin, Anthony Thomas.

We whose names are hereunto set do protest against the rescinding the Order of Vestry of June 30. Dated Sept. 26, 1815. W. White, Edward Edwards, John Poole, John Stone, George Clapp, Abraham Dyer, William Barrow, William Taverner, John Mapatone, John Taverner, Henry Harvey, James Durston, Joseph Parker, John Duckett, John Burnett, Jeremiah Wall, Robert Binning, John Barrow jun., John Wall, William Pople, Isaac Fisher, mark of Ben. Court, Charles Parker, mark of George Taverner, mark of James Ridman.

As those who protested against the rescinding of the previous Vestry Order were far more in number than those who rescinded it, one does not see how it was done, unless they were fetched in too late to do anything more than protest. The bulk of the Parish, headed by Mr. Edward Edwards and Mr. White, had been in favour of leaving the two Poor houses in the state in which they were. But the Quarter Sessions having driven them from this position and compelled them to do something, they are now in favour of rebuilding them on the old site. The minority, headed by Mr. John Barrow and Mr. Joseph Wollen, and with such occasional support as Mr. Richards living at Bath could give them, were in favour of finding a new site altogether. The battle was evidently a very hot one. The resolutions passed and then rescinded, the protest, and the long lists of names of those present, show it. In the summer of this same year, 1815, another hot battle was fought with other weapons and in another field, and the field on which it was fought was called the field of Waterloo.

No. 134.-Oct. 25, 1815. At a Vestry Meeting held to take into consideration the accounts of John Barrow and Joseph Wollen, Overseers of the New highways within the said Parish, the accounts having been produced by said John Barrow, and in consequence of the very extended state thereof, it was agreed by the Majority of those present that the said accounts with the Vouchers shall be referred to the examination of Messrs. Edward Edwards and William White, and that we will abide by their opinion and decision thereon; and we authorize the said Edward Edwards and William White to appear before the Magistrates at Langford on Monday next to support any objections they may think necessary to make to such accounts, and also to object to any new rate that may be applied for by the said John Barrow and

Wedmore Chronicles Volume 2 (Reproduction)

Joseph Wollen if the same shall appear excessive to them. Edward Edwards, William White, William Barrow, William Pople, George Clap, John Stone, Abraham Dyer, Jeremiah Wall, Joseph Parker, mark of David Morgan, John Taverner, Isaac Fisher, George Banwell, John Barrow, William Gibbs, mark of James Larder, mark of John Higgs, Charles Parker.

In this matter of the Highways the same parties will be found opposing each other as in the matter of the Poorhouses. The John Barrow whose name is under this last resolution and in the protest is of course not the Justice, but a cousin who, I think, lived at Cocklake. He was a son of William Barrow, who was the Justice's uncle. Father and son, who always went against their kinsman, the Justice, died in 1803, within three weeks of each other. It was in the middle of all these dissensions that the Peace which followed the battle of Waterloo was celebrated, and there was a great dinner on Lascotts Hill, and nearly all forgot their quarrels for a whole day. See Memoirs of the Rev. W. White, p. 61.

No. 135.-Dec. 6, 1815. At a Vestry meeting held to consider the best method of employing the labouring classes of the Poor, as many of them at this time are out of employ and must have some relief Resolved that the Overseers do make up the deficiency of maintaining the famileys in portion (proportion) to the number in each, that each labourer to be allowed to work for the farmers at ten pence per day if the farmer chose to employ them until Candlemas next. E. Edwards, John Glanville, Edward Brown, John Barrow, George Clapp, William Gibbs, mark of George Gibbs, George Davey, mark of John Biggin, John Taverner, Joseph Parker, David Morgan. It is very easy to see this now, though, perhaps, they did not see it at the time; viz., that if a man works for wages which are not sufficient to enable him to keep his family, and that if those wages are supplemented and that deficiency made good out of the Poor rate, then the man who is really receiving the Parish money is not the labourer but the farmer who employs him; and if that farmer is thereby enabled to pay a higher rent than otherwise he would, then it is not the farmer who is receiving the Parish money but the landowner. And I expect that during the last century all the owners of land in the Country, all the nobility and gentry, were in very truth on the Parish, though not down in the lists of registered Poor. It is good sometimes to try and see things as they really BE, and not merely as they are called or supposed to be. I suppose that they could not see this at the time; they were too close to it; but now to anybody who looks it is plain as a pikestaff.

No. 136.-May 17, 1816. We whose names etc. do consent and agree that Mr. Arthur Phippen do receive the sum of 50 guineas for his medical attendance on the Poor for the present year, midwifery included, caesultyes excepted. Joseph Wollen, William Barrow, William Reeve, Edward Brown, Richard Baker, Anthony Thomas, George Clapp, John Green, James Banwell, Abraham Dyer, James Toogood.

No. 137.-Feb. 28, 1817. Agreed that Hannah Barnes, daughter of William Barnes, be bound an apprentice to Mary Morgan, wife of Jeremiah Morgan, Mantua Maker, until she arrive to 20 years of age, with premium of £16, to be paid by instalments. Joseph Wollen, George Sprake, Edward Edwards, John Glanville, George Clapp, Arthur Phippen, William narrow, James Toogood.

No. 138.-April 27, 1818. Ordered that George Millard be appointed as Vestry Clerk and to teach the Poor children for the ensuing year, and that the School be kept at his own house. Joseph Wollen, Edward Brown, John Carver, George Duckett, John Norman, Robert Giles, Anthony Thomas, George Champeny.

No. 139.-June 27, 1818. We agree that the Overseers shall employ the poor labourers who may apply to them for work on the Parish roads, quarry stones, break

Wedmore Chronicles Volume 2 (Reproduction)

and spread them, and may also employ such labourers. to dig turves for the Register Poor and benefit of the Parish, and shall be authorized to pay them out of the Poor rates, and shall be also authorized to pay for the Carriage of stones for the said roads. Edward Edwards, Joseph Woilen, William Batt, George Sprake, John Millard, George Clapp, William Pople, John Barrow, Arthur Phippen, William Gibbs.

No. 140.-Sept. 15, 1818. Agreed that the Numerical Terrier he examined, and that the Alphabetical Terrier be corrected by George Millard, who is to be remunerated for the same at a subsequent Vestry. Joseph Wollen, Edward Edwards, John Glanvile, Arthur Phippen.

No. 141.-Dec. 1, 1818. Agreed that John Vowles be taken before the Magistrates at Cross on Dec. 7 next, and examined respecting his settlement. Joseph Wollen, E. Edwards, Arthur Phippen.

No. 142.-Jan. 6, 1819. Agreed that an appeal be entered at the ensuing sessions against the order of removal of John Vowles from the Parish of Meare. Joseph Wollen, John Barrow, Anthony Thomas, Arthur Phippen.

No. 143.-May 4, 1819. Agreed that Benjamin Rickard be appointed vestry Clerk for the ensuing year, and to collect the rates and to pay the Poor; and that the undermentioned people be proper persons to form a Committee to regulate the Poor's Rate, and to examine the Overseers' accounts monthly, and that any five or more of them be empowered to act as a Committee. (Then follows 15 names). W. B. Cattell, Curate; E. Edwards, John Wall, Joseph Parker, George Clapp, John Carver, George Champeny, William Pople, George Millard for William Barrow, for Edward Brown, for John Taverner, for George Tyley.

No. 144. May 14, 1819. This meeting was held to regulate the Poor's Rate, or to equalize the assessment of the Poor, and the above Committee were requested to attend. It was adjourned to the School room to examine map and books. It was again adjourned to May 19, to meet at 9 am, and then again to May 26.

No. 145.-July 7. 1820. Agreed that Benjamin Rickard's bill for attending the (above) Committee and for making a New terrier be allowed. W. B. Cattell, Curate; Joseph Wollen, Edward Brown, Edward Edwards, John Norman, J. D. Middleton, William Taverner, Arthur Phippen, Anthony Thomas.

No. 146.-Dec. 29, 1820. A Vestry meeting held to consider of a presentment found against the inhabitants of this Parish at the last General Quarter Sessions for not repairing a certain part of the common and publick highway, in length 1 1/4 mile and 154 yards, and in breadth 40 feet, from the North side of a certain bridge over the public watercourse called Hangway door otherwise Blakeway bridge unto the eastern side of a certain other bridge lying against the Parish of Mere at a place called Richard hayes' Cottage; And to determine whether the same presentment shall be defended or otherwise. Ordered that Mr. Richard Baker do attend at the next Quarter Sessions and do plead Guilty to the above presentment, and take the necessary steps to get the Levary respited. And that Mr. Robert Giles, solicitor, of Blackford, be employed to conduct the business, and he paid the necessary costs. Joseph Wollen, Edward Brown, Churchwardens John Millard, John Barrow, Anthony Thomas, John Wall, George Brown, William Taverner.

No. 147.-Feb. 9, 1821. Ordered that a rate of 6 pence in the pound be made and collected by the Vestry Clerk and that he do pay over the Monies to Robert Phippen Esq. and Mr. James Banwell, the Expenditors appointed by the Court of Quarter Sessions, and that they be requested to expend the some in the repairs of the above road, in order that the indictment may be taken up at the next Sessions. John Millard, Overseer; John Glanvile, William Reeve, Robert Giles, James Banwell.

Wedmore Chronicles Volume 2 (Reproduction)

No. 148.-April 27, 1825. Agreed that Benjamin Rickard be continued as Vestry Clerk and to make the rates at £2 each rate, and 2 guineas for giving out the cole, and 3 guineas for transcribing the accounts per year; and to attend Sundays to keep the accounts; and also that the Overseers be allowed ,£4 for collecting each Poor rate. Edward Edwards, John Barrow, Benjamin Tyley, Joseph Brown, Anthony Thomas, John Durling, B. Rickard for John Taverner, for John Higgs, for Solomon Wall, for William Redman, John Wall, John Millard, George Brown, John Clark, James Baker, William Gibbs, Arthur Phippen.

No. 149.-July 13, 1821. Agreed that the action brought by one Thomas Knight against Mr. William Reeve late Overseer be defended at the expense of the Parish, and that said William Reeve be authorized to continue Mr. Robert Giles to appear for him as his attorney. John Barrow, Arthur Phippen, George Champeny, Joseph Brown, John Millard, John Green, John Champeny.

No. 150.-Sept. 22, 1825. We whose names etc. do agree in the Choice of Mr. Edward Edwards and Mr. William Reeve as fit persons to serve the office of Surveyors of the Highways for the Parish of Wedmore, and in the allowance to them of £20 for their trouble for the year ensuing; and we do recommend them to the Justices for their appointment. John Barrow, Edward Brown, John Clarke, William Pople, Joseph Brown, James Toogood, William Wall, Robert Tucker, George Tyley, William Gibbs, John Wall, David Morgan, John Biggin, William Redman, Edward Toogood, James Banwell.

Mr. Edwards died within a year of his appointment. He had for many years been a regular attendant at Vestry Meetings, and in the payroom of the Poor house when orders had to be given.

THE VESTRY MEETINGS.

(Nos. 151 - 254)

No. 151.-Oct. 10, 1821. Concerning a dispute with the Parish of Bathwick as to the settlement of Thomas West.

No. 152.-Dec. 14, 1821, Concerning two boys, John Lovel and William Gibbs, that had been apprenticed to Richard Ash of Bagley, Cordwinder, and left chargeable to the Parish.

No. 153.-March 22, 1822. Ordered that the Surveyors of Mudgley do defend the presentment found against them at the last Quarter Sessions. Joseph Brown, Edward Brown, John Clark, James Banwell, James Toogood, Edward Toogood, Sarah Hayne.

Also that the Wedmore Surveyors do defend the like presentment found against them at the same Quarter Sessions of a different part of road. Solomon Wall, George Dando, James Banwell, George Banwell, William Taverner, John Millard, Joseph Parker, James Parker, George Millard, William Gibbs, James Gibbs.

By what right or title Sarah Hayne attended the Vestry I don't know. Evidently an early assertor of Woman's rights. We shall see her again attending. See No. 163.

No. 154.-Aug. 23, 1822. To consider a presentment of Robert Phippen Esq. of a certain road in Blackford moor made at last Quarter Sessions; a presentment of the Constable of the Hundred of Bempstone of a certain other road in Blackford moor and two other presentments made by said Robert Phippen Esq. at a former Sessions of Certain other roads leading from Wedmore to Mudgley.

Wedmore Chronicles Volume 2 (Reproduction)

No. 155.-Sept. 22, 1822. We do agree that the above named persons (10) be fit and proper persons to serve the office as Surveyors of the highways for this parish; and we recommend that the allowance of £4 for each Surveyor be paid for the ensuing year. William Edwards, William Taverner, John Tucker, John Tonkin, John Tyley, Robert Tucker, John James, Ben. Rickard for Solomon Wall.

No. 150 had appointed two Surveyors for the whole Parish. This, I suppose, changed the plan, and each hamlet had its own Surveyor instead.

No. 156.-Dec. 6, 1822. At a Vestry meeting held to consider what course may be taken by the Churchwardens and Overseers for the employment of the Poor; Agreed that the Surveyors of the roads within the several hamlets be convened at an early day, and be requested to employ such labourers as may want work on the said roads, and to collect a moiety of the composition to enable them to pay the same. Agreed that the Overseers shall (pursuant to a late Act of Parliament) advance money weekly or otherwise to persons applying for relief by way of Lone, and take receipts from them to repay the same at such times as the Justices shall direct, John Barrow, William Edwards, Robert Giles, John Glanville.

This is one of many Vestries that show either directly or indirectly how wretched was the state of the agricultural labourers at this time. Steamers had not yet begun to cross the Atlantic laden with American produce; free trade was not yet come in; and most years the price of wheat was as high as any one could wish: so one must not put it down, as some people do now, to America, to free trade, or to low prices. It was rather the whole system that was wrong. And it is not quite right yet.

No. 157.-Dec. 16, 1822. Ordered that Messrs. Richard Baker and George Vowles, the Parish Surveyors, do go to the next Sessions and plead not guilty to a presentment of Robert Phippen, Esq. of a certain road in Blackford Moor. William Edwards, Arthur Phippen, Robert Giles, James Banwell, Joseph Brown.

No. 158.-Jan. 7, 1823. At a Vestry held to determine whether the Roadway leading from the public road in the Village of Wedmore opposite to Mr. John Billinge's house through Wedmore East Field unto a public highway leading from Sand to Wells opposite to Court Garden shall be repaired by the Parish, or any other proceedings adopted: and also to determine on the propriety of having certain other roads in the Parish stopped up or continued as private roads only; Agreed that Joseph R. Poole and Robert Giles, Esquires, be employed by the Parish Surveyors to state a case and take such opinions as shall seem meet, and to report the same at a Vestry to be held on or before March 1 next; and that the above Gentlemen be authorized to examine witnesses, peruse rates and other documents, etc. 54 Signatures (Having got into modern times, I shall not give the names of those present any more, and shall shorten the resolution passed when possible).

No. 159.-March 10, 1823. At a meeting held to take into consideration the mead tythes to have abatement thereon, or throw them out in kind; also to take into consideration the propriety of having two Fire Engines for the use of this Parish; Resolved that we the undersigned persons do agree to give due notice to give the said tythes in kind from Michaelmas next. 33 Signatures.

The notice about the fire engines is crossed out for some reason or other; but its having been entered shows that there was some question of getting them. And they too tell indirectly the tale of distress amongst the agricultural labourers. Driven to desperation and violence by poverty and starvation, they were firing ricks all over the country; and I imagine that these proposed fire engines were in consequence of the state of things. I recollect reading some years ago the memoirs of some one who was a child at about this time, and she (I think it was she) described her father's

Wedmore Chronicles Volume 2 (Reproduction)

constant anxiety about his ricks, and the precautions and watchings which were necessary every night. She told how that every night they looked out of the window, and were almost sure to see the glare of a burning rick in some direction or other; and they always lay down half expecting to be roused up before the night was over. I cannot recollect the title of the book, but I think it was the Memoirs of a lady, and I think Kent or thereabouts was the County. This firing of ricks was of course a wrong, but it was a wrong that was brought about by another wrong which had brought the agricultural labourer to such a state; and the wrong that caused the other wrong was the greater wrong of the two, The difference between the two wrongs was that the one was with law breaking and violence, the other without; the one came of despair and hunger, the other came of greed and selfishness; the one was done each time at a given hour of a given night, the other was the continued never-ceasing work of years; the one was the work each time of a pair of hands Whose owner you could name and blame, the other was the combined work of whole classes and of many generations, dispersed over them, so that you could not name or blame any one in particular; the punishment of the one might come at the next Assizes after it was done; the punishment of the other would come more surely but more slowly, in another shape, and sometimes upon those who had not partaken of the wrong.

No. 160.-March 27, 1823. Agreed that the salary for the Surgeon's attendance on the Poor £28 a year, midwifery and casualties requiring other assistance excepted; and that Mr. Tucker be appointed surgeon for the year. 6 Signatures.

No. 161.-May 22, 1823. At a Vestry held to consider the propriety of applying to Parliament for an Act for exonerating the several hamlets from the repairs of the highways within their respective limits, and throwing all such repairs on the Parish at large; And also to consider the propriety of obtaining an order of Justices for stopping up such of the roads within the Parish as shall be considered useless to the Public; Resolved that it is expedient to apply to Parliament the next Sessions for an Act for exonerating the hamlets, and throwing the repairs on the Parish at large; and that Messrs. J. R. Poole and Robert Giles, Solicitors, be requested to draw the necessary bill, and obtain the consent of the proprietors of land to the bill; And that John Barrow, William Edwards, J. D. Parsons, T. T. Knyfton, and Joseph Wollen be appointed a committee to confer with the said Solicitors on the bill, and be empowered to call a subsequent Vestry, as occasion may require. 9 Signatures.

No. 162.-June 6, 1823. Resolved that the Parish Surveyors, Richard Baker and George Vowles, do take the necessary steps to remove the presentment of Robert Phippen Esq. of a certain road in Blackford moor into the Court of King's Bench by writ of Certiorari, and that when removed they do withdraw the plea of Not Guilty and plead such special plea as Counsel shall advise; and that the Surveyors do take every other requisite step for defending the above Presentment and trying the issue thereof. 5 Signatures.

No. 163.-Oct. 24, 1823. At a Vestry meeting held, when the Bill intended to be presented to Parliament next Session for discharging the several hamlets and tracts of newly enclosed land from the repairs of public highways, and for charging the same on the Parish was produced; Resolved that the Clauses of the Bill now produced be approved; and that the Solicitors be requested to proceed in getting It passed. 25 Signatures.

Sarah Hayne ([See No. 153](#)) is again amongst those who sign, the only woman, as far as we can tell, who has ever taken her seat at a Vestry here. One wonders whether she did all the talking, and whether anybody else was allowed to put in a

Wedmore Chronicles Volume 2 (Reproduction)

single word; and was she the wife of a Mr. Hayne, and if so, was the poor man ever allowed to speak or do what he would.

No. 164.-Dec. 59, 1823. Resolved that the Surveyors of the several hamlets be requested to employ such Poor people as may want work on the said roads, and to collect a moiety of the Composition to enable them to pay the same. 5 Signatures.

No. 165.-May 4, 1824. At a Vestry meeting held for the purpose of making a list of persons to serve the office of the Surveyors of the highways to be returned to the Justices at the next special Session of the Highways to be holden for the Hundred of Bempstone, in order that the requisite Surveyors may be appointed by the said Justices, pursuant to an Act of Parliament passed this Session for exonerating the hamlets and tithings from the maintainance of their highways and charging the same on the parish at large; Resolved that the following lists of persons be returned to the Justices, and that they be requested to appoint from the different hamlets in succession as they are named in the said Act.

Then follow the names of the hamlets and of the proper persons in them. The hamlets with the number of names in each are as follows. Wedmore hamlet 10, Pilcorn 10, Wedmore Borough 10, Heathhouse 5, Sand 7, East Theal 10, Blackford 10, West Theal 7, Mudgley 5, Cocklake 9, Cluer 7, Crickham 9, West Stoughton 5, Stoughton Cross 7. The Justices are requested to appoint 4 persons Surveyors for the present year, taking one from each of the hamlets of Wedmore, Blackford, East Theal, and Cocklake; and 4 persons for the ensuing year taking one each from Pilcorn, West Theal, Heathhouse, and Cluer. These resolutions have 9 and 7 signatures respectively. Thus it will be seen that the Act of Parliament mentioned in Nos. 161, 163, was passed. Since the hamlets were exonerated, and the expense of maintaining the roads thrown on the Parish at large, the principle has been still further carried out by exonerating the Parishes and throwing the expense on the Union at large.

No. 166.-Sept. 16, 1825,. At a Vestry meeting held for the purpose to consult the best plan of repairing the houses in the occopatian of Richard Tyley lately burned and consumed; Agreed that two cottage houses be rebuilt on the said garden for two families to live in; and that the windows taken from the library he altered and put into the same cottages. W. B. Cattell, Minister; Joseph Wollen, William Edwards. These are the houses on the way to Latcham formerly owned and occupied by the late Mr. Simon Day. The library means the room over the Church Porch, more properly called the Parvise Chamber. Richard Tyley died in 1844. He used to go up to Mr. Wollen's early every morning, and wake up the household by clapping his hands. His widow, Mary Tyley, died in 1880, aged 93 years.

No. 167.- March 24, 1826. Held to make out a list of a competent number of substantial householders from which His Majesty's Justices of the Peace acting for the Division of Wrington may appoint Overseers of the Poor for the year ensuing. Agreed that this meeting be adjourned to the Pay room. At the adjourned meeting a list of so names was made out.

No. 168.-May 5, 1826. Agreed that the roof of the Poor House be put in proper repair forthwith. Joseph Richards, Vicar; John Carver, John Millard.

No. 169.-June 2, 1826. Held to make a list of persons within the several Tithings who being poor are not liable to pay the dutys on windows, horses, dogs: and other business. Resolved that the Paupers living in their own cottages are to be relieved when in distress at the Overseers discretion as usual. 11 Signatures.

No. 170.-Aug. 4, 1826. At a Vestry meeting held to consider the rebuilding the west end of the Poor house at Blackford now occupied by William Kingsbury as it is in a

Wedmore Chronicles Volume 2 (Reproduction)

very dilapidated and dangerous state; Agreed that a sum not exceeding £30 be expended in rebuilding the west end. 8 Signatures.

No. 171.-Sept 1, 1826. At a Vestry meeting held to consider the contents of a letter received by one of the Overseers from one of His Majesty's Justices of the Peace respecting the state of the Poor house and of the beds and bedding therein ; At the recommendation of J. Barrow, Esq. and on the complaint of the Rev. Joseph Richards, Vicar of Wedmore; It is agreed that the Poor house be whitewashed, the windows repaired, beds and bedding put into proper repair. 4 Signatures.

No. 172.-Feb. 9, 1827. Notice of a meeting for the purpose of considering the propriety of inoculating the poor children of the Parish at the Parish's expense.

No. 173.-June 22, 1827. At a meeting held to consider the propriety of paying a Certain sum of money charged by Mr. Lawrence, Surgeon, for attending an inquest held on the body of Henry Binning We the undersigned do consider that Mr. Lawrence's bill ought not to be paid by the Overseers, as from the testimony of several persons that Henry Binning died a natural death being in a consumption for a long time before, and that there was no necessity for the attendance of a Surgeon; and further it appears that Edmund Banwell was the cause of Mr. Lawrence being sent for, who in our opinion ought to be responsible for the expense of the same. 4 Signatures.

No 174.-Jan. 2, 1828. Resolved that the Churchwardens be empowered to expend out of Church rate the sum of £50 towards the erection and fitting up of a Vestry room and ringing loft in this Church, provided the Rector of this Parish do at the same time improve and make an arched ceiling to the Chancel, and give consent in writing to the Churchwardens for the taking down and removal of the old lumber room at the north east end of Church. And that the south east side of the Church appears to be the most convenient and proper place for the Vestry room; that the same be appropriated for that purpose and fitted up accordingly. And that in fitting up care be taken not to interfere with the burial place of the Edwards's family, and that a door of sufficient width be placed to the same room to give to that family free access to their said burial place whensoever they shall have occasion to use it. John Kempthorne, Vicar; John Barrow, John Glanville, Robert Giles, George Champeny, John Hancock, Henry Tucker.

I put down the suggestion of these improvements partly to the spirit of the age or the fashion of the day, which was beginning to condemn many things that the 18th century had not condemned, and partly to the zeal of a young man just beginning his Ministry Mr. Kempthorne had just come and was just beginning his long ministry here of over 49 years. Being at this time only about 25 years old, he was probably influenced by the new spirit or fashion which had lately come in. He was not old enough to have known the days before it had come in. He had been here a year, long enough to see, or at any rate to find out from hearsay, that Vestry meetings were not always very orderly, and so the Church was not a good place to hold them in. Perhaps he had also been here long enough to find out that the ringers and the spectators who went up into the belfry were not always the soberest part of the parish. So two things struck him as being needed at once; viz., a Vestry room, so that meetings might not be held in Church; and a ringing loft, so that the ringers might not ring (and drink) from the floor of the Church. The Rector of the Parish, who was the Dean of Wells, consented to do what he was asked to do, viz., put an arched ceiling to the Chancel; and so the Parish did their part. The Chancel ceiling was made, the ringing loft and the Vestry room were put up. The ceiling and the ringing loft still remain, but the Vestry room was swept away in 1880. The ringing loft

Wedmore Chronicles Volume 2 (Reproduction)

will probably always remain, but I expect that some day the Ecclesiastical Commissioners will take away the Chancel ceiling. We keep groping, feeling and gradually finding our way to what is best; we often don't find out what is bad till after we have tried it; so it sometimes happens that the improvement of to-day is to sweep away the improvement of yesterday, and the improvement of to-morrow will be to sweep away the improvement of to-day.

I was much puzzled at first by the "lumber room at the north east end of the Church," mentioned in this resolution. There were no visible signs of it, and Mrs. Sellick Williams had no recollection of it. But I feel quite certain now that "north east" is a slip of the Vestry Clerk's pen for "south east," and that this lumber room occupied the site of the Vestry room which we took down in 1880. So that all they did now was to fit up the lumber room, and turn it into a Vestry room. The question then arises, What was the original object of the lumber room, and when was it built The doorway that led into it, and that still remains, is a good 17th century doorway, probably made somewhere about 1650. Now, a little before that, in the reign of Charles I, there had been a short-lived High Church movement. There had been a High Church Archbishop of Canterbury, Laud, and a High Church Bishop of Bath and Wells, William Piers; and these had sent out orders and made some changes in a High Church direction. And it has occurred to me that possibly the building of a Vestry room was one of the things done then; and that when, after a little while, this High Church movement died out, then they returned to the holding of meetings in Church, and the Vestry room, being neglected, became a lumber room. If that be so, then this is an instance of history repeating itself. This that they did in 1828 is an exact repetition of what they did in 1628 or thereabouts: the same thing done, and the same reason for doing it. Whether it be so or not I cannot say for certain. But the lumber room converted into a Vestry room in 1828 seems to have been at one time the bone house. Possibly that was its original object. A bone house or charnel house is defined in Bailey's Dictionary (1763) as "a place near Churches where the skulls and bones of the dead that are thrown up in digging the old graves are decently collected, to be again buried in a proper place." Formerly graves were so shallow, and they all crowded so close round the Church, that bones must have been disturbed more than they are now, and so a bone house was needed. My reasons for thinking that the old Vestry was at one time the bone house are these: (1) Mrs. Sellick Williams told me that there used to be several skulls (skools she called them) in it, (2) Among some parish papers is the following Coroner's order.

"Whereas complaint hath been made unto me, one of his Majesty's Coroners, for the Co. of Somerset, that on June 30 last the body of one Champenny was secretly buried in your parish, These are by virtue of my office in his Majesty's name to charge and command you that you forthwith cause the body of the said Champenny to be taken up and safely conveyed to the Bone house in the said Parish, and that I with my inquest may have a view thereof, and proceed therein according to law. Hereof fail not as you will answer the contrary at your peril. July 4, 1795. Peter Layng, Coroner. To the Churchwardens and Overseers of the Parish of Wedmore." Whatever, then, was the original object of the room at the S.E. end of the Church which we took away in 1880, whether it were originally a Vestry room that became a bone house and lumber room and then returned in 1828 to a Vestry room, or whether it were originally a bone house and lumber room that first became a Vestry in 1828, the 17th century doorway that led into it shows when something was put there, viz., somewhere about 1650. The thing that we took down was a hideous thing that spoiled the external symmetry of the Church. A great authority on Church

Wedmore Chronicles Volume 2 (Reproduction)

architecture doubted whether we did right to take it down, because of the 17th century doorway that led into it. But though the doorway that led into it (and that still remains) was of the 17th century, the thing itself into which it led was of the 19th century in its worst style, evidently put up in 1828.

I do not understand the latter part of the resolution, nor where was the door put in for the benefit of the Edwards' family. Apparently that family did not approve of it; at least the signatures of two very regular attendants at Vestry meetings, Mr. William Edwards and Mr. Arthur Phippen, are wanting. It is possible that the Edwards' family doorway mentioned in the resolution may be what I have called the 17th century doorway, it being cut through in 1828, but old freestone, taken from elsewhere, used for the arch and jambs. But I don't think that it is so.

The architect employed in making the ringing loft and the Vestry room was Mr. Richard Carver, of Bridgwater, who received two guineas for his estimates, John Wheeler did the work receiving £50 out of the Church rate. John Tonkin supplied the chairs for the Vestry room at £ 2..14.0. The same architect, Mr. Richard Carver, had a few years before this built Theale Chapel. For that grand piece of architecture he received £52..2..3, being a commission of 5 per cent, on the whole cost.

No. 175.-Feb. 5, 1828. To consider how to find employment for the poor. Resolved that the Overseers do request the Waywardens to employ the Poor who Want work; and if the Waywardens refuse to do so without proper cause that the Overseers do summon them before the Magistrates for neglect of duty. William Edwards, John Glanville, Arthur Phippen, George Duckett, John S. Wall.

No. 176.-May 2, 1828. Agreed that a Church rate of 6d. in £ be immediately made and collected, and that the Churchwardens be empowered to expend any sum not exceeding £50 for the fitting up of the old Vestry room and erecting the ringing loft. Also that the Churchwardens be empowered to put doors to the mens seats in Church. 8 Signatures.

This is almost conclusive that the old Vestry room pulled down in 1880 was not a new erection on a new site in 1828, but was the old lumber room fitted up. It also looks as if it had originally been a Vestry room, but disused of late years, as I guessed. See [No. 174](#).

No. 177.-June 3, 1828 Held to consider the dilapidated and dangerous state of Bartlett's bridge over the river Axe In the public highway leading from Wedmore to Rodney Stoke. Agreed that the Surveyors be empowered to repair and widen it, and place parapet walls to it. 6 Signatures.

No. 178.-Dec. 12, 1828. Held to nominate Overseers. This is the last meeting said to be held in the Church. For the future they are always said to be held in the Vestry Room.

No. 179.-May 1, 1829. Resolved to empower the Overseers to expend the sum of £20 in potatoes for the use of the Poor for seed. Also that the Overseers do remove the nuisance of the Poor house by putting down a gutter. 5 Signatures.

The tremendous rain of Monday evening, May 6, 1889, which turned the road between the Church and the Vicarage into a foaming river, washed away the gravel path under the Churchyard wall, and laid this gutter bare. It also laid bare some of the foundations of the old Poor house, which I should liked to have examined with a peck leisurely.

No. 180.-July 10, 1829. Held to consider the propriety of altering and amending the Poor house situate at the west end of the Churchyard; and also of erecting additional offices for the convenience of the Poor persons residing there. Resolved that the Overseers be empowered to build at the east end of the Poor house, according to

Wedmore Chronicles Volume 2 (Reproduction)

the sketch now produced, a coal house, depository for ashes, etc.; also to rebuild the front wall to the top of the present doorways and windows, and cap the same with freestone, erect a pump and put a new doorway at the west end of the Court, which will be the entrance to the Poor house; for which purposes they may expend £50 and no more. 9 Signatures.

No. 181.-Nov. 13, 1829. Held for the purpose of the Inhabitants to signify their intentions to do their statute labour or pay their compositions for the repair of the roads.

No. 182.-Nov. 27, 1829. Agreed that the Poor house be repaired at the sum of ten guineas. 6 Signatures.

No. 183.-Jan. 8, 1830. Notice of a meeting for the Inhabitants to meet the Officers of the Parish on account of the severe weather, for the purpose of subscribing or consulting the best way to obtain clothing for the Poor.

No. 184.-Jan. 15, 1830. Held to consider the distressed state of the Poor, and to choose proper persons from different parts of the Parish as a Committee to distribute goods to them that stand in need of it.

No. 185.-Jan. 22, 1830. Held for the Surveyors and Inhabitants to arrange with the Commissioners of the Turnpike trust of the road from Hayse's Corner to Moor Rhine against the Parish of Cheddar to keep the same in proper repair. Resolved that the Surveyors of the highways be empowered to have the whole of the Parish roads measured forthwith: also that the Inhabitants and Surveyors agree to pay over to the Commissioners an equal proportion of their whole rate according to the measure or length of the Turnpike and Parish roads respectively. 27 Signatures.

No. 186.-Jan. 28, 1830. Held to consult about the distressed state of the Poor, caused by the severity of the weather, and to empower the Churchwardens, Overseers, and such other persons as may be chosen to purchase and distribute such quantities of food, fuel, clothing and bedding to the Poor as may appear needful.

No. 187.- April 8, 1830. Agreed that Mr. A. Phippen be the Parish Surgeon for the present year, commencing at Lady day, 1830, at a salary of 50 guineas. 4 Signatures.

No. 188.-March 24, 1831. A list of substantial householders made out from which the Justices may appoint Overseers of the Poor for the ensuing year. Agreed that Mr. James Tucker be appointed Surgeon for the ensuing year at the like salary and under like conditions to Mr. Phippen. 5 Signatures.

No. 189.-March 31, 1831. Agreed that Benjamin Rickard collect the arrears of the rates dated 1829 & 1830, and to have one shilling in the pound for it. Agreed that all Overseers be compelled to Collect or answer for the full amount of rates granted to them in future. 9 Signatures.

No. 190.-March 22, 1832. Held to consider what sum of money should be paid to the Overseers, to their Clerks and Assistants, for their trouble taken in the execution of an Act passed June 23, 1830, entitled, An Act for taking an account of the Population of Great Britain, and for other business. Resolved that the Overseers and Vestry Clerk be allowed for taking account of the Population of 3557 at one half penny per head - the sum of £7. 8. 2 1/2. Also that Mr. James Tucker be continued as Surgeon for the Poor for the ensuing year. 8 Signatures.

No. 191.-March 22, 1833. Agreed that Mr. James Tucker continue as Surgeon for the Poor for the ensuing year. 6 Signatures.

No. 192.-April 19, 1833. Held to consider what sum of money shall be paid by the Churchwardens out of the Church rate to John Barrow, Esq. in part of the costs and

Wedmore Chronicles Volume 2 (Reproduction)

expenses incurred by him for alterations and improvements lately made in the Churchyard. And also to consider the propriety of giving authority to the Churchwardens to pay out of the rate a yearly salary to such person as may be chosen yearly in Easter Week by the Parishioners to be the Organist. It was moved by the Rev. John Kempthorne and seconded by John Glanvile Esq, that the Churchwardens be authorized to pay to John Barrow Esq. out of Church rate the sum of £46.17.. 10, being the balance due to him for improvements lately made. Agreed unanimously, 35 Persons present and no person dissenting; 33 voting for the motion and 2 did not vote.

These two persons who did not vote represented, I expect, a good deal of smothered discontent, and very likely some of the 33 did not vote with a very good conscience, and would sooner have voted against it. The alterations consisted in lowering the ground on the North and West sides of the Church, and putting up the West gate and pillars. It also included, as far as I can make out, the taking a great piece out of the Churchyard and throwing it into Mr. Barrow's garden, and the stopping of a public path that went through the Churchyard, across what was then Mr. Barrow's orchard and is now the Manor House kitchen garden, and so into the Cocklake road. The second oldest yew tree of the four stands where this path went out of the Churchyard I don't know whether Mr. barrow paid any compensation for doing these two things; it does not appear that he did; but even if he had been willing to pay £10,000 for each of them, they ought never to have been allowed. They are losses for evermore, which no money can make good. One generation bartering away or letting go their rights may inflict a loss not only upon themselves, but upon all those who come after them.

The lowering of the ground on the North and West sides of the Church was a good thing done. The rough Jew stones in the buttresses of the Church, which were not originally meant to be seen, show how high the ground was till now.

The unusually minute way in which the record of this Vestry meeting is entered is, I think, a proof that he who caused it to be so entered was not quite satisfied with himself, and jumped at anything which would make matters look better than they really were. If there is no doubt about the rights of a thing, and if all are agreed about it, you don't take the trouble to say so. But if there is a great doubt about it, and if there is a good deal of feeling against it, you jump at any fluke figures which make the thing look better than it is. The total cost of these improvements in the Churchyard came to £128, of which £82 had been raised by subscription, and the £46 voted by this Vestry out of Church rate was the balance due. The work had been done in 1831. Mr. Barrow gave £6 for the old gates, and £3 for earth, besides a subscription of £10. See Church Book f. 211.

It does not appear what was settled as to the Organist's Salary, but I expect that the Vestry refused to allow it to come out of the rate. The Organist at this time was a grinder. In the Churchwardens' accounts (Messrs. Joseph Wollen and William Edwards) for 1828 appear the following items.

Pd. George Harvey for carriage of Organ £6. Pd. Mr. Henry Brien for putting up the Organs £10..16.

I imagine that this was the first organ. Before then they had the flute and the base viol, the sackbut and the serpent.

No. 193.-May 23, 1833. Held to consider the propriety of allowing the Parish Surgeon to vaccinate poor children at the expense of the Parish: and other business. Mr. John Glanvile having vaccinated many poor children of this parish gratis, and having kindly offered to vaccinate others; Resolved that the thanks of the Parish are

Wedmore Chronicles Volume 2 (Reproduction)

due to him, and that the Overseers be requested to beg his acceptance of the same. 8 Signatures.

