

It is usual to regard the red saltire in our Union Jack as the cross of St. Patrick, but the Church does not acknowledge this holy man as a martyr and he is not entitled to the distinction of a cross. The device is really the FitzGerald shield, argent a saltire gules, and has no direct connexion with either St. Patrick or Ireland. The motto CROM A BOO means 'Croom to Victory' referring to the castle of Croom, Co. Limerick, which became the seat of the family in the 12th century. The present heir to the title, the Marquess of Kildare, is a Captain in the Royal Inniskilling Dragoons.

## THE 'SWAN' INN, FRERE STREET, COLCHESTER

BY L. C. SIER.

THE site of this 'ancient' inn has been in doubt and this short article with the tracing from the Ordnance Survey of 1876, will assist in clearing up the question.

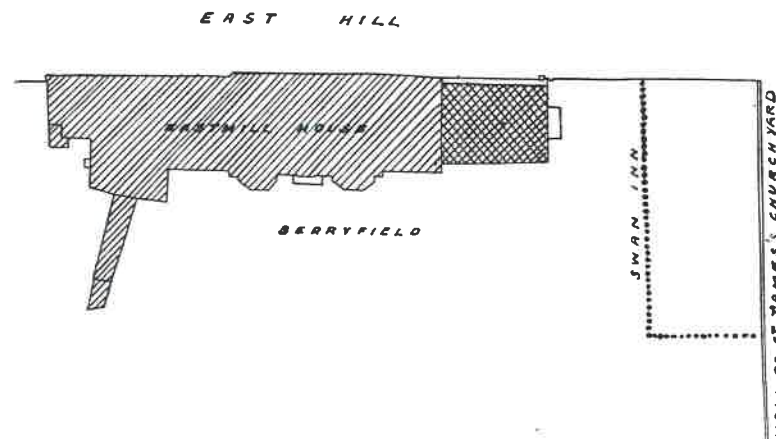
The following epitomised translation of a deed from the Colchester Borough records definitely fixes the vicinity of the building :—

1539, Sept. 28, Nicholas Woode, of Colchester, Clothmaker, and Alice his wife (formerly wife of John Pakyngton) secured enrolment of a deed which set forth that, on 15 January 1536, William Mauncell, of Colchester (an Attorney) had demised to John Wayne, Clerk,\* a tenement with curtilage and garden adjoining in St. James's parish, Colchester, between St. James's Churchyard on the East side and the hospice 'le Swane' on the West side, the distance or length being 2 perches  $11\frac{1}{2}$  feet, more or less, between the Churchyard and the land and wall of the 'Swan' hospice, the North end (or frontage) of the property abutting on Frere Street and the other end on the field called Beryfield, the depth from the Street to Beryfield being six perches. The demise to John Wayne by William Mauncell had been for John Wayne's lifetime, with remainder to John Pakyngton and Alice his wife (she being now wife of Nicholas Woode). John Wayne had died in 1536, before 23 March, and the property had therefore descended to Alice Pakyngton, as Widow of John Pakyngton. NOW, by deed dated 27 September 1539, Alice and her present husband, Nicholas Woode, sold the property to Richard Lorde, otherwise called Richard Burley, Gentleman, and Alice his wife, they to pay an annual rent of three pence to St. Botolph's Priory at Michaelmas in each year, for all other services, exactions and demands.

\* Rector of St. James, Colchester.

It is not often that such precise indications of the locality are found in documents of ancient times. Here we know that the frontage to Frere Street (East Hill) was about 2 perches  $11\frac{1}{2}$  feet, that is  $44\frac{1}{2}$  feet from St. James's churchyard westward and that its depth from the Street southward to 'Beryfield' was six perches—that is 99 feet. These measurements are shown in dotted lines on the plan.

At a Hundred Court on 7 March, 1541, Robt. Stampe of Colchester, yeoman, and his wife Joan enrolled a deed dated 4 Feb., 1541, whereby they sold to John Damsell (a baker) 'all that tenement or hospice called *le Swan*, with cottage adjoining



it, in St. James's parish, Colchester, in the street called *ffreris-trete* (i.e., Frere Street) opposite *le Greyfrerys* (i.e., the Greyfriars monastery).

This hospice they had obtained on 23 April, 1534, from John Cook, of Colchester, yeoman.

Situate within 44 yards of the East Gate, it was the first inn for travellers from Harwich, Ipswich and elsewhere coming into the borough and the last for those leaving. Its patronage was therefore probably considerable.

On 3 February, 1636, Martin Basil, Esq., sold the 'Swan' to John Beriffe,\* Gentleman, of Colchester, who made his will

\* Educated at Colchester Grammar School and son of William Beriffe, of Colchester, Gentleman (to whom the Colchester Corporation made a gift of his Freedom of the Borough in 1628).

dated 21 December, 1661 (proved in P.C.C. 7 March, 1662, by Elizabeth\* Beriffe his widow) by which he devised 'the House at Colchester where Mr. William Talcott now lives, with the Beryfield,' to his eldest son Henry.†

It should be mentioned that, prior to 1641, the building had ceased to be an inn and had been converted into private residences, one of which was occupied by William Talcott, another by Thomas Wade, gentleman, one of the Bailiffs of Colchester in 1630 and 1633, and Mayor of the Borough 1641 (when he resided in the eastern half of the old inn) and others by Thomas Reynolds, gentleman, and Anne Gilbert, widow.

This gives some indication of the size of the 'Swan Inn,' as each of these occupants was of social importance and substance.

On 12 October, 1641, John Beriffe sold the 'Swan' to the above-mentioned Thomas Reynolds, who was successful as a Baymaker, but whose methods were somewhat dubious. Two thousand weavers, represented by three of their number, petitioned the Privy Council on 29 April, 1637, alleging that their masters compelled them to take commodities, instead of money, in payment of their wages. Thomas Reynolds was ordered by the Mayor (Henry Barrington) and Justices to pay a certain sum of money and to give further satisfaction, but he refused to do so, even when the order was made a second time, on which occasion Reynolds appeared only by his lawyer, William Arwacre,‡ who, the petitioners stated, was 'the only cause of all our trouble' He (Arwacre) asserted in open court that Reynolds would spend £100 in law before he would give them one penny. He employed four hundred spinners, fifty-two weavers and thirty-three others, so that he was in a large way of business. The upshot of the matter was that Reynolds was forthwith committed to the Fleet prison until he should pay the petitioners twice the amount of the wages he had defrauded, withdraw all actions brought by him against them, and pay such reasonable charges as the poor men had been put to in appearing before the Privy Council. This caused Reynolds to come promptly to terms with his men and on 17 May the Warden

\* In 1669 she resided at Frating.

† He was a 'Leather Seller' of London and of Greenstead, Colchester.

‡ Free Burgess of Colchester 1637, and Steward of the Hundred of Tendring. His sons William, John, James and Thomas were educated at the Colchester Grammar School.

of the Fleet was ordered to set him at liberty. In his defence Thomas Reynolds stated a great part of his house had been burnt, being wilfully fired, with goods to the value of £500,\* so that he was living elsewhere in St. James's parish before purchasing a portion of the 'Swan.'

The following curious entry of baptism on St. James's parish registers occurs :—

Samuel Reynolds, son of Samuel, esq., and Judith, was born in the country (in the year of the) plague July 25, 1666.

It is probable 'the country' referred to Langham, from which parish it is believed the family emanated and where they were property owners from at least 1484.

Thomas Reynolds died 29 April, 1665, aged 61, and the 'Swan' property descended to his son Samuel, whose eldest son, also named Samuel (one of the M.P.'s for Colchester in 1681 and 1688), sold same to Benjamin Dikes, a merchant, of Colchester, in 1694. This last Samuel Reynolds died 23 August, 1694, aged 52, and was buried at St. James's.

Benjamin Dikes became bankrupt and his trustees sold the property to Jacob Tayspill and Elizabeth his wife. Eventually, in 1741, George Wegg, the younger†, of Colchester (an attorney, who became a barrister and Recorder of Aldeburgh, Suffolk, 1761–1768, when he resigned, as mentioned on the Aldeburgh records, 'by reason of his age and infirmities') purchased that portion of the property within the dotted lines shown on the plan and, ultimately, the whole of the 'Swan' and 'Beryfield.'

It should be mentioned that, both to the east and west of the inn, were several small tenements, the whole of which, as well as the hospice, George Wegg demolished. Morant (1768 Ed., p. 199) in treating with St. James's parish mentions that it contained 'the house of George Wegg, Esq., his garden east of the same and part of his field and garden south of his said house, formerly called Berryfield,' and that he had, since December, 1744, 'pulled down nine tenements.'