No. 194.-Sept. 27, 1833. We whose names etc. do direct that a rate be made not exceeding 3 pence in £ for the payment of all sums already disbursed by the late or present churchwardens, also for the payment of the usual salaries to Clerk and Sexton, and the costs of the four customary Sacraments and annual Visitation, and also for the costs of the necessary reparations only of the fabrick of the Church and the bells therein, but not any external or internal ornaments, renovations or improvements whatsoever. 8 Signatures.

This is the first time that the resolution to pass a Church rate appears in this form. And I think one can see the reason of it. It was partly to prevent the rate being again used for such external improvements as those which Mr. John Barrow had lately carried out. (See No. 192). And it was partly intended to put an extinguisher upon some of the designs of Mr. Kempthorne. Mr. Kempthorne at this time was 30 years old, and had been here 6 years. He had come here after 50 years of non-resident Vicars, and after 100 years and more of slovenliness and bad taste in ecclesiastical matters all over the country. He had come also just as a wave of more ecclesiastical correctness (usually called High Churchism) was passing all over the country. No doubt that wave more or less touched him. So one can imagine that when he first came he saw many things needed to be done, and tried to utilize the Church rate for the doing of them. But the Parish, or a part of it, not as yet moved by this ecclesiastical wave, saw no harm in things as they were and as they had always been accustomed to seeing them. So they resisted the suggested alterations, or at any rate the using of the Church rate to carry them out. And so it was, I expect, that the concluding words of this resolution were put in. Mr. John Barrow signed it with seven others. The improvement to the Churchyard, which was also an improvement to his own garden, had been carried out and paid for; so it could not hurt him there. And as he was not in the least moved by the incoming wave, and had no desire for internal improvements, he could have no other objection to sign it.

No. 196.-Aug. 28, 1834. Agreed at this Vertry that George Adams he given the suns of £5 towards cutting off and curing his leg. 8 Signatures.

No. 197.-Dec. 5, 1834. Same as No. 194. 12 Signatures.

No. 198.-Oct. 18, 1836. A committee appointed to ascertain the lands subject to the payment of tithes, to ascertain the sum total that has been paid for the last seven years, and to whom, and to ascertain the owners of one fourth part of the titheable lands necessary to join in a notice either for a parish or district meeting, agreeable to the Tithe Commutation Act. 11 Signatures.

No. 199.-April 28, 1837. Adjourned to the School room in the Parish Poor house. Agreed that a Highway rate for the present year he made at 1 shilling in £. Agreed that the Surveyors pay to the Commissioners of the Turnpike roads within the Parish of Wedmore £50 for keeping them in repair for this present year. Agreed that hereafter the Surveyors shall cause notices of all public meetings respecting the Highways to be affixed on the doors of Blackford and Theale Chapels as well as on the door of the Parish Church. 12 Signatures.

Blackford and Theale Chapels had both been up more than 10 years, so it was about time that they should be officially recognized.

No. 200.-June 22, 1838. To consider what would be proper to do with the Parish Poor houses. Adjourned to July 2.

These are not the Poor houses in the Churchyard, but cottages in different parts of the parish which had somehow become parish property.

Wedmore Chronicles Volume 2 (Reproduction)

No. 201.-May 10, 1839. To consider whether the Parish poor houses should be sold or let. Agreed that the Overseers be empowered to ascertain what houses are occupied as Parish property, and to make a return of the same, and to let the same. 9 Signatures.

No. 202.-June 7, 1839. To consider in respect of taking a slow survey for the parish, and to consult by what means the poor to be supported in the meantime. Agreed that the Overseers are requested to summons Mr. Benjamin Tyley, Churchwarden, forthwith to show cause for objecting to sign the Poor rate made at a Vestry meeting on April 19, 1839. 13 Signatures.

No. 203.-June 28, 1839. To consider the settlement of Ann Spearing and Mary Spearing her child, who is now residing in the Parish of East Stonehouse, Co. Devon, and is ordered to be removed to this Parish. Agreed to appeal against the order. 4 Signatures.

No. 204.-Oct. 9, 1839. To provide fuel for the second poor for the ensuing winter. A subscription to be made for such purpose, and a Committee appointed to make a collection from the inhabitants of their respective parts of the Parish. 5 Signatures.

No. 205.-Oct. 23, 1839. To ascertain the opinion of the Inhabitants whether any police or additional Constables is needed. Unanimously agreed that no police are wanted for this Parish, but that it would be proper that additional Constables be appointed by the Parish with a Salary. 5 Signatures.

No. 206.-Nov. 8, 1839. All persons who have subscribed for providing fuel for the second poor are particularly requested to attend at the pay room in the Parish poorhouse to ascertain who are proper objects to receive the same. Also the second poor are desired to attend and report their wants as to fuel etc.

No. 207.-Dec. 13, 1839. To ascertain the opinion of the Vestry as to a new Valuation on lands, houses etc.

No. 208.-Dec. 27. To consider a New Valuation. Agreed that the undermentioned persons (14) are appointed as a Committee and Mr. George Duckett in the chair to make a new Poor rate and a New terrier with reverence (they meant reference) to the plan. That 8 of the Committee be a Quorum. That William Rickard be Clerk to the Committee, and be paid a reasonable sum for his trouble. That application he made to the Board of Guardians to grant a sum not exceeding £50 to defray the expense of making the New Valuation, terrier and rate. 23 Signatures.

This is the first mention in these Vestry records of the Board of Guardians. The Poor law Amendment Act was passed by Parliament in 1834, which grouped parishes into Unions and put a Workhouse in each Union. The first mention that I have seen of Guardians being appointed by the Parish was at a Vestry held on March 20, 1839.

No. 209.-March 16, 1840. To elect Guardians, and to consider whether the Inhabitants think it necessary to have any Police or additional Constables.

No. 210.-June 19, 1840. To make a rate for the necessary repairs of the Church. All persons desirous of Contracting for the white-washing of the inside walls thereof are requested to attend. Agreed that a rate of 1 1/2 d. in £ be made. Mr. William Russell having agreed to whitewash and colour the interior of the Church and Vestry room in a proper and workmanlike manner for £6, agreed that it be done. 4 Signatures.

No. 211.-Sept. 16, 1840. To consult respecting enlarging the bridge at the Mill stream.

No. 212.-Oct. 9, 1840. To make some necessary alterations in the Church. Adjourned to Oct. 12. 3 Signatures.

Wedmore Chronicles Volume 2 (Reproduction)

No. 2 13.-Oct. 12, 1840. Agreed that a new door and doorway be made on the North side of the Church and a passage leading to the Tower. And that new doors be put to the mens' seats in Church. And a new dial to the Church clock.

This new door and passage was for the benefit of the ringers, or rather for the benefit of the Church, and to keep the ringers out of it. The doorway was built up again in 1880, so well done that anybody could not now tell where it had been.

No. 2 14.-Oct. 22, 1840. Respecting the settlement of Thomas Hembury. Agreed that the Overseers take the opinion of an attorney as to the validity of Thomas Hembury's indenture, and, if invalid, ascertain to what parish he is chargeable.

No. 215.-Jan. 6, 1841. The Overseers and Surveyors have received a notice that a Turnpike road is in action of taking place through this Parish.

No. 216.-April 12, 1841. To appoint Churchwardens and examine their accounts. Adjourned to April 19. 5 Signatures.

No 217.-April 19. 1841. Agreed that Messrs. George Duckett and James Toogood be again chosen as Churchwardens, and their accounts to be examined at some future Vestry. Also that no bills for repairing and cleaning the Church Clock and Churchyard bills shall from this time be paid unless ordered by the Churchwardens.

No. 218.-Aug. 20, 1841. Resolved that E. Baker act as Vestry Clerk on behalf of William Rickard until some other appointment be made. Also that the Churchwardens be authorized to pay one farthing per head for the destruction of sparrows. 4 Signatures.

There were three rates at this time, Church rate, Poor rate, Highway rate. One does not see why the Church rate should pay for the sparrows; nor, if one of the other two had done so, would one be able to see why they should either. In the Church accounts for 1841, Mr. James Toogood, Churchwarden, puts down £3..0..7, as paid for 2908 sparrows. Over 2000 were paid for every year after the passing of this resolution.

No. 219.-Dec. 20, 1841. To provide fuel for the poor for the ensuing winter.

No. 220.-July 22, 1842. Agreed that the undermentioned persons (12) are fit and proper persons to be appointed assessors of the Income Tax for the respective tithings. 12 Signatures.

No. 221.-Aug. 12, 1842. Agreed that £20 be paid out of the Poor's rate to defray the expenses of the passage of James Reeves wife and family to Canada. 5 Signatures.

No. 222.-Aug. 25, 1842. Agreed that £25 be paid out of the Poor Rate as a contribution for defraying the expenses of the emigration of poor persons having settlements in this parish and being willing to emigrate, to be applied under such rules as the Poor law Commissioners for England shall direct. 10 Signatures.

No. 223.-Oct. 19, 1842. To investigate the case of Edmund Wall.

No, 224.-Feb. 1 1843. Held in the Pay room of the Poor house to consider a letter from the Clerks to the Trustees of the Wells and Highbridge Turnpike Road to the Churchwardens and Overseers of Wedmore, inviting them to join in appointing a Surveyor to value the said Poor house and premises. Adjourned from the Payroom to the dwelling house of Mr. James Toogood. Resolved that the said invitation be accepted. 5 Signatures.

The end of the Poor house, about which so many Vestries have been held, is now drawing nigh.

No. 225.-March 17, 1843. To consider what steps shall be taken for obtaining possession of the undermentioned Parish houses and premises. A house and garden at Latcham now or late in the occupation of John Clark. Houses & gardens at Crickham now or late in the occupation of Gilbert Cullen and William Prisons. A

Wedmore Chronicles Volume 2 (Reproduction)

house comprising 3 tenements with the gardens at Blackford, now or late in the occupation of William Kingsbury, George Grimstead and William Harden, A house comprising 2 tenements with gardens in Wedmore now or late in the occupations of Charles Wride and Sarah Leigh. A house comprising 2 tenements with gardens in Wedmore now or late in the occupation of Richard Tyley and George Mellish. A house and garden at Latcham now or late in the occupation of Thomas Tyley. A house at Latcham now or late in the occupation of John Clark jun. A house and garden in Wedmore now or late in the occupation of William Gane and - Hicks. A house and garden at Latcham now or late in the occupation of Benjamin Ward. Resolved that a Committee of nine be appointed to ascertain what rent ought to be obtained for the said Parish houses, and to report at a Vestry on March 25 th next what property do belong to use Parish, and what rent ought to be obtained for it. 12 Signatures.

No. 226.-March 17, 1843. To make out a list of 12 competent persons qualified and liable to serve as Constables to be appointed by the Justices at Axbridge on March 29 next.

The list was made out, and two of them still survive. The day of the old amateur Constables was very nearly gone by, for the new professional police of Sir Robert Peel had already come in. See Nos. [205](#), [209](#). Constables were appointed yearly till 1870 and later, but I do not suppose that they had anything to do as aforesaid.

No. 227.-March 25, 1843. To ascertain what property do belong to the Parish, and what rent ought to be obtained for it.

Then follows the list of houses already mentioned in No. [225](#). Some were to be let at 6 pence, some at, 3 pence, a week; one at Crickharn to be sold; and the claim to others to be submitted to the Poor Law Commissioners. 14 Signatures.

No, 228.-May 4, 1843. To consider the Valuation lately made of the Poorhouse and premises situated at the West end of the Churchyard by Mr. Wainwright the Surveyor, and to assent or dissent to the amount of such Valuation as fixed by the Surveyor to be received by the ratepayers of Wedmore from the Trustees of the Wells and Highbridge Turnpike road. Resolved that the Valuation be approved of and that the Trustees of the Wells and Highbridge Turnpike road may take down the said Poorhouse, and may convert the materials, as well as the site on which the house and premises stand, to any purposes they may deem advisable, on paying £110.. 10..0 (the sum fixed by such Valuation) into the hands of the Treasurer of the Axbridge Union to the credit of the Guardians of the said Union, to be applied to the permanent advantage of the Ratepayers of Wedmore, in such manner as the Poor Law Commissioners for England and Wales shall direct.

This is positively the last mention that we shall have of the old Poorhouse by the Churchyard. In a little while from this it was pulled down, and the Churchyard and the Road parted its site between them. But only a very few days before this last Vestry was held about it, an untimely death took place within its walls. Isaac Francis received a blow on the head by the 3rd bell turning over while he was oiling it. He staggered across the Churchyard holding his head, as I have heard an eye witness say, and went into the Poorhouse. The accident took place about milking time, and he died at about 9 o'clock that night. He was 31 years old.

No. 229.-June 16, 1843. Agreed that the Parish of Wedmore do accept the proposal made by the Trustees of the Wells and Highbridge Turnpike Road, that the Trustees should receive £80 from the Parish, and keep in repair for one year so much of the said Turnpike Road as lies within the said parish.

Wedmore Chronicles Volume 2 (Reproduction)

The resolutions at several meetings at about this time are signed by the Chairman only, The custom that all who approved should sign is going out. We shall no longer be able to tell who are the good scholars and who are the bad; nor who are the waverers who are ready to rescind to day what they were ready to pass yesterday, **No. 230.**-June 16, 1843. To consider whether the Parishioners of Wedmore are legally liable to repair the Chapel of Theale; and, if found liable to repair it, then to grant such sum out of the Church rates as may be requisite. Resolved that the opinion of Counsell be taken as to whether the Parishioners of Wedmore be legally liable to repair the Chapels at Theale and Blackford,

No. 231.-Sept. 8, 1843. To consider a letter lately received by the Overseers of the Poor from the Auditor of the Axbridge Union respecting the Poorhouses. Resolved that the Poorhouses be sold that Mr. John Bailey, Solicitor, be employed to effect the sale; that Mr. George Duckett, of Blackford, Auctioneer, be employed to sell them, 5 Signatures.

These are not the Poorhouse in the Churchyard, but the different cottages in different parts of the parish which were parish property. This resolution came to nothing. See No. [234](#).

No. 232.-Nov. 10, 1843. To consider the liability of the Parish to repair Theale and Blackford Chapels; to hear read the opinions of Counsel thereon and to consider whether the Churchwardens shall take steps to repair Theale Chapel. Resolved that the opinions of Counsel be entered in the Parish Book; that the Churchwardens pay the expenses of Counsel's opinion out of the Church rate that they immediately take steps to put both Chapels in proper repair, such repairs to be paid out of the Churchrate.

I do not see Counsel's opinion entered into the book, but it is evident how it decided the point; viz, that the Church rate was liable to be used for the repair of the district chapels. Apparently separate Churchwardens for Blackford and Theale were not appointed till 1848. They were then, and for several years afterwards, always appointed at the Wedmore Vestry. After a good deal of friction they succeeded in getting Home rule, which is what everything ought to have, be it a parish or be it a Country.

No. 233.-Feb. 16, 1844. To make out a list of 12 persons qualified and liable to serve as Constables.

No. 234.-May 24, 1844. To give consent to the Guardians of the Union to sell the following premises: (1) Cottage and Garden at Crickham. (2) do. at Crickham Elm. (3) House at Blackford comprising three tenements. (4) Cottage comprising 2 tenements with garden in Shutters lane, with small plot of garden land adjoining. (5) Cottage and garden at Combe. (6) do. at Latcham. Agreed that the said houses be not sold. 4 Signatures.

This proposed sale was pursuant to an Act passed in the 6th year of William IV.

No. 235.-June 14, 1844. To determine what measures shall be taken by the Churchwardens & Overseers to recover possession of all parish houses etc.; and to authorize them to let them to the deserving poor, and to apply the rents according to the Poor Law Amendment Act. Adjourned to June 28.

No. 236.-June 28, 1844. Agreed that the Churchwardens and Overseers be empowered to recover, by application to the Justices, the poor houses and other parish property, and relet them to such persons as are deserving poor and parishioners, at such rental as they shall think sufficient, such rents to be paid weekly; if unpaid for a month, persons in arrear may be removed, and others placed

Wedmore Chronicles Volume 2 (Reproduction)

in their stead; if the Churchwardens and Overseers shall stand in need of any legal professional assistance, they are hereby empowered to employ Mr. R. P. Edwards.

No. 237.-Feb. 21, 1845. To make out a list of 12 persons qualified and liable to serve as Constables, to be appointed by the Justices at Axbridge on March 25 next.

No. 238.-Feb. 13 1846. Agreed that £22 be paid to John Barrow, Esq., being the apportionment of this parish for compromising two actions now depending between the Trustees of the Wedmore Turnpike Trust and the Inhabitants of the Hundred of Bempstone.

No. 239.-Feb. 20, 1846. To make out a list of 12 persons qualified and liable to serve as Constables.

No. 240.-June 19, 1846. Respecting the removal of Mary Ann Randell from the Parish of Trevethin, Co. Monmouth, to this parish.

No. 241.-Sept. 18, 1846, Respecting a notice of appeal from the parish of West Pennard against the order of removal of Sarah Coles from Wedmore to West Pennard. Adjourned to Sept. 25.

No. 242.-Sept. 25, 1846. Agreed that Counsel's opinion be taken as to whether her father, John Coles, had gained a settlement by purchase in this parish, and that Mr. R. P. Edwards be instructed to to prepare a case, and support the Order of removal at next Quarter Sessions, if thought by Counsel to be good.

No. 243.-Nov. 27, 1846. Respecting the removal of Sarah Gane from Camerton to this parish. Agreed to appeal against it. Also that Mr. R. P. Edwards be requested to attend the Board of Guardians at Axbridge on Tuesday next to ascertain what steps the Justices intend to take with respect to the relief and removal of paupers under the new Poor removal Act.

No. 244.-Sept. 15, 1848. Agreed that £20 be paid Out of Church rate for new joists and flooring of Blackford Chapel.

No. 245.-Feb. 2, 1849. Agreed that consent be given to the Board of Guardians at Axbridge to sell the Parish houses houses and property as soon as conveniently can be.

No. 246.-May 4, 1849. Notice to consult whether the Overseers of the Poor for the present year shall have the free and uninterrupted use and possession of the Terrier, as its the intention of the Overseers on a denial of the said Terrier immediately to apply for a new Survey. Agreed that the Terrier be kept in the Parish Chest, that the Churchwardens be permitted to lend it to a Parish Officer for not more than one month, nor without a receipt.

The two Overseers who called this meeting were William Harvey and William Bunn. I think that in the wording of the notice one can recognize the sturdy not-going-to-be-put-down-by-nobody qualities of the late Mr. William Harvey.

No. 247.-May 18, 1849. Agreed that consent be given to the Guardians of the Axbridge Union to sell the undermentioned premises, pursuant to an Act passed in the 6th year of William IV. A cottage and two gardens in Shutters lane, occupied by Grace Gane & Ann Hicks. Two tenements & garden in Shutters lane, by Isaac Hembury & Charles Wride. Two tenements in Wedmore, by George Counsell & John Willis. Cottage & garden at Latcham, by Thomas Tyley. Cottage & garden at Crickham, called Crickham churchyard, by Sarah & Ann Cullen. Cottage & garden at Crickham Elm, now unoccupied. House comprising three tenements at Beggars Batch, by Willam Kingsbury, Richard Wall & Catherine Harding.

Also agreed that Mr. R. P. Edwards be the Solicitor, and Thomas Barrow the Auctioneer conducting the sale of the parish property.

Wedmore Chronicles Volume 2 (Reproduction)

No. 248.-Oct. 26, 1849. Concerning the settlement of James Pope, his wife and three children, ordered to be removed from Yatton to Wedmore. Agreed that the Overseers do make inquiries about him.

No. 249.-Feb. 22, 1850. To make out a list of 12 persons competent and liable to serve as Constables. To consider the propriety of paying the expenses of poor families that is willing to emigrate to Canada. Resolved that a Vestry meeting be properly called to consider whether any and what sum of money shall be raised for the expenses of emigration.

No. 250.-March 8, 1850. To consider whether any and what sum of monet, not exceeding half the average yearly Poor rate for three years last past, shall be raised or borrowed for defraying the expenses of emigration of poor persons having settlement in this parish and willing to emigrate. A rate of three pence in the pound was proposed and seconded, and also an amendment that no rate should be granted; and the show of hands being equal the subject was postponed for future consideration.

No. 251.-March 8, 1850. The present Overseers having discovered that a sum of money was collected on behalf of the late Overseers and not accounted for, a Vestry will he held to investigate the matter. Agreed that the present and late Overseers do meet J. Wollen Esq. and investigate the matter.

No. 252.-March 22, 1850. An examination of the above alleged mistake has been made, and cleared up to the satisfaction of this Vestry.

No. 253.-March 22, 1850. Resolved that Mr. R. P. Edwards do all that is necessary for supporting an Order of Justices for the removal of James Tilley from this parish to Muchelney, notice of appeal against the Order having been given. Also that Mr. R. P. Edwards do apply for a copy of the examination of George Chapman, an Order for whose removal from the Parish of Philip and James (in Bristol) to this parish having been received.

When there was a doubt as to where a poor person was legally settled he was taken up and had to give an account of himself from his childhood. This was written down. A number of these examination papers will be found amongst the papers of most parishes they are little biographies; "short but simple annals of the poor."

No. 254.-April 5, 1850. To consider whether any and what sum of money shall he raised or borrowed for defraying the expenses of emigration of poor persons. Resolved that £250 be raised by the Churchwardens and Overseers, to be paid out of the Poor rate, as a fund for defraying the expenses of emigration of poor persons having settlements in this parish and willing to emigrate, to be applied under such rules as the Poor Law Board for England and Wales shall direct.

And now having gone through 120 years of Vestries, and seen what they did or tried to do, and having reached the middle of this present century, I close.

LORD ARTHUR CHARLES HERVEY Bishop of Bath And Wells, 1808-1897

Lord Arthur Charles Hervey

It seems to me but a very little while ago that I was sitting down to make out a list of Vestry Meetings from the earliest times to put into the last number of the Wedmore

Wedmore Chronicles Volume 2 (Reproduction)

Chronicle, with the intention of bringing out several more numbers in quick succession. But somehow since that last number came out seven years have slipped by, and none of those intended numbers have been written. In fact, the intervals between one number of this Chronicle and the next have often been so long that it is wonderful how a second volume has ever been reached at all. And I think that the having to choose between so many subjects connected with the history of the parish is much more responsible for those intervals than any lack of subjects or material. There is no lack of that. If there was little choice, one would take what there was and sit down to it at once. But when there is so much choice, one hesitates between this, that and the other, and while one is hesitating weeks and months and years slip by. During this last interval of seven years my father has finished his earthly course. I put his portrait into this number of the Chronicle. It will not be foreign nor out of place there. As Bishop of this Diocese, as patron of this living, as one who was a frequent visitor here and took a great interest in the place, both in its present and in its past, both in its people and in its history, his portrait will not be out of place here. I will just add a few dates and facts.

My father was born August 20th, 1808, at his father's London house, No. 6, St. James' Square. That house was built for a member of our family, a certain John Hervey, in the reign of King Charles II., more than two hundred years ago, and has been owned by the family ever since. When first built it was in fields outside of London; it is now right in the very middle of London, so great has been the extension of London on every side. I daresay there are few villages where some family has not owned the same house or field for two hundred years; but in London the changes are so enormous that this cannot happen often. My father was born in the original house, the first house that ever stood on the site, but that house was shortly afterwards pulled down by my grandfather and the present one built on its foundations.

My father's father was Frederick William Hervey, fifth Earl of Bristol, and first Marquis of Bristol. Though the title was taken from Bristol, yet there was no connection whatsoever with that place nor with the West of England, the family being a Suffolk one for now over four hundred years. Nowadays when a man is made a peer and takes a title, he takes it from some place with which he is somehow connected. But at one time it was the custom to take any title that had lately become extinct, connection or none. There were Digbys, Earls of Bristol, from 1622 to 1698; then they came to an end, and my father's great great grandfather, John Hervey, being made an Earl just afterwards, that lately extinct title was chosen for him. I suppose it did as well as any other, but it would have been more sensible to have taken one from the part of England with which he was connected, and not from the part with which he had no connection.

My grandfather was born in 1769, and died in 1859, being at his death only a few months short of ninety years of age. In his younger days he had been a violin player, and when at College about 110 years ago had often sat up of nights playing with Canning, who was afterwards a great statesman and Prime Minister. That violin he gave me when I was a very small boy, and I can recollect performing before him. He had nine children, six sons and three daughters, who grew to maturity, and all but one have descendants living.

The eldest, Frederick William, 1800 to 1864, was in the House of Commons till his father's death; he was a Peelite, i.e., a Conservative who became convinced of the iniquity of the Corn tax and followed Sir Robert Peel. He was a most excellent man, with literary and archaeological tastes.

Wedmore Chronicles Volume 2 (Reproduction)

The second son, George, 1803 to 1838, was in the army.

The third son, William, 1805 to 1850, was in that profession on the top step of which is an Ambassador. He did not reach the top step, as he died comparatively young, but he was a man of very good abilities and character. He was also about the best amateur tennis player (not lawn tennis) of his day.

The fifth son, Charles, 1814 to 1880, was a clergyman in Essex. His activity and nimbleness have left an impression upon my mind. There was a very large larch tree in my father's garden in Suffolk, with great branches sloping towards the ground, and I have seen him run up it like a squirrel.

The sixth son, Alfred, 1816 to 1875, was in Parliament and held office at Court. He stood as a Conservative, but sometimes gave a liberal vote, which caused him to fall between two stools and lose his seat, first at Bury St. Edmunds, afterwards at Brighton. His eldest son is a clergyman in Norfolk, and has the Prince of Wales for a parishioner.

My father was the fourth of these six sons, and the last survivor of his family. His three sisters, Augusta, Georgiana and Sophia, married respectively Mr. Seymour, Mr. Grey and Mr. Windham.

For five years, 1817 to 1822, my grandfather and all his family lived abroad. On their return my father was sent to Eton school, where Gladstone was amongst his schoolfellows. Another schoolfellow, Colonel Pinney, of Somerton, in this county, has just passed away at the age of ninety-one years. After leaving Eton in December, 1826, my father went up to Trinity College, Cambridge, where he was for over two years. By getting into the first class in the Classical Tripos he gave proof of good abilities and much industry. Letters written at this time by those who were over him speak very highly of his character.

In 1832 he was ordained a clergyman by the Bishop of Norwich, and immediately afterwards was appointed by his father to the Rectory of Ickworth, in Suffolk. To make this appointment possible he had to be ordained a priest within a month of being ordained a deacon. This was an ecclesiastical irregularity at which he would smile when he mentioned it in later life.

Ickworth was his first and last parish, for he remained there as Rector from the time of his ordination as deacon and priest in 1832 to the time of his ordination as Bishop in 1869. He only left it when he left Suffolk and came into Somerset to do the work of a Bishop. If he had not been made a Bishop and had continued there till his death in 1894, he would have held it for the long period of sixty-two years. I will therefore give some account of the place.

Ickworth is in West Suffolk, three miles from Bury St. Edmunds. It has been owned by the Hervey family, and has been their place of residence for over four hundred years. They first acquired it about 1470, coming there from Bedfordshire. The whole parish lies within a park of about 800 acres, into which no public road nor even a public path comes. Its great size, its beautifully undulating ground, its stately old oaks, and about seven hundred deer, all combine to make it as lovely as anything of the kind can be. At the time of my father's appointment to the Rectory the number of houses in the parish was about ten, the population about sixty. It is still about the same.

Of these ten houses, one was a gigantic big house begun by my great grandfather, who was an Irish Bishop as well as an English Earl, Bishop of Derry. He died in 1803, before the house was habitable; but by 1832 the building was sufficiently advanced to enable my grandfather to move into it from the old mansion a few hundred yards off. The move was made just about the time when the country was in

Wedmore Chronicles Volume 2 (Reproduction)

a great state of excitement over the first Reform bill. My grandfather was against Reform, and consequently had the windows of his London house smashed. I am afraid that both sides sometimes smash windows though I think the Tories are the worst at it.

This move into the new mansion made the old one vacant, and it became my father's rectory.

The other eight houses were cottages scattered about the park for gardeners and gamekeepers. There was thus practically no village, i.e., no street, no school, no Rectory, nothing but the park containing two big houses, a church and eight scattered cottages. There had once been a small village, but that had been swept away in the time of Queen Anne. Only a pond called Parson's pond remained to mark where the Rectory had stood, and only an indentation in the ground marked where the village street had been.

My father's house being the former mansion was a better house than rectories often are, the rooms being large and lofty. Thinking it too big for a clergyman, he had some part of it pulled down when he first entered into it, though the arrival of twelve children in the course of years made it necessary afterwards to build again. There was a beautiful garden attached to it, though it would have been no great hardship to have had no garden at all in the middle of a park so private as Ickworth.

This is the place he came to in 1832 as Rector, though not of course as a stranger, not for the first time, for the days of his boyhood had been partly spent there. He was then twenty-four years old and unmarried.

Ickworth Church stood close by in the middle of the park; some parts of it were over six hundred years old. There was but one bell in the tower, and that had an American twang about it, as though it were crazed; but I must say that when I lately heard again its familiar sound on a Sunday morning calling the new big house and the old big house and the gardeners and gamekeepers to come and worship together, I thought that its sound could not have been more charming than it was. In this Church there was always a Sunday morning service, and of late years, during the summer months, there was an evening service as well. The pleasant walk through the park often brought people to it from the neighbouring villages. A population of sixty, of whom about thirty were often in London or elsewhere, does not provide much material for a choir, but my mother's energy succeeded in getting some sort of a choir together which she led and accompanied. Sometimes a harmonium was wheeled backwards and forwards between our house and the Church, and sometimes my eldest sister merely gave the starting note on a concertina, and my mother, who had a powerful voice, carried it through. Of course I am speaking now of things within my recollection, say after 1850, and not of things as they were at my father's first coming in 1832.

Just outside the Churchyard wall, as near as the Manor house here at Wedmore is to the Church, there had formerly stood an old mansion which had been the residence of the owners of Ickworth for several centuries; it preceded the later mansion which had just (1832) become my father's house, just as that old house preceded the new and present mansion. I use the word mansion in the sense of a house occupied by the owner of the estate. About two hundred years ago the oldest of the three mansions had been deserted and allowed to fall to pieces; there is nothing of it now standing above ground any more than there is at Court Garden, Mudgley. But the foundations have been left in the ground not far below the surface, and in a dry summer the grass over them gets burnt up, so that you may trace the lines of the old house. Soon after coming to Ickworth as Rector, my father had carried on some

Wedmore Chronicles Volume 2 (Reproduction)

excavations there and had made out the plan of the old house. That was before I can recollect. But I can recollect when we children sometimes strolled up there with him, and grubbed about and made small holes with our sticks and fingers, and sometimes unearthed a big stone. And I recollect one occasion when I was grubbing away and making a small hole with a small finger and a small stick, my father contrived to slip his gold ring in, so that I might come upon it suddenly and think I had made a great discovery. I did come upon it suddenly, but I don't think I was taken in. This is a very small incident, but it helps to illustrate a feature in my father's mind and character, which was to be seen all through life and in all that he did, viz., the combination of earnestness and lightness, or of seriousness and humour. Nobody threw themselves into what they were about more seriously, more earnestly, more thoroughly, than he did; whatever it was he was doing he threw into it all he had; he could not do a thing half-heartedly, or flippantly, or triflingly, or with half his power, or without caring about the result; but at the same time he was never heavy or dry; he always had a light touch, and was ready for any little joke or humour, so long as the joke or humour did not interfere with the way in which the thing was done.

Since those days I have made other and deeper holes with stiffer fingers and stouter tools; those other and deeper holes made here in this West of England have given me much pleasure and caused much excitement; but none of them have caused greater pleasure and excitement than those little childish ones made in the east, when one was as it were going back into the chamber and presence of one's forefathers, and treading the soil which had been trodden by them, and hoping to pick up something which they had left behind.

Such a parish as this, a park with ten houses including his own and his father's, did not give my father much scope for work within it. But he had other parochial work. When he first came there the small neighbouring parish of Chedburgh was united to Ickworth and held with it. He also held the Curacy of another neighbouring parish, Horningsheath alias Horringer, and was Chaplain to the Gaol at Bury St. Edmunds. After a time Chedburgh was separated from Ickworth, and Horringer was united with it instead. From 1852 to 1869 he was Rector of Ickworth and Horringer.

Horringer lay just outside Ickworth park pales; its Church stands on the village green, hard by one of the park lodges; a part of the parish, though not of the village, lay within Ickworth park. Two Churches implied at least three full Sunday services in winter, and four in summer, which he and the Curate divided between them. Week-day services and isolated celebrations of the communion were scarce. Such things were less common then than they are now, and I don't think my father had much sympathy with them. My mother played the harmonium and also led the singing at every service in either Church, except when there were two services at the same time, and then of course she could not be at both. At first the Horringer school was the Horringer choir; but after a time we got a little more ritualistic, and the school children retired into a corner and a surpliced choir of men and boys took their place. A great deal of pains was taken with this choir. My mother was very fond of music, had a good voice and a good touch on the piano, and was musical. My father was not musical; i.e., he had that general intelligence and breadth of mind which made him see what a valuable thing music was, and which made him anxious to promote it everywhere, he had good taste and a perfectly correct ear, which made him able to detect if anything was done in bad taste or out of tune, and he had a bass voice, but he had nothing like a passion for music, and he had a difficulty in learning the bass part of a simple chant or hymn tune. I can hear him now at a choir practice learning his part in a new tune, going all round the note, first a little above it, then a little

Wedmore Chronicles Volume 2 (Reproduction)

below it, when it seemed to me that the right note was so simple and obvious that it was more difficult to miss it than to sing it. For an hour or so before each service my mother would sit down before the piano and play through the tunes over and over and over again; through a space of thirty or forty years I have a distinct recollection of hearing the tunes played through before service scores and scores of times, so as to make sure of them. I don't suppose that this was really necessary, as my mother was a good musician; but, like my father, she was not one to do things flippantly, or carelessly, or by halves.

Sometimes now when I go to a Church and hear the organist constantly blundering and playing wrong notes, it brings to my mind those tunes I heard played through so often, and I wish that all organists would be equally careful to avoid blunders. If blunders must be made anywhere, it is much better that they should be made in the voluntaries than in the accompaniments. Organists are often not near careful enough about how they accompany. They accompany too much, never letting the voices say a single syllable without them; they accompany too loud, drowning instead of accompanying; they play wrong chords, and think nothing of suddenly spurting and altering the time. I am thankful that here in Wedmore we have nothing of that sort. The accompaniment is always accurate and in good taste, and kept within bounds. I cannot leave Ickworth and Horringer without some allusion to its cricket club. My father never played in a cricket match within my recollection, and I don't suppose that he ever did so after being a clergyman, but he sometimes came out and played for a short time with us boys. I recollect his action in bowling. It was evidently the action of cricketers of his younger days, seventy years ago or so. It was not overhand bowling, where the arm goes right up as high as it can and bumps the ball down on the ground; I am old enough to recollect that style coming in. It was not round arm bowling, where the arm goes high enough to be at a right angle to the body but no higher; that is an older style than the overhand; I got into it forty years ago and have never got out of it, but I see very few left in the field who bowl that way now, which reminds me that it is time for me to give up. And it was not plain underhand. But it was a sort of half-way between underhand and round arm, i.e., when the ball was delivered the arm was about half-way between hanging straight down and being at a right angle. It was delivered with a little jerk, was of a medium pace, and there was a good break, though I don't recollect now which way the break was.

Of course, amongst us boys and the households of the two houses in the park there was constantly cricket going on somewhere in the park or garden. But it was not till after 1860 that we formed a regular Ickworth Club, and pitched upon a spot in the park to play on which has the making of as fine a cricket ground as any club could wish for, being a dead level, sheep-fed and mown, with short grass and no trees in the way nor boundaries of any sort. Such of my brothers and cousins as might be at home and a young gamekeeper or two were all that Ickworth could supply for matches; Horringer sent its schoolmaster and one or two others; no village team is complete without a schoolmaster; my father's former parish of Chedburgh sent a publican, a very keen and steady player; the West Suffolk Militia Barracks at Bury St. Edmunds sent a sergeant or two; one of them, Horsley by name, never missed a match; he was rather stout, but a very keen and useful player; he was an old soldier, bronzed by long service in India; he always walked in from Bury, arriving on the ground with military junctuality, instead of that slovenly slip-shod disregard for time which some cricketers seem to think is a part of the game. Sergeant Horsley nearly always played for us, but I recollect one occasion when he played against us; he hit a ball hard to square leg; my youngest brother, then a very small boy, was standing

Wedmore Chronicles Volume 2 (Reproduction)

short leg and received it full on the forehead; he went down before it as a stump goes down when Kortright or Richardson hits it, and ought to have been killed, but somehow was not much hurt. If the ball had struck him a little more on one side or the other the result would have been different. Since then I have always thought that very small boys ought not to play with those much older than themselves. The rest of our players in matches were young gentlemen of the neighbourhood. We had a great many very pleasant matches with little or no squabbling. The matches were always whole day ones, beginning at eleven and drawing at seven, in the height of the summer.

I can only recollect one squabble, and that was soon settled and over. We were playing a club from Bury St. Edmunds, whose captain or secretary was one Neagus, a painter by trade. There was a Militia sergeant (not Horsley) who had been asked to play for both sides and had said yes to both. We found this out just as we were going to begin. I was captain of the Ickworth team, and Neagus and I proceeded to argue who should have the sergeant, contending for him as Jannes and Jambres contended for the body of Moses. My brother George was standing by, and seeing Neagus begin to get rather angry called out, "Hot Neagus!" and then with his hands on his knees laughed loud at his own joke. That did not make Neagus any cooler. However, the matter was soon settled, and the match proceeded very pleasantly and Neagus was most amiable. Neagus is a Suffolk name that I have never met with elsewhere.

I must not forget our umpire. He was an old man from Horringer, by name King. He knew the game thoroughly, and was as fair and good an umpire as one could wish to have. Being a poor man, we sometimes offered him a shilling for his trouble, but he always refused it. He was on the parish, and according to the wise rules of the Guardians in whose merciful clutches he was, if he had occasionally added anything to what they allowed him he would have forfeited his allowance altogether. One would have thought that they would have been only too glad for him to have done so. But no, they forbid it. Oh! the dense thickness of the heads which sometimes gather round long tables and make rules for others! Why don't they put themselves in the place of those for whom they are making rules? Would they then give an old man 2/6 a week and forbid him to add an occasional sixpence to it? They don't forbid sixpences being added if they are got by begging, they only forbid their being earned! My only cause of quarrel with our old umpire was when sometimes both sides agreed to shorten an interval and get out to play at once. We might do so, but I believe he would have gone to the stake and suffered martyrdom rather than go out one minute too soon or one minute too late. He was a great stickler for the exact letter of the law, and could not distinguish between those rules in breaking which you only break the letter of the law, and those in breaking which you break the spirit. The one may be broken if need be, the other may not be broken. But that not being able to distinguish between the two kinds of rules is a common thing, in cricket, in religion, in many other matters.

My father had been pretty good at high jumping. I have often heard him say that as a young man he could jump up to the height of his chin. As he was 5 feet 10 inches high, that was a very fair jump. But much more wonderful was the way in which he retained his spring to a late time of life. Between our house and the park there was a stout gate. I cannot say exactly when I last saw him go over that gate, but I distinctly recollect seeing him do so after I went to College, when he must have been close upon sixty. I am sure that not one man in a million would at the age of sixty have

Wedmore Chronicles Volume 2 (Reproduction)

such a combination of pluck and spring, the one to send him at that gate, and the other to carry him over it.

My father had been one of the best amateur tennis players (real tennis) of his day. A small challenge silver racket and chain, which was played for annually in London, was won by him three years following, about seventy years ago, and so kept. One of my brothers has it now. I have heard him say that his brother William was rather better than himself, though they could play a good game together. The game of real tennis is very little played or known, there being so few courts. London, Oxford and Cambridge, have two or three courts each, and there are about half-a-dozen private houses containing one. The game is one that requires much head work as well as bodily activity. As soon as my eldest brother was big enough to toddle my father put a racket into his hand, and taught him to play a sort of tennis on the lawn. This game we all constantly played at Ickworth long before lawn tennis was invented. The fruit of the racket put thus early into my eldest brother's hands was seen a few years afterwards in the fact of his being one of the two players chosen to represent Cambridge against Oxford. For some time after we came to Wells, and when he was long past seventy, my father would come out for an hour or so and play a set of tennis on the lawn. He kept his beautifully correct form as an old tennis player to the last, and the severity of his strokes and the accuracy of his return were simply wonderful. When he played he played, i.e., he played the proper game in a proper way, and with all his might; he did not knock the balls about anyhow, or keep up a running conversation all the time, as the manner of some is, but his whole attention was given to the game, and any unnecessary interruption was resented. I recollect an absurd thing once in his early days as Bishop. He was playing tennis in front of the palace, and had just loudly called out the score, "deuce," when an elderly clergyman was seen coming up to call. Tennis was not so well known then as it is now, and my father hoped that the clergyman would not go about telling people that he had heard the Bishop using bad language.

He had learnt real tennis in Paris from professionals, and the advice which they gave him he gave to us when playing lawn tennis. One bit of advice that was being constantly given to us was to stoop when we played the ball; not to hit it when it was high up in the air, but to let it drop to within a foot or two of the ground and then stoop and return it. Anybody who has tried the two ways, stooping and not stooping, will see the value of this advice. *Baissez vous, Baissez vous*, the French professionals had cried out to him when he was a boy, and *Baissez vous, Baissez vous*, he in his turn cried out to us. Another bit of advice was to try and be where the ball was likely to come, and not stand anywhere, and then have to rush after it; and he used to tell the story of a French professional who so exactly judged the spot to which his adversary must return the ball, that he was always there ready before it; and a French gentleman seeing it asked very simply, "Why does the ball always go to where you are?"

My father gave up anything like sport when he became a clergyman, but he continued to be fond of riding and driving to a late period. On horseback he had a military seat, riding long in the stirrup, and always looking his full height. He was a dashing and fearless driver, and his visitors at Wells were driven by him to all sorts of inaccessible places. He always gave a fair price for his horses, and had good ones, which together with his good management of them may chiefly account for his seldom having any accident.

I have said that when he was appointed to the Rectory of Ickworth in 1832, he was unmarried. Perhaps I should have said sooner that after nearly seven years of single

Wedmore Chronicles Volume 2 (Reproduction)

life at Ickworth he married Patience, daughter of Mr. John Singleton. This was in July, 1839. The fiftieth anniversary of the wedding-day was celebrated at Wells in July, 1889.

My mother's father was born in 1759; he was born a Fowke, but took the name of Singleton the very year that he was born. And that came about in this way. In the early part of the last century a certain John Fowke (whose mother was a daughter of Sir Humfrey Sydenham, of Chelworthy, in Somerset), moved out of England and settled down in Ireland. He married Patience Singleton, whose brother, Henry Singleton, was Lord Chief Justice of Ireland. They had a son Sydenham, who was my grandfather's father. Lord Chief Justice Singleton dying unmarried in 1759, left a part of his Irish property to his nephew, Sydenham Fowke, who thus took the name Singleton the very year that his son John, my grandfather, was born. My grandfather afterwards bought a house charmingly situated on Hazely Heath, in Hampshire, not very far off the great road from London to Basingstoke, etc. A younger brother of his was grandfather to the Rev. James Sydenham Fowke Singleton, Vicar of Theale. But I must push on. These small parishes, Ickworth and Chedburgh first, Ickworth and Horringer afterwards, did not give full scope for one with so much life and energy and with so many abilities as my father had. The neighbouring town of Bury St. Edmunds gave him a field for further and voluntary work. He also always had some literary work at which he was engaged, Biblical, historical, genealogical, and so on. In 1862 he was appointed Archdeacon of Sudbury, which of course did not take him away from Suffolk nor from Ickworth.

In 1869 he was appointed by Mr. Gladstone to the Bishopric of Bath and Wells, which of course took him away from both. I recollect, as though it were yesterday, the coming of the letter which offered him this promotion. I happened to come down first in the morning and saw a letter with the initials W. E. G. in the corner. As there was a Bishopric vacant at the time, and as my father had for some years been considered as likely to be promoted, I naturally guessed what that letter from the Prime Minister might contain. He was away from home, but was coming back that same day. My mother drove to the station at Bury to meet him, taking the unopened letter with her. I can see the carriage returning across the park with them. I stood at the gate, the gate I had seen him jump over not very long before, and his nod and pleased expression as he passed through plainly told me that the offer of a Bishopric had been made to him. The Bishopric was that of Bath and Wells. Soon afterwards the Bishopric of Carlisle became vacant, and Mr. Gladstone wrote to offer him that if he preferred it. But he had accepted Bath and Wells, and did not wish to change. So he came to this diocese in December, 1869, and therein lay his work for nearly twenty-five years. He died on June 9th, 1894, aged 85 years and nine months. I will say nothing of his life and work as a Bishop, but will confine myself to this short account that I have given of his home at Ickworth. I will only say that the multitudes who were present at his funeral at Wells, and the noble monument which the diocese has erected in the Cathedral to his memory, bear witness to work well done and generously appreciated.

I have said more than I intended to say. When I sat down I only intended giving a few bare dates to accompany the portrait. But when one begins to look back and draw upon one's memory, it is always difficult to restrain oneself. The tendency is to put down everything that one can recall. This going beyond my original intention must be my excuse for the lack of order, and especially of proportion, in what I have said. I should like in conclusion just to set down anyhow a few qualities that I think my father possessed.

Wedmore Chronicles Volume 2 (Reproduction)

He was accurate, careful, and painstaking rather than brilliant and quick. He had not the breadth of mind and wide sympathies which enable one to understand those who think very differently to what one does oneself; I rather think that the boundaries which enclosed his power to understand other opinions than his own were narrower than they need have been but he had other qualities which kept him from bigotry or narrowness. Within certain limits he was tolerant. He was very just, and had nothing of the tyrant in him. He was considerate, always recollecting that what was due from others to him was likewise due from him to others. "Let us put ourselves in their place," I have often heard him say when discussing anything, and he generally did it, though I think there were some cases in which he was less able to do it than in others. He had a judicial mind, though again I think there were some matters in which he was less able to be judicial than in others. He was as high principled and honourable as a man could be, no schemer, perfectly open and straight, and simply incapable of anything mean, false or tricky. His mind was clear and exact, free from slovenliness and confusion. He was always calm and cool, neither excitable nor phlegmatic. His temper was very even. He could be angry, but his anger was never violent, and always under control. It consisted rather of an exceeding grave and serious manner, which was more full of awe than a mere torrent of loud words. I should think it must always have been rare for him to lose either his head or his temper. He was strong in habitual self-restraint and self-control, stronger I think in that than in self-denial. He was shrewd and sensible, and had much tact and good judgment. He was not of a suspicious nature, and was not a quick discerner of character. He had not a very good memory, and was not a great devourer of books. What he read he read thoroughly, and so deliberately. I don't think he ever skimmed a book. He was thoroughly practical, and never exaggerated. He had that general intelligence which made him appreciate and try to promote every branch of learning, but his own tastes were chiefly archaeological. He had a strong sense of humour, and he could tell a story well. He was liberal without extravagance, and thoroughly enjoyed dispensing hospitality. He enjoyed seeing others enjoy themselves, and the bicycle movement always interested him very much from its beginning. He was not very methodical in the arrangement of his letters and papers; but this deficiency was amply supplied by my mother, who kept them all in such perfect order that anything wanted could always be produced at a moment's notice.

He was essentially a man of moderation in all things. His place as regards parties was always in the middle, not because he deliberately chose a middle place as people for safety sake choose a middle carriage in the train, but because the disposition of his mind naturally took him there. In politics he was a Conservative; I cannot think of any question on which he took the liberal view or would have given a liberal vote; but he had some liberal tendencies which carried him a little in a liberal direction and away from the other end of his party. In church matters also he occupied a middle place. He had begun his ministerial life as an Evangelical, and though his office as a Bishop may have pulled him on a little, yet his views always kept something of their old evangelical character. He certainly never got so far as to regret the Reformation.

The various gifts and good qualities that he had were all there in due proportion; one was not great and another small. When you looked there was no one thing, whether talent or grace, that instantly caught your eye, and that overshadowed or over-balanced the rest, but you saw the assembly of many things in their just proportion. Together they made a harmonious and symmetrical whole. It was something like Salisbury Cathedral, which being all built at one time and in one style, is not beautiful

Wedmore Chronicles Volume 2 (Reproduction)

in this part or in that part only, but as a whole. This is a type of character which has its disadvantages as well as its advantages, and the work of the world requires that there should be both types.

The mingled dignity and ease of my father's manners, his courtesy and pleasantness, always charmed those who met him. In height he was 5 ft. 10 in., active and well made, and though not heavily built yet possessing a certain breadth of shoulder. He always carried himself well. Though he probably could not have roughed it much, yet he was thoroughly sound and seldom had a day's illness. The youthfulness of his mind and his interest in everything that had interested him before, he kept to the very last day of his life. His activity of body he kept to a late period, but was crippled during the last few years of his life by something of a rheumatic nature. Though always engaged in literary work, even up to the last day of his life, yet he has not left many volumes of his own writing behind. His intense love of the Scriptures directed his attention towards them, and the archaeological turn of his mind decided which of the many points contained in them he should take up. It decided chiefly in favour of historical, genealogical and chronological points. He was proud of being able to say that he had taken a part in three great works that had come out in his time Dr. Smith's Dictionary of the Bible, The Speaker's Commentary, and the Revised Version of the Bible. The same turn of mind which made him write one book on the genealogy of his own family made him write another to reconcile the genealogies in Matt. I. and Luke III. His views on this last point were ingeniously worked out, and are, I believe, generally accepted. That same turn of mind made him see how valuable the numerous genealogies given to the Old Testament were for settling chronological points.

I have jotted these few points down anyhow, and here I will stop.

WEDMORE CHURCH.

I am bringing out one more number of The Wedmore Chronicle, the 13 th and last, partly for the sake of winding up and binding up the second volume, and partly for the sake of giving a short account of the church before I go hence. It may seem strange to have started a magazine seventeen years ago for the purpose of making out the history of the parish and pointing out its antiquities, and all this time never to have said a word about the oldest building in it. The truth is I have been waiting and waiting in order that I might do it thoroughly. But unfortunately I can't do it any more thoroughly now than I could have ten or fifteen years ago. So I might just as well have done it then. It is only a very incomplete account that can come after all this waiting.

1. There is a question one is often asked, How old is the church? When was it built? and people expect an answer in two words. But that is manifestly impossible, because the church was not built in a day, nor in a year, nor in a century. It has grown through three or four centuries, and some parts of it may be 300 or 400 years older than other parts. You cannot say the church is so many years old any more than you can say of a family of fifteen children that it is so many years old. The church is a group of buildings of different ages, just as the family is a group of children of different ages. The date 1823 can be put over the entrance into Blackford

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Chapel as applying to the whole building, but no date can be put over the entrance into Wedmore Church as applying to the whole building.

2.-How are we to make out the age or ages of a church? There are two possible ways.

(a.) By the help of old writings and records. Amongst the MSS. and records in the cathedral city, or in the parish chest, or in the Probate office, or somewhere or other, there might be some alluding to the building of the church which was going on when they were written, and so would show the date when it was being built. But in the case of Wedmore I do not know of any records anywhere which throw light upon the building of the church. We have certainly got none in the parish chest. Our oldest writings are the Parish Registers, which go back nearly 340 years; but when they begin the church was already standing as we see it now. As Wedmore was the property of the Bishops and Deans of Wells for nearly 500 years, there are many allusions to it in the Wells Cathedral Manuscripts. These MSS. have been catalogued and the catalogue printed, but I cannot see that there are any which throw light on the building of the church. There may be some in London, but London is such an out of the way place that it is almost impossible to get there, and when you get there it is so big that you don't know which way to turn. So in making out the age or ages of Wedmore Church, we must give up all hope of getting any help from unprinted records and manuscripts.

(b.) The other way of making out the age of a church is by the style of its architecture. Nowadays we have got no style or fashion of architecture which belongs to our day, but when we build a church we copy one or other of the styles that belong to days gone by. But formerly each day had a style that belonged to it, and whenever they built they built in the style that belonged to their day and not in a style that belonged to a day that was past. They always built in the style that was the style of their day, and not in a style that was the style of a day that was past. In the year, say A.D. 1400, they no more dreamed of building in the style of say A.D. 1200, than a lady buying a dress in the spring of 1898 would dream of getting one in the fashion of the spring of 1897. She would of course ask across the counter for a dress of the very latest fashion; and so too they built in the style or fashion of their day, and not in that of a day that was gone by. And as it has been made out by those who study church architecture what were the different styles belonging to different days, as it has been made out what kind of doorways and windows and columns and capitals and mouldings and so on belong to one day and what kind belong to another day, so you can tell by style alone what are the dates when a church was built. You look closely into any particular church, you mark its buttresses, windows, doorways, mouldings, etc., and they alone will be enough to tell you when they were built. Our old Gothic mediaeval churches have been built between the years 1060 and 1560. Any church built earlier than 1060 would be in the Saxon style of architecture, and of that there is very little left above ground anywhere; what there is left of Saxon architecture is mostly crypts, foundations and such-like. Anything built much later than 1560 would not be Gothic but in another style, and would be almost reckoned as modern. Roman Catholic doctrines and ceremonies were being driven out at about that time, and Gothic architecture went out with them for a season. So we may say that our old Gothic churches have been built between 1060 and 1560. And those 500 years have been divided into four successive periods, each period having its own style of architecture different from the others.

1.The period 1060 to 1190, during which the style was what is called the Norman style.

Wedmore Chronicles Volume 2 (Reproduction)

2. The period 1190 to 1270, during which the style was what is called the Early English style.

3. The period 1270 to 1370, during which the style was what is called the Decorated style.

4. The period 1370 to 1560, during which the style was what is called the Perpendicular style.

Of course these dates must not be taken too exactly or rigidly; they are not stiff and stark but plastic and pliant; they cannot be anything more than approximate. And it must be remembered that these successive styles ran into each other, or rather the old one ran out of the one before it and ran into the new one which followed it; the new one was a gradual development of it, just as the man is the development of a boy; and so there was a time somewhere between the middle of one period and the middle of the next when the style was a transitional one; it partook of some of the features of the old one that was going out as well as some of the features of the new one that was coming in, just as there is a transitional time of life when the boy is passing into a man and you scarcely know which to call him. The middle of one period might be very different from the middle of the next period, just as the middle of boyhood is very different from the middle of manhood; 10 is very different from 50; but the end of one period is not very different from the beginning of the next, just as 19 is not very different from 21.

It is quite clear then that if you know what were the features and characteristics and peculiarities of these four different styles, and if you see that the particular church which you are considering is built, say, in the Early English style, that tells you at once without the help of any records or manuscripts that it was built between the year 1190 and 1270. But those are rather wide limits, and it is possible to get nearer to the actual date than that. For these different styles did not go out exactly as they came in, they did not remain rigid all through their several periods, but they were continually unfolding and developing themselves. Just as there are wheels within wheels, so there are periods within periods, and styles within styles. Any of these styles was a little bit different in the middle of its period to what it was at the beginning of it, and a little bit different again at the end to what it was at the middle. And as these differences have been carefully marked and made out by the learned, so we can look at any particular church, and not merely say to what period it belongs, but to what period within that period. That will be fixing the date within fifty years or less.

So much for church architecture in general. Now let us take Wedmore Church in particular and try to make out when the different parts of it were set up.

And first, it will be as well to set down clearly what are the different parts of it.

Beginning at the East end, there is A the chancel. As you stand there with your face towards the West, on your right hand is B, the North-East chantry chapel, and on your left hand is C the South-East chantry chapel. Walking on a few yards with your face still to the West, you reach D the central tower. As you stand there (it is a very dangerous place to stand in, because the clock weights overhead are liable to come down at any moment), on your right hand is E the North transept containing the organ, on your left hand is F the South transept containing the font. Walking on again a few yards with your face still to the West, you come to G the nave. On your right hand is H the North aisle, on your left hand is I the South aisle. Still further away on your left is K, the South chantry chapel locally known as the Old Chapel, and adjoining it to Westward is L the South porch with its two rooms above.

Wedmore Chronicles Volume 2 (Reproduction)

For this Plan of Wedmore Church I am indebted to a drawing by Mr. Edward Wall, of Wedmore, Architect to whom I am also indebted for other points which his architectural eye has detected.

Those are 11 different parts of the church to which I will try and fix a date as nearly as I can. We must also look at them separately and see what was the use of them originally, and what there is of interest in them now.

THE SAXON CHURCH.

I should think that there must have been a Saxon church here, that is to say a church used by the people of this place from A.D. 900 to 1000 and onwards. The place existed then, it had people in it, and one would think that they must have had a church. But if they had, there is now no outward and visible sign of it; there is nothing beyond the probability of it, which is a shadowy sort of thing that you can't take a photograph of, not even with the X rays.

As long as I live I shall never cease to regret not having done something which I might have done in 1880, and which if I had done it might have thrown some light upon the original church. When the church was restored in 1880 the ground inside the Communion rails was lowered. This was done by the direction of the Ecclesiastical Commissioners. I thought and still think that it was a pity to have done so. The height of the ground inside the rails and the steep steps that were needed to reach them had a striking effect, though rather dangerous for infirm people. It was a feature, rather a striking one, and might have been allowed to remain. It was not an original arrangement, but probably dated from the time of Archbishop Laud in the reign of Charles I. However the Ecclesiastical Commissioners, or Mr. Christian their architect, thought otherwise, and the ground was lowered. The ground in the chancel below the steps was raised at the same time, so that by raising the one and lowering the other the number and the steepness of the steps was considerably reduced. Well, this lowering of the ground within the Communion rails made it necessary to take up the flag stones, and when the soil was being removed I took up a spade and made a little hole on my own account. I found that some three or four feet (speaking from memory) under the surface there were a great quantity of loose building stones that had been thrown in. So that there must have been some hole or excavation made goodness knows when and goodness knows why, which these stones filled up. Now that ought to have been thoroughly routed out. The sites of churches are so ancient, not only may a Christian church have been standing there for eight or nine centuries, but a heathen temple may have stood on exactly the same spot before it, that there is no saying what one may not come across when one examines those sites. And among those stones may have been worked stones, stones belonging to the old Norman and Saxon churches, with their date practically written upon them. For these reasons those stones and the reason of their being there ought to have been thoroughly routed out, and I shall never cease to regret that I did not do it. I had a fall from my horse about two days before, and the slight exertion I made in doing what I did do brought on giddiness and compelled me to leave off. The contractor did not jump at the idea of disturbing and loosening all the ground within the rails just before laying down the flag stones, and so the matter went no further. It could have been done with comparative ease then, but it would be a serious matter now. I am afraid those mysterious stones will have now to rest in peace; but I shall never cease to regret that at the time they were not all taken out and the ground examined.

THE NORMAN CHURCH.

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If it is likely that there was a church here at any time from A.D. 900 to 1060, which would have been in the Saxon style of architecture, it is still more likely that there would have been one at any time from 1060 to 1190. Any church standing here then would have been either the old Saxon church left standing, or if new built would have been in the Norman style. But we have nothing now standing in that style. If there was a church here in the Norman style, it has clean gone; not a window nor door of it is left.

THE EARLY ENGLISH CHURCH.

But if you stand under the tower (just avoiding the clock weights), and if you have a slight knowledge of the characteristics of the different styles of Gothic architecture, and if you look at the four piers or arches which hold it up, you will see that they are built in the Early English style which immediately succeeded the Norman style, i.e., somewhere between the years 1190 and 1270. And if you look a little bit closely into those piers you will see that they are not all alike; those on one side are a little bit different to those on the other side; which shows that they were not all built at exactly the same time; they were all built in the Early English period, but one side a little bit earlier in that period than the other. And as an illustration helps to make a thing clear I will give a simple one. If you saw two ladies each with a cape, but the one cape long and the other short, you might know that they had not bought their capes at the same time, otherwise the fashion of the one would have been the fashion of the other, and the length of the one would have been as the length of the other; and if you were well up in ladies' fashions, you would be able to tell which bought her cape first.

Somewhere then between the years 1190 and 1270, probably near about the year 1200, is the earliest date we can give to any part of the church now standing. We have no visible sign of an earlier church than that, only the probability of one, but we have a visible sign of a church of that date, and that visible sign is the lower part of the tower; not the whole tower, for the two upper stories or stages of it were added later on, as we shall see presently, but the lower part of it.

Now this Early English church, built somewhere about 1200, and to make way for which the Saxon or Norman church was probably pulled down, what was it like? And how much of it is there left?

It was in the shape of a cross. The present church is in the shape of a cross, but there have been so many additions made since and built up against the limbs of the cross, that you do not now see clearly the shape of the cross. This Early English church would have been a manifest cross, because those additions had not yet been made. There would have been the tower rising up where it does now, though not so high. As you stood within it looking west, you would have had one straight line behind you forming the chancel, another straight line in front of you forming the nave, and one each on your right and left forming the North and South transepts. That would have been all; no chantry chapels on either side of the chancel, no chantry chapel where the old chapel is, no south porch with its tower, and no side aisles to the nave.

But there would have been other differences besides those. Both the chancel behind and the nave in front would have been much shorter and lower than they are now. There is good reason for supposing that the east end of the chancel instead of being where it is now, was where the steps going up to the Communion rails are; that was where the east wall of the church was, so that the chancel was much shorter than it is now. And as for the height we can see exactly what that was. When the church was being restored in 1880, all the plaster was scraped off the walls inside, and one

Wedmore Chronicles Volume 2 (Reproduction)

saw them bare. One thus had a fine opportunity of noticing any alterations that may have been made at different times. I made some use of that opportunity but not as much as I might have, not having had then much experience. But amongst other things I noticed that on the east side of the tower inside the church there were marks where a former roof had come up against it. I said to the plasterer who was replastering the wall, "Can't you manage to let that mark show and not plaster it over?" He said, "Yes, he could;" and he did it exceedingly well, so that if you stand now in the chancel and look up at the east side of the tower, you will see exactly where the Early English roof of the chancel came; you will see that it was a stickle roof, and that the chancel was much lower than it is now. The Early English nave was also much shorter and lower than the present one, and narrower. There is no means of telling how long it was, but it is not likely that it extended as far as the present West window. The foundations of the original West wall of the church are probably still in the ground under the seats, but only excavating can tell where they are. Nor can one say exactly what was the height of the Early English nave, except that it was most probably no higher than the chancel. There was no mark on the West wall of the tower, as there is on the east wall of it, showing where the nave roof touched it. Why there was not I cannot imagine, unless that side of the tower has had to be rebuilt from the top of the arch. The two transepts would also have had the same pitched roofs as the chancel and nave, and were probably shorter than they are now. The only other bit of the Early English church still left is the South doorway, not the whole porch, but just the inner doorway. An illustration of this doorway will be found further on. But that is evidently not in its original position, because the Early English church had no side aisles, and where it is now would have been outside the church altogether. So when later on they enlarged the church they must have carried this doorway out with them and put it in their new work. The windows of this Early English church would not have been great big windows with tracery like the present ones, but single narrow lights. None of them are left. So much for the Early English church. We must now pass on to the next period and style.

THE DECORATED CHURCH.

As the church had been built (or more probably rebuilt) in the Early English period, it would not have been very strange if nothing had been done to it in the next period, - the Decorated period. But it is clear that something was done to it then. We have one window belonging to this period, viz., the window on the East wall of the South East Chantry Chapel, which has been filled with stained glass in memory of the Kempthorne family. (See illustration of this chapel further on.) But it is not in its original position, because this Chantry Chapel did not exist then; it was not built till late in the following period; the space it occupies would have been outside the church altogether at this period. So this is what must have happened: when in the following period the builders lengthened the chancel and made those great openings in its North and South walls, they must have carried one of the chancel windows with them and re-fixed it in their new building where it is now. That was a kind of thing that was done sometimes but not always nor often. As a rule the builders of one period, when they made alterations, ruthlessly destroyed the buildings of a former period and swept them clean away. But now and then they preserved and utilized them. And of this preserving and utilizing we have two instances in this church, viz.: the Early English South doorway, which I have already alluded to, and this Decorated window. Both acts were done by the builders of the Perpendicular period. Perhaps the conservative instincts of the same man are responsible for both acts.

Wedmore Chronicles Volume 2 (Reproduction)

THE PERPENDICULAR CHURCH.

And now we come to the fourth and last period. It is the longest, it was the busiest, it is the latest, there has been practically no subsequent one to wipe it out, so that we have more outward and visible signs of it in the church than of any other. There is far more of the present church belonging to this period than to all the other periods put together. The great bulk of the church as we see it to-day belongs to this fourth period and style. The shape of the Cross is still there as the Early English builders had designed it, but each limb of that cross has been more or less rebuilt in this Perpendicular period, and in addition other buildings have been built on so that the shape of the cross is scarcely to be discerned. The only part that remains as it was and where it was and that looks exactly the same today as it did when its Early English builders set it up seven centuries ago, is the tower as seen from the inside of the church, with its four arches towards the four quarters of heaven.

Now let us see in detail what was done in the Perpendicular period. Stand in the chancel facing West, and see from there what they did. They cut through the wall on your left or South side, and made that wide arch, and built the chantry chapel into which that arch leads, preserving and setting up in it one of the windows which they found in the chancel. They cut through the wall on your right or North side, and made that wide arch, and built the chantry chapel into which that arch leads. They lengthened the chancel Eastwards to its present length. It is evident that in consequence of these alterations not a bit of the original chancel is left standing.

For this view I am indebted to a photograph taken by that eminent artist, Mr. W. G. Burrough. It shows the chancel and the two openings out of it, right and left, into the two chantry chapels.

Now move down Westwards till you stand under the tower (avoiding the clock-weights), look up at the stone roof which forms the floor of the ringing chamber, they made that, and they raised the tower to its present height; look to the right and left at the two transepts, they heightened them and lengthened them; if they did not lengthen them at any rate they put in the large window at the end of each of them. Now move a few yards further Westward; they pulled down the whole of the Nave, Early English or Decorated, whichever it was, probably Early English, and built the present one much higher and longer than before, and with two side aisles, where before there had been none. They built the porch with its two stories over it, and they built the South chantry chapel (commonly called the old chapel) adjoining to it. So that whether we stand outside the church or inside of it, what we see mostly belongs to the Perpendicular period. They practically rebuilt the church in that period, leaving of what they found there only one doorway and one window, both of which they moved from their original place and set up in their new building, and the lower part of the tower which of course they could not move. Of course I don't mean that they did all this at one time or in one year, but it was all done within the two hundred years that have been assigned to the Perpendicular style of architecture, viz., between 1370 and 1560. The style of the north aisle is different from the style of the south aisle; it is the latest of the two. The "old chapel" was built after the south porch. It was an evident addition. I have no doubt any one with an exact knowledge of church architecture would be able to put a fairly approximate date to each of these works of the Perpendicular period. I cannot do that myself, but must be satisfied with placing them within the rather wide limits, 1370 and 1560, though the date of some of them can be fixed more exactly, as we shall see presently, from other sources of knowledge.

Wedmore Chronicles Volume 2 (Reproduction)

CHANTRY CHAPELS.

Now I think it will be a good plan to walk round to each of the different parts of the church in turn and see what was its original object and what there is to be noticed in it.

But before we do that I should like to explain what a chantry chapel is. We have three of them in the church. Two things combine to give this church its peculiar shape, making it a group or cluster of buildings gathered under and around the tower, like chickens gathered under the wings of a hen, rather than one building. One of those two things is its having been originally built in the shape of a cross, and the other of those two things is the chantry chapels which have been tacked on to it. The first of those two things, the shape of the cross we owe to the original builders of the Early English period; the other of the two, the chantry chapels, we owe to the later builders of the Perpendicular period. The cross needs no explanation; it is the symbol of the Christian faith which no Reformation has as yet touched. But the chantry chapels do need some explanation, because the faith which raised them has changed its character, and we no longer seek to obtain a certain desirable end in the same way as they did who built them.

We have three chantry chapels in this church, the north east, the south east, and the south or old chapel or Lady chapel. Chantry chapels were generally additions made to the church, but sometimes stood in the churchyard detached from it. They were built to contain an altar by some one who wished to have masses offered and prayers said for him after his death and for members of his family after their deaths, so that his soul and their souls might rest in peace for evermore. We still all of us hope that our souls may rest in peace for evermore; what has been changed by the Reformation is not that hope but the way in which we believe that hope may be fulfilled. We think now it will be fulfilled through the manner of our life while we are living, and not through the hired prayers of others put up for us after we are dead. That last belief has gone out, and so chantry chapels have lost their original uses, though they still remain as standing witnesses to its former existence. All that they do now is to give our churches a shape and a size that otherwise they would never have had. Those who built these chantry chapels endowed them; they left lands the rent of which went to pay the priest who offered these masses and said these prayers for the dead. The family of the founder appointed the priest, and the Rector or Vicar of the parish had nothing to do with it. Thus there were in the country, besides the parish clergy as now, a large number of chantry priests, chaplains or stipendiaries as they were called, who made their living simply by saying prayers for the dead in various chantry chapels that were attached to parish churches.

In order to understand the reason why our old churches are of the shape and size that they are, we must remember that they were built by Roman Catholics and not by Protestants, and that Roman Catholic services are utterly different from Protestant services. The uses they put their churches to were perfectly different from the uses we put them to. If we build a large church now, it is because we want it to hold a large congregation. But with them congregations are nothing. The masses offered, the prayers said, don't need any congregation at all. They can be done just as well without. If they had a large church made large by its chantry chapels, those chapels would not be intended to combine in holding a large congregation, but each one would have its own separate use and object and be quite independent of the others. You may go into a Roman Catholic Church to-day and see just what might have been seen in our English churches up to about 330 years ago, viz., two or three priests each standing before an altar in a different part of the church, and each going

Wedmore Chronicles Volume 2 (Reproduction)

through a separate service by himself, and each with a separate congregation (if any) of four or five. That explains why churches are sometimes so built that you cannot use the whole of them for one purpose. They who built them never wanted to use them for one purpose and service. It is only we Protestants who want to do that, and we did not build them; if we had we should have built them differently to suit our purposes.

Looking from the chancel through the tower into the old chapel

Some information about the Wedmore Chantries can be gathered from manuscript records which have been partly or wholly printed, and I will just put that information together as compactly as possible before going round to the different parts of the church.

Amongst the records belonging to Wells Cathedral is an indenture showing that in 1509 Dean Cosin granted certain lands in Wedmore to certain persons in Wedmore for 99 years on condition of their finding a chaplain to celebrate mass before the altar of St. Ann in Wedmore Church three times a week, on Sunday, Wednesday and Friday, for the welfare of the Dean and his successors whilst living and for the repose of their souls when dead. (Mr. Reynolds gives an abstract of this deed in his history of Wells Cathedral.)

Less than fifty years after the date of the founding of that chantry the Reformation was in full swing and chantries were being abolished. The monasteries went first, the chantries followed after. The first step towards abolishing them was to appoint a Commission which should report upon them, and make a list of them, and state the annual value of each of them, and so on. This was done in 1548. The report of the Somersetshire Chantries still exists, and in 1888 it was printed by the Somerset Record Society, for which I am truly thankful. It mentions these four Wedmore chantries.

1.-The Chantry of our Lady. A long list of lands and tenements belonging to this chantry is given with the names of the tenants. The gross yearly value is over £8, the net yearly value (after deducting rents due to the Dean) is over £6. Mr. Emanuel Green, the editor of the volume, calculates that the value or purchasing power of money then was twenty times greater than it is now by reason of the difference of prices, so that the net yearly value of this chantry was equal to about £120. These lands and tenements are said to have been granted to this chantry by "sundry" Deans of Wells, but no names are mentioned, so that we cannot put an exact date to its foundation.

2.-The Chantry of St. Ann already alluded to as having been founded by Dean Cosin in 1509. The gross yearly value of the lands and tenements belonging to this chantry was over £9, the net value £6, i.e., £180 and £120 respectively of our money.

3.-Walter Stone left £6 a year to be paid for six years beginning in 1547 to a priest who should celebrate mass for his soul in Wedmore Church.

4.-There was a sum of two shillings chargeable upon a land called Chaterly in the tenure of Thomas Broke, which was given for the maintenance of an annual mass called Jesus Mass. I imagine that Chaterly is what is now called Chitterly in the hamlet of Sand. Two shillings at the above estimation would be equivalent to two pounds of our money.

Those are all the chantries that are mentioned in the Report of 1548. But there are chantries mentioned in other records which I cannot identify with any of those.

In 1881 Mr. Emanuel Green read a paper before the Bath Field Club upon the question whether King Alfred had a residence at Wedmore, and he added a few

Wedmore Chronicles Volume 2 (Reproduction)

notes on the parish giving information obtained from manuscript records in London. He tells us that in 1449 there was founded the Fraternity or Guild of the Blessed Mary of Wedmore. The Guild was to consist of such brothers and sisters in the parish as might like to join. It was to be a body corporate with a common seal, and to hold property. Every year it was to elect a master and two wardens. The chaplain, whose stipend was to be 12 marks a year, was to celebrate mass at the altar of St. Ann in the North part of the church for the welfare of King Henry VI. and Queen Margaret his wife while they were living, and for their souls when dead, and also for the welfare of all the brothers and sisters of the Guild while living, and for their souls when dead.

A mark was 13s..4d.; therefore the stipend of the Guild chaplain was £8 a year, which would be equivalent to about £160 now.

These Guilds, of which there were many in the days before the Reformation, were associations of men for their mutual benefit; they were partly commercial, partly religious; they partly did what the provident societies of to-day do, and they enabled the members to have their souls prayed for after death who otherwise could not have afforded it; they clubbed together to have their chaplain to pray for their souls after death, just as the modern provident societies club together and have their doctor in time of sickness. That curious little bit of ground called Guildhall, or Gyle hole as some prefer to call it, I imagine represents the spot where this Guild had its hall or place of meeting. I wonder whether the title deeds of the houses in Guildhall would throw any light upon it.

In this same Bath Field Club paper Mr. Green gives extracts from some manuscripts in London relating to the sale of lands in 1587 and thereabouts belonging to the West Chantry. These lands were at Stoughton, Oldwood and Mudgley.

When chantries were abolished their priests or chaplains were pensioned off. At the time of abolishing John Partridge was the priest of St. Ann's Chantry, and Robert Morris was the priest of the one founded by Walter Stone. Each of these received a pension of £4 a year, i.e., £80 of our money. The Parish Registers show the burial of Robert Morris in 1583.

The late Mr. Thomas Serel of Wells wrote for the Wells Journal an account of what we did here in 1878, when we celebrated the 1000 th anniversary of the Peace of Wedmore. That account was afterwards reprinted in the form of a pamphlet. In some notes on Wedmore Mr. Serel tells us on the authority of some manuscripts (I presume amongst the writings of Llewellyn's Almshouse) that the lands of St. Ann's Chantry, when it was abolished, became the property of Sir Thomas Gresham, who was a wealthy Londoner, and that apparently he sold them to Thomas Stone of Wedmore, who in 1585 conveyed them to his brother Edward, who is described as "one of the fotemen" of Queen Elizabeth, and that in 1630 Edward Stone conveyed them to the Corporation of Wells as Trustees of Llewellyn's Almshouse, where they still remain. The Corporation paid £700 for them, which Mr. Serel says is about one year's rent at the present tilne (1878).

[At p. 177](#) of this 2nd vol. of The Wedmore Chronicle will be found the record of a Vestry Meeting which would throw some light on one of the chantry houses if it were thoroughly routed out, but I have not time to do so now. Besides the mediaeval Church-house which I think became the Poor-house of the last century and of the first half of this one, and which faced the Vicarage looking South, I think there was a chantry house somewhere near the West gate of the churchyard, the rent of which, two pence a year, was paid out of Church rate till quite lately. It was generally paid to some member of the Stone family.