It is probable, therefore, that East Hill House was built about 1750.

\* Publication of the Huguenot Society (Moens) xxv. and xxvi.

† Eldest son of George Wegg, of St. Nicholas parish, Colchester, Merchant Tailor, baptised at St. Nicholas 17 March, 1705. Buried in the Creffield vault St. James's Church, Colchester, 30 August, 1777.

The 'Beryfield' is of great antiquity, being mentioned in the Colchester Borough Records in 1374\* and frequently since. Until 1809 St. Dennis's fair for live cattle was held on the field, the entrance being from Queen Street, but the nuisance was so great that George Round, the banker (who then owned and resided at East Hill House and was also owner of the Berryfield), induced the Corporation of Colchester to remove this portion of the fair to the 'New Fair Field,' Harwich Road, Colchester.

In the Rolls of 1540-1541, on 7 November, 1540, we have reference to another 'Swan' in St. Mary's parish. This occurs in a deed recording the sale, by Richard Sylles (wheelwright) and his wife Margaret, daughter of Alderman Robert Cowbrege deceased, for £8 6s. 8d., of two tenements and a stable and two gardens near Head Gate and the Town Wall, in the parish of St. Mary-at-the-Walls. One of the gardens is said to be bounded on the east side by the tenement called '*le Swanne*,' 'now in tenure of Robert Lambe, carpenter' (which means 'builder') and on the west side by a tenement called '*le Saresons hede*.' On the north side was the street called '*Hedegatestrete*.' It would seem that this '*Hedegatestrete*' must have been the east end of what is now called Crouch Street. The property had come to Margaret Sylles under the will of her father, Alderman Cowbrege. It was sold on 7 November, 1540, to 'John Lucas, Esquire.'

## THE CHURCHWARDENS' BOOK OF ST. MARY, CHELMSFORD

BY THE REV. W. J. PRESSEY, M.A., F.S.A.

(Continued from vol. *xlvi*., p. 128).

There are, of course, many entries touching the bells, such as repairing, re-hanging, etc.—as is evident in all old church account books. There are, however, two, which seem to claim special notice. The first, which occurs under date 1579, is as follows:

Paid for viij ringes ij days when the Quenes Magesty was at Newe Hall, vjs viij<sup>d</sup>.

\* Essex Archaeological Transactions, vol. 17, p. 119.

Paid the same tyme to the Amners' man, for unseling the Church dore, vs.

To Gegins for heting of the yrnys and geuing a tendans . . .

It was customary for the church bells of every parish through which the Queen passed, to be rung on both her entry and exit. Apparently upon this occasion there had been some oversight, in consequence of which the royal Almoner exercised his right to levy a fine, and seal up the church door until it was paid. That the sealing was effectively carried out seems evident from the 'attendance' of Mr. Jeggins with his irons and heating apparatus, to unseal and re-open the door. His fee, however, is not stated.

The other entry is in connection with the clapper of the great bell.

1584. Novbr 30 Mondaye. This daye at nyght was the clapper off the great bell broken assondre in the myddest, and the second daye off December carryed to Cleaveland, and he made yt agen, and added to yt yron half a stoane pounds or y<sup>s</sup> abought.

For the yron and workmanshype, ijs viij<sup>d</sup>.

But apparently, in spite of the additional strength, the clapper proved unreliable, and the following year we have a further repair:

Payd to Cooke the smith, for makyng the Clapper of the great bell, and addyng yron to it, vs.

But Cooke fared no better than Cleaveland. The clapper still failed to function properly, and again we have another repair:

9 Sept. Saterdy—To William Cooke the smythe for makyng agen the clapper of the grettest bell, and for yron yt he added to yt. (He sayth yt if it breake agayn in yt place, he wyll amend yt for a penny).

This time the operation appears to have been successful, for although there are frequent ringings recorded, there are no further lapses on the part of the great bell, nor is there apparently any further mention of it in the accounts.

With the growth of puritanism, the demands made upon the preacher became more insistent. Indeed, a perusal of the Archdeaconry Records discloses frequent instances of persons who were presented for non-attendance at their parish churches, pleading that they had preferred to go to some other church where they could hear a sermon. Thus with a greater call upon the occupant of the pulpit, came also the introduction of the hour-glass, which made its first appearance in the Chelmsford pulpit in 1588, thus:

Paid for an ower glasse iijj<sup>d</sup>.