Wedmore Chronicles Volume 2 (Reproduction)

Now it will be seen how that on the one hand we have in the actual fabric of the church three chantry chapels, i.e., three buildings tacked on to the church at somebody's expense in order to contain an altar, at which masses might be offered and prayers might be said for his welfare in life and for the repose of his soul in death. And on the other hand we have in manuscripts preserved at Wells and in London the records of certain people giving lands and tenements and money for that purpose. And what I want to do is to allot each of those three chapels in the fabric to its proper record in the manuscript, so that we may know its name, its founder and its exact date.

It is clear that we have the record in manuscript of more chantries being founded than we have chantry chapels standing in the church. And there is nothing strange in that, because a man might leave money for a priest to pray for his soul at some altar already existing in the church, without building a bit on to the church in order to hold an altar. It was not everybody could afford to do that.

But while it is clear that we have three chantry chapels standing in the church, it is not clear exactly how many chantries we have the record of. There are certainly four, probably five, possibly six. The four certain ones are the four which I described out of Volume II. of the Somerset Record Society. Of those four No. 3 is not likely to have had a chapel built for it, because Walter Stone only provided for its going on for six years. And No. 4 is not likely to have had a chapel built for it, because it was only worth two shillings a year. No. 2 is the same chantry as that which I described out of Mr. Reynolds' book. The 5th would be the one mentioned by Mr. Green as being endowed by the Guild, which seems to be different from No. 1, though both have a dedication to St. Mary, and the 6th would be the West chantry, though that may be the same as one of the others.

It is very unsatisfactory only having the slight allusions and extracts which Mr. Reynolds and Mr. Green and Mr. Serel give, and not having the whole record; one is consequently groping in the dark; but I have no time to get copies of the whole records and so must continue to grope.

The North-East chantry chapel, which contains the Hodges Monument, would certainly seem to belong to St. Ann's Chantry which was founded by Dean Cosin in 1509. That leaves the South-East chantry chapel and the old chapel to be allotted to the Guild Chantry founded in 1449, and to the Chantry of St. Mary endowed by "sundry" Deans of Wells whose names are not given in the record; but which to which I cannot at present say.

The prayers for the benefit of the members of the Guild were to be said at the "altar of St. Ann in the North part of the church." Why then, it may be asked, do I allot to the Guild one of the chapels on the South side instead of the chapel of St. Ann on the North side? Because that N.E. chapel is of later date. Its architecture is of a later style, and its piscina has a Tudor rose, and the Tudors did not begin to reign till thirty-five years after this, so that this North-East chapel could not have been built when the Guild founded its chantry.

The only way that I can see of reconciling the different statements in the manuscript records and the different facts that are certain is this: that when the Guild in 1449 provided for prayers to be said at the altar of St. Ann in the North part of the church, they meant an altar in the North TRANSEPT, and that shortly afterwards they built a chapel on purpose to contain an altar, and built it on the South side of the church where the old chapel now stands, and that about fifty years later still, in 1509, when Dean Cosin founded his chantry, and built the North-East chantry chapel, he was obliged to take away the altar of St. Ann in the North transept, and so he removed it

Wedmore Chronicles Volume 2 (Reproduction)

to his new chapel, keeping the same dedication. All that would seem to be reasonable in itself, and reconciles all that we know to be fact, and I can't think of anything else that would. But at the same time it is only guessing, and guesses are always liable to be wrong.

Now having cleared the way a little we may go round to each part of the church in turn and notice what there is in it or about it. We will begin with the chancel.

THE CHANCEL.

As I have already said, till the Restoration of the Church in 1880 the floor of the chancel was level with the floor under the tower, and the floor inside the communion rails being higher than it is now you had to go up five deep steps to reach them. This had rather a striking appearance and gave dignity to the altar. That was probably the object of it. It was not the original height of the floor; the stone seat under the South-East window shows what the original height was, about the same as it is now; it was probably an alteration caused by a High Church and reactionary feeling when Charles I. was King and Laud was Archbishop of Canterbury. In 1880 the Ecclesiastical Commissioners, who are the Rectors of the Parish and consequently responsible for the chancel, reversed what had (probably) been done in the 17th century, and lowered the ground to its present and also its original level. This led to the discovery of the old stone altar, the high altar. Before the Reformation the altar was of stone. But in the reign of Queen Elizabeth stone altars were ordered to be removed and wooden tables put in their place. In some places that order might have been willingly and promptly obeyed, and the stone altar flung away or broken up or used for alien purposes. In other places the order might have been evaded for a time or sadly obeyed, and as much reverence as possible shown to the stone's departed glory. I recollect many years ago my father going to preach in a London church in Holborn, where the order has been evaded to this day and the stone altar yet remains. Here, it would seem, that when they did obey the order they obeyed it sadly and let the stone down gently. They just dropped it straight down, leaving it still at the East end of the church, covered it over with a little earth, put a flagstone on the earth, and the new wooden table on the flagstone, and, perhaps, as they did that they looked for a day when they would be able to set it up again. That day never came. It lay there unknown till 1880, when we accidentally came upon it. It has now been set up on modern legs, and stands under the old Decorated window in the South-East chantry chapel. ([See illustration further on.](#))

A head sticking out of the North wall of the chancel near the Communion rails will be noticed. It was probably intended to hold a lamp. Lamps kept burning continually, not to give light to the living but out of reverence to saints, were and are a feature in Roman Catholic worship. It was somewhere near this head that I imagine the end of the Early English church to have been.

Just above this head is a monument to George Hodges and Ann his wife, since the wife of Jeremy Horler. This George Hodges, who died March, 1654, belonged to the fourth and last generation of the Hodges family who owned and occupied the Manor House. He only left two daughters, co-heiresses one of whom, Jane, married John Strachey of Sutton Court, and took the Manor to that family. Some further account of the Hodges family will be given when we get to the North-East chantry chapel. Ann, the widow of George Hodges, under whose tablet we are now standing, married Jeremy Harler or Horler in May 1655. Horler had become Vicar of Wedmore in 1654. That was in Cromwell's time, when the Episcopal Church of England had been put down. Walker in his account of the Sufferings of the Clergy of the Church of England, published in 1714, says that in 1654 "one Jer. Harler got himself possessed" of the

Wedmore Chronicles Volume 2 (Reproduction)

living of Wedmore. It is curious how we use different words to describe the same thing according to circumstances. If a gentleman's horse comes down when he is riding it IT comes down and IT breaks its knees. But if it comes down when his groom is riding it, it is the groom that throws it down and breaks its knees. Or, if a china ornament falls out of a lady's hands, IT drops and IT breaks. But if it falls out of the maid's hands, SHE drops it and SHE breaks it. So with Mr. Walker. An Episcopal clergyman is appointed to a living, but Cromwell's adherents "get themselves appointed." So Jeremy Horler got himself appointed, though I daresay he did nothing more than I did in 1876 when I was appointed, or any of my predecessors when they were appointed. In 1660 when the Monarchy and the Episcopal Church of England were restored, Jeremy Horler left Wedmore. I rather think that for a time he lived at Stream in the neighbouring parish of Weare, Stream at that time belonged to the Hodges family, of which his wife was a member by her first marriage. But I have an indenture dated 1664 to which he and John Strachey, his step-son-in-law, are parties, and in which he is described as "of Yate in the County of Gloucester, clarke." And on searching the parish Registers of Weare to see if I could find anything there that would throw light, I found a memorandum that on "April 8, 1685, John Stayll and Ruth Ellis was married at Yeat in Gloucestershire by Mr. Jer. Horler." The Staylls evidently came afterwards to live at Stream; for their children were baptized in Weare Church. I should like to know something more about this John Stayll. He has made several entries on a blank page in one of the volumes of the Weare parish Register, e.g.

"Memorandum that on the 11th of June, 1685, then landed James the Duke of Monmouth at Lime in Dorcettshire."

There's many counted it a mock indeed

That ere his neck upon the block did bleed.-John Stayl, 1690.

The battle of Sedgemoor was fought on July 6, 1685, and the Duke of Monmouth was beheaded on July 15.

Here are two lines that seem to show a skeleton in the cupboard at Stream:

In the wide world whilst others' range is free,

This place appointed is to punish mee.-J. S.

JOHN STAYLL, of Stream, 1699.

The rich, the poor, the blind, the laime,

Unto the earth must fall,

From thence at first our parents came,

And thither return must all,

The rich, the poor, the blind, the laime,

Unto the earth must fall,

From thence at first our parents came,

And thither return must all,

These lines give one the idea of a disappointed and melancholy man. For some reason his home at Stream was a prison to him. It is evident that the Hodges, Horlers, Strachey, Staylls, who were connected with each other in various ways, all belonged to the Puritan party, and would have been liberals had they been living today. It is a pity that they aint, because we want a few more of that sort in this neighbourhood. I don't quite know whether Jeremy Horler was Rector of Yate, but presume he must have been. If so, if he was Vicar of Wedmore under Cromwell's system and Rector of Yate in Charles the Second's time, I don't know how to acquit him of being a sort of Vicar of Bray. But this ought all to be routed out by some one

Wedmore Chronicles Volume 2 (Reproduction)

on the spot. I am indebted to the Rev. F. C. Skey, Vicar of Weare, for leave to make use of his parish Registers. The only Horlers that I could find in them were Margaret, wife of William Horler buried on December 5, 1707, and William himself buried March 23, 1709. What kin William was to Jeremy I know not.

But all this is a dreadful bit of wandering from the architecture of Wedmore Church. My only excuse is that I must put down now whatever I light upon, because I shall have no future opportunity for doing so.

In the thickness of the wall between the chancel and the North-East chantry chapel will be seen four stone steps. As the lowest of them is five feet from the ground they must have been reached by a small portable ladder such as is used for lighting the chandeliers. These four stone steps led to the Rood loft, Till the Reformation there was always a small gallery or loft across the chancel arch, in which stood a crucifix or rood as it was called. You can tell where the loft went across the East arch of the tower by the piece of new freestone recently (1880) let in on each side. It was necessary to have steps to the rood loft, because the rood had sometimes to be decorated. These steps were brought to light in 1880, having been previously built up and plastered over, so that you could not see a sign of them.

As you stand in the chancel and look at these steps, just above them will be seen a something in the wall which puzzled others besides myself for some time; but Mr. Edward Wall has suggested that it is (or was) a buttress to the tower; and he is certainly right, for the continuation of this buttress can be seen above it and outside. When the chancel was much lower than it is now, lids part of the buttress which is now inside would have been outside.

The mark of the Early English roof on the tower I have already pointed out.

Over each of the arches into the chantry chapels will be seen the remains of three windows high up under the roof. I got the plasterer to leave them visible when the church was replastered in 1880. I thought at first that these were clerestory windows belonging to the Decorated period and earlier than the two side chapels. But I am told (just in time) that the windows must have been made after the arches and not before them, so I have had to scratch out what I had written about them. As they are later than the side chapels, I imagine that they are quite late, probably made in the last century if not in this one. The records of the Dean and Chapter would probably show, as they must have made them. What they made them for I can't imagine. The roof which went with them was higher than the present roof, and the mark of it will be seen on the outside of the tower, which is barbarously mutilated.

The inscriptions on the Mural tablets and flat stones I give all together at the end of this account of the church.

THE NORTH-EAST CHANTRY CHAPEL, OR ST. ANN'S CHAPEL.

Stepping down one step out of the chancel brings us to this chapel. This is the chapel which I allot to the Chantry of St. Ann founded by Dean Cosin in 1509. Of course there was formerly an altar here under its East wall, but it is gone. It went at the time of the Reformation when masses and prayers for the dead were forbidden, and chantry chapels consequently lost their uses. Though

Wedmore Chronicles Volume 2 (Reproduction)

THE N.E. CHANTRY CHAPEL, SHOWING THE HODGES MONUMENT.

the altar is gone, yet the piscina which was a necessary accompaniment to the altar remains. I discovered it and opened it soon after I came to Wedmore, before the restoration of the church in 1880. The use of the piscina was to carry off the water which had been used for cleansing the chalice. The rose in this piscina shows it to belong to the Tudor period. The Tudor family gave England three kings and two queens, viz., Henry VII., Henry VIII., Edward VI., Mary and Elizabeth. These reigned from 1485 to 1603, and within that time the chief work of the Reformation was done. Within those limits then must lie the building of this chapel. But as the uses of chantry chapels were forbidden before 1550, the building of this chapel is narrowed down to the first half of that period, viz., between 1485 and 1550 And that agrees very well with the date 1509 which I have arrived at by another method.

The small window at the East end of this chapel was blocked up till 1880, when we re-opened it. My mother was good enough to fill it with stained glass. The figure of St. Mary was chosen, though it should have been St. Ann. Amongst the material that had been used for blocking up this window were portions of an old stone altar, probably the altar that belonged to the chapel, or possibly the altar that stood in the North transept before this chapel was built. Apparently the altar after ceasing to be an altar had been used as a tombstone as there is a black-letter inscription running round the rim, which I cannot read. These fragments have now been put away in the upper of the two porch rooms.

The stone slab which has been set up in this chapel on modern legs is not an altar, but a tombstone that was found under the pavement in 1880. I forget exactly in what part of the church it was found. The inscription on it will be found further on with the rest of the inscriptions.

There is a good painted roof to this chapel though not in very good condition. The painting represents some of the verses in the Te Deum.

The Hodges Monument in this chapel had to be considerably cut down in 1880 in order to reopen the East window. We had the less scruple in doing this seeing that it had already been altered before. There is reason for thinking that it once stood in the North transept, under its East arch. The Hodges family were one of those numerous families who got some land and increased their wealth through the Reformation. The Reformation not only altered the doctrines and changed the service of the church, but it also set free an enormous quantity of land and sent it into the market. By dissolving the abbeys and chantries and religious houses of all kinds, and by clipping the wealth of those religious institutions which it did not altogether dissolve, it sent an enormous quantity of land into the market. I have already pointed this out in this volume of the Wedmore Chronicle, p. 41. And this is what seems to have often happened. When a lot of land was set free and sent into the market which had formerly been tied up in the hands of a church that never died nor sold, then some wealthy man would buy it wholesale and sell it retail. He would buy it as a publican buys a hogs-head of ale, and sell it as the publican sells a glass or a pint. He would buy it as the butcher buys an ox, and sell it as the butcher sells a few lbs. of beef. He would get hold of the great possessions of some dissolved religious house, and then sell it in small portions to smaller men ([p. 46](#)). I have already mentioned Sir Thomas Gresham, a wealthy Londoner, who bought great quantities of the church lands, and then retailed them. The manor of Wedmore got into his hands. Its first owner after that the Deans of Wells lost it was the Duke of Somerset, but he was quickly beheaded, and eventually in 1559 it was sold to Sir Thomas Gresham. Mr. Emanuel

Wedmore Chronicles Volume 2 (Reproduction)

Green's very useful paper describes the belongings of the manor as consisting of 150 messuages, 50 tofts, 10 mills, 10 dovecots, 200 gardens, 2000 acres of [plough] land, 3000 acres of meadow, 2000 acres of pasture, 200 acres of wood, 1000 acres gorse, and £8 rents in Wedmore held in capite. The park of the manor had already, 10 years before or so, been disparted and sold separately, and I presume that the present estate called the Parks is a mark of that separation and represents the whereabouts of the old Manor park. Sir Thomas Gresham having obtained the Manor with the exception of the park, began to break it up and sell it bit by bit. To Thomas Hodges he sold the capital messuage of the Manor, or manor house as we call it, with some cottages, 3 orchards, 70 acres of land, 3 acres of wood, 100 acres of furze and heath. This was in 1577.

I believe this Thomas Hodges was already living in Wedmore or else at Allerton when he became possessed of the Manor house. Possibly he had occupied it when the Deans of Wells still owned it. He seems to have been a buyer of land, as he became possessed of Elm near Frome, and of Stream in the parish of Weare. He died in 1600, being buried on December 27th, as our Registers tell us. His wife Margaret survived him nearly seventeen years, "generosa, senex et vidua." His eldest son Thomas had died about seventeen years before him, killed at the Siege of Antwerp.

In the constant wars between Holland and Spain that were going on about this time, many Englishmen who sought an adventurous life, and hated the religion and the cruelties of Spain, and sympathized with Holland as a Protestant nation and as a nation struggling to be free, went over and fought for her. Among them was Thomas Hodges of Wedmore, junior. There he lost his life at the siege of Antwerp in 1585, and, as the inscription on his monument tells us only his heart was brought back home. I recollect when at Antwerp thirteen years ago going to some public building; I think it was a picture gallery. And as I was going upstairs I looked out of the staircase window and down upon some workmen who were demolishing a house and lowering the ground. And the soil was full of human bones, there was a great heap of them, the bones, I daresay, of Spaniards or Dutch killed in some one of the many sieges that Antwerp has had to undergo; and when I saw those bones my thoughts straightway went to Thomas Hodges jun., under the shadow of whose monument I put on my surplice every Sunday, and I wondered if the owners of those bones had ever fought by his side or felt the thrust of his sword.

The Captain had married Agatha Podney of Westbury, and left a son, George, who succeeded his grandfather at the Manor House in 1600. He died in 1634. His effigy in brass will be seen on the monument. Col. Bramble in his paper on Wedmore Church says, "The effigy of George Hodges should be noticed, as being probably the latest instance of military costume on any brass in England. All armour, except the gorget still worn by officers in the French army, has disappeared; and the buff coat and modern sword hilt of the Caroline period will be noticed."

This George was succeeded by his son Thomas, who died unmarried in 1649.

Thomas was succeeded by his next surviving brother George, who died in March, 1655. His monument just round the corner in the chancel has already been mentioned. It was his widow who married Jeremy Horler, the Cromwellian Vicar of Wedmore. George had two daughters, co-heiresses, one of whom, Jane, married John Strachey of Sutton Court, near Bristol, the friend of John Locke, and eventually owned all the Hodges property. She died in 1727, aged 84. Her son John Strachey wrote a history of Somerset which has never yet been published. Sir Edward Strachey tells me that a good deal of it is now missing, including the Wedmore part.

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The Stracheys kept their lifehold property in Wedmore, the Rectory, etc., till about 1780, but they seem to have parted with the Manor very quickly. Certainly before 1700 it was in the possession of the Bridges family of Keynsham, I presume by purchase. It belonged to James Bridges who was created Duke of Chandos in 1719, and who was Handel's patron, and his son the second Duke sold it in 1757 to Messrs. Bracher and Thring, who sold it in 1808 to the late Squire Barrow. The Barrows had occupied the Manor house for some time previously.

SOUTH EAST CHANTRY CHAPEL.

South-East Chantry Chapel, containing the decorated window and the old altar. Crossing the chancel we go down two steps into this chapel. For whose soul it was built and endowed and to what saint it is dedicated, I cannot say. But it would seem as if it were either the chapel belonging to the Chantry of Our Lady which was endowed by "sundry" Deans whose names are not given in the record, or else the chapel belonging to the Guild of St. Mary. I think the former of the two is the most likely. The altar is gone but the piscina remains. The altar which stands now where the altar formerly stood is the old high altar whose discovery has already been mentioned. The legs on which it stands are modern. The Decorated window which is over it I have already described. The doorway by the side of it led into the old Vestry room which we took away in 1880. That Vestry room was fitted up for the purpose in 1828, being formerly a lumber room, and used for the keeping of mad people in. It was a great blemish to the outside appearance of the church, and caused the lower half of the Decorated window to be blocked up. The doorway is a seventeenth century doorway, perhaps about 1630, and there is some difficulty in seeing what it originally led into. I know no more about it now than I did when I went into the matter seven years ago (Wed. Chron. Vol. II. [No. 4, p. 168](#); [No. 5, p. 217-220](#)). The other door on the South wall of this chapel is (or was) the ringers' door, used by the ringers when they rung from the ground. It does not seem to be an original doorway, but an insertion.

SOUTH TRANSEPT

Moving a yard or two westward we come to this transept. Here stands the font. It was put here five or six years ago. Till 1880 it stood at the end of the South aisle up against the West wall of the Church. There is no record of its having ever been anywhere else. In 1880, acting on the advice of the architect the Restoration Committee moved it to a spot near the South door. But as that was found to take up space that was more useful for seats, it was afterwards moved to its present position, where it looks well. It belongs to the Perpendicular style of architecture. In his paper on Wedmore Church Col. Bramble suggests that the bowl or basin may have been originally square and of Norman or Early English date, and that the square may have been turned into an octagon by cutting off the corners in the Perpendicular period. The octagonal shaft on which the bowl stands is work of the Perpendicular period, and the step and minister's standing place belong to 1880. On the West wall of this transept, high up and near where it joins the tower, will be seen a small arch. It was brought to light in 1880, being of course built up and plastered over till then. It is evidently a relic of the old church, but I have never yet seen anybody who could so much as guess at its original purpose, except that somebody once suggested a reliquary, i.e., a place for keeping relics in. It has occurred to me whether it may not be the sole surviving arch of an arcade that ran round the Early English or the Norman transept. Although the Early English church had transepts, yet very little of the original transepts can be left standing. The cutting

Wedmore Chronicles Volume 2 (Reproduction)

of those arches through their East and West sides, and the lengthening and heightening of them, all done in the Perpendicular period, must have caused the original transepts to have almost entirely disappeared. The only original bits of them left standing would be where they adjoin the tower. That would agree with the position of this one arch. The large window at the South end of this transept is of course in the Perpendicular style.

THE TOWER.

As I have already said the lower part of the tower is the only bit of Early English work left as and left where its builders put it. It is the one bit of the church which you see to-day as you might have seen it about the year 1200. All else that was standing then is gone and has been rebuilt. It is obvious that the low arches of the tower and the lofty nave don't match each other. They don't gee together. The tower arch was never intended to have such a nave. The nave belonging to the tower was a much lower one with a steep roof. The tower cuts the church into two halves or rather into four quarters, which did not matter to those who built it, because they never wanted to use the whole church for one purpose, but which is a little inconvenient to us now, because we would like to. I have examined the tower closely on the outside to see if I could find a joint, which would show where the Early English tower leaves off and where the Perpendicular work begins, but no joint can be seen. From this it would seem as if the Early English tower, or at least three sides of it, was taken down and rebuilt from a little above the top of the arches, and that from there the Perpendicular work begins. The East or chancel side must have been left standing higher than the other three sides, because it bears the mark of the Early English chancel roof upon it. The octagon of the staircase turret does not come down to the ground octagonal as it is above, but has the lower part of its western and northern sides cased with masonry in a way that it is difficult to understand. It is on the western casing that St. Christopher has been painted. There would appear to be a joint visible on the turret where Early English work may leave off and Perpendicular work begin. It is visible inside the church over the door that leads to the top of the tower. This octagonal turret had a steeple, lead rolled round a framework of timber, till Squire Barrow thought good to take it away.

THE NORTH TRANSEPT.

Here is the organ, brought here in 1880 from the gallery at the West end of the church. It was built by Willis of London about thirty years ago. It succeeded an old barrel or grind organ, of which Mr. Taverner gives me the following account. It was built by Henry Bryceson, 5, Tottenham Court New Road, London. Its compass was from GG to G, forty-four pipes. It had six stops, viz., Stop Diapason, Open Diapason gammut, Principal, Twelfth, Fifteenth, Tierce. It had three barrels, each barrel having eleven tunes,

BARREL 1.

BARREL 2.

BARREL 3

Old 100th, L.M.

Sheldon, C.M.

St. James, G.M.

Easter Hymn, 7's.

Oxford, C.M.

St. Ann, G.M.

Islington, L.M.

Portugal New, L.M.

Wedmore Chronicles Volume 2 (Reproduction)

St. Stephen, G.M.
Hanover
Bedford, G.M.
Mount Ephraim, SM.
Devonshire, L.M.
Abridge, G.M.
Shirland, S.M.
Stockport, L.M.
Abingdon, G.M.
Pickham, S.M.
Angel's Hymn, L.M.
Zion Church, G.M.
Warwick, G.M.
Luther's Hymn, L.M.
Manchester, G.M.
London New, G.M.
Wareham, L.M.
Irish, G.M.
Bellefield, G.M.
Creation, D.L.M.
Cambridge New, G.M.
Sicilian Christmas, 7's.
Lockhart's
Evening Hymn, L.M.
Morning Hymn, L.M

The church rate books show that this organ had been bought in 1828.

The large window at the North end of this transept is of the Perpendicular period. Heightening, lengthening, and cutting arches through its walls, have made the walls of the original transept almost disappear in this case as in the case of the other one. In 1880 when the walls were stripped bare of their plaster, I saw, or thought I saw, that there was the appearance of the wall of the tower having been drawn to receive the arch into this transept, as though originally there had not been a North transept. I could not see the same appearance on the South side. I know not how this could be. A church with only one transept, like a unicorn, would have a strange look.

It is in this transept, before the North-East chantry chapel was built, and so before the East side of it was cut through, that I imagine the original altar of St. Ann to have stood, possibly the very altar whose fragments are now in the upper porch chamber; I mean the altar which is mentioned in the deed that records the founding of the Guild in 1449, and that is said there to have been on the North side of the church; it would have had to be taken away in 1509 when Dean Gosin cut through the wall against which it stood in order to build the chantry chapel. As he took away St. Ann's altar he could not do less than dedicate his new chapel to her, unless he wanted to incur her wrath.

THE NAVE.

Passing into the Nave we may first turn round and look up at the West side of the tower where the Royal arms are.

The Royal arms were ordered to be placed in every church (I am not sure exactly when), and I think might just as well, be allowed to occupy some place of dignity instead of being thrown into the coal-hole, as they very often are. Certainly they are

Wedmore Chronicles Volume 2 (Reproduction)

quite as ornamental and sensible as some of the tawdry frippery with which churches are sometimes decorated.

On the right of the Royal arms we see a buttress high up. I think this buttress must originally have come down on to the South wall of the Nave, and so it shows us the width and height of the original Nave before the builders of the later part of the Perpendicular period pulled it down and built it up again higher, wider and longer than before. Of course before that was done this buttress was above the roof and only visible from the outside instead of being visible from the inside as it is now. But it shows us something else. As this buttress can be traced up to the top of the tower it must be a Perpendicular buttress, because the upper part of the tower is Perpendicular. But this buttress evidently existed at the same time as the original low and narrow Early English Nave. That shows that of all the various alterations which the Perpendicular builders carried out, the raising of the tower was the first, and the rebuilding of the Nave came afterwards. That brings the date of the raising of the tower into the early part of the Perpendicular period.

On the other side of the Royal arms will be seen something else that shows the height of the original Nave, viz., a string course or weathering or whatever the correct name for it is, on one of the sides of the octagonal staircase turret. This, for some reason or other has been cut about. Originally it must have been outside the roof.

The door close by, which looks now as if it were only intended to be opened by those who want to take a plunge out of life, must originally have led into a loft or gallery.

Mr. Edward Wall has very acutely observed that the square stone in the first arch on each side of the Nave must have been put there to replace a beam when this gallery was removed. What this gallery or loft was intended for if not for mediaeval singers I cannot say. We have already seen that the rood loft was on the East or chancel side of the tower, and though it is possible yet it is not likely that there were two rood lofts. When this gallery was removed I do not know, but I should imagine not so very long ago, seeing that the tradition of it has not quite died out. Mr. Robert Morgan tells me a story which is rather vague, but which is definite enough to point to this loft. It is this, that a girl, who was a girl about eighty years ago, came in one day and said that her uncle had been into the church and seen someone "in the tallat," and the tallat is expressly said to have been the one we are now looking at with the eyes of our imagination and not the one at the West end of the church. But he is not sure exactly how the story should run and whether the tallat was actually there in the girl's time. Anyhow it is enough for us that the story contains a tallat which was at some time or other where we are now looking.

Just under this door (which was blocked up till 1880) is a mural painting of St. Christopher. I told the story of St. Christopher and gave an engraving of this painting in the first volume of *The Wedmore Chronicle*, and will not repeat it. I will only just say that the painting was discovered in 1880 when the plaster was being taken off the walls. Very little had to be done to it except putting something on it to prevent its scaling off, as it began to do when exposed to the atmosphere, and making good what had been chipped out to make a rough surface for the plaster to stick on to. There are evident signs that the painting has been twice repainted; each of the three paintings following its own lines more or less and not being exactly line upon line. So when one painting scales off anywhere, it reveals the former one beneath it. The representative of the firm of Messrs. Layers, Barraud & Westlake who came to repair it, said that the date of the latest of the three paintings might be about 1520, and the previous one about 1460. That would be bringing us near to the time when the nave

Wedmore Chronicles Volume 2 (Reproduction)

was rebuilt. The latest painting is the most gorgeous in colouring, but the previous one showed more taste. Of the two heads of Christ, the one on the left (as you face the painting) belongs to the latest, the one on the right belongs to the former one. St. Christopher's head belongs to the former painting, the rest of him to the present one. The broad flat fishes belong to the former painting, the smaller fishes to the present one. All else belongs to the present one. Of course it will be understood that no part of the former painting should by rights be seen now and only can be seen when the latest one has scaled off. When the painting was first discovered the head of St. Christopher which is seen now could not be seen but there was another head looking across in the opposite direction, in fact turned to the figure of Christ on the left instead of to that on the right. But that head quickly scaled off, and revealed the one which we can see now. I recollect very well the cap which was on the head which has scaled off, and it seemed to be something like the cap which is universally worn about the Basque provinces of Spain, but which I do not think is worn now anywhere else. Of the earliest painting of the three the traces are very slight indeed. They consist of two thin lines, one representing St. Christopher's nose, and the other representing the calf of his leg. But they must be hunted for before they can be found. The inscription above consists of a conversation between Christ and Christopher. I know the purport of it, it will be found in the story, but I cannot read each word. It begins, "Marvel not..."

In churches in Spain one very often sees an enormous painting of St. Christopher such as we have here. I believe he is sometimes found in churches in the East of England. Lymsham Church is dedicated to St. Christopher. As the custom of painting him in churches did exist, one is not bound to find any special reason why he should be painted in Wedmore Church. But I will just mention the following fact for what it is worth, without attempting to say whether it is worth anything or not. Very likely it is not. The different nations of Europe belong to different races or families of mankind. Welsh, Irish, French and others are Celts; English and Germans are Teutons; Danish and others in the North of Europe are Scandinavians. The story of St. Christopher is a Christian legend, a story which somehow got to be invented three or four hundred years after the time of Christ, and having got to be invented got also to be believed by Christians, and was believed by them for several centuries. The old Scandinavian heathen had in their mythology a story very much like it. They had a story of a gigantic big man named Wada carrying his son Weyland on his shoulders through deep water. And he is supposed to be called Wada because he waded, just as we see St. Christopher wading in the painting.

Now the first syllable of Wedmore is not very unlike Wada, and both may be derived from the same old word. In which case St. Christopher would not be out of place here. This may be only a coincidence, but it may also be something more. Suppose that the first painter of St. Christopher in Wedmore Church, four hundred years ago or more, had been familiar with this Scandinavian story, suppose that he thought that Wedmore was called after Wada just as many other places are called after Scandinavian gods and heroes, then he might have said, I must not paint Wada in the church because he was a heathen hero, but it will be very appropriate to paint the Christian Saint whose story was like Wada's. So up went St. Christopher where we see him now.

The pulpit just below St. Christopher is what is called Jacobean, i.e., it belongs to the time of James I., who succeeded Queen Elizabeth and reigned from 1603 to 1624. It was he who wasn't blown up on November 5th, and it was in his time that the Bible as we have it now was translated from the original Hebrew and Greek. The pulpit

Wedmore Chronicles Volume 2 (Reproduction)

had to be kept down in 1880 lower than it should be in consequence of the discovery of St. Christopher, who has also prevented there fixing of the sounding board. Till 1880 the pulpit, reading desk and clerk's seat formed what is called a three decker. Fragments of the two lower decks, Gothic and Jacobean, have been worked into the present reading desk.

At p.181, 182, will be found the notices of a Vestry Meeting called in [December 1750](#) to consider the erection of a singers' gallery. Apparently there was some difference of opinion about it, and it took four years to get it up, [p. 183](#). That gallery was subsequently enlarged and remained blocking up the West window till 1880. It was then taken down and choir seats were fixed under the tower. In November 1889 orthodoxy yielded to reason, and the choir was moved from under the tower where it could not lead the singing to its present position in the North aisle where it can. Passing down the middle aisle of the Nave and looking at the pillars which part the Nave from the two side aisles, it will be seen how those on the one side differ from those on the other, both in the capitals above and in the bases below. The North aisle is said to be the latest of the two. The underpinning of the columns was done in 1880 in order to bring the floor to one level. How much the level formerly differed and rose as you went Westward will be seen by noticing how the underpinning increases in depth as you go Westward.

THE SOUTH AISLE.

This aisle, though in the same Perpendicular style as the Nave, yet is an addition made later on in that period. The original Perpendicular Nave had no side aisles. From the West end outside the church one can see the joint caused by the addition of this side aisle. One cannot see the corresponding joint caused by the addition of the North side aisle, because the buttress hides it.

At the East end of this aisle, near where it joins the South transept, is a something I know not what, which must be a relic of the original church. I always took it to be an original buttress, but the professional knowledge of Mr. Edward Wall assures me that it can't be a buttress. Whatever it is it is nothing now, and so must be a relic of the original church. It is just underneath one of the Boulting monuments. Originally it was outside the church, exposed to all weathers, but the alterations and enlargements carried out in the Perpendicular period have without shifting it caused it to be within. Perhaps one may look upon it as a sort of parable setting forth how some who are outside the church may without shifting them be brought within it. Enlarge the church as an institution; do to it what the men of the Perpendicular period did to the fabric. They enlarged, they lengthened and heightened and widened, and so what was without they brought it within, just as it was. They enlarged their boundaries so as to include it.

Notice where there has been an image of some saint in the arch leading from the South aisle to the South transept; but the image must have been put there late, because it is later than the arch, the arch has been hacked about to receive it, and the arch is not a very early one, no earlier than the South aisle, which is later than the Nave, which belongs, to the latest of the four periods.

THE SOUTH CHANTRY CHAPEL, alias THE LADY CHAPEL, alias THE OLD CHAPEL.

The Old or Lady Chapel

Two or three steps taken in a Southerly direction from the old relic, which was without but is within will bring us into this chapel. The altar is gone but the piscina

Wedmore Chronicles Volume 2 (Reproduction)

remains. Where the altar stood is now a lofty marble monument setting forth the extraordinary virtues of the Boulting family.

The Boultings were one of those families to whom the Reformation did good, not merely because it freed them from the errors of Popery, but because it enabled them to get some land in their native place on which they thrive. Soon after getting some of the Church lands which the Reformation threw into the market they built Theale Great house; 1670 is the date upon it; and it must have been one of them who had those curious paintings painted on the wall by the staircase which may still be seen there. I have for some time been intending to ask for leave to examine the title deeds and writings belonging to this house so as to make out its history; but somehow I have let the time go by when I might have done so, and if you don't do a thing when you can, it is not likely that you will do it when you can't.

But who founded and endowed this chantry, and who built this chapel that prayers might be said and masses offered in it for the eternal welfare of souls? And who is the Saint to whom it is dedicated?

One of its names, the Lady chapel, seems to be a local name, i.e., a name used by people in the place without thinking anything at all about it, and simply because they have heard it used by their elders; and therefore I presume that it represents a truth. If it were a name suddenly started by somebody or given consciously and deliberately, then it would have no great value. But being the name used unconsciously because others had used it before, that makes it likely that it represents a truth. And that truth would be the fact that it is dedicated to the Virgin Mary or our Lady as she used to be called.

I imagine that its other name, the Old chapel, also represents a truth, for that is certainly a local name and more commonly used than the other. But what truth does it represent? This chapel is not a bit of the old Early English church. Its style shows that it was built in the Perpendicular period, the last of the four periods. And it could not have been built very early in that period, because it was certainly built AFTER the South porch, and the South porch was built AFTER (or at any rate not before) the South aisle, and the South aisle was built AFTER the Nave, and the Nave was built AFTER the raising of the tower, and the tower was only raised in the Perpendicular period; so that throws the old chapel into rather a late part of the Perpendicular period. What truth or fact then is expressed by the name "Old?" I can think of three possible ones.

1. This present chapel may be the successor of a former one belonging to the same endowment, and so it may enjoy the name "Old" which would have been more strictly correct had that former one been still standing. Its doorway and two windows seem to have been made when the porch was built and not when it was built. But if there had been nothing there before the present chapel, then there would be no sense in them; so it looks as if the old chapel had a predecessor.

2. The name "Old" may belong to the chantry or endowment or foundation rather than to the building. There might have been a chantry founded or provision made for prayers being offered for somebody's soul without any chapel being specially built wherein to do it; and then if a chapel were built some years afterwards the name "Old" might get to be applied to it though strictly it only belonged to the endowment.

3. The name "Old" may be given to this chapel because there are two others in the church not so old. Everything is relative. If the North-East and the South-East chapels are later, then this one is relatively old, just as when there is a little girl of six years taking care of two other little girls of four and two, she is the old one.

Wedmore Chronicles Volume 2 (Reproduction)

At any rate, whatever may be the exact truth that this name "The Old Chapel" represents, I feel sure that it represents some truth, because it is a traditional name, it is a name that runs back some way, runs back to a time when they who started it knew what they were about.

I imagine that this chapel must be either the chapel belonging to the Guild of St. Mary mentioned above ([p. 268](#)) as being founded in 1449, or else the chapel belonging to the Chantry of our Lady mentioned above ([p. 267](#)) as being endowed by "sundry" Deans of Wells. I am afraid that I must leave the matter undecided, though I have little doubt that if Record Offices and Probate Offices were properly searched it would be satisfactorily cleared up.

There is just one thing more that I will say bearing upon this matter. It may in this particular case prove nothing, but even if it does not, yet it has a certain general value.

When I first came here in 1876 I recollect asking who sat in the Old Chapel; and I was told that a number of young men and apprentices did. Since then the church has been restored and re-seated and the seats differently allotted; but at that time the Old chapel, or at least a part of it, was not allotted to any house or family, but a number of young men and apprentices sat there.

Now it has occurred to me that that may be accounted for by the nineteenth century young men and apprentices being more or less representatives of the fifteenth century Guild. When in the middle of the sixteenth century, i.e., 1550, the Guild came to an end, and their chapel lost its original use and was thrown into the church, and the new kind of services were ordered such as required large congregations, then it would not be very strange if those who were more or less representatives of the old Guild went and sat in the old Guild chapel. And if they did that in Queen Elizabeth's reign there is no reason why they should not have gone on doing it till Queen Anne's reign a hundred years later; and if they did it in Queen Anne's reign there is no reason why they should not have gone on doing it till Queen Victoria's reign a hundred and fifty years later still.

If anybody looks into things at all, they will see how they go on age after age in some shape or other. They are not clean wiped out but go on in other shapes. Everything that is to-day has proceeded and resulted from something that was on some former day, and it bears some likeness to that from which it has proceeded, just as the son bears some likeness to his father. You may see some portion of the things of a former day in the things of to-day, just as you may see in children something of their parents. Somebody lately was describing some one to me who lived about fifty years ago, and after mentioning her various good qualities finished up by saying, "In fact you see something of her in so and so, mentioning a grand-daughter who is living to-day. And so it is both with things and people. In the things of to-day and in the people of to-day we see something of the things and of the people of a former day. And so I imagine that it is perfectly possible that the fact of those young men and apprentices sitting in the Old chapel in Queen Victoria's reign may have proceeded from the fact of their having sat there in Queen Anne's reign; and the fact of their having sat there in Queen Anne's reign may have proceeded from the fact of their having begun to sit there in Queen Elizabeth's reign, when services such as we have now first began to be held; and the fact of their having begun to sit there then may have proceeded from the fact of their being more or less representatives of the old Guild by whom and for whom the chapel had been built. But of course I am only saying what is possible and not something that I know for certain. I can say for certain where people sat in Queen Victoria's reign, but I cannot say for certain where

Wedmore Chronicles Volume 2 (Reproduction)

they sat in Queen Anne's reign or in Queen Elizabeth's reign, because I was not there to see them. And I do not know for certain that the Old chapel is the chapel of the Guild; it may be the chapel of St. Mary's chantry founded by "sundry" Deans of Wells. I would just add that till the restoration of the church in 1881 the manor house pew was in the North aisle. The NorthEast chapel was the burial place of the Hodges family in the sixteenth and seventeenth centuries. Probably the one fact was a result and continuation of the other.

As I have already said this chapel was built after the porch; when they built the porch they did not know they were going to make this addition. The two lofty arches ([see the illustration on p. 290](#)) between this chapel and the South aisle of the church were originally windows; the holes of the stanchion bars can be seen; and then when the chapel was built its two South windows were made the same size as these two, so that the tracery could be transferred from the one to the other, and these two remained mere arches as we see them now, the solid wall from the sill to the ground being cut through. Mr. Edward Wall has acutely detected and pointed out to me the old sills turned down and utilized as quoins where the wall was cut through.

The doorway into the porch and the window on each side of it were discovered in 1880. Having been built up and plastered over, their existence was quite unknown. Apparently they were made when the porch was built and not inserted afterwards when this chapel was built. That makes it look as if the old chapel had a predecessor, small and low, on the same site, into which this side door in the porch would be the only entrance, because the two arches into the church would then be windows, so that you could not enter that way as you can now. Some pieces of freestone which had formed the tracery of a window were found in the filling up of this side doorway and windows; they probably belonged to the window of the small and low predecessor of this chapel.

A hagnoscope, or to use a more popular and expressive name, a squint, will be seen in this chapel; when it had to be repaired in 1880, I recollect that there was a difficulty in making out how it originally was. The object of the hagnoscope was to enable the priest at the side altar to see the priest at the high altar when occasion demanded that he should be able to.

In 1880 there was found under the floor of this chapel a coffin-shaped Pennant stone of which I give an illustration.

Girl Unknown.

I cannot say that the illustration is a very good one, and the grass around the stone is deceptive. It is not in the churchyard, but was only carried out there to be photographed. This is Colonel Bramble's description of it in his paper on Wedmore Church:

"It is 27 inches long, 13 inches broad at the head and 9 1/2 inches at the foot, and the edge except at the head has a plain chamfer. On the slab in relief is a cross with fleurs de lis at the terminations, and above the cross is the head of a girl with long flowing hair bound with a fillet. There is no date or inscription, but the form of the cross indicates the fifteenth century, and the flowing hair and fillet that the lady represented was unmarried."

I wish I could give a name to this girl who died while yet her hair was hanging down and before the days had come for it to be done up, and I wish I could say who were her parents and where they lived. But I am afraid I can't. Nor does one know whether the place where the stone was found in 1880 was over the place of her burial or whether it had at some time or other been flung there from some other part of the

Wedmore Chronicles Volume 2 (Reproduction)

church. If one knew for certain that she was buried where the stone was found, then she and the old chapel might throw light upon each other, either upon other.

THE PORCH.

We have now got to the last of the group of buildings which make up the church, not last in date but last in the order in which I have taken them. It is more than a porch; with its two stories it amounts to a small tower. It belongs to the Perpendicular period, though, as I have already said, the beautiful inner doorway, of which I give an illustration, belongs to the Early English church, having been preserved and set up again further back when the body of the church was rebuilt in the Perpendicular period. Its original place in the Early English church might have been just six yards from where it is now in the direction of the North door. It is said to be very like the North doorway of the Cathedral at Wells. As Wedmore belonged to the Deanery of Wells, the same designer may have designed both, the same workmen may have set up both. The date of our doorway is between 1200 and 1300. The date 1688 on the door only belongs to the woodwork. The iron work is much older.

The two chambers over the porch were probably or possibly intended for the chantry priests, whose duty it was to pray for the dead in the chantry chapels that we have been looking at, and who had nothing to do with the Vicar or Vicarage. I cannot say that I should care to spend a winter's night in either of them, certainly not in the upper one. But no doubt we are more delicate and squeamish now than we used to be. Other uses for them are possible, such as a school, a place for keeping records, etc. The Chantry of our Lady had its own chantry-house, as the report shows which I mentioned at [p. 267](#), so the priest of

Early English Doorway.

that chantry would not have needed to use the porch chamber.

When we were in the South aisle I ought to have called attention to a richly carved niche over the South door which now looks into the church. There was once a Saint in the niche, but the Saint is gone, probably pulled out and broken up either at the time of the Reformation in Henry the Eighth's reign or else a hundred years afterwards in the time of Oliver Cromwell. But this niche really belongs to the porch, because it was only in 1880 that we just turned it round and made it look into the church instead of into the porch room; with the exception of looking exactly the opposite way to what it did, its place is now exactly the same as before. One can hardly believe that it was intended only to be seen from the porch room. There are two alternatives. One is that there was an interval of time between the building of the South aisle and the addition of the porch, during which interval it would have been visible from outside the church. The other alternative is that there was originally only the upper room of the two, what is now the lower room being open to the ground, so that the niche would be visible below. Colonel Bramble favours this latter idea. I daresay we did wrong to turn it round, but it appeared to have been already tampered with, as the column below left off as abruptly then as it does now, which could not have been the original plan.

In the recess which was filled by this niche till it was turned round there is now a book-case, and in that book-case is a small collection of books. I gave a catalogue of those books in the first volume of the Wedmore Chronicle, p. 171 to 176, and at p. 368 will be found some account of how and when they became the property of the church. There is also there a series of rate books from about 1700, and a big Bible and Prayer books which were for the minister's use.

Wedmore Chronicles Volume 2 (Reproduction)

This room contains a chest with the usual three locks and filled with parish papers. My intention of sorting them and printing a list of them has never been carried out, and I am afraid that they are left rather in a state of confusion. The large and very heavy books relating to the enclosure of the moors need attention. The history of some pikes or weapons of some sort which are in this room I know not. I found them there. There are two whole ones and three points.

In the upper of the two rooms will be found as follows:

1. Some stones forming the tracery of a window which were found in 1880, having been used to block up the doorway and windows between the porch and the Old chapel. These stones may have belonged to the chapel which I guess to have preceded the Old chapel and stood on its site,
2. Some stones with black letter inscription which have formed part of an altar and then afterwards apparently been used as a tombstone. These were found in 1880, having been used to fill up the little window at the back of the Hodges monument in the North-East chantry chapel. They probably belonged to the altar of St. Ann.
3. Four stones which join together and make a chimney pot of the 15th or 16th century. These came from the Dean of Wells's manor house at Mudgley.
4. Some other stones found in the church. One, a portion of an arch and deeply moulded, seems to be of early date.

And now I think I have said all I know, and perhaps rather more, about the inside of the church, though there are still a great many points left undecided. There are one or two things one may notice from the churchyard outside.

FROM THE OUTSIDE.

Over the outer arch of the porch will be seen a niche containing the headless figure of a man. Who the man is or was I can't imagine. One would have expected the figure to be that of St. Mary, as the church is dedicated to her.

The little bit of pitching outside the porch is all that is left of a larger bit; at least I imagine that the following entries in the church rate book for 1720 apply to this spot.

£

s.

d.

Pd for 17 lodes for the Casway

1

5

6

pd for halling the stones

0

18

0

Pd for pitching the caswaye being 120 yds. at 4d. the yeard

2

0

0

Pd the Masons for leving the ground for the foresaid casway

0

4

0

Gave the foresaid Masons likeer at several times

0

On the gable end of the South transept will be seen a Tudor rose, which shows the lengthening of the transept to belong to the Tudor period. Close to that rose will be seen a head not in its proper position. It is an old head worked by masons of an earlier period and merely re-used by the builders of the Perpendicular period to which this end of the transept belongs. Had it been a stone of their own working they would have put it in its proper position.

The chancel is very poor work. The stones are small, and there is no set-off, or weathering, or string course, neither on wall nor buttress.

The ground on the North and West sides of the church was lowered about sixty years ago. Formerly you stepped down three deep steps into the church at the North and West doors. This accounts for rough masonry being seen which was not originally intended to be seen. The foundations of the buttresses which have thus been exposed to view are of Jew stone. I do not know whether this name of the stone is a purely local name or is used in other districts also.

FROM THE LEADS.

From the upper of the two rooms over the porch there is a door leading out on to the leads. When on the leads one can see a small quatrefoil window on the clock-face-side of the tower. It is now partly hidden by the roof of the South transept. Before the transept was raised this window would have been quite clear of the roof. There is a similar one on the North side of the tower, but that is completely hidden by the roof of the North transept, the North transept being rather higher than the South one.

From the leads it will be seen that the mouldings of the buttress at the SouthEast angle of the tower are rather different from the mouldings of the one at the South-West angle. The difference is in the third stage from the top. I make a note of this because these little differences generally mean something and will tell something, if we have ears to hear. I leave it to my successor to find out what this particular difference may tell.

Looking at the East side of the tower from the lead roof of the North-East chapel one sees the barbarity of the architect and his employer (the Dean of Wells), who hacked about that side of it in order to raise the chancel roof. When that was done I cannot say. Perhaps about a hundred years ago. The Cathedral records would probably show. One can also see from here signs of length and height added to the chancel walls. The additional height is much later than the additional length.

As I have already said no signs of a joint, no signs of new work continued on old work, can be seen on the tower; and yet we know for certain that the upper part is much later than the lower part. This proves that the joint must be inside the church, under the plaster, and probably in three sides out of four not very far above the arches.

The weather-cock and ball were set up in 1725, according to the Church Rate books for that year.

CHURCH FURNITURE AND ORNAMENTS.

The beautiful stained glass in the East window was a gift given in 1887. Messrs. Clayton and Bell executed the work.

The stained glass in the West window, executed by the same firm, soon followed it. It is a Memorial window to King Alfred and was erected by public subscription, though that does not mean that everybody subscribed to it. In the middle are full length

Wedmore Chronicles Volume 2 (Reproduction)

figures of Alfred, William the Conqueror, Elizabeth, Victoria. These four sovereigns, two kings and two queens, represent one thousand years of English history. The intervals between them were respectively two hundred, five hundred and three hundred years. Under each of them are two scenes belonging to their times. Under Alfred is (1) The burning of the cakes; (2) Guthrum, the Danish prince, at Wedmore going through a ceremony which followed after baptism. Under William the Conqueror is (1) Harold swearing that he will never aim to be king of England; (2) The death of Harold at the battle of Hastings. Under Elizabeth is (1) Sir Walter Raleigh spreading his cloak for the Queen to pass over; (2) The Spanish Armada. Under Victoria is (1) Her Coronation; (2) Her family gathered around her. In the top of the window are the heads of Henry III., Edward III., and George III., the three kings who reached a Jubilee year. They were put in because it was in the first Jubilee year of Queen Victoria that this window was decided upon.

The other stained glass windows in the church are the gifts of individuals, all Scriptural, and mostly Memorial. Two of them (chancel and South-East chapel) are German. Wedmore Church will stand having any number of stained glass windows, so long as they are good. Hitherto we have been fortunate. But it is easy to be unfortunate.

The handsome brass eagle which spreads out its wings to serve as a lectern was the gift of Mrs. J. F. Bailey in 1881. It was the work of Mr. Singer of Frome. The Bible upon it, and Prayer book and the Service books on the Communion table were given by my mother in 1881. There is a predecessor of that Bible now in the Porch room. It has lost its title page, but the following inscription is on a fly leaf: This Bible was bought for Wedmore Church in the year 1680 by Robert Yeascombe and Roger Taylor, Churchwardens; Thos: Davies, Vicar.

The Communion plate consists of a large dish, a small dish or paten, a chalice and a flagon. The large dish has this inscription: The guift of Will: Counsell, of Stoughton, Gent., 1711. The flagon has this inscription: I.T: I.M., 1757. In the church rate account book under the year 1711-12 there is this entry: Paid for ye Communion Plate £11 : 13 : 2. I presume this applies to the paten and chalice. There are also two linen cloths with initials P. T. and J. W. Churchwardens, 1803.

Two Glastonbury chairs were given in 1881 for use within the Communion rails. Six oak alms dishes were also given in 1881. Seven dozen plain chairs have been bought this year, arriving from Wippell's at Exeter just in time to take part in the Festival of 1898. Their cost, £12, was paid by the balance of the King Alfred Window fund which had been lying for some years in P.O.S.B., and the proceeds of the sale of the old Vestry chairs.

The bells are eight in number. The treble and second were added in 1881. The inscriptions on them are as follow:

1. J. Taylor & Co., Bell founders, Loughborough, 1881. [Weight 8 cwt. 1 qr. 4 lbs.]
2. J. Taylor & Co., Founders, Loughborough. Presented by J. F. Bailey, 1881. [Weight 8 cwt. 2 qrs. 11 lbs.]
3. Mr. John Tucker & Mr. William Brown, Ch. W., 1772. My treble voice makes hearts rejoice. [Weight 10 cwt. 2 qrs. 3 lbs.]
4. Lord how glorious are thy works. Bilbie cast me 1705. George Stone, Gabriel Ivyleafe. [Impressions of coins.]
5. Mr. John Tucker, Mr. Wm. Brown, Ch. W., 1772.
6. Bilbie cast me 1705. George Stone, Gabriel Ivyleafe. [Impression of coin of James II.]

Wedmore Chronicles Volume 2 (Reproduction)

7. John Barrow & George Green, Churchwardens. Ed Edwards do. Tho. & James Bilbie Chewstoke fecit 1801.

8. Mr. Peter Evans and Mr. George Vowles, Churchwardens, 1775. I to the church the living call, and to the grave doth summons all. Wm. Bilbie fecit.

The weight of the two new bells without their clappers is correctly given above; so also is that of the old treble, which went to Loughborough in 1881 to give the note for the new ones, and was then weighed. The traditional weight of the tenor with all its harness is 38 cwt.

The clock was put up in 1881. Its cost was £196, brought up to £220 by carriage and carpentering. Gillett and Bland of Croydon were the makers.

In this rough inventory I must not leave out the Parish Registers. But I need not say much about them here because they have been printed and published, and anybody can buy them who wishes to. The Baptisms have been published from 1561 to 1812. There are 11,873 entries spread over those 252 years, giving a yearly average of 47. The marriages have been published from 1561 to 1839. There are 3,732 entries spread over those 279 years, giving a yearly average of 14. The Burials will be found under the next heading.

THE CHURCHYARD.

In 1890 I printed and published the Register of Burials from 1561 to 1860. The number of names in it is 12,947, giving a yearly average of 43. Since 1860 there have been 1,542 more burials, giving a yearly average of 41. That makes a total of 14,489 in 338 years, whose names are known. But besides them there lies in the churchyard the great many of those whose names are unknown. Their number may be roughly calculated in this way. We have visible proof that there was a church standing here in the year 1200, i.e., 360 years before the Registers begin. If we set down the yearly average during those 360 years at 20, then they will add 7,200. We have the possibility of a church being here for 300 years before the year 1200, i.e., from the time of King Alfred to whom the Manor or rather the villa, belonged. At a yearly average of 10 that will add 3,000 more.

Burials

From A.D. 900 to 1200, at a yearly average of 10
3,000

From A.D. 1200 to 1561, at a yearly average of 20
7,200

From A.D. 1561 to 1898 at a yearly average of 42
14,500

Total
24,500

We need not go back any further than A.D. 900 or thereabouts, because though there were people here then and long before, yet their place and manner of burial would have been different. But it is not unreasonable to calculate that 25,000 may lie in the churchyard, laid there between AD. 900 and 1898, or between 900 and 1900 as we may almost say. The number is great and the space is small, but of course the

Wedmore Chronicles Volume 2 (Reproduction)

requirements of the dead are not the requirements of the living. If they were, the world would not be large enough.

There is no possibility of enlarging the churchyard in any direction. Its boundaries are such that they cannot be moved. It might have been enlarged in one direction some years ago when the Manor house changed hands, but the opportunity was allowed to slip, and, as I have already said, if you don't do a thing when you can, it is not likely that you will do it when you can't.

But though the Churchyard cannot be enlarged, yet there are parts of it which might be used more than they have been, so as to relieve those parts which have been used more than they need have been. I do not think that there have been any burials, or hardly any, outside the West-end of the church, between there and the West gate. A part of that ground has only within the last sixty years become a part of the churchyard, having previously been occupied by the Poorhouse, which I think succeeded the Church-house. A church-house and a chantry house, and the cross, and possibly other buildings occupied that ground more or less in early days and well into the last century. A blacksmith's shop belonging to the Church formerly stood near where the West entrance into the churchyard is now. Consequently all that ground has been little used for burials, though I see no reason why it should not be. Space might thus be found for a time to relieve the pressure elsewhere, and thus keep off the necessity for finding a new burial ground altogether. But of course this is now no business of mine.

Six yew trees will be found in the Churchyard, to all of which a date can be given. I always think that when a tree can be dated it adds to its interest.

1.-No. stands outside the South porch. I presume that the following entries in the Church Rate book refer to it. They come under the heading of Mr. Counsell's disbursements about the Church since February 27th, 1728, to this April 30th, 1728.

s.

d.

Paid for ye yew tree to Nicholas Collens

3

0

Paid Edward Goodgroom and Robert Marchant for taking of it up and setting it

1

0

Paid for 1/2 a peck of oats to sow about the roots

0

4

Paid Tho Allen for setting the support about the tree

1

6

Paid expense when we set up ye yew tree

0

10

Paid Mr. Castleman for 3 lugs about ye yew tree

0

9

Paid for io lugs more about ye yew tree

2

6

Wedmore Chronicles Volume 2 (Reproduction)

This tree unintentionally commemorates the year in which George II. came to the throne. The sowing of the oats about its roots was the result of a curious superstition which still lives on. A man told me that when he potted a plant he always put a grain of corn in the pot under it. I asked him why, but he could not tell me. It had never occurred to him. One can imagine people doing these things without thinking much about it, and because they have always seen their elders do it. But one can't imagine how the superstition first begun, and what made the first man do it who had not seen his elders do it. Mr. Castleman was Vicar of Wedmore from 1721 to 1742, having previously been Curate here. He might have given the lugs. I suppose somebody gave the varks, as there is no entry about them.

2.-No. 2 stands in the North-East corner of the churchyard. There used to be a path going through the churchyard and going out at this corner, and across what is now the Manor house kitchen garden into the Cocklake road. The parish very foolishly allowed Mr. John Barrow to stop this path, and this yew tree was planted at the time. I think it was in 1832 or thereabouts. So it commemorates the doing of something that ought not to have been done. Cocklake people ought to have made a fuss if nobody else did.

3.-No. 3 stands on the North side of the church, and was planted (as the stone tells us) on August 7, 1878, by the Bishop, Lord Arthur Hervey, on which day the 1,000th anniversary of the Peace of Wedmore was kept, and the memory of King Alfred was celebrated with great rejoicing.

4.-No. 4 was planted by my father on August 18, 1887, to commemorate the fifty years of Queen Victoria's reign.

5.-No. 5 was planted by the two Portreeves of the Borough of Wedmore on July 6, 1893 to commemorate the wedding of the Duke of York. It also marks the spot where in March, 1853, a crock was found containing more than two hundred coins of the reigns of Ethelred, Canute and Harold. These coins were silver pennies. Ethelred, great-great-grandson of King Alfred, reigned from 979 to 1016. Canute was one of the Danish kings of England; he married Ethelred's widow and reigned from 1016 to 1035. Harold his son reigned from 1035 to 1040. It is clear that the coins must have been buried for safety-sake at some time between 1035 and 1040, or at any rate very soon after 1040, because there were no coins of Edward the Confessor among them. Edward the Confessor was the son of Ethelred and succeeded Harold. The two Danish kings, Canute and Harold, pushed themselves in between him and his father. The man who buried them was probably killed and so his secret died with him. Eight hundred years went by and then his secret was accidentally made known. The coins could not have been buried very deep, as they were found in the course of merely widening the path. I believe Mr. Kempthorne, my predecessor, gave information of the discovery to the Treasury, who promptly claimed them and secured them. The British Museum kept as many as it wanted. The finder, Tucker Coles, received a sum of money with which he went to America. I believe he was killed in the American civil war.

A few years ago the late Tom Wall brought me a small silver coin which he found in digging a grave not far from yew tree No. 2. This coin had the image and superscription of King Ethelbert, who was the second of four brothers who were all in turn kings. Alfred the Great was the youngest of them. The coin is very thin and brittle, but in spite of its 1040 years is as little worn as on the day when it came from the Mint. One would like to know where and how those 1040 years have all been spent by it. Tom Wall had a marvellously quick eye for seeing anything and generally

Wedmore Chronicles Volume 2 (Reproduction)

brought me what he found. On another occasion he brought me a Roman brass coin which he found in sinking a well at Chapel Allerton, I think near the road between Allerton Church and Mark. This coin bore the image and superscription of Vespasian, who was Emperor of Rome from A.D. 69 to 79. One would like to know how it had spent the 1800 years of its existence. Another time he brought me a very worn coin which he said he found in a lane "where the war was." As far as I could make out this was Quob, not our Quob, but a Quob near Allerton. Tom Wall told me that once a boy fell from the top of the tower of East Brent Church. His head made a hole where it struck the ground in the churchyard, and that hole can't be filled up. They may empty a barrow full of earth into it one day, but the next day the hole will be there as before, and it is there now.

6.-No. 6 was planted by Mr. J. C. Smith as Chairman of the Parish Council on June 22, 1897, to commemorate the 60 years of Queen Victoria's reign.

THE CROSS.

It needs no study of books but only a pair of open eyes to see that there are three kinds of crosses which were set up in former days, viz., Wayside crosses, Market crosses and Churchyard crosses, each kind of cross having a different object and origin. And in this parish we have an instance of each kind.

1.-At the point where the two hamlets of Stoughton and Crickham meet and where two ways cross each other there stands Stoughton Cross. This is a wayside cross, and I imagine that the object of wayside crosses was to provide wayfarers with a place for prayer as they passed along. This shows that the two ways which here cross each other are ancient ways. The spot is rather more than a mile from Wedmore Church. The cross belongs to the 15th century.

It occurred to me for a moment whether this cross-might not have something to do with the first syllable of Crickham, i.e., whether Crickham might not have got its name from the cross. Because cricket, crook, crooked, crutch, cross and others form a group of words that are allied and related to each other, like a lot of cousins. They have a look that is common to them, as cousins have a likeness of face; they have a meaning that is common to them, as cousins have a likeness of character; they have a common source or root as cousins have a common grandfather or great-grandfather. Something of the nature of a bend or curve is common to all those words. Crook's Peak on the Mendips is probably so called because it is a bent peak. Cricket was so called because originally it was played with a curved stick. And so on. Therefore, seeing Crickham very like cricket, and seeing a cross standing on the boundary of Crickham, and knowing that crick and cross are etymologically related to each other, it naturally occurred to one to ask, Did Crickham get its name from the cross? The question was worth asking, though I think the answer is, No. I still think that the explanation that I gave of Crickham 14 years ago (Vol. I. p. 198) is the right one, viz., that it is called from the creek or bend in the hill. But it is curious that creek is another of the group of cousins that are connected with cross. But this is wandering terribly from the church which is more than a mile off. We have no business to be at Crickham at all.

2.-In that part of Wedmore which is called the Borough is a cross which I take to be an example of a market cross. It stands in the garden of a house which was the market house. I have always been meaning to rout out the history of that house, but somehow have never done so. Its history would tell us a good many things. An additional reason for routing out its history is that (rightly or wrongly) Judge Jeffreys is said to have lodged there when he came down to hold an Assize after the Monmouth Rebellion. I presume that the original object of a market cross would be

Wedmore Chronicles Volume 2 (Reproduction)

that men should be reminded of their Christian calling while engaged in buying and selling. It was hoped, I suppose, that if they stood near a cross as they dealt with one another, it would make them deal more honestly and honourably. Mr. Pooley gives illustrations of this cross in his book on Somerset crosses, and calls it late 14th century work.

3.-In the churchyard is a Churchyard cross. The object of the other two kinds of crosses, the one for wayfarers and the other for buyers and sellers, is easy to imagine. But I was a little bit puzzled when I came to consider what might be the object and origin of a Churchyard cross. What could you want the cross to do when you had the church itself standing there? I mentioned the matter to someone who had considerable knowledge of the ways of our early forefathers, and he said that often before ever a church had been built in a place there had been a cross or preaching station there, and that when afterwards a church was built on the spot they may have kept up the cross, replacing it from time to time. Although the cross lost its original use as soon as the church was set up, yet they may have kept it up as a sort of memorial. In that case the Churchyard cross, when it has been left alone, not moved but only renewed, may mark the exact spot where stood the feet of those who first preached the Gospel of peace in the place. The original cross may have gone, but its successor may mark the spot. It is a great pity when things are not left alone to tell their story. It is a great pity that about fifty or sixty years ago they thought good here to move the Churchyard cross from its place at the West end of the church to where it is now. What they did it for I can't imagine. I have often thought of suggesting that it should be put back again before they are all dead who knew where it stood. The late Mr. Arthur Wall, churchwarden, knew the exact spot, and encouraged me to do so, but somehow I never did. Something was done to this cross in 1700, for in that year John Gray and James Brown, churchwardens, saw an opportunity of getting their names cut on it. This cross, according to Mr. Pooley, belongs to the fifteenth century.

I am sorry that time will not allow me to get an illustration done of each of these three crosses. Mr. J. H. Spencer kindly made me drawings of the Market cross some years ago, which had I thought of it sooner, I would have had reproduced for these pages. Blood has been shed in the churchyard, and I presume life has been lost. There are at Wells a series of ancient manuscript volumes called the Bishop's Registers. In them are set down what the Bishops did from day to day as Bishops. There was a certain Ralph of Shrewsbury who was Bishop of this diocese from 1329 to 1363. His Register has been printed by the Somerset Record Society. It states that on Oct. 11, 1351, "the Vicar of Wedmor was condemned by John de Rysyndon to pay half a mark on the octave of Easter next for the procuration due to the lord for the reconciliation of the Cemetery of Wedmor." Procuration means a certain fee. Every church and churchyard is consecrated before it is used, and if life is lost in it that renders necessary a reconsecration or reconciliation. Half a mark would be 6s.8d. About sixty years afterwards another reconciliation of the churchyard was rendered necessary. Nicholas Bubwith was Bishop from 1407 to 1424. His Register tells us that on Feb. 14, 1412, commission was granted to a certain titular Bishop (John Episcopus Enagduanensis) to reconcile the cemetery of Wedmore, polluted by effusion of blood. This Register has not been printed. I am indebted to Mr. Holmes, Vicar of Wookey, for a post card telling me of this.

I would just set down that in the churchyard wall opposite and above the Post Office will be seen hewn stones that were never hewn for that wall, and fragments of

Wedmore Chronicles Volume 2 (Reproduction)

columns. These have evidently come from the church, and if ever the wall is rebuilt, as has been suggested, they should be examined carefully.

Very soon after I came here in 1876 I began copying the inscriptions on the tombstones in the churchyard. But somehow I did not make very much progress with it. I am sorry now that I did not finish it, as so many of the stones have since perished and the information on them is gone for ever. I now give all the inscriptions on mural and flat stones within the church. I number them for convenience sake.

MONUMENTAL INSCRIPTIONS WITHIN THE CHURCH.

CHANCEL. Nos. 1 to 11

1.-Mural.

Sacred to the memory of the Revd. John Richards and the Revd. Joseph Richards, successively Vicars of this parish; the former, who was also Curate of St. Michael's, Bath, died at Ridgway, Devon, April 15, 1825, in the 54th year of his age; the latter died at his Vicarage house in this parish Dec. 27, 1826, in the 61st year of his age (I omit the Dean's testimony to the worth of these brothers, it being rather long). This tablet was erected as a tribute of affectionate respect to the deceased and of earnest desire for the temporal and eternal happiness of those for whom he and they must give account, by Henry Ryder, D.D., Bishop of Litchfield and Coventry and Dean of Wells, 1828.

2.-Mural.

Near to this place rest the bodies of George Hodges, Esq., and Ann his wife, since the wife of Jeremy Horler, clerk, in hope of a joyfull resurrection. Christus nobis vita, mon lucrum. (Arms and motto, Virtus Imortalis.)

3.-Flat. Inside the rails.

Robert, son of Henry Castleman, Vicar of this church, died the 11 of Sept., 1734, in the 9th week of his age. Also Henry, another son of the said Henry Castleman, died Sept. 2, 1745, in the 12th year of his age. Quem diligunt Dii juvenis moritur. Also Henry, the father of the above Robert and Henry Castleman, died March 8, 1745, aged 59 years. Elizabeth Cox, the daughter of Henry and Ann Castleman, died the 24th of April, 1747, aged 59 years. Henry, her son, died the 8th of May, 1747, aged 45 weeks. Ann, the wife of Henry Castleman and mother of the above children, died the 29th of Sept., 1769, in her 73rd year.

4.-Flat. Inside the rails.

Hic jacet corpusculum Denhanii filii Thomae Davies hujus ecclesiae Vicarii. Obiit Julii 4to, 1673. Inest sua gloria parvis.

5.-Flat. Inside the rails.

A. H. To the memory of George Hodges, Esq., who deceased the . . day of February and in the 43 yeare of his age an. domini 1654. To the memory also of Ann ye wife of Jeremy Horler, clerk, formerly the wife of George Hodges, Esq., abovesaid, who deceased the 26th of July, 1684. In the same grave lyeth Mary their eldest daughter and co-heiress, who was first married to [Henry] Wogan of Weston in Pe[m]broke[sh]ire, Esq., and afterwards to Edmund Clerk of Falstone in Wilts, Esq., whose widow she dyed May 24, 1709, aged 68.

What I have put within square brackets is not now legible, the surface of the stone having scaled off, but I have supplied the missing words from a pedigree kindly sent me by Sir Edward Strachey, who now represents the Hodges family.

6.-Flat. Below the altar steps.

Thomas Warren Kempthorne died Dec 25, 1841, aged 33 years. He shall enter into peace. *Is. Ivii.*

Wedmore Chronicles Volume 2 (Reproduction)

2. Elizabeth Sandys Kempthorne, beloved and only child of the above and of Mary Beaufoy his wife, gently fell asleep in Jesus May 30, 1864, aged 23 years. Passed from death unto life.-*St. John v. 24.*

7.-Flat.

H.S.I. Thomas Davies, AM., Vicaræ Wedmorensis non minus quam ecclesiae Anglicanae jurium assertor strenuus hujus tum etiam istius Allertonensis per annos XVII. Pastor fidelis. Obstinatae integritatis ille vir & priscae fidei cultor. obit pridie id. Decemb. MDCLXXXVII.

The records of legal proceedings in London show Mr. Davies contending with his people about tithes, and thus confirm the above words "assertor strenuus."

8.-Flat.

Beneath this stone are deposited the remains of the Rev. Joseph Richards, AM., some time Vicar of this parish, who died Dec. 27, 1826, aged 60 years.

9.-Flat and coffin-shaped. Col. Bramble has pointed out in his paper that this stone had been used for someone else before Mr. Downton appropriated it, probably for a priest of the 15th century, judging from the matrix of the brass which it once contained.

James Downton, Vicar of this parish, deceased March XXIII., anno dom. LXXI., aetatis XXXIII., Pastorat. XIII.

What here thou dost behold, this breathless dust,
Whither for it to goe it was noe more

Lived thirty.four years wise, good and just,
Then trace the foote steps he had trode before.

So constant in his piety as though
Earth hath the earthly, Heaven the better part;
His soul did nothing else but Heaven know;
If thou wilt follow, Reader, learn his art.

Here also lyeth ye body of Sarah Downton, who departed this life February 1., anno domini MDCXC., aetatis LXIII. This in memory of Richard, the son of James Downton above said, Vicar also of this parish, who dyed March VIII., anno MDCCVI.

10.-Flat. What is in brackets is illegible but supplied from the Parish Register. There must be some reason for their being buried in the chancel, but I know not what it is.

Beneath this stone were . . . the body of John Porch Yeo . . . who [died Oct. 1808]. Also to the memory of Elizabeth, wife of the above John Porch, who died Sept. 3 1835, aged 80 years.

11.-Flat.

Ob memoriam Reverendi Georgii Counsel de Over Stowey Vicarii Scholaeque de Bridgwater Paedagogi haud indigni. Conjux hoc charissima posuit locavitque. Satis superque omnes benignitas sua ditavit. Inimicis fuit amicus, amicis amicissimus; omnia hujus vitae incommoda serena fronte, vere compositaque mente et verb D . . na sustinuit. Quid plura? Tales ante obitom voces effudit quales aeternitatis avidas, aeternitate dignitas. Obiit 20 Julii, 1722, aetatis suae 36.-Also here lyeth the body of John, the son of John and Doreas Bartlet of the City of Wells, who died Sept. 18, 1755, aged 34 weeks.

NORTH-EAST CHANTRY CHAPEL.

Nos. 12, 13, 14.

Wedmore Chronicles Volume 2 (Reproduction)

12.-The Hodges Monument. A large Draycot stone standing up, with two brasses over it. This monument has been altered more than once. The following inscriptions are on the two brasses

(1) Wounded not Vanquisht. Sacred to the memory of Captaine Thomas Hodges in the County of Somerset, Esq., who at the Siege of Antwerp aboute 1583 with unconquer'd courage wonne two ensignes from the enemy, where receiving his last wound he gave three legacyes his soule to his Lord Jesus; his body to be lodged in Flemish earth his heart to be sent to his deare wife in England.

Here lyes his wounded heart for whome

One kingdom was too small a room;

Two kingdoms therefore have thought good to part

So stout a body and so brave a heart.

(2) The effigies of George Hodges, Esq., who lived many years at this place in a pious and religious manner, whose better part was rapt into the best place, and his mortall lieth heere intered in the sepulcher of his granfather and father.

Over this inscription is the effigy of George Hodges in armour, which Col. Bramble tells us is probably the latest instance of military costume on any brass in England.

The Hodges family arms are given on a shield, which in the language of heraldry are thus described: Or, three crescents sable; on a canton of the second a ducal crown of the last. The motto ([see No. 2](#)) is omitted on this monument.

13.-Flat.

Beneath this stone is interr'd ye body of Mary Pople who died July 15, 1810, aged 60 years.

14.-Set up on four modern legs and used now as a table is a fiat monument of freestone which was found in 1880. There has been a good deal of passing over it at some time, which has made the inscription partly illegible. What is printed within brackets is supplied by the Parish Register.

Heere resteth the body of Robert Sherwel of Blackforde G[ent] [who dec]eased [January] 14 [1617].

SOUTH-EAST CHAPEL.

Nos. 15 TO 29. Nos. 17 TO 29 ARE FLAT.

The flat stones here and in the South transept were mostly brought here from the Nave and elsewhere in 1881. It was not very convenient to keep them in their original places, and the wear and tear of them will be less where they are.

15.-Mural, over the old Vestry door.

Sacred to the memory of John Hancock formerly of this parish, gentleman, who died at Banwell on Aug. 24, 1849, aged 77. Also of Sarah Hancock his widow, formerly Sarah Tyley, who departed this life at Wedmore on Nov. 3. 1864, aged 85. I know that my Redeemer liveth.-*Job c. 19 v. 25.*

16.-Mural. Over the old Ringers' door.

In memory of Edward son of William and John Edwards of Wedmore, who died at Sand, July 5, 1822, aged 61 years. Hester sister of Edward Edwards and wife of William Wall of Sand deceased. Edward Webb son of the above Edward Edwards and Hannah his wife, died at Wedmore May 21, 1803, aged 11 years. Edward son of Edward and Hannab Edwards, died March 31, 1804, aged 18 weeks. Edward Webb their son died March 24, 1808, aged 2 years. Hester their daughter died at Sand May 15, 1819, aged 20 years. John their son died Oct. 2, 1830, aged 34 years. Hannah, widow of the above Edward Edwards, died at Sand March 16, 1845, aged 78 years. Mrs. Hester Comer of Sand, daughter of Edward and Jane Edwards of that place,

Wedmore Chronicles Volume 2 (Reproduction)

was buried Dec. 3, 1816, aged 85 years. Erected by Jane Phippen, daughter of Edward and Hannah Edwards, 1881.

17.-Near the old high altar.

In memory of Jane wife of Edward Edwards who was here buried Nov. 23, 1781, aged 78 years.

18.-

Here lieth the body of Mr. John Edwards who was buried Jan. 31, 1736, aged 66 years. Jane his daughter was here buried Jan. 21, 1705, aged 8 months. Mark his son was here buried June 13, 1729, aged 11 years. Hester the wife of the above said Mr. John Edwards was here buried Jan. 30, 1746, aged 66 years. Jane the daughter of Edward and Jane Edwards was here buried Dec. 9, 1731, aged 18 months. Also here lieth the body of Edward the son of the above said John and Hester Edwards of this parish who was buried July 15, 1754, aged 49 years. And also here lieth the body of William son of the above said John and Hester Edwards of this parish who was buried Sept. 6, 1764, aged 50 years. Also here lie the bodies of Sarah & Joan, wives of the above said William Edwards. Five of their children were buried here.

19.-

Here resteth the body of William Cook of this Parish, who died Oct. 24, 1690, aetatis suae 20.

Weep not, my dearest Friend, weep not for mee,
From irksom pain and trouble too I'm free;
Remov'd from worldly cares I shall possess
Thro' Christ I trust an endless happiness.

20.-

Here lieth the body of Mr. Richard Glanvile, M.D., who was buried Oct. 21, 1728, aged 40 years. Also John his son was here buried June 14, 1723, aged 1 year. Also Margaret his wife was here buried July 9, 1735, aged 46 years. Also Richard Glanvile surgeon, son of the above Richard and Margaret, and Jane his wife. He died Jan. 20, 1799, aged 82; she died Feb. 22, 1791, aged 74 years. Also John Glanvile gent., son of ye above Richard and Jane Glanvile, who died June 19, 1812, aged 64 years. Also William and Jane, son and daughter of John and Grace Glanvile; Jane died June 6, 1796, aged 19; William died March 3, 1802, aged 31 years. Also here lieth the body of Grace the wife of John Glanvile, who departed this life Jan. 12, 1787, aged 41 years. And also two of their children who died in their infancy. Also six children of the above John Glanvile by Jane his 2nd wife who died in their infancy. Also of Jane Glanvile 2nd wife of the above John Glanvile, who died April 24, 1843, aged 76 years.

This stone enables one to correct an error in the original Register of Burials. On July 9, 1735, the only entry of Burial is that of Margaret, wife of William Jeffereys, which must be a mistake for the wife of Richard Glanvile. I have given some account of the coming of the Glanviles into Wedmore in the Wedmore Chronicle Vol. I. 365.

21.-

Here lieth ye body of Robert ye onely son of Robert Pope of Blackford in ye Parish of Wedmore gent., who died Dec. 9 1674. Quem Dens diligit juvenili moritur aetate. Here also lieth ye body of Joane ye wife of Robert Pope gent, who died Feb. 6, 1691, aged 47, and 3 sons lying by her expecting a joyfull resurrection.

22.-

Wedmore Chronicles Volume 2 (Reproduction)

Here resteth ye body of Robert ye second son of Robert Pope of this parish gent who died Dec. 5 1690, aetatis suae 13.

Reader, stand still,
One sigh, one groan bestow
In pity to the youth
Entombed below,
Scarce blown but blasted.
Unhappy cruel fate I
Thrice happy him
From me unfortunate.
Thoust snatchd, whom I
Must follow but too late.

23.-

Here lyeth the body of Mr. John Barrow, son of John & Grace Barrow, who died May 15, 1778, aged 79 years. Also of Joanna Barrow his wife, who died Jan. 10, 1785. aged 63 years. Sarah Barrow, 1808. Walter Barrow, 1825.

24.-

Here lieth the body of John Barrow sen. who died July 11, 1720, aged 44 years. Here also lieth the body of Grace his wife who died Sept. 1749, aged 82 years. Also Joseph son of the above said John and Grace Barrow was here buried Jan. 19, 1742, aged 39 years. Also Grace their daughter was here buried Dec. 10, 1744, aged 36 years, Henry Rishton Esq. 1772.

25.-

Ann Rishton 1765. Henry Rishton Esq. 1772. Jane Rishton 1796. John Barrow Esq. 1804.

26.-The upper part of this stone is gone.

...of Prudence ye daughter of Edward Buxton gent. who dyed Aug 16, 1680.

This tender child's a harmless la...

is here laid down to sleep,

For Christ ye Shepherd of her s[oul]

doth her in safety keepe.

27.-

Here resteth ye body of Prudence ye wife of Edward Buxton who dyed Sept 27, 1680.

Short was her life, great was her pain,

She lived by faith Christ to obtaine.

28.-

Here sleep in death the mortal remains of Ann the wife of John Glanvile jun. of this parish surgeon, who quitted this transitory life for a superior existence on May 3. 1811, aged 28 years. This memorial is inscribed by her afflicted husband to the memory of the best of wives. Here also lie two of their children, John and Richard Glanvile, who died in their infancy.

29.-

Here lieth the body of Mary Dyer who died August - 1763 aged 94 years. Also here

Wedmore Chronicles Volume 2 (Reproduction)

lieth the body of Jane, the wife of William Tucker of this parish, who departed this life June 7, 1777, aged 31 years. And also Suzan, daughter of ye above said William and Jane Tucker, died Sept. 17, 1781, aged 8 years.

Tho' young I was and thought no ill,

But cruel Death did try his skill

He took me ... ing in my sleep,

And did not give me time to weep.

Also the said William Tucker who died Sept. 1, 1820, aged 80 years.

SOUTH TRANSEPT.

Nos. 30 TO 42. Nos.32 TO 42 ARE FLAT.

30.-Mural.

In memory of Ann wife of John Glanvile surgeon of this place, who died May 3, 1811, aged 28 years, and their twin sons, Richard and John, who died in their infancy. Also of Elizabeth the second wife of the above named John Glanvile and eldest daughter of the late John Barrow Esq. who died June 8, 1844, in the 63rd year of her age.

Also to the memory of the above named John Glanvile of this parish, surgeon, who died May 20, 1855 in the 73rd year of his age. Also to the memory of Charlotte Maria Salmon, eldest daughter of W. S. and Charlotte Maria Glanvile and grand daughter of the late John Barrow Esq., died April 6, 1879, aged 29. Weep not, she is not dead but sleepeth. - Luke viii. 52.

31.-Mural.

Sacred to the memory of Thomas Tyley, gent, who departed this life Dec. 7, 1791, aged 44 years. Also Jane his wife, who departed this life Sept. 25, 1783, aged 38 years. Also Robert Tyley, gent. son of the above who departed this life Aug. 17, 1801 in the 27 th year of his age. Also Elizabeth wife of Benjamin Tyley Esq. who departed this life June 28, 1838, aged 66 years. Also Benjamin Tyley Esq. who departed this life Nov. 19, 1859, aged 83 years.

32.-

Beneath this stone are deposited the remains of William Barrow gent. who died Oct. 13, 1830, aged 83 years. Also Benjamin Barrow who died Dec. 19, 1785, aged 1 year. Also William Barrow who died Feb. 18 th, 1805, aged 30 years. Also Joseph Barrow who died June 30, 1828, aged 46 years. Also John Barrow who died Nov. 1, 1830, aged 50 years. Also Sarah relict of the above John Barrow who died April 3, 1833, aged 45 years. Also Ann Tucker, daughter of the above named William and Sarah Barrow, who died April 18, 1848, aged 60 years.

33.-

Beneath this stone are deposited the mortal remains of Elizabeth the beloved wife of Joseph Wollen of this parish Gentr, who died Aug. 16, 1828, in the 62 nd year of her age.

34.-

The mortal remains of Joseph Wollen of this parish Esq. are deposited beneath this stone. He died April 17, 1845, in the 85 th year of his age.

35.-

Ann Batt died May 27, 1832, aged 43 years.

Wedmore Chronicles Volume 2 (Reproduction)

36.-

Beneath this stone are deposited the mortal remains of Elizabeth wife of John Glanvile who died June 5, 1844, aged 62 years. Also underneath this stone rest the mortal remains of the above named John Glanvile of this parish surgeon. He died May 20, 1855, in the 73rd year of his age.

37.- The upper part of this stone is gone.

...God soonest tak's whom he loves best. And also Stephen Crook who dyed Sept. 15 anon 1685. And also Frances his wife who dyed April 12 anon 1706. William Green died Nov. 25, 1788, aged 9 years.

38.- For some account of the Westovers see p. 82 of this volume. At p. 86 I said I did not know whether the lines on this tombstone were written expressly for this doctor or were stock lines that had done duty for others. I had not then noticed that the lines form an acrostic, the first letters of each line together spelling John Westover. With regard to what I said at p. 84 about their taking their name from Westover in Langport or from some other Westover, I now see no reason why their abode in Wedmore itself may net have been called Westover once and given the family its name. It is on the West side of a brook.

Here resteth ye body of John Westover Senior of this parish Chyrugion, who departed this life Jan. 30, 1678.

Is this that darke and dismal place

Of which death threatened me,

His sSrength my body now deface

Not to eternity.

Whilst in ye grave my body lye

Exalted is my soule,

Soc fixt in Christ with God on high

ThaS nought can me controul.

Of death let Shis a warning be

Voto such as pass by,

Expect a sudden change So see,

Repent, for doctors dye.

Here also resteth the body of Joane his wife who departed this life April 18, 1692. And also John Westover their son Chyrugion departed this life Feb.25 in the 63rd year of his age. 1705.

39.- This is a Draycot stone, but so worn that one can only make out that it covers a Boulting or two.

40. - This stone also is too much worn to make much of it. It covers several John Boultings of the 17th Century and others of that family. The last line reads thus:

Robert Ivyleafe died March 28. 1730, aged 75 years.

This does not appear in the Register of Burials, but the Register of Baptisms does contain the baptism of a Robert son of Gabriel Ivyleafe of Blackford who would be 75 in 1730. There are three old altar-shaped monuments of the Ivyleafe family in the churchyard near the South porch.

Wedmore Chronicles Volume 2 (Reproduction)

41. -

Here lieth the body of Edith the wife of William Boulting who died April 8, 1622. Here also lieth the body of Joan the second wife of the said William Boulting who died April 1, 1640. Also here lieth the body of the said William Boulting who died Oct. 26, 1654. Here also lieth the body of Ann the third wife of the said William Boulting who died Nov. 16, 1655. Also here lieth the body of John Boulting M.B. son of William and Rebecca Boulting who died Aug. 23, 1726, aged 31 years. And also the said Rebecca who died Sept. 7, 1736, aged 66 years. And also here lieth the body of Hannah the daughter of the above said Rebecca Boulting who departed this life Sept. 29, 1765, aged 60.

According to the Parish Registers the above Joan Boulting was not buried till Nov. 5, 1640. The burial of Rebecca Boulting is not in the Registers at all.

42. -

To the pious memory of Prudence Canington, widow, late the wife of John Canington, of Chappell Allerton gent, late deceased she dyed the XVII day of June in the year of our Lord MDCXCIII, aged eighty years.

NORTH TRANSEPT.

43. - Mural.

Sacred to the memory of Joseph Wollen Esq. of the Hall, Wedmore, J.P. for the County of Somerset. Born Dec. 11, 1803. Died Nov. 5, 1880.

THE OLD OR LADY CHAPEL.

44. - Mural.

Here lie William Boulting of Wells in the County of Somerset Esq. and Elizabeth his wife. She died March 28, 1751, aged 48. He survived her but 4 years and departed this life Feb. 14, 1755 aged 64. Reader, lament not the dead, but the living who have lost such excellent examples in her of a tender mother and affectionate wife, in him of a father to his family and a friend to mankind. He was remarkable for his learning and knowledge, but more for his exemplary piety. In an age when religion was disregarded he both professed and practiced it; it supported him under great pain and sickness in this life and doubtless will procure him a blessed reward in the life everlasting.

45. - Mural.

Near this spot lie the mortal remains of the Revd. William White who closed an exemplary Christian life June 3. 1867, aged 74 years. Also of Jane his beloved wife who died June 22, 1872, aged 65 years.

46. - Mural.

Sacred to the memory of William White of Sand in this parish, whose earthly remains are deposited in the adjoining churchyard. He possessed the most eminent intellectual endowments and terminated an honourable life of exerted talents May 30, 1816, aged 67. His afflicted widow has caused this monument to be erected in testimony of her affectionate respect. Also to the memory of Ann relict of the above named William White and daughter of the late George and Betty Savidge of Blackford in the parish of Wedmore, who died April 11, 1831, aged 65 years.

SOUTH AISLE.

Nos. 47 To 54. ALL MURAL.

47. -

Near to this place was interred ye body of Edith Boulting of Theale in this parish who dyed April 8 anno 1622. And also Will: Boulting of Theale Gent, husband of ye above named Edith who dyed Oct.26 anno 1654. And also Alice wife of William Boulting their son who dyed June 12 anno 1677. And also Will: Boulting of Theale gent.

Wedmore Chronicles Volume 2 (Reproduction)

husband of ye above named Alice who dyed June 15 anno 1678. And also John Boulting their son who dyed May 4 annon 1681. And also Ann daughter of Rebeckah and Will: Boulting Esq. their son who dyed Jan. 31 annon 1688. And also James son of Alice and Will: Boulting who dyed Aug. 27 annon 1689. And also William Boulting Esq. who dyed Nov. 16 anno 1705. And also Phillis daughter of Rebeckah & Will: Boulting Esq. who dyed March 6 annon 1711. And also James son of Rebeckah & Will: Boulting Esq. who dyed Aug. 10 annon 1716.

The putting the mother's name before the father's has an awkward and unnatural look about it, but the object of it is to get in the Esq. When we have not had a legal right to Esq. very long, or when we are very doubtful whether we have a legal right to it at all, then we are so very particular about its always being lugged in, however awkward it is to do so.

48.-

Near to this place lieth the body of John Boulting MB. son of William and Rebecca Boulting he died Aug. 23, 1726, aged 31 years. Also here resteth ye body of ye said Rebecca Boulting who died Sept. 7th, 1736, aged years. Here lieth also the body of Mary Boulting her daughter, who departed this life Dec. 27, 1745, aged 50. And also near to this place resteth the body of Hannah the daughter of the above said Rebecca Boulting, who departed this life Sept. 29, 1765, aged 60, Also Sarah Boolting only surviving daughter of William Boulting Esq. who died Feb. 17, 1774, aged 48 years.

49. -

Sacred to the memory of Elizabeth Spencer eldest daughter of Gabriel Stone of Somerset Farm in the Parish of South Brent and wife of Joseph Ruscombe Poole of Bridgwater, who died April 27, 1822, aged 37. Sacred also to the memory of Hannah the second wife of the above named Joseph Ruscombe Poole and the youngest daughter of William Savidge of Blackford and Mary his wife, who died Oct. 13, 1836 aged 51. Sacred also to the memory of the above named Joseph Ru,combe Poole who died Jan. 29, 1843, aged 68.

A short account of the Stone family will be found at the end of this number.

50. -

Sacred to the memory of Gabriel Stone formerly of this parish who died at Somerset Farm in the Parish of South Brent Aug. 4, 1815 aged 61. Also of Elizabeth his widow who was the last surviving daughter of Thomas Spencer of Westbury and Joan his; wife she died June 13, 1837, aged 74.

51.-

Sacred to the memory of Maria youngest and last surviving child of Gabriel Stone of Somerset Farm in the Parish of South Brent and wife of George Barons Northcote of Feniton Court in the County of Devon who died at Feniton (where her remains are interred) Aug. 29, 1836, aged 37.

52.-

Sacred to the memory of George Green of Theale within this parish Gentleman, who died March 20; In the year of our Lord 1829 aged 79 years. Also to the memory of Elizabeth relict of the said George Green, who died Nov. 30 in the year of our Lord 1836, aged 85 years. They were interred in the same grave near the east end of this

Wedmore Chronicles Volume 2 (Reproduction)

sacred edifice. To the memory of John Green of Theale, Gentleman, who died Dec. 11, 1862, aged 85 years.

53.-

Near this place lieth the body of John Barrow gent, son of John and Grace Barrow, who died May 15, 1778 aged 79 years. Also of Joanna Barrow his wife, who died Jan. 10, 1785, aged 63 years. Also near this place are deposited the remains of John Barrow of Wedmore Esq. son of the said John & Joanna Barrow, who died Jan. 28, 1804 in the 60th year of his age. And also of Sarah relict of the above John Barrow who died Sept. 16, 1808, aged 48. (Arms.)

54.-

To the memory of John Barrow Esquire who died Jan. 27, 1853, in the 66th year of his age. He was 38 years a Magistrate for this County. The powers that be are ordained of God.-Rom. xiii. 1. Also to the memory of Charlotte Maria widow of the above John Barrow Esquire. She died Jan. 17, 1871, in the 85th year of her age. My flesh also shall rest in hope. Paalm xvi. 9.

On these two monuments, Nos. 53 and 54, we have three successive John Barrows, father, son and grandson, whose lives covered the 150 years from 1700 to 1850. The farming operations of the first two were so successful that the third was able to buy the Manor House and become a Magistrate. But what they could win while living they could not keep in their family when dead. Though the Magistrate was the father of many sons, yet within a few years of his death the Manor House passed into other hands. I recollect about 20 years ago seeing the late Mr. E. A. Freeman read the inscription on No. 54 with a very comical expression of countenance, being amused at St. Paul's words being applied to the worthy J.P. It was the second John Barrow who was Hannah More's opponent. The first of these three John Barrows was the son of John Barrow on tombstone No. 24, who was the son of Mathew Barrow, who I think was the first of his name to come into the parish, in the reign of Charles II.

NEAR THE WEST DOOR.

Nos. 55 - 58. ALL MURAL.

55.-

In affectionate remembrance of Elizabeth dearly beloved and devoted wife of Richard Purnell Tyley M.D. and eldest and last surviving daughter of Joseph Wollen Esq. J.P., who died at South Bank, Wedmore, Feb. 28, 1875, aged 38 years.

56.-

Sacred to the memory of Ann Batt who died May 27, 1832, aged 43 years.

57.-

Sacred to the memory of Ann Waller late of Lambridge in the Parish of Walcot, Bath; she departed this life Dec. 18th, 1823 aged 69.

Near to this sacred pile now rests enshrin'd

Alas, what once inclos'd the purest mind.

When round her heart Death's gloomy terrors playd,

She meekly smiling Heaven's decree obeyd.

58.-

In memory of Elizabeth wife of William Batt of Theale in this parish and eldest daughter of Gabriel and Elizabeth Stone of Wedmore, who departed this life at the early age of 38, Aug. 6, 1791. Also of the above mentioned William Batt only son of William and Hannah Batt of Panborough in this Parish who died June 30, 1832, aged

Wedmore Chronicles Volume 2 (Reproduction)

84. Also of Sarah daughter of the above mentioned William and Elizabeth Bait who died Jan. 4, 1844, aged 58 years.

Dearest of parents best of friends I farewell
A child's affection let this tribute tell
Soon may her kindred spirit waft its flight
To join with you in realms of endless light.

NORTH AISLE.

Nos. 59 TO 64. ALL MURAL.

59.-

To the memory of James Hardwich formerly of Westbury in this County gentleman, who in the latter part of his life resided in this parish, and died Nov. 5 in the year of our Lord 1836 in the 46 th year of his age. Enemies he had none, and his loss will long be felt by numerous friends whose attachment he had secured by the urbanity of his manners and the goodness of his heart. Also to the memory of Mary his wife who departed this life May 1, 1875, in the 54 th year of her age.

60. - Crest, Lion and trefoil.

In memory of Ann Rishton daughter of Thomas and Jane Rishton Esq. of the City of Bristol who died Feb. 4, 1765, aged 22 years. Also of Henry Rishton Esq. their son who died Aug. 7, 1772 aged 24 years. Also of the abovesaid Jane Rishton wife of the said Thomas Rishton Esq. who died Dec. 12, 1796, aged 79 years.

61-

In memory of William Shartman Esq. of Stoughton Cross who died Nov. 22, 1805, aged 61 years. He was so eminent in the profession of a surgeon and apothecary that he was daily applied to by the afflicted from all parts of the kingdom. He was of a chearful disposition, firm in his friendship and sincere in his devotions. Also of Sarah, relict of the above William Shartman, who died Dec. 24, 1813, aged 70.

62.-

To the memory of John Norman of Northload within the parish of Wedmore in the County of Somerset gentleman, who departed this life Jan. 27 in the year of our Lord 1829 in the 61st year of his age. Also of Hester his beloved wife who died Feb. 8 in the year of our Lord 1823 aged 53 years. Their mortal remains were deposited in the Cemetery south of this sacred edifice, and in grateful remembrance of their parental kindness this monument was erected by their children as a small testimony of their affectionate regard and esteem.

63.-

Sacred to the memory of Elizabeth the beloved wife of Joseph Wollen of this parish gentleman who departed this life Aug. 16, 1828, in the 62nd year of her age respected by all who knew her.

Reader whoe'er thou art, thou well may'st drop a tear
O'er this departed friend, to all a friend sincere;
Pious and charitable, void of thought impure,
Benevolent and kind was she to rich and poor;
Without dissimulation or ostentatious pride,
A Christian life she liv'd and truly Christian died.

Sacred also to the memory of the above named Joseph Wollen Esq. who departed this life April 17, 1845, aged 85 years. Rev. xiv. 13.

Wedmore Chronicles Volume 2 (Reproduction)

64.-

In memory of George Savidge of Blackford in this parish who died Jan. 30, 1768, aged 47 years. Mors janua vitae. Also of Jane daughter of the above George Savidge and Betty his wife, who died April 3, 1758 aged 10 months. Also of George their son who died Oct. 20, 1773, aged 13 years. Also of Simon their son who died Oct. 22, 1773, aged 10 years. Also of William Counsell Savidge, son of William and Mary Savidge of Blackford in this parish, who died Oct. 25, 1783, aged 7 months. Also of Betty wife of the first named George Savidge who died Jan. 30, 1784, aged 47 years. Also of William Savidge of Blackford, son of George and Betty Savidge, who died April 23, 1797, aged 42 years. Also of Mary, widow of the above named William Savidge and daughter of Samuel and Mary Athay of Sandford, who died Jan. 11, 1840, aged 77 years.

These Savidges lived at the house at Blackford now occupied as the Vicarage. The last mentioned Mary Savidge used to ride in to Wedmore Church on a pillion.

65-

In memoriam Jacobi, Elizabethae et Franciscæ Andrews, ab hinc non longe jacentium; hic fuit vir probus, illae conjuges optimæ. Gulielmus filius natu minimus (pietatis ergo) monumentum hoc P.C. anno MDCCXLVIII.

66.-

In memoriam Johannis et Gulielmi Andrews: quorum prior obiit et sepultus est Bristol MDCCXLVIII. Alter adhuc est superstes, minime pendens ubicunque moriturus, ubicunque sepeliendus. Soli Deo Gloria.

These last two are in the porch. They were put there in 1880. Formerly these were in the lower of the Porch rooms. I presume they were put there to keep company with the books which formerly belonged to the Andrews family. See Vol. 1. 368.

WEDMORE CHURCH

BY EDMUND B. FERREY.

From June 1880 to June 1881 the church was being restored under the direction of Mr. Ferrey. The Wedmore Chronicle was just then coming to the birth. Mr. Ferrey very kindly said he would write a short account of the church for me to put into it. He did so. That account has been lying idle in my drawer while 57 irrevocable years have glided by. I print it now exactly as Mr. Ferrey wrote it. It was written to help at the birth of this magazine, it is now printed to help at its death.

The Parish Church of St. Mary, Wedmore, is a very good example of the manner in which a church built at the end of the 12th Century was transformed and enlarged in the Perpendicular period. Originally it was evidently a simple aisleless cruciform church with central tower, nave, chancel and transepts. The Eastern portion, as is very usual in mediæval churches, was commenced before the Western and worked Westward. No remains, however, of the original church now exist except perhaps a portion of the plain walls. Four arches of the central tower in their character shew that their date is very early in the Early English period, when it was changing from Norman. The beautiful South porch doorway is also Early English but a little later in date, probably of about the same date and by the same architect as the transepts to Wells Cathedral. We notice here the square abaci, which disappear in the later work

Wedmore Chronicles Volume 2 (Reproduction)

of the West front of the Cathedral, when the circular abaci are usual. This doorway is not in situ, as the early church never could have had aisles; it was preserved and rebuilt in Perpendicular times. The transepts, nave and chancel and upper part of the tower are of well-developed Perpendicular work of about the middle of the 15th century; but the North aisle of the nave is probably some 30 years later in date than the South. The piers and mouldings of this arcade are inferior in character to those on the South side. Observe too the roof of the North aisle and compare it to that of the South, which is of better character and design as well as richer. The windows to the North aisle, though in general character resembling those to the South aisle, have four-centred or Tudor arches. The North and South chantry chapels are later additions than the chancel and the nave, such additions being very usual in later Perpendicular times. The South chantry and the old chapel seem the latest additions, and it is evident the former windows to the South side of the nave were cut out, made into archways, and the windows refixed to the South side of the old chapel. The Parvise with its two rooms above, one over the other, is almost a small tower, and appears to have been built soon after the South aisle. The rooms were probably used by the priests attached to the chantries. The doorway, with window on each side, in the East wall of the parvise, which appears to be of the same date as the rest of the parvise, was a most unsuspected discovery during the recent works. The door probably led into a low building or chapel existing previous to the present old chapel. The very beautiful two-light window of the early decorated period in the East wall of the South-East chantry has evidently been removed here and refixed from elsewhere. The doorway leading into the modern vestry (recently pulled down) was evidently quite a late work of the 17th Century. The roofs of the nave, transepts and South-East chantry are mostly modern, but contain some of the original old oak timber, and all the corbels, etc., are ancient. The tower has rather a truncated appearance owing to the long straight horizontal line of the perforated parapet. It probably had a pyramidal roof the addition of which would greatly improve it. The stair turret to the parvise also is evidently incomplete, both as regards its battlement and the lead covering to it. The font is a plain specimen of about the same date as the nave. The painted roof of the North chantry represents the Te Deum and is a very beautiful and valuable example. The roof to the old chapel has some well moulded substantial beams with their ancient simple colouring on them. The pulpit and sounding board are rich specimens of Jacobean work. The effect of this church both externally and internally has been much increased in picturesqueness by the additions of later dates, and makes it possess an interest which a structure built all at one period could never have. Mem. - The Perpendicular period lasted from A.D. 1400 to 1546. The vaulting to the tower and the stair turret also is rather late Perpendicular work.

EDMUND B. FERREY.

Jan. 21, 1881

MISCELLANEOUS NOTES.

Wedmore Chronicles Volume 2 (Reproduction)

There are a few miscellaneous things that I should like to set down here. I may as well leave them behind me as pack them up and carry them away with me.

1. - TRADITION. The late Mr. John Banwell was born in 1809 and died in 1898, aged 89 years. His father, Mr. William Banwell, was born in 1774 and died in 1862, aged 88 years. Mr. John Banwell told me that his father told him that when Wells Cathedral was built no carts were used for bringing the stone from Doulting, but there was a line of men formed and the stones were passed on from one to another. The men had a penny a day. I have no doubt this tradition represents a truth, though it must not be taken too rigidly. Within living memory carts have begun to do what formerly they never did. For instance, milk used never to be brought home in carts but was always carried on the head. For those coming from Wedmore Moor there was a resting place by the Lurban, where 30 or 40 might sometimes be seen at a time.

2. - HARD TIMES. Old William Wyatt, son of Samuel Wyatt, died in 1889, aged 89 years. He said he was born the year of the hard winter, and the very day that he was born his father gave four shillings for a two-quartern loaf. I see from the Registers that he was baptized on Christmas Day, 1800. With bread two shillings a quartern, and wages a shilling a day, how did people live? Old Mrs. Wyatt told me that one of her two little girls died at the age of eight months. Some women had told her that the child would never live because it was "too cunning."

3. - FOUND IN THE TURF. Joseph Norris told me that many years ago his brother Robert found an ivory ladle and a helmet when he was digging turf in Cocklake delvings. He put the ladle down on a heap of turves, and when he went to get it soon afterwards he found it had all gone to dust. The helmet he gave to somebody in Wells in exchange for something else. They were found about seven feet down. Joseph Norris had himself found lots of gun flints in Cocklake delvings. If every place of any size had its own museum, and if everything found in a place went into that museum, and a record was kept of where it was found, light would be thrown on the history of a place and on what had been done there and on who had lived there. But "ould ancient" things in private collections and of unknown source lose half their value because they have no tale to tell.

4. - FOUND IN A CHEST. I have mentioned at p. 306 the finding of a hoard of coins in the churchyard; they must have been buried there for safety sake in troublous times about 850 years ago, and the owner being killed the knowledge of them died with him. In October, 1891, another hoard of coins was found in the parish but not in the soil. This also was probably hidden for safety sake, and then the hider being killed the knowledge of it died with him. This hoard must have been buried in the time of the civil war 250 years ago. Mr. Charles Watts had an old chest which he had bought some years ago. He accidentally discovered that it had a false bottom. On removing this he found 57 silver coins in a very good state of preservation. They ranged from Philip and Mary to Charles I., and consisted of 2 half-crowns, 20 shillings, 35 sixpences, disposed as follows

Philip and Mary

1554 - 1558

2 shillings

Elizabeth

1558 - 1603

11 shillings

30 sixpences

Wedmore Chronicles Volume 2 (Reproduction)

James I.
1603 - 1625
7 shillings
5 sixpences
Charles I.
1625 - 1649
2 half-crowns

5. - SINGLE STICK. I have often intended raking together what I could about the old single stick players of Wedmore, but somehow I have never done it; and as I have already said, if you don't do a thing when you can, it is not likely that you will do it when you can't. Every year it gets more difficult to find out anything about them, because the generation that played has died out. Besides single stick there was playing with the cudgels, which was much rougher work. In single stick playing the left arm was guarded and held up to guard the head; in cudgel playing the left arm was not guarded. I am told that players used "to drink gunpowder" before playing, because that made the blood less ready to come. Any blood above the neck counted. Sometimes blood was drawn on a player's mouth, and he would keep licking it away to hide it; but if the spectators saw it they would cry out, "Blood, blood, blood." On Aug. 15, 1820, a strong hardy fellow, named George Crease, was married in Wedmore Church to Rebecca Willis. It was Priddy Fair day. When the wedding was over George having nothing to do thought he would go across the moor to Priddy Fair. He did not want to buy or sell cattle, but of course that was no reason why he should not go to Priddy Fair. When he got there he found an old single stick player standing outside the inn and challenging anybody to play him. George was not much of a player himself and did not much want to play this old experienced player; but he had plenty of pluck and got persuaded into it. Before they began the old player shook hands with him and said, "We will play a pretty game, and not a hitting one." But having said that he immediately began to hit away as hard as he could, and before long both were covered with blood, but no heads broke. Such was the one day of George Crease's honeymoon. The story does not say whether the bride went with him or not. Fifty more Priddy Fairs came round after that one, and then George and Rebecca were laid in the same grave on the same day, Feb. 23, 1871.

Two very famous players were the brothers William and John Stone Wall. They went about playing a good deal, and being temperate men as well as good players made money by it. William Wall's house in Pilcorn (now called Pilcorn Street) was built with single stick money. It says a good deal for them that though living in an age and in an atmosphere of drink, though continually attending fairs and revels where drink is everything, yet they were able to keep themselves sober. The same thing cannot be said of all the single stick players. Both were very powerful men, William being the taller of the two.

They were the sons of Jeremiah Wall who in 1776 married Ann Stone. Jeremiah Wall, baptized in 1752, was the son of John and Christopherah or Christopheranna Wall. That John Wall, I believe, was the son of John Wall of Sand and was baptized in 1719. But there were so many John Walls that it is difficult to keep on the right line as you trace them back, just as when there are a great many paths in a wood it is difficult to follow the right one.

Wedmore Chronicles Volume 2 (Reproduction)

William Wall was baptized in Feb., 1782, and died in Nov., 1852, aged 70 years. He must have been a very fine man physically. He is said to have pulled up the tenor bell with one hand when the bells were rung from the floor of the church. This was a wonderful feat if it was done, requiring enormous strength and dexterous management as well. I recollect when I first came here being shown the mark of the foot of this mighty man on one of the paving stones under the tower; he had stamped the impression of his foot upon it as he rung the tenor bell; the stone was removed in 1880. He was the father of several sons, mostly very powerful men. He has the reputation of being a very good master to work for, but being rather hard as a Guardian. The following story speaks well for him. I tell it exactly as it was told to me by an eye witness.

One day, 60 years ago or so, a certain young fellow whom I will call S.C. was working for him on the premises, and being thirsty asked for cider. He was told he might go and draw some. When he went in to draw it Mrs. Wall said, Here is some drawn already, and gave him a jug. S.C. looked at it and saw it was drippings which had been standing, and it was as black as a pair of new shoon. He took it and flung it away. Mrs. Wall was angry and made a noise about it. What is the matter? cried out Mr. Wall from the yard. He's been and flung away the cider I gid him, said Mrs. Wall. Maister, said S.C., `twere so black as a pair of new shoon. Mr. Wall looked grave. Cecilia, he said to his wife, Never give to the workpeople what you would not like to drink yourself.

John Stone Wall was baptized in Sept., 1787, and died in Jan., 1876, aged 88 years. In 1851 Mr. Kempthorne nominated him as Vicar's Churchwarden and continued to do so every year till 1864, when he nominated his son Arthur Wall in his stead. Mr. Arthur Wall continued to be nominated as Vicar's Warden year by year, and was still holding the office at the time of his sudden death in October, 1895. Of him I can speak from nearly 20 years' personal acquaintance, and am glad to have this opportunity of saying something. He was what the Scriptures would call a just man, a devout man. He was a man of real genuine piety, belonging to a school of thought which is apt to breed narrowness, which often does breed narrowness, but which bred no narrowness in him. He was as fairminded a man as could be, and his religion was thoroughly practical. Prayer and the scriptures and the doctrines of religion were things that he valued much, but they were not placed, as they sometimes are, before the practical parts of religion nor made a substitute for them. He was very quiet in his manner, modest about himself temperate in all things, slow to anger, and if anybody could quarrel with him I don't know who they would not quarrel with. He was a man of accurate observation and had a wonderful memory. He observed everything, and what he observed he stored up in his mind. I can imagine that he may have been a man of observation and of thought rather than of action. I can imagine that he may have been sometimes over cautious and slow to act. There is a verse in the Bible that always puts me in mind of him when I come across it. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." - Eccles xi. .4. I can quite imagine that at haymaking time some opportunities may have been lost through an over careful examination of the clouds or the swallows or of something that foretells the weather. Something may have been lost through a want of dash. But his powers of accurate observation made him an excellent weather prophet so far as anybody can prophesy that uncertain thing, the weather; and whenever any outdoor event was coming on and it was necessary for me to know in the morning how the weather would behave in the evening, I would always go and consult him, and he never misled me.

Wedmore Chronicles Volume 2 (Reproduction)

I look back upon my acquaintance and intercourse with him as upon something that it was good to have had, and may I feel grateful to him for his help and his kindness as long as I can feel at all.

With regard to the two brothers from whom I have wandered, William and John Stone Wall, I can give no details of them nor of their contests. But I would only say that looking at them in a general sort of way, there is something to my mind rather striking in the picture that they give us. Possessed of certain gifts in a very high degree, strength, hardiness, pluck, quickness of eye and hand, and so on, they use those gifts in a certain way and excel greatly in the way in which they use them; and while doing that they show some strength of another kind by keeping themselves free from one great evil at least to which their course of life exposed them; and then when fighting days are over, when the passing of a few years has brought those changes upon them which not even the strongest of men are able to resist, they fall quietly into work of another kind altogether: they do useful work in their parish, the one as a Guardian of the poor, the other as a Warden of the fabric of the Church.

There was a third brother who played, George, but he did not attain to the same rank amongst players that they did. He played outside the Swan on one of the last occasions when there was play there; but being then an oldish man he was terribly knocked about by Mapstone. He died in 1855 aged 70 years. He lived in an old house on Lascot Hill, on the site of which a new house has since been built.

Another family that produced several fine players was the family of Edward Stone. Edward Stone followed his calling as a butcher in the Borough. His house stood where Dr. Hancock afterwards built a house which is now (1898) occupied by Mr. Henry Harvey. He was the son of Edward Stone, was baptized in 1760, married Ann Tucker in 1787, and died in 1840 aged 80 years. A marble stone has lately been set up in the churchyard near the South porch with his name upon it. His age is there given as 83, and so it is in the Register of Burials, but I think it should be 80. He had several sons, Richard, Stephen, Simon, George, Gabriel. Stephen was a blacksmith and died at Ditchheat, and has a son, John, now living at Rughill, and another son at Congresbury. Richard, Simon and Gabriel were all great single-stick players. Gabriel died at Bristol, where he was a butcher. Simon was taken up to London to play and box, and kept there by some gentlemen, and died there. Richard died at Wedmore in 1863 aged 74 years. The only representatives of this family now in Wedmore are John Stone of Rughill, the son of Stephen, and Mrs. Simon Day, the daughter of Richard.

6. - WEDMORE FAIR. Wedmore has two annual fairs, viz., on the Monday after St. James' day and on the last Monday in September. Mr. Emanuel Green in his pamphlet on King Alfred and Wedmore, to which I have already alluded, tells us from manuscripts in London that on May 18. 1255, King Henry III. granted to the Dean of Wells the right to have one market at Wedmore on the Tuesday in every week, and one fair on the Vigil, the day and the morrow of St. Mary Magdalene, unless it should interfere with neighbouring markets or fairs. [Charter Rolls, Membrane 4.] St. Mary Magdalene's day was on July 22; St. James' day is on July 25. I therefore presume that the present St. James' fair is the one granted 650 years ago to be held on St. Mary Magdalene's day and on the day before and the day after it, and that it is reckoned now from St. James instead of from St. Mary Magdalene, because St. Mary Magdalene's day ceased to be regarded after the Reformation, whilst St. James's day still went on.

How long the weekly market went on I do not know, but I presume that it did so for 400 or perhaps 500 years; because old Mrs. Sellick Williams told me that her father,

Wedmore Chronicles Volume 2 (Reproduction)

Edward Sweet, told her that there used to be a market in Wedmore, and that the Borough cross, which is a market cross, stood nearer the Lurban than it does now. Edward Sweet was born in 1749. I do not know that he himself remembered the market.

When the September fair first began to be held I do not know, but I imagine it to be a much more modern one than the other.

Amongst a great heap of manuscripts which the late Mr. E. W. Edwards lent me was an indenture dated May 23, 1719, between Harry Bridges of Keynsham and John Lawrence of Wedmore, yeoman, whereby Bridges in consideration of ten guineas paid him by Lawrence granted him all the benefit, advantage and sums of money that may arise by the yearly fair at Wedmore held in the Borough, or by any of the standings, pens or other things to be by him there erected, and with power to erect a tolzey with the benefit thereto belonging, and keep account of all sales and bargains and take all other sums of money and enjoy all liberties and customs belonging to the said fair; this was granted on the lives of Edward, John and Sarah Lawrence, his three children; one shilling was the yearly rent, and a heriot of two shillings at each death.

Another indenture, June 15, 1726, shows the above John Lawrence, now described as a tailor, making over his house and his right to the profits of the fair to John Edwards of Mudgley, to whom he had previously mortgaged it.

Apparently John Lawrence's house was the one near the Lurban now occupied by Mr. Thomas Day. There was another indenture dated Jan. 6, 1703, which showed that Mary Rose of Cheddar, widow of William Rose of Cheddar, gent., then granted it to John Lawrence, tailor, on three lives, and stating that she did so by virtue of authority given to her by Act of Parliament in 1702 for settling (amongst other things) the manor of Cheddar Fitzwaters, of which this house is part. I am very much puzzled to know why a house right in the Borough of Wedmore should have been part of one of the Cheddar Manors.

Harry Bridges of Keynsham, who is a party to the first of the above indentures, belonged to the Bridges family who either by purchase or inheritance succeeded the Hodges family in the possession of the Manor of Wedmore. The Hodges family possessed it from about 1580 to about 1660, and then the Bridges family possessed it till 1757, when they sold it to Messrs. Bracher and Thring, who in 1808 sold it to John Barrow. This Harry Bridges, a great traveller, died in 1728, aged 81 years. He lies buried at Keynsham. He was the son of Sir Thomas Bridges of Keynsham, Knight, who died in 1706, aged 90 years, and to whom there is a monument in Keynsham Church. Sir Thomas married Anna, daughter and co-heiress of Sir Edward Rodney, the last Rodney of Rodney Stoke. She carried the Rodney property to the Bridges family, one of whom later on was made Duke of Chandos. Mr. John Stone Wall has shown me some writings relating to land in Wedmore formerly belonging to the Stone family. One of them dated 1705 bears the signature of this Sir Thomas Bridges as lord of the Manor of Wedmore. He was then 88 years of age, and his signature is only a little bit shaky considering his great age.

7. - JOHN STAYLL. At p.273 I mentioned John Stayll, who was one of a little group of 17 th century Radicals who were mixed up together, John Strachey being another, and Jeremy Horler another. Amongst some writings lent me by the late Mr. Edmund Hole of Clewer was one which throws a little additional light upon him. It is the will of Peter Day of Clewer, made in 1709. At the end of it is the following memorandum. "Memorandum that upon Munday the last day of October, 1709, Peter Day of Clewer being then sick and weak in body but of perfect mind and memory, and having an

Wedmore Chronicles Volume 2 (Reproduction)

intent to make his will in writing, did send John Hayne of Clewer for one John Stayll of Weare to write the same, who accordingly came with the same John Hayne to the said Peter Day's house and went up into the chamber where he lay sick on his bed, when and where the said Peter Day did in the presence of us whose names are subscribed hereto declare and make his last will in the words written on the other side of this paper, which were all written down in the life time of the said Peter Day by his particular order and whilst he was of sound and perfect mind and memory by the said John Stayll the scribe; but before the said will could be put into form and finished, he the said Peter Day was surprized by suddin death and departed this life on the same day about noon; and the same will was read over to him by the said John Stayll before he died, and the said Peter Day well approved thereof. Witness our hands who heard the same spoken by the said Peter Day and were by him desired to be witnesses to his said will. John Stayll. John Wall. William Pitt."

At p. 95 of this volume I gave an extract from Dr. Westover's Journal, mentioning "Mr. Horler's at Weare." I took this to be Jeremy, the former Vicar of Wedmore in Cromwell's time; but I think now it must be William Horler, as Jeremy was living at Yate in Gloucestershire. Jeremy was still alive in 1718, when he was appointed a trustee in the Will of William Codrington of Bristol, mercer. (Som. Wills, 4th Ser. p. 5.)

8. - THE CHANDELIERS. In giving a rough inventory of the church furniture at p. 301, I omitted the three handsome chandeliers. These were taken down when the gas was brought in about twenty-five years ago, and flung into a stable. After spending a few years there they were brought out and hung up again. Though not wanted for lighting purposes they are a great ornament to the church. Of late years they have been lit twice a year, viz., on the Choral Festival evening and on Christmas evening. The following inscriptions are on them

1. The generous gift of Mr. John Tucker of Blackford in this parish 1779.
2. The generous gift of Miss Ann Bedman of Wedmore, 1854. Thomas Hale J Co. fecit, Bristol.
3. The generous gift of Miss Ann Redman of Wedmore. 1854.

9. - WESLEYAN CHAPEL. I do not know in what year a Wesleyan chapel was first set up here; and though John Wesley went to a good many places in the course of his long and active life, I don't think he ever came here; but at any rate the original chapel stood on the site of the present Church Sunday-school till 1818, when they moved to their present position. A deed dated Dec. 18, 1818, shows that in that year the Trustees of the Church School bought the Wesleyan Chapel for £ 105, being 10 perch, with the house thereon. The Church School Trustees were the Dean of Wells (who was also Bishop of Gloucester), Rev. John Richards, Vicar of Wedmore, and Mr. Joseph Wollen. The Wesleyan Trustees were Messrs. George Millard and Jeremiah Wall, both of Wedmore, yeomen; William Burrow and Job Marshman, both of Winscombe, yeomen; Edward Wood, cooper, Thomas Horsington, carpenter, James Jay, yeoman, all three of Banwell. In January, 1819, the same three Church School Trustees bought of George Harvey, cooper, for £140 his cottage and garden, being twenty-five perches, which adjoined the late chapel on the South. These two purchases were made with money collected for the purpose of a School for the education of poor children in the principles of the Established Church. The School was to be used as a week-day and Sunday-school. Further sums of money were afterwards collected and invested to form an endowment for the Master's salary. The old Wesleyan chapel continued to be used as a Church Sunday and day school till Christmas 1878, and the cottage bought of George Harvey continued till then to be the Master's residence. Those who attended the school about seventy years ago

Wedmore Chronicles Volume 2 (Reproduction)

recollect the pulpit being still there. But by 1878 the Board School, which was the result of the recent Education Act, was ready, and the Church day school came to an end. The Sunday-school of course went on, but as that did not require a large endowment we got leave to sell out, and with the proceeds of the sale we pulled down the old chapel and rebuilt the room. A few years afterwards it was enlarged. Apparently when it was a chapel there had been some burials there, as bones were found when rebuilding. But apparently the Wesleyans keep no records or Registers of anything.

Any attempt by the Parish Council to claim the right to use this room as they like and when they like, whether made openly or slyly and sneakingly, should be strenuously resisted. It is not theirs, and if they want the use of it they must ask for it as well as anybody else. The room should be made as serviceable as possible to the parish, but that does not mean that one set of men, with whose money it was never built or improved, should be allowed to take possession of it.

A dwelling-house on the premises is greatly needed, and the recent proposal to erect one met with sufficient support to have overcome the stupid opposition that everything always meets with in some quarter or other, however sensible and reasonable it is; but other circumstances made it impossible for the present.

10. - BAPTIST CHAPEL. A Baptist congregation was formed here in very early days. Mr. Hunt in his history of the Diocese of Bath and Wells mentions that in 1656 a confession of faith was drawn up and signed on behalf of the congregations of Bridgwater, Taunton, Wedmore, and eight others. The late pastor, Mr. Edgington, showed me some writings belonging to the chapel here, from which I learnt that in November, 1709, Henry Martin of Somerton, gent., and Alice Adams of Wedmore, granted to William Sprake all that messuage or dwelling-house wherein the said Alice Adams lately dwelt, situate at Clayhill in the parish of Wedmore; and that the said messuage was converted into a meeting-house for the meeting and assembling of his Majesty's dissenting subjects who go under the denomination of Anabaptists; and that in 1775 William Sprake of Wedmore, cordwainer, son of the aforesaid William Sprake, granted it to certain trustees to be used as a place of worship for Baptists. It is not clear exactly when it first became a chapel, but it was at some time after 1709 and before 1775, probably very soon after 1709. The trustees to whom William Sprake of Wedmore, cordwainer, conveyed it in 1775 were Joshua Toulmin of Taunton; Simon Tincknell, sen., Simon Tincknell, jun., John Sprake, all three of Wedmore, yeomen; William Rattle of Wedmore, woolcomber; Thomas Wall of Mark, yeoman; Samuel Urch of Mark, yeoman; and Thomas Bull of Draycot, yeoman. I am writing in such a scrambling hurry, and on the eve of departing, so that I have no time to go properly into the details of all these matters.

11. - MURDER. William Wall, one of the sons of William Wall, the great single stick player, was a butcher, and bought the house in the Borough near the Lurban, which has since been occupied by Mr. Richard Morgan, baker, and Mr. Mogg, baker. When digging in his garden one day he found a skeleton. Some years afterwards an old woman, whose name I will not give, confessed on her death-bed to having helped to murder a packman there and bury him in the garden. The house was at the time of the murder owned by a single stick player called Long Tucker. Long Tucker kept a sort of lodging house, and queer things are said to have been done there. This would have been in the early years of this century.

12. - QUAB. From 1877 to 1894 the Wedmore Cricket Club played in a ground called Upper Tining. In 1895 they shifted their quarters to Westover's Home ground, where a match had occasionally been played thirty years ago or so. Not far off is Quob

Wedmore Chronicles Volume 2 (Reproduction)

Lane with a large juvenile population that would be better further off. The first of the houses in that lane was the one at the further end of it, which was built by James Williams in 1825. His widow, Sellick Williams, was still living there sixty-one years afterwards, in 1886. The only house in the lane previous to that one was the one which is now a ruin on Mr. Charles Day's premises. It belonged to Edward Sweet the Parish clerk, who sold it to Mr. Charles Day's grandfather. Mrs. Sellick Williams was the daughter of Edward Sweet.

13. - PARISH CLERKS. This is the succession of Parish Clerks so far as I know it.

1

John Cook

...to 1685

6

William Gibbs

1793 - 1807

2

John Sweet

1685 - 1718

7

Edward Sweet

1807 - 1820

3

William Sweet

1718 - 1756

8

John Ducket

1820 - 1846

4

Wm. Norman

1756 - 1767

9

William Ducket

1846 - 1853

5

William Cripps

1767 - 1793

10

Sampson Sweet

1853 - 1863

Though four consecutive generations of Sweets supplied a clerk, yet the son was not always fit when his father died, so that other names sometimes intervene. The two Duckets intervened between Edward and Sampson, just as the three Danish kings mentioned at p. 306 intervened between Ethelred and his son Edward the Confessor. The first Sweet that I know of who held office connected with the church was Edward, who died in 1676 aged 84. He is described in the Registers as living in the Borough, and is called *Busticeta et Vespillo*. These are two dog-latin words meaning I believe grave-digger. I have not included him amongst the clerks. He was eleven years old when Queen Elizabeth died, and lived all through the civil war and Cromwell's time, and died the year after the battle of Sedgemoor. His son John was clerk, John's son William was clerk, William's son Edward was clerk, Edward's son

Wedmore Chronicles Volume 2 (Reproduction)

Sampson was clerk, and then the office of clerk was abolished. Mrs. Sellick Williams, who was till lately amongst us, was the daughter of the second Edward. How easy it is to step back, and how few steps will carry one from the days of Queen Victoria to the days of Queen Elizabeth! Sampson, Edward, William, John, Edward: that's all. Sampson touched Queen Victoria's reign, the first Edward touched Queen Elizabeth's reign, and only three between them, and each one could touch the one next before him and the one next after him, just as each one in a close procession can touch the one before and the one after him.

14. - THE VICARS. In the first volume of the Wedmore Chronicle, p. 225-268, I gave a list of the Vicars of Wedmore from 1311 to 1876 with such information about them as I was able to get hold of. I may as well set down here the slight additional information that I have got hold of since then.

JOHN RETFORD, 1492. Amongst the Manuscripts of the Dean and Chapter of Canterbury is the will of a John Retford, who does not appear to have been the vicar of that name, but was evidently of the same family. This is his will, a copy of which I got with the kind help of Canon Blore. St. Cuthlac's chapel mentioned in it is the chapel that stood at Marchey. The name Bannton is a little bit doubtful.

In the name of God Amen. The yere of our Lorde MV and three (1503), the first day of the month of September, I Master John Retforth in my fresshe and hole mynde make my testament and last will in manner and forme folowyng. First I bequeth my soule to Almighty and, our lady and to all the holy company of heven, my body to be buried in the church of our lady at Wedmare. Item I bequeth xx li: to Wedmore Church aforesaide to fynde a preest in the same church syngyng 111 yers for me, my fader and my moder and for Sir John Tolle. Item I bequeth to the same church of Wedmore xl s to the makyng of a new belle. Item I bequeth to Bannton [?] Church x marcs to fynde a preest in the same church syngyng an hole yere for me and myfrends aforesaide. Item I bequeth unto the said church of Bannton [?] for the reparation of the same xx s, Item I bequeth to the house of Saynt Michael at Cambridge x marcs. Item I bequeth to the church of Alforth a chalice price of vii li: Item I bequeth to my servant William Hardley and to his wiff xx il: Item I bequeth to Robert Rygmadyng my servant xx li: Item I bequeth to John Algate x s yerely of rent. Item I bequeth to William March xl s. Item I bequeth to Seynt Gouthlake Chapell my masse booke. Item I bequeth to Sir John Castell my parish preest my best gowne and a booke called the Catholicon. Item I bequeth to every of my god children xii d. Item I bequeth to Mary Rogger a lyned gowne. And of this my present testament I make and ordeyne Master John Horne mine executor, and he to have for his labour xx marcs. The residue of all my goods moevable and unmoevable I gyve and bequeth to my servants abovesaid. These beyng witnes, Sir John Castell, lewse gyst, John Deane, John Salway, John Sye, William Hardley and Robert Bygmaden. Proved Sept. 11, 1503.

THOMAS SUARPON, 1559. One of this name, and probably the same man was Chaplain of a Fraternity at Winscomb, and pensioned off at the dissolution in the reign of Edward VI. See Som. Record Soc. 11, p. xxii.

ROBERT EDWARDS, 1647. Preb. Coleman tells me that one of this name, perhaps the same man, was curate at Cheddar in 1635.

JOHN LEWIN WARREN, 1802 to 1810. I have since discovered that he resigned Wedmore, and in Dec. 1810 was appointed to the Vicarage of Combe St. Nicholas, near Chard, which he held till his death in Feb. 1823, aged fifty-eight years. There he was buried, and there is a mural tablet to his memory. He was the son of John

Wedmore Chronicles Volume 2 (Reproduction)

Warren, Rector of Ripple, Co. Worcester, who died in 1787, and who was the son of John Warren of Boxford, Co. Suffolk.

STONE FAMILY. I am going to give some account of the Stone family. It is always instructive to trace back any family for 300 or 400 years, because it shows us how close we really are to days that we call long ago. When we see how few generations are needed to fill up the 300 years from Queen Elizabeth to Queen Victoria, when we see how still fewer lives stretched out end on end are needed to fill up that interval, then it makes us realize how close we are to things like the Spanish Armada or the Reformation. If anybody living in 1890 can have seen somebody, who saw somebody, who saw somebody, who had seen Queen Elizabeth and recollected the Spanish invasion, that brings those things pretty close. It is the nearness of long ago and not its far-offness which we need to realize, because near is what it is, and far off is what it isn't.

I single out the Stone family to trace back 300 years for several reasons. Partly because I have already mentioned some of them in connection with single-stick playing, viz., the three sons of Edward Stone, and the two Walls whose mother was a Stone. Partly because they have been in the parish as substantial yeomen from the time when the Registers begin, and so the means of tracing them is at my door. Partly because I have seen some of their wills and title deeds, which are a great help to the Registers. Partly because there is (or was till I solved it) some little mystery about them which excited my curiosity.

The mystery was this. I once asked the late Mr. Mathew Wall, (who was born in 1817, whose grandmother was a Stone, and who was a likely man to know anything,) what kin he was to the single-stick Stones, the sons of old Edward Stone the butcher. He said positively, None; they were no kin to we, but were another family altogether. On the other hand a grand-daughter of old Edward Stone told me that her grandfather was very near kin to Gabriel Stone of Somerset Court in the parish of South Brent, and that when he got to be very poor he used to go sometimes to Somerset Court, and they used to give him £5 or so, because they were near akin, and because he had cut off the entail and so lost some of the property which otherwise would have been his instead of theirs.

I determined to see what truth there was in this story. To support the fact of kinship between old Edward Stone and Gabriel Stone there was the fact that old Edward used to sit in a pew in church where Solomon Wall also used to sit as tenant of Gabriel Stone's old family house now pulled down; it was the second pew on the left as you enter by the South door, and just over it are the mural monuments of the Stones of South Brent. These was also the fact that Gabriel and other Christian names were to be found alike in both families. And if the two Walls got their single-stick qualities from their mother and if Edward Stone's sons got theirs from their father, that would be slight additional evidence that the mother of the Walls and the father of the others were of the same family. But beyond such evidence as that I had none to prove whether Mr. Mathew Wall was right in what he told me or whether Edward Stone's grand-daughter was right. So I determined to look for myself. I have looked and found that she was perfectly right. Edward, the father of old Edward the butcher, and Gabriel, the father of Gabriel of South Brent, were two brothers sons of George Stone. Gabriel was the youngest, but Edward and two other brothers being disinherited by their father and cut off literally with a shilling (see George Stone's will), Gabriel became as it were the eldest son and the bulk of the property in Wedmore became his. Thus Edward Stone the butcher and Gabriel Stone of South Brent were first cousins, and Mrs. Jeremiah Wall, the mother of the two single-stick

Wedmore Chronicles Volume 2 (Reproduction)

Walls and grandmother of Mr. Mathew Wall, was their second cousin, her father and their fathers being first cousins. I have not the slightest doubt but what Mr. Mathew Wall told me what he believed to be true and what he had been told by his elders, and it is very curious that the relationship should have been so quickly lost sight of. I will now give the succession of Stones from the time of Queen Elizabeth, and that will show clearly what has happened.

But before I do that I must just make a note of a few Stones who no doubt belonged to this same family, though I cannot quite see the connection nor put them in their proper place in the tree. I will give each of them a letter A, B, C, D, E, and they must stand for the present outside and detached and isolated.

A. HENRY STONE. In the Wedmore Chronicle, Vol. I, p. 132, I printed the will of Bartholomew Bydeput of Wedmore made in the year 1401, just 500 years ago, in which is mentioned a house in the borough of Wedmore between the house of Henry Stone on the East and the house of Philip Streming on the West. I just make a note of that Henry Stone, whose house must have stood in the street that runs from Main's Corner towards the church, because its neighbours are East and West; if it had stood in the other street in the borough its neighbours would have been North and South.

B. WALTER STONE. I have already in this volume (p. 268) mentioned a Walter Stone who left £6 a year for six years beginning in 1547 to a priest who should pray for his soul in Wedmore Church.

C. THOMAS STONE. I have already (p. 269) mentioned Thomas Stone, who shortly before 1585 had bought some of the lands which had belonged to St. Ann's Chantry in Wedmore Church, and who in 1585 conveyed them to his brother Edward. I presume that this is the same Thomas Stone as he to whom in 1588 the right to bear arms was granted. I presume that the church lands which he had recently acquired got for him the legal right to bear arms. (Add: MSS. 14,297, referred to in Somerset and Dorset Notes and Queries, iv. 257.) The Parish Register contains an entry of the burial of Thomas Stone, sen., generosus, in November 1606, and another of Thomas Stone, generosus, in September 1613. I presume he is the first of the two. I do not know who the other is. I presume Thomas Stone had no son, as he gave his lands to his brother Edward.

Amongst some writings lent me by the late Mr. E. W. Edwards was an indenture dated 1591 between Thomas Stone of Wedmore, gentleman, and Elizabeth his wife, of the one part, and Frances Longworth, wife of John Longworth, D.D., and their two children, Thomas and Ann, of the other part; whereby the Stones grant to the Longworths one burgage and a half and cottage with all rights, etc., for the said three lives. £10 was the sum paid down, 5 shillings was the yearly rent, and 5 shillings was to be paid as a heriot at the death of any one dying in possession. A burgage is a house in the borough.

D. EDWARD STONE. The above Thomas Stone conveyed his lands in Wedmore in 1585 to his brother Edward, who in 1630 sold them to the Corporation of Wells as Trustees of Llewellyn's Almshouse. So I learn from Mr. Serel's pamphlet already referred to. This Edward Stone is described as one of Queen Elizabeth's footmen. I should like to know more about him. He does not enter into any of the Wedmore Parish Registers. As he was alive in 1630 he must have survived his royal mistress many years, for she died in 1603.

But we have another source of information as to him. I have already (p. 43) referred to the Herald's Visitations. Formerly an official called a Herald used to go to each county periodically and hold a Visitation. He would go to the chief towns in the

Wedmore Chronicles Volume 2 (Reproduction)

county, and summon all the knights, esquires and gentlemen to appear before him and prove their legal right to be called gentlemen and to bear arms. Of course the legal right consisted in a sufficiency of means; there must be so much land possessed. If they could prove their right satisfactorily he put them down in his book; if they couldn't he didn't. The Visitations of Somerset for 1531 and 1573 have been printed, and in the lists of gentlemen I can find no one from Wedmore. All the land in Wedmore belonged to the church, and the church never died nor sold, so that nobody here had a chance of getting land enough to make him a gentleman in the legal sense of the word. He could only be a gentleman in another sense of the word, a sense which the Herald did not care about and took no notice of. So he could not get himself put down in the Herald's list. But then came the Reformation, which took away an enormous quantity of land from the church and sent it into the market, and numbers of people got hold of it in sufficient quantity to be able to satisfy the Herald that they were perfect gentlemen and might bear arms. So whereas at the Visitations of 1531 and 1573 nobody from Wedmore so much as put in a claim, at the next Visitation in 1591 Thomas Hodges appeared before the Herald to put in a claim, though somehow he did not succeed in establishing it; and in the next Visitation of 1623, George Hodges, the grandson of Thomas, and Edward Stone both put in a claim and both succeeded in establishing it.

This is the account which Edward Stone gave of himself and which the Herald accepted and put down. The arms are described in the language of heraldry, a language which, to be understood, has to be learned as though it were a foreign language:

ARMS. Per pale or and gules, an eagle displayed with two necks counter changed.

I presume that the Edward Stone who in 1623 gave this account of himself and of his three children is the same Edward who was Queen Elizabeth's footman and who received the Wedmore chantry lands from his brother Thomas. From his marrying a young lady of Lancashire, and from his daughter Ann marrying a young gentleman of the diocese or principality of Durham, one would infer that his office or duties or something or other had caused some part of his life to be spent in the North of England. Neither he nor his son Edward appear in our Registers.

Amongst some writings lent me in 1888 by the late Mr. Edmund Hole of Clewer was an indenture dated Aug. 17, 1674, between Hugh Hobbs of Stoton, husbandman, and John Redman, Sen., of Priddie, yeoman. It recited that 6 acres of land in Wedmore parish, viz., 3 acres in a close in the North side of the lane, 2 acres in a close called Suttelbarrs, 1 acre in Stoton field, had in 1670 been granted to Hugh Hobbs by the Trustees of Llewellyn's Almshouse from and after the death of Thomas Hobbs of Stoton, which 6 acres Thomas Hobbs held for his life by a lease granted by Edward Stone of Westminster, Esq.; the said 6 acres having come into possession of Hugh Hobbs since the death of Thomas his brother, to be held by him for 99 years if certain lives last so long, he grants his right in 3 of them to John Redman in consideration of £10 paid down and a yearly rent of shilling.

That shows Edward Stone, the late Queen Elizabeth's footman, living in London, and there I must leave him. I have no doubt the writings of Llewellyn's Almshouse would throw light if they could be seen.

E. THOMAS STONE the Scrivener. Another of Mr. Edmund Hole's writings was an indenture dated Sept. 28, 1680, between William Taylor of Cocklake, yeoman, and Thomas Stone of Wedmore, scrivener, of the one part, and Richard Durban, of Cheddar, yeoman, and John Tibbott of Cheddar, Chandler, of the other part, whereby

Wedmore Chronicles Volume 2 (Reproduction)

Taylor and Stone granted to Durban and Tibbott 7 acres and 3 yards of meadow ground, being part of an old auster tenement in the parish of Wedmore and in the manor of Churchland, and sometime in the possession of one John Blake, viz., 1 acre at Shutters Stile, 5 yards arable lying upon Tuttnell, 1/2 acre shutting upon Tuttnell, 2 acres pasture at Crannell, 2 acres arable at Crannell Mill above Langland, acre arable lying in Headland. This Thomas Stone the scrivener or scribe was baptized in 1635. He was the son of Robert and Elizabeth, and apparently had an only child Abigail, and died in 1693. He had a brother Robert, and his father Robert, 1604, was the son of Thomas.

These five, A, B, C, D, E, must stand detached from the tree, because I cannot see their proper place in it. But the other Thomas, the gentleman, C, and his brother Edward, Queen Elizabeth's footman, D, certainly do belong to it, because they owned the chantry lands, and the rent of the old chantry house, 2 pence a year, continued to be paid out of church rate by the churchwardens to a Stone till quite lately. It will be seen entered in the book every year. The late Mr. Mathew Wall told me that it was paid to him till one year when the Vestry clerk refused to pay it, and though he made a fuss about it he could not get it. I imagine that this was the origin of that annual payment of 2d. to the Stone family. The chantry of St. Ann in Wedmore Church had lands and a house belonging to it, the house standing in the churchyard. This chantry was disendowed in 1547, and its endowments shortly afterwards were got hold of by Thomas Stone. His brother Edward sold the lands in 1630 to the Trustees of Llewellyn's Almshouse, but for the house in the churchyard, or for the site of the house after it was pulled down, the churchwardens paid this annual sum of 2d., and went on paying it till about 1860. Hard up though we be and cramped and crippled for want of funds, yet I wish that annual 2 pence, had continued to be paid. It told a tale, and if it never had been paid, there are two or three things that we should not have known.

And now I will show a regular succession of father and son for 300 years.

1. - GABRIEL. In 1603, the very year that Queen Elizabeth died and James I. came to the throne, Gabriel Stone was married in Wedmore Church to Grace Weathie. The Weathie or Withy family were clean gone from Wedmore before 1700. This Gabriel Stone is not down in the Register of Baptisms and I don't know who his father was. And curiously neither he nor his wife Grace are down in the Register of Burials. But the Registers show the baptism of one child, Edward in October 1613.

2. - EDWARD, 1613 - 1704. This Edward, son of Gabriel, died in January, 1704, aged 90 years. His long life was stretched across like a rope from James I. to Queen Anne, and he was a middle-aged man when Oliver Cromwell was in power. What he thought about him I don't know. He was twice married.

By his first wife Elizabeth he had amongst other children two sons, Edward in 1644, Gabriel in 1646. When there are two or three of the same name at the same time it is difficult not to get mixed, especially as the Registers are so very sparing in their information; but if I am not mistaken this Edward of "Wedmore" was buried in May 1689, and apparently left no children (Another Edward "of Meare." was buried here in August, 1689); and Gabriel "of Panborough" was buried here in Feb., 1690. Apparently Gabriel also left no children, though a posthumous daughter, Ann, arrived in March, 1690, only to find that her father had gone before her. I don't think she stopped here very long, but died in 1694. Amongst some papers which the late Mr. E. W. Edwards lent me was the inventory of goods of this Edward Stone of Wedmore who died in 1689, taken on May 4, 1689, by Robert Coles, James Larder, John Pitt, Matthew Barrow, John Tincknell, and valued at £158 16s.

Wedmore Chronicles Volume 2 (Reproduction)

By his second wife, Mary Tincknell, whom he married here in 1649, the very year that King Charles I. was beheaded, Edward Stone had amongst other children two sons, viz., George in 1653, William in 1660. William died 10 years afterwards, but George carried on the name and line. Mary their mother died in 1668, and old Edward their father in 1704, aged 90 years.

3. - GEORGE, 1653 - 1715. As there were three successive Georges I will call this one George I. He married Dorothy . His sons were George (not down in the Register), Edward in 1680, John in 1683, William (not down). I give the will of this George I. further on. His name is on the fourth bell, it having been cast during his churchwardenship.

Edwaard died in November 1701, and so there is no branch to follow there.

William had a son William, but I know nothing about either of them.

John must be followed up. See 4a, 5a, 6a.

There was a Lancelot Stone, son of George, born in Jan. 1671. He married Mary --, and had three daughters only, viz., Mary in 1695, Hannah in 1698, Jane in 1700. He died in 1702 and his widow in 1709. I have read both of their wills. I had put him down to be a son of George I. but have just struck him out. His father George must have been a cousin of George I. though he does not appear in the Registers. Mary, Lancelot's widow, in her will appoints "my cuzen George Stone sen." to be one of her children's trustees. If Lancelot were the son of this George, "the cozen" would be a father-in-law.

4 (a). - JOHN, 1683 - 1738. This is that John who locked the poor people out of the poorhouses, so that a Vestry had to be called to consider what should be done. See p. 177 of this Volume, Vestry No. 11. By his wife Ann he had daughters and a son John in 1711.

5 (a). - JOHN, 1711 - 1765. This John married Hannah Barrow in 1748 who died in 1785, and had three children, viz., Grace in 1751, John in 1753, Ann in 1755. Grace married firstly Ambrose Clapp in 1771, and secondly Mathew Taverner in 1783 Ann married Jeremiah Wall in 1776 and was the mother of the two great single stick players, William Wall and John Stone Wall.

6 (a). - JOHN, 1753 - 1828. He died unmarried aged 76 years, and with him that branch came to an end in the male line. He lived on Lascot Hill, where there were two houses belonging to this branch; one still stands, the other has been pulled down and built anew. We must now go back to George, the elder brother of John 4a.

4 (b). - GEORGE, 16. - 1740. This George I call George II. I go back to the numeral, because that is the generation to which he belongs, counting from Gabriel who married in 1603, the year the Queen died, As he is not down in the Register of Baptisms, I do not know the exact year of his birth, but it must have been soon after 1670. Apparently Frances who died in 1695 was his first wife, and he married secondly Mary --. The children of the second marriage were William in 1699, Ann 1701, Edward 1703, Stephen 1705, George 1707, Hannah 1711, Eleanor 1717, Gabriel 1719.

I print his will further on, whereby it will be seen that to three out of his four eldest sons, viz., William, Edward and George, he only left one shilling, while to his fifth and youngest son, Gabriel, he left the house wherein he dwelt and other property. He also left land to Stephen. Thus the youngest son became as it were the eldest, and the consequences of that can be seen to-day. His daughter Ann, who married a Barrow, also appears to have incurred her father's displeasure, as he leaves her one shilling.

Wedmore Chronicles Volume 2 (Reproduction)

We have now got to follow four parallel lines, i.e., we have got to come down from the days of this second George Stone to the present day by four different routes, viz., via William, via Edward, via George, and via Gabriel. Stephen I cannot follow. And the only way to prevent getting hopelessly confused and mixed will be to keep the same numeral for all those (whether brothers, first, second or third cousins) who belong to the same generation counting from the original Gabriel of Queen Elizabeth's reign, but to give a different letter to the different lines. Williams line will be distinguished by c, Edwards by d, Georges by e, Gabriel's by f

5 (c).WILLIAM, 1699 - 1770. He married in January 1750, Mary, the widow of his younger brother George, and so came to live at Fisher's tenement in Pilcorn, and had these children: Ann in December 1750, William in 1753, Benjamin and John, twins, in 1755, Maria in 1759.

Of these daughters I imagine that Ann was the Ann who in 1792 married James Pickford of Glastonbury, and that Maria was she who in 1786 married Paul Tyley. Of the sons I imagine that William married Hannah Brown in 1785, and died in 1807. Whether his line goes on or not I do not know. Nor can I trace John, the twin brother of Benjamin, with whom he quarrelled about Fisher's tenement, unless he is the John who died at Blackford in 1822, aged 66 years.

6 (c).BENJAMIN, 1755 - 1811. But Benjamin can be followed a little further down the stream of time. Fisher's tenement was left to him after his mother's death; he mortgaged it over and over again, and eventually lost it. He dropped down dead as he was carrying a sack to the mill. He married firstly Catherine Pickford in 1785, and secondly Elizabeth Ducket in 1792.

By his first wife he had Benjamin in 1785, John in 1787, Nancy in 1788, Mary in 1790.

By his second wife he had Elizabeth in 1793, Maria 1794, Hannah 1796. William 1797, Stephen 1799, Sarah 1801, Suzan 1803, Robert 1805, Eleanor 1807.

7 (c). - The above children are too numerous to be followed much further. Benjamin, the eldest, lived in the parish of Badgworth, at Tarnock, and was brought here for burial in 1816, aged 30 years. He married in 1808 Ann, the daughter of William Barrow, and her mother, Sarah, as we shall see at p. 348, was the daughter of George Stone, his grandfather's brother. Two sons of Benjamin and Ann Stone, viz., William Barrow Stone and John Barrow Stone have died leaving none of their name behind them. Their sister, Maria, married William Wall, the nephew of the two single stick Walls, and is still living.

John, the brother of Benjamin, has I think descendants living in Wales.

Mary married in 1810 John Green.

Of the children of the first Benjamin by his second marriage with Elizabeth Ducket, William had a son Benjamin, whose two sons, William and Harry are amongst the few bearers of the name now living in Wedmore.

Robert was employed about the churchyard, and his widow Betsy is still alive, and has a son Stephen living at Weston-s-Mare.

Sarah married George Morgan in 1825, and their son Robert Morgan was appointed Sexton in 1860 and still holds the office.

That brings us down to the present day via William, the eldest son of the second George.

5 (d).EDWARD. 1703 - 1776. This Edward, the second son of the second George, married Mary --, and besides children who died in infancy he had George in 1754, Edward in 1760. Of George I can see no sign after the day of his Baptism. Though

Wedmore Chronicles Volume 2 (Reproduction)

Edward only got a shilling by his fathers will, yet he had some property left to him by the will of his grandfather. See the will of the first George.

6 (d).EDWARD. 1760 - 1840. This is he who followed his calling as a butcher in the Borough where Dr. Hancock afterwards built a new house. He married Ann Tucker in 1787, and was the father of the three great single stick players whom I have already mentioned at p. 330, viz. Richard 1789, Simon 1793, Gabriel 1807. Besides them there was Stephen in 1791 and George in 1799. Stephen was a blacksmith at Blackford and then at Cocklake, and afterwards a journeyman; he died at Ditcheat, and his son John is now living at Rughill.

That brings us down to the present day via Edward the second son of the second George.

5(e).GEORGE. 1707 - 1748. As I cannot follow Stephen the third son of the second George, I pass on to George the fourth son. To him belonged the house in Pilcorn now occupied by Mr. Joseph Gibbs. He married Mary -- and had three daughters only, viz. Mary in 1741, Hannah in 1743, and Sarah a posthumous child in 1748. Mary died unmarried in 1765. Sarah married William Barrow in 1773.

A large flat stone will be found in the South transept of the church with the names of this William and Sarah Barrow and their children. William Barrow died in 1830 aged 80 years, and Sarah his wife in 1831 aged 83 years.

Amongst other children this William and Sarah Barrow had a daughter Ann, who married firstly in 1808 Benjamin Stone, and secondly George Tucker. This Benjamin was the son of Benjamin, the son of William No. 5 (c), and was brought here for burial from Badgworth Parish in 1816, aged 30 years. By her second marriage with George Tucker she had three sons, Henry, Joseph Barrow and George.

I will here turn aside for a moment from this rather dry list of mere names and dates to pay my tribute of respect to the memory of one of those three sons, Henry Tucker. He was appointed Parish Churchwarden at Easter 1877, within a year of my coming here, and he continued in office till his very sudden death in April 1898, within 6 months of my going; so that his Churchwardenship and my ministry have nearly coincided in point of time. He was a man of a very good understanding, a thorough agriculturist, and of good business habits. He was a thoroughly genuine man, incapable of guile or tricks, straight, honest and highminded. You only had to look at him and you saw at once what he was. You saw him and not something that he put on; he never put on anything, and never had need to, because what he was by nature was better than anything that can be put on. I have never heard anybody speak otherwise than well of him; and for myself I had a liking and a respect for him at once, which 20 years and some slight differences and disagreements increased rather than diminished.

That brings us down to the present day via George III., the fourth son of the second George.

5 (f) GABRIEL. 1719 - 1766. We now come to the fifth and youngest son of the second George, who by his father's will succeeds to the house in which his father lived and other lands. That house is not now standing, but was pulled down about 25 years ago; its site remains as a garden, about half way between the Sand Road and the Wedmore end of Plud (not Flood) Street. In 1750 Gabriel married Elizabeth Brown, who was the only child of Richard Brown of Mudgley. Her mother was Edith Lytheat, daughter of Gabriel Lytheat of Mudgley. The Lytheats were at Mudgley at the time when the Registers begin (1560), and continued there and at Theale till the early part of the 18th century, when they disappeared.

Wedmore Chronicles Volume 2 (Reproduction)

Gabriel and Elizabeth Stone had these children: Elizabeth in 1753, Gabriel in 1754, Stephen 1756, Richard 1760, Edith 1762.

Richard and Stephen both died in the spring of 1781. I have Stephen's will, from which it appears that he was unmarried. Edith married John Cripps of Huntspill in 1783; Elizabeth married William Batt in 1776; her mural monument is near the West door in Wedmore church, p. 321, No. 58.

6 (f). - GABRIEL. 1754 - 1815. This Gabriel had a double title to his Christian name, viz., from his own father and from his mother's father, Gabriel Lytheat. On the same November day in 1783 as that on which his sister Edith was married to John Cripps of Huntspill, he was married to Elizabeth Spencer. In the Register she is described as "of Shepton Mallet." On the mural monument (No. 50) she is described as the daughter of Thomas Spencer of Westbury. At his marriage, if not shortly before, Wedmore lost him and South Brent gained him, for he went to live at Somerset Farm, now called Somerset Court, in that parish. I am told that his son-in-law, Mr. Northcote, who sometimes came there, used to say that it was bought with money won in a State lottery; and the same story is told in Wedmore. Which of the two Gabriels bought it, this one or his father, I am not sure. In the last century the State used to organize gigantic lotteries with very valuable prizes. An ancestor of mine whose diary I have printed, mentions buying two tickets in the million lottery. He gave £14 for them. That was in 1695. And in 1710 he bought 155 tickets in a lottery, with one of which he won a prize of £500 a year, and with another £5 a year, both for 32 years. These demoralizing things were afterwards forbidden by law.

Having gained Somerset Farm through a lottery or otherwise, Gabriel settled down there and lived there till he died. He and his son were brought to Wedmore for burial, but his children's baptisms are not down in our Registers. He had a son Gabriel who died in infancy, and two daughters, Elizabeth and Maria. I do not know that there were more than these two. Maria, the youngest, married George Barons Northcote of Feniton Court in Devonshire, and took Somerset Court to that family which now possesses it. Elizabeth the eldest daughter married Joseph Ruscombe Poole, a Bridgwater lawyer, and took the Wedmore property to the Poole family. The Pooles sold their Wedmore property about 50 years ago. Gabriel Stone was brought here for burial in 1815, aged 61 years, and with him that branch of the family died out in the male line. It was the most successful branch of any, and just when its wealth was increasing it died out, while the other and less successful branches were multiplying. Mrs. Gabriel Stone survived her husband 22 years, and was brought here for burial from South Brent in 1837, aged 74 years. Their daughter Mrs. Poole had been brought here for burial from Bridgwater in 1822, aged 37 years, and Mr. Joseph Ruscombe Poole was brought here in 1843 aged 68 years.

By his first wife, Elizabeth daughter of Gabriel Stone, Mr. J. R. Poole was the father of Mr. Gabriel Poole and Mr. Ruscombe Poole, who were both well known in this district and who have left descendants behind them.

Mr. J. R. Poole married secondly Hannah the youngest daughter of William Savage of Blackford, and their only child was Mrs. Luttrell of Badgworth Court. The Savages were a family long settled in Wedmore. Their house at Blackford is now occupied as the Vicarage.

That brings us down to the present day via Gabriel the youngest son of the second George Stone. And here I stop.

It will be seen that eight successive generations (beginning with the Gabriel who was married in the year that Queen Elizabeth died) bring us down to the present day; viz., Gabriel, Edward, George I., George II.; and then the stream is parted like that

Wedmore Chronicles Volume 2 (Reproduction)

ancient stream of Gen. i., 10, and becomes four heads, and four generations more in any of those four heads, through William, Edward, George or Gabriel, will bring us down to those who are living now.

I give one tree showing Thomas Stone the scrivener or scribe. I also give another tree showing in a glance the succession and relationship of the various Stones whom I have been able to connect.

PEDIGREE OF THOMAS STONE THE SCRIVENER.

One wants to know what kin Thomas who married in 1602 was to Gabriel who married in 1603. Were they brothers? And what kin were they to Edward, Queen Elizabeth's footman?

As I have already said I cannot show the connection between, on the one hand, the Gabriel Stone who married in 1603, the year the Queen died, and who was the common ancestor of all the Stones in Wedmore in this and in the last century, whether thriving or hard up, and, on the other hand, the William Stone who first got possession of the Chantry lands early in Queen Elizabeth's reign, and his brother Edward, Queen Elizabeth's footman, to whom he transferred them. But the following facts show that there was a connection.

1. The annual two pence paid out of Church rate as rent for the chantry house, and paid to a Stone, or to a Wall who was descended from a Stone, to within living memory.
2. The claim made by John Stone in 1735 to the Poor-houses, which I imagine stood on old chantry property.
3. A fire back now in the dining room of this Vicarage, but which formerly was in an old house at Lascot Hill which belonged to the Stones, has on it a double-headed eagle and the double-headed eagle formed part of the arms allowed to Edward Stone at the Visitation of Somerset in 1623. (See p. 342.)
4. In the house at Lascot Hill where the last John Stone of his line lived and died unmarried in 1828, and where I think his father John Stone and his grandfather John Stone had lived before him, there is a shield painted on canvas and framed with armorial bearings upon it. This has come to my knowledge just in time to be recorded here. It looks a good age and may have been done for Edward Stone, Queen Elizabeth's footman, or for Gabriel Stone who was married the year that the Queen died. This coat of arms helps to connect the Edward Stone who is in the Visitation of Somerset of 1623 with the owners of the house at Lascot Hill, though it does not show what the connection was.

Not understanding the language of heraldry myself, and consequently not being able to give a technical description of the arms on the painting, I sent a copy of it (kindly made for me by Mr. Price) to Col. Bramble, Hon. Sec. to the Som. Archaeol. Society, and I give his description of it in the proper technical language. This is what it is Quarterly. 1st and 4th. Per pale or and gules an eagle displayed with two necks counter-charged. Stone. 2nd and 3rd Gules, a chevron ermine between 3 escallops or. Impaling Argent a fesse vert (?) between 6 annulets gules.

Col. Bramble says that this coat of arms would be borne by one of the Stone family who was descended from an heiress who was entitled to the quartered coat. The impaled coat, i.e., the half of the shield on your right, would be that of his wife's family. A little further research would probably tell one all about it. If I had known of this painting before I would have given an illustration of it.

There is some satisfaction not merely in seeing the procession of men in their proper order, but in placing them in their several tenements, and in seeing them in their

Wedmore Chronicles Volume 2 (Reproduction)

several homes. I will therefore just try to set down where I think they lived, though the hurry I am in from being about to depart will prevent my doing it as fully and carefully as I should like to.

About half way between the Wedmore end of Plood (not Flood) or Plud Street and the road from Wedmore to Sand there stood a house till it was pulled down about 23 years ago. Nothing remains of it but the brass knocker, which has been transferred to a neighbouring house. In fact there are two houses which claim to possess this knocker. I leave it to my successor to find out which is the true knocker and which is the impostor. The site of this house is now a garden, and belonged to the late Mr. E. W. Edwards. I presume that it was part of the Poole property sold soon after the death of Mr. J. R. Poole in 1843.

Here in this house I imagine that Gabriel Stone lived who was married in the year that Queen Elizabeth died, 1603, and here also Edward his son who married his second wife the year that the king was beheaded, 1649, and who lived to be 90; and here lived Edward's son the first George, and George's son the second George; and then William, the eldest of the five sons of the second George, should have come here, but he and his three brothers were cut off with a shilling, so here came the youngest, Gabriel, instead; and then when that Gabriel died his son the next Gabriel would have come, but a successful ticket in a lottery brought him much money, and with it he bought Somerset Court, and put a tenant farmer into the house here; and after being occupied by a tenant for just about 100 years down the house came, and now not one stone is left standing upon another. So much for that house.

In the hamlet of Pilcorn, now called Pilcorn Street, there is a house belonging to Mrs. Joseph Edwards and now occupied by Mr. Joseph Gibbs. I think its proper name is Fisher's tenement. Of course the house was only part of the tenement. Formerly a tenement always included various scattered bits of land that went with the house and that were as inseparable from it as the parlour or the kitchen or the backside. The modern idea of a house in the country without a bit of ground going with it is one of the atrocities and barbarities of this 19th century. Formerly a house had land that went with it and that was as much a part of it as its rooms were. House and land together, not house without land, made up a tenement, and a tenement was what people had.

I have been shown the writings of Fisher's tenement, from which it appears that it belonged to the second George Stone, then to the third George Stone who left it to Mary his widow, then to William who married his brother's widow, then to his son Benjamin, whose daughter Sarah married George Morgan, whose son Robert Morgan now has the writings. Benjamin appears to have mortgaged it and lost it about the beginning of this century. The second George Stone I have already fixed (rightly or wrongly in the pulled down house, but the third George, William and Benjamin certainly lived here in succession. So much for that house.

In or about 1843 the old Poor-house which stood in the churchyard facing the Vicarage was pulled down, and with the stones of it Dr. Hancock built a new house in the Borough in which his daughter, Miss Hancock, the former church organist, lived for several years. Dr. Hancock built his house where an old house stood which had belonged to Edward Stone the butcher and father of the three great single stick players. I presume that Edward's father, Edward, who was the second of the three disinherited sons of the second George, lived there before him. I think that house is called Domett's. If so it was probably an ale-house during the first half of the last century, as Joseph Domett was a publican (Wed. Chron., vol. 1., p. 92). William Stone, brother of the first of the two Edwards, in his will leaves to his son John the

Wedmore Chronicles Volume 2 (Reproduction)

house and orchard in the Borough called Domett's. In which case I don't see how it came to the first Edward, who was uncle to that John. These things want a little more time to make them out, and can't be seen in a hurry.

Some time ago I had a plan made of the Borough from the old parish map of 1798, and intended printing it and giving a full account of each house, but somehow I never got beyond the intention. Of course it could only have been done with the help of the owners of the houses.

On Lascot Hill, or rather almost at the foot of it, there were two houses belonging to the Stones. They belonged to a branch which has, I think, died out in the male line, and which consisted of three successive Johns; the first of those Johns was a son of the first George, and was the one who claimed the poor-houses in the churchyard, and was the one whose daughter was the mother of the single stick Walls, and the last of those Johns died unmarried in 1828. These two houses consisted of a cottage now pulled down, near the site of which a new house was built in 1868, and another house close by that is still standing. It is just possible that Lascot Hill may be where lived the original Gabriel of 1603, and old Edward his son who occupied nearly the whole of the 17th century with the 90 years of his life; but I still incline to the opinion that they lived where the brass knocker knocked.

This is a very imperfect account of the Stone tenements, and a little further examination might easily make it more full and more certain; but I have not now time for it.

I will give the wills of the first and second Georges, which I copied at the Court of Probate at Wells.

WILL OF THE FIRST GEORGE STONE.

In the name of God Amen. November 16, anno domini 1713, I George Stone sen. of Wedmore in the Co. of Somersett, yeoman, being of perfect health and memorie, thanks be given to Almighty God, but calling to mind the mortallity of my body and knowing that it is appointed for all people once to die, do make and ordaine this my last will and testament in manner and form following: viz., principally and first of all I recommend my soule into the hands of God that gave it me and my body to the earth to be buried after a decent and Christian buriall at the discretion of my executor hereafter named, nothing doubting but at the general resurrection by the mercies of Almighty God to receive the same againe; and as for touching such worldly estate as it hath pleased God to bless me with in this life I give, demise and dispose of in manner and form following.

Imp: I give unto my son George Stone for the terme of his life the land called by the name of the Burnt house ground, and after his decease to his son Edward Stone and his heirs for ever. Item I give unto my son George Stone 1 acre of ground lying in his tyning in Maltfield during the term granted to me. Item I give unto my grandson Stephen Stone the ground which I bought of John Pill for the term to me granted. Item I give unto my grandson George Stone the land which I bought of Mr. Lovell and to his heirs for ever, he paying out of the said lands unto his sisters Ann and Hannah the sum of £ 20 each when they shall attain to the age of 21 years or happen to be married. Item I give unto my grandson William Stone the son of George Stone the sum of £5 to be paid when he comes to the age of 21 years. Item I give to my son William Stone for the term of his life and afterwards to his son William Stone and his heirs for ever the land called by the mane of Reeves and all my wearing apparel. Item I give unto my granddaughter Ann Stone one feather bed and bedstead with the furniture thereto belonging. Item I give unto my grandson John

Wedmore Chronicles Volume 2 (Reproduction)

Stone and my granddaughter Mary Stone the sum of £20 each when they shall attain the age of 21 years or happen to marry. Item I give unto my sister Elizabeth the wife of William Ings the sum of £5 to be paid within six months after my decease. Item I give unto my son John Stone and his heirs for ever all the rest of my lands not before mentioned. Item I give unto my son John Stone all the rest of my goods and chattels, whom I also appoint my sole executor. In witness whereof I have hereunto set my hand and seal the day and year first above written.

George Stone.

*In presence of Jasnes Andrews,
Mary Andrews, William Hodges.*

WILL OF THE SECOND GEORGE STONE.

In the name of God Amen. March 22, 1739, I George Stone of Wedmore in the County of Somerset, yeoman, being sick in body but of perfect mind and memorie thanks be to Almighty God my maker, but calling to mind the uncertaintie of this frail life and knowing that it is most certainly appointed for all men once to dye, doth therfor make and ordaine this my last will and testament in manner and form following. First and principally I commend my soule into ye hands of Allmighty God my maker, and my body I commit to ye dust to be decently buried at ye discretion of my executors hereafter mentioned; and as for the worldly goods which Allmighty God of his goodness hath bestowed upon me I give and bequeath as followeth, to witt, Item I give and bequeath to my son Stephen Stone my lands which I purchased in fee of John Pitt to him and his heirs for ever after ye decease of Mary Stone my wife, and I doe order my said son Stephen Stone shall pay proportionable my debts out of ye abovesaid lands bequeathed unto him. Item I give and bequeath unto my daughter Hannah Stone my acre and half of arable land to her and her heires which I purchased in fee of James Larder. Item I give and bequeath unto my said daughter Hannah Stone 8 1/2 acres of land lying in ye tineings unto her and her heires, and I doe order my said daughter Hannah Stone to pay ye sum of £10 out of ye aforesaid lands bequeathed after my decease, and she being not to enjoy ye aforesaid lands untill after ye decease of Mary my wife. Item I give and bequeath unto my son Gabriell Stone all my lands unto him and his heires for ever which I purchased in fee of Lancelot Stone after the death of Mary my wife and not before, and I doe order that my said son Gabriel Stone shall pay ye sum of £10 unto my daughter Elioner Stone after my decease out of ye said lands bequeathed. Item I give and bequeath unto my son Gabriel Stone my house and all ye ground thereto belonging which I now dwell in unto him and his heires for ever after ye decease of Mary my wife and not before. Item I give and bequeath unto my daughter Elioner Stone 4 acres and 1 yard of meadow land unto her and her heires for ever lying at Maltfield. Item I give unto my daughter Elioner 1 acre of meadow land adjoining unto ye aforesaid land at Maltfield unto her and her heires. Item I give unto my said daughter Elioner Stone 1 acre of arable land unto her and her heires lying upon Sandy furlong adjoining to Westover's Mill batch; all ye said lands which I bequeath unto my said daughter Elioner Stone is not to enjoy the primeses untill after ye decease at Mary my wife none of ye said lands (sic). Item I give and bequeath unto my son Gabriel Stone my tenement called Bruhouse hay for ye term to come thereon after the decease of Mary my wife and not before. Item I give and bequeath unto my son William Stone one shilling to be paid after my decease by my executors. Item I give and bequeath unto my son Edward Stone one shilling to be paid after my decease. Item I give and bequeath unto my son George Stone one shilling to be paid after my decease. Item I

Wedmore Chronicles Volume 2 (Reproduction)

give and bequeath unto my daughter Ann Barrow widow one shilling to be paid after my decease. All the rest of my goods and chattles of all kinds real or personal I give and dispose unto my well beloved wife Mary Stone and to my son Gabriel Stone, whom I make joint executors of this my last will, they being to pay all my debts and legacies and discharge my funeral expenses etc.

George Stone, his mark.

In the presence of Ann Stone, her mark,

Jane Edwards, Thomas Reynolds.

Proved at Wells April 6, 1741.

Besides these two wills I have copied those of Lancelot Stone 1702 ; Mary Stone his wife 1709; George Stone III., son of George II., 1747; William Stone son of George II. 1766; Stephen Stone son of Gabriel 1781 ; Hannah Stone, widow of John, 1783; Mary Stone widow of George III. and William, 1797. These are all at the Wells Probate Office.

The whistle of my train coming in forbids me to write another word. I would only say that if I have said anything unjust or needlessly harsh at p. 334 I am sorry.

CORRECTIONS

(As they appear in the original document, these will be fixed, in time, on the web page)

Page 101, the last line but one, John Dyer should be Abraham Dyer

Page 179, Necessities should be necessaries

Page 209, line 2, 1803 should be 1830.

Page 288, line 16, there fixing should be refixing.

Page 312, line 8, dignitas should be dignas

Page 313, line 14 John Edwards should be Joan Edwards

Page 316, No. 32 after William Barrow...aged 83 years, add: Also Sarah relict of the above William Barrow who died September 19, 1831, aged 83 years.

Page 314, last line but 3, there should be no stop after unfortunate.

Page 326, single stick. I have since been told that the left arm was not guarded.

ADDITION

Since the inventory of church furniture was printed at page 301, my mother has given a new and very handsome Bible for the lectern and a Prayer-book to match for the reading desk, which take the place of those she gave in 1881. I have also given another Glastonbury chair, so that there are now three within the Communion rails.

**These notes were kindly donated to this site by [The Wells Museum](#).
Make sure to visit them if you are in Wells.**

Handwritten Notes.

{as originally written except when enclosed by "{}" which were written by Michael Tutton}

Wedmore Chronicles Volume 2 (Reproduction)

1898 Oct. 20. I voided the living of Wedmore

1898 Oct. 16. I preached my farewell sermon there.

1898 Nov. 8. I left Wedmore for ever.

1898 Nov. 19. I lay at my lodging at Bury St. Edmunds.

Wedmore Traditions

No. 1.-Edward Clarke, born 1801, says that his father, John Clarke, took care of John Ward, who was kept in the church, being at times out of his mind. He did not remember it himself, but had heard his father tell of it. Edward Clarke's grandfather was Edward Sweet, sexton and clerk

No. 2.-Mrs. Sellick Williams, born 1800, says that she remembers crazy Mary (she could not mind her surname), who was kept in the old vestry night and day. Children used to give her food, pushing it in between the iron bars. She says there was an old chest in the vestry with a skull in it.

No. 3.-Mathew Wall, born 1817, says that he had never heard of mad people being kept in the vestry; but he remembers as a boy just looking in at the window and then running away in fear.

No. 4.-The Rev. John Warren, rector of Bawdrip, told my mother that there was an old man in his parish who said that mad people used to be kept in Wedmore church.

No. 5.-Old Miss Banwell, living next door to the Vicarage, says that her father went to school at the Vicarage kept by Mr. Rees, and that the playground was where she lives now.

No. 6.-Jane Hale of Cocklake, aged 72 in 1885, says that she used to go to the church of Free school. Newton was the master's name. Dr. Glanville and Mrs. Savidge used after to come in. They said that poor children did not need to be taught writing, so writing was not taught. The Miss. Bowmans of Blackford also used to come in. She believed they were maiden ladies.

No. 7.-Joanne Counsell of Kyton hill, born 18{??}, says that her father built the house where she now lives, and it was the first of the Kyton hill houses built. She had heard him say that all the land behind those houses was arable and in open field; and when it was enclosed he bought the bit on which he built his house. Her father was John Counsell, who died Sept. 1852, aged 80. Her mother, Joanna Counsell, died, Feb. 1870 aged 89.

No. 8.-Mr. Tonkin says that his father took on Abraham Dyer's business in 1814 (?). There was an old Sally Leigh used to wash for his mother. Her husband was a very old man, and his (Leigh's) father or grandfather remembered seeing two men hung up on the same bough of an elm tree at Comb Batch for taking part in Monmouth's rebellion. Also a man hid in a gout near Theale Great House. Also Judge Jefferies held a court in the Market house, i.e. Mrs. Phippen's house in the Boro', now occupied by Farmer Godfray. Mr. Tonkin had always heard that there was a mill in Benpool.

No. 9.-Mr. Arthur Wall, churchwarden, says that Butcher Wall, Mathew Wall's brother, bought the premises now (1886) owned and occupied by Richard Morgan, baker: and when digging in the garden he found a skeleton. Old Fanny Hardwick, mother in law to Elizabeth Hardwick in the Heath, confessed on her death bed to having helped to murder a packman there and bury him in the garden. The house was then owned by Long Tucker, a champion single stick player, father tow Tailor Tucker whom I buried in 1877 aged 81. Long Tucker kept a sort of lodging house, and queer things were done there. Fanny Hardwick was buried July 12, 1872, aged 80 years.

Wedmore Chronicles Volume 2 (Reproduction)

No. 10.-Mrs. Sellick Williams says that she heard her father say that there used to be a market at Wedmore, and that the Boro' cross stood nearer the Lurban. She says that Mrs. Curl bought Miss. More's school, and that her (Sellick's) eldest sister succeeded her. Sellick's husband, James Williams whom she married in 1818, built the house at the end of Quab Lane where Sellick is now (1886) living, 65 years ago. At that time (1812) the only house in the lane was the old one now uninhabited near Charles Day's. It belonged to her father, who sold it to Charles Days' grandfather.

No. 11.-Mr. Stott says that the madwomen from whom the madwoman's lane gets its name lived in a tree, but when he knows not. The house in that lane of which some remains can still be seen was built within the recollection of Sellick Williams by ----- Higgs, father of Mrs. George Wall.

No. 12.-Mr. Stott says that old ----- Martin used to say that they had intended building the church on Comb Batch.

No. 13.-Mrs. Simon Day was the daughter of Richard Stone, who was the son of Edward Stone, butcher. She says that Edward Stone lived on the site of the house in the Boro' where Miss Hancock now lives. He used to go to Somerset Court and they gave him money there to satisfy him, because they had cut off the entail. He was a stout man. His sons ruined him and at last he was on the parish. His sons were great single stick players.

No. 14.-Charlotte Richards Day, widow of Simon Day, showed me in Dec. 1894 a bible given to her when a girl at Sunday school in 1831. She said that the Sunday School was held in the old Poorhouse upstairs; afterwards in a barn opposite the kitchen door of the Vicarage; at Mrs. Sprake's in the Boro'. She said that her father, Richard Stone, was a butcher, and lived where Creed the blacksmith now lives. He Built the house close by where Mary Ann Stone now lives. She (Charlotte) was born in a little house, Stone property, close to Farmer Sperrin's. She once went with her mother, as a little girl, to Brent Knoll. Old Edward after went and received money.

No. 15.-James Dando's father used to live where James Dando, butcher, now (1887) lives. He used to sell cider. Sandy Crease told me that when a boy he had often been ther with his father, who was a drinking man. His (Sandy's) father used to spit on the floor, just as he would in a public house. Old Dando did not like it, and used to call out, "Mide, Mide, fetch the map", i.e. "Maid, Maid, fetch the mop."

No. 16.-Farmer Durston, of Theale Great House, told me that he had heard people say that used to be a bull-baiting in Hope. He could not make out whether the mounds in Hope were natural or artificial.

No. 17.-Maria Wall, aged 77 at Xmas 1887, widow of Edward Wall, told me that her father, John Veale, built the house where she now lives. She had heard that all the land thereabouts was arable and in open field. Her mother, Hannah daughter of ----- -- Parker, used often to speak about Hannah More, whose school she attended. Maria Wall went to the free school. Newton was the master, a very good and converted man; he used to read an expound sermons to the children. The free school had been the Wesleyan Chapel, and when she went to school the pulpit and seats were still there. Rebecca, widow of her uncle John Parker and still (1887) living, came from Devonshire with Mr. Joseph Richards, in whoser service she lived. She went back there after Mr. Richards' death, but had made John Parkers' acquaintance, whom she eventually married. Edward Wall , husband of Maria Wall, was son of Solomon Wall of Sand.

No. 18.-Clement Champeney of Theale, who died in 1885 aged 73, told me that his mother used to ride to Wedmore church on a pillion. Mrs. Savage of Blackford, grandmother of Mrs. Luttrell of Badgworth Court, also used to ride in from Blackford

Wedmore Chronicles Volume 2 (Reproduction)

on a pillion behind a servant. That was before Theale and Blackford chapels were built. The motor bike of today represents the pillion of that day.

No. 19.-Walter Willis, shoemaker, told me that his grandmother, Mary Tyley, who died in 1880 aged 93, often used the expression "Go to Hanover", meaning "Get along with you." That expression must have come down from the days of King George I.

No. 20.-Sandy Crease and Mary Vowles both told me of the number of people who used to go to Dunnick's well to be healed. Sandy said that quite lately (1887) he had seen Mathew Brice going there one morning before sunrise. He had not heard whether he was the better for it. The time to go was before sunrise.

No. 21.-Sandy Crease and single stick, see

No. 22.-John Banwell, aged 79 years, Dec. 1888, told me that his father used to say that when Wells Cathedral was built no carts were used for bringing the stone from Doulting, but that there was a string of men from Doulting to Wells who passed the stone on from one to another. The men had 1 penny a day. He also said that formerly milk was never brought home in carts but always carried. For those who came with milk from Wedmore Moor there was a resting place by the Lurban, where 30 or 40 might sometimes be seen at a time.

No 23.-John Banwell told me (March 1891) that he was born where he lives now. But his father and all his father's brothers and sisters were born in Porch House next door. John Banwell's father was William Banwell, who died in -----aged ----- years; and his grandfather was John Banwell, who died in 1786 aged 45 years. John Banwell had never hear any tradition connecting Porch House with Monmouth's rebellion or Judge Jefferies. He recollected that there was a trap door in the Madhouse through which food could be passed to the mad people. The house where John Banwell now lives was built by his mother's father, Joseph Duckett. The date 1777 was in the chimney till quite lately, when the stone crumbled away and had to be replaced. Joseph Duckett married one of his daughters to young William Banwell who lived 10 yards off on the one side of him, and another daughter to young Joseph Wollen who was then a clerk in Mr. Tyley's office, 10 yards off on the other side. One of John Banwell's father's siter was Harry Green's mother.

No. 24.-In Feb. 1891 Henry Hawkins of Porch House told me that he had been looking into the Wedmore Registers, which I had just printed. He saw Adam Bussell's name in them. He said that if any of the Ducketts begin to talk rather big, people say something about Adam Bussell, and they don't like it. Adam Bussell's supposed to have made them. Henry Hawkins also told me that some of the rebels are said to have taken refuge after Sedgemoor in the Porch room of his house, and some ladies in the house tried to conceal them, but they were taken and killed and their heads were fastened up outside.

No. 25.-Peter Evans of Clewer, who died in 1791, had two daughters. One of them, Anne, had an illegitimate son by Thomas Stephens of Charterhouse, farmer. The child, Thomas, was baptised in June 1772. It was brought up by its grandparents at Clewer, and eventually their property came to him. He married Mary Hole on Jan. 1 1807, and had no children. Their nephew, Edmund Hole, succeeded to the estate. Thomas Stephens was in the militia. Mr. Stott told me that he had Peter Evans' walking stick. Peter Eveans was churchwarden when Bilbie cast the tenor bell. Bilbie put up a jack or something of the sort in Peter Evans' house at Clewer, which is still ther but altered. Edmund Hole showed it to me.

No. 26.- ----- Baker of Meare, farmer, called on me one day to ask for the certificate of burial of his grandfather, William Pople of Cocklake, who died in 1869

Wedmore Chronicles Volume 2 (Reproduction)

aged 91. He told me (March 1891) that he had in his house an old fashioned rocking horse, which had belonged to Sir Richard Paget's grandfather. I told Sir Richard, and he was interested in it.

No. 27.-John Tutton, aged 8-- years in 1891, told me that he was the son of John Tutton, who was the son of George Tutton. His mother was Jane Binning, daughter of Jeremiah Binning of Theale Great House. (The Register shows that they were married at Wedmore in April 1798.) The Great House Binnings were no kin to the Crickham and Cocklake Binnings. (So said John Tutton, but I suspect they were.) John Tutton said that his father, John Tutton, built the house near the river at Cocklake where John Binning now (1891) lives. John's grandfather, George Tutton, lived at the bottom of the dungeon, opposite Pople's, in a house now (1891) pulled down. When John was a boy he went to Wells to Davis the undertaker, who lived in High St. where the bank is now. He had £5 a year. He took the goods up to the Palace when the lady died. After 3 years with Davis he went to Bath to the Bank in Union St.

No. 28.-John Tutton told me that old George Davey lived where Geroge Puddy now (1889) lives, and built the house where James Pople now lives. He bought one or two cottages close by, on from ----Amesbury. He left them to his son John Davey. They were mortgaged, and Parker of Axbridge foreclosed. William Pople bought part. Thomas Toogood bought where George Puddy now lives. He married a daughter of Farmer Counsell, who lived where John Hole now lives. (The register shows that Thomas Toogood and Johanna Counsell were married in March 1818). Registers: July 19, 1834. Thomas Toogood of Cocklake, 43 years. Buried.

March 20, 1832. Joanna Toogood of Cocklake, 38 years. Buried

Joanna was dau. of Edward Counsell of Cocklake, who died in May 1825 aged 71. Buried.

Edward was son of James Counsell of Cocklake, who died April 1762.

James, bapt. Dec. 1726, was son of James Counsell of Cocklake.

No. 29.-Ann Dolling, in the Wells Union in 1892, wanted to know when she was born. Her maiden name was Anne Tutton, daughter of John and Jane Tutton. She had a brother John at Wedmore, and two sisters there, viz. Jane at Miss Banwell's, and Sarah wife of Farmer Banwell. She said that her brother in law at Westbury had destroyed the will, and so she and her eldest brother had been done out of their property. She told this to my sister at Wells, who to me. I found her baptism on Sept. 30, 1810.

No. 30.-William Wyatt, son of Samuel Wyatt, told me that if he lived till next Xmas he would be 90. He was born the year of the hard winter, the day he was born his father gave 4 shillings for a 2 quartern loaf. Old Mrs. Wyatt told me that she had had two little girls. One of them had died aged 8 months. Some woman told her that the child would not live because it was so cunning. I find in the registers that the above William Wyatt was baptized on Xmas day, 1800.

No. 31.-Mrs. Sellick Williams told me that Mr. Warren, Vicar of Wedmore, lived in Wells; he came to Wedmore for one month in the summer with his wife and sister. He had no family. He was a very nice man and a very fine gentleman. Sellick went to Wells once with her father, when she was about 8 years old. He went to be sworn in as clerk, but he had been acting as clerk for some time before he was sworn in. It was in the time of Mr. Warren. She would know his house in Wells if she went there.

No. 32.-Sellick Sweet, as she then was, went to Hannah More's school. She remembers Miss Hannah and Miss Patsy very well. Some of the Wedmore children

Wedmore Chronicles Volume 2 (Reproduction)

went to the Cheddar school. Her sister lived with Mrs. Curl who kept the Wedmore and Cheddar schools. [See supra, no. 10.](#)

No. 33.-Sellick said that the Vestry Meetings used to be held at the George. The school was kept by Mr. Richard at the Poorhouse. Tucker Coles, who found the coins in the churchyard, went to America. Sellick had heard that he was killed in the American war.

No. 34.-Joseph Norris told me in April 1891 that many years ago his brother found an ivory ladle and a helmet when he was diggin turf in Cocklake delvings. He put the ladle down on a heap of turves, and soon afterwards when he went to get it he found it had all gone to dust. He gave the helmet to some one in Wells, who gave him some article in exchange for it. These were found some 7 feet down. Joseph Norris had himself found lots of gun flints in Cocklake delvings. Cocklake delvings is on the right hand side of Blakeway as you go towards Meare, and was so called because some Cocklake men rented it, two men named Bishop among others. Joseph Norris' brother also found a small silver coin under a tree in Court Garden. It had sails like a florin.

No 35.-On Dec. 14 1894, I paid a visit to Charlotte Richards Day, widow of Simon Day. She showed me a Bible given to her in 1831 when a girl at Sunday School. She said that the Sunday School was held upstairs in the old Poorhouse. Afterwards it was held in a barn opposite my kitchen door, wher Mr. J.C. Smith, solicitor, now lodges. Afterwards at Mrs. Sprake's in the Borough. She told me that her father, Richard Stone, was a butcher, and lived where Creed the blacksmith now lives, which he had bought. He built the house close by where Mary Ann Stone now lives. He was a drinking man and a great single stick player. Her grandfather, Edward Stone, was the father of Stephen, blacksmith; and Geroge; and Richard, her father; and Gabriel, a Bristol butcher, a great single stick player, he married a Bristol woman, had a family and died young; and Simon a great single stick player, who went up to London and died there, some gentleman having kept him ther to play. Edwin Wheeler's mother was a daughter of Edward Stone. Her husband, William Wheeler, treated her bad.

Miscellanea

No. 1.-On May 18, 1255, was granted to Giles de Bridport, dean of Wells, and his successors, a weekly market on Tuesday at Wedmor, and a yearly fair there on the vigil, feast and morrow of St. Mary Magdalene, Cal. Charter Rolls.

No. 2.-This is in the Cal. State Papers, 1655. p. 61, 68:--

March 1, 1654/5. Petition of the Church of Christ in Wedmore, Somerset, to the Protector for an order allowing them liberty of meeting for worship in the middle room or second story of the house commonly called the Church House in Wedmore, they having no convenient place. The Church House is employed to no use but the keeping of a court once in 3 weeks. 1 page, 23 signatures.

Order them on for a letter to the Magistrates of Wedmore to grant the parishioners the room when not employed for public uses.

March 5, 1654/5 Whitehall, President Lawrence to the Magistrates and inhabitants of Wedore. A petition in the name of the Church at Wedmore has represented to his Highness that they want a convenient place to worship in, and that the middle room on the second story of the Church House may well be spared, being only used for keeping a Court once in 3 weeks. This being referred to Council they think that all fit accommodation should be given to persons that truly fear God, and manifest the same by a humble and peaceable conservation (sic), and therefore wish the

Wedmore Chronicles Volume 2 (Reproduction)

petitioners to have the said room when it is not wanted for the public services. Ca. State. Papers.

No. 3.-Rev. C.E. Pizey writes from Hinton Blewett Rectory on Oct. 18, 1890, and sends me this entry from Hinton Blewett register:

"1772. Sept. 21, James Wiseman of the Parish of Wedmore was buried."

No. 4.-Rev. W.B. de Meleyens {I'm not sure of the spelling. M.T.} writes from Burrington Vicarage on Nov. 18, 1880 and says "I have all the deeds relating to the Wedmore charity; they are very old and in bad order, having before my time been kept in the church tower, which was very damp. They go back to 1669. I cannot find mention of Burrington Folly. The land is at Ruschill or something like it, and the parties conveying the land are Humphrey and Henry Sydenham of Chelworthy on the one side and John Hancock yeoman on the other for 2000 years. The rent of the land, about £ 6, is still given yearly to our poor by the churchwardens with the consent of the Minister and others of the chief inhabitants of the said parish."

No. 5.-Rev. C. Grant writes from Glastonbury on Jan. 8 1892. He says that he sees in Wedmore Chron. II, 123, a reference to Capt. Thomas Silver. He lived at Shapwick and died in 1707. A tombstone to his memory was formerly in the aisle of Shapwick church, but in 1861 was moved to the porch, where it now is. He also says that Stolle at p. 124 is Stowell in Moorlinch.

No. 6.-Writing again on May 24, 1893, Mr. Grant says with regard to the Worme or Oram family, that Stephen Worme married Joanna (?) Hutchins at Shapwick in 1619, and that the name appears several times in the Shapwick registers from that date.

No. 7.-Rev. I. Singleton writes from Theale Vicarage that "Old Mrs. Burrow remembers a little about the coffin and used to hear her father speak of it. It was ploughed up in Tanaeres {I'm not sure of this word. M.T.}, a field on the top of the hill adjoining the lane at Redman's house. It was very thick, freestone, but very rotten; it was ploughed up broken"

Odd notes about Wedmore Chronicles Vol II

-William Eyre, curate P. 270. On Aug. 22 1902, Mr. J. B. Millard wrote to me (then living at Bury St. Edmunds) to tell me that Mr. John Larder having bought the old house next to the old Vicarage was making some alterations in it, and that very morning had found a paper enclosed in a glass bottle and deposited in a stone in the backwall of the house. On the paper was this inscription:

1801. April 15. My dear fellow mortal, if any of my family, I mean my children, shou'd settle here - show them this paper - Be good, Be good, my dear children. In goodness is happiness. How oft has my heart ble for your little wants and misfortunes. I pray God grant you grace and gratitude to think of me, & how I have toil'd for you. I am dead & rotten - tho' now only 38 years. My children are registered in this p'sh.

Wm. Eyre.

1801. April 15. This wall was built at the expence of the Revd. William Eyre by the Tilly's (masons of Allerton). The great scarcity of bread is likely to bring on troubles. The quarter loaf sells for one shilling and ten pence-peas at 6/6d per peck & everything in proportion. Potatoes even exceed this ration - they have sold at from one guinea to thirty shillings per sack. I write this in full strength of body and perhaps it may fall into hands yet unborn. O think! - think!! - think!!! of eternity.

Adieu. Adieu. Adieu.

Wm. Eyre.

Wedmore Chronicles Volume 2 (Reproduction)

There was also found on the premises an old pair of hand cuffs. Also an arch under the wall against the Vicarage premises. This was not explored, but certainly should be.

P. 257. John Lewin Warren. The Rev. F. E. Warren, rector of Bardwell in Suffolk, writes to me in 1902 that "John Lewin Warren was my first cousin twice removed. He was great grandson of Rev. John Warren, rector of Boxford in Suffolk 1687-1722. His grandfather was John Warren, a solicitor of Long Melford." In 1907 he writes, "I had a great great uncle, Archdeacon John Warren, died 1787. He had 19 children. One of his sons was John Warren, Vicar of Wedmore."