

'Notes on Horseheath Schools'

by Catherine Parsons
1921

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Catherine E. Parsons was born in Horseheath in 1870. She was a well-known local historian and folklorist and very active in the Cambridge Antiquarian Society. She was a founder of the Cambridge and County Folk Museum in 1936 and its first honorary curator. She wrote many books and pamphlets on local life including these that are part of Horseheath Village Archives:

'All Saints' Church, Horseheath: inscriptions on gravestones and internal monuments', 1897

'All Saints' Church', Horseheath', 1911

'Notes on Cambridgeshire Witchcraft', 1915

'Notes on Horseheath Schools', 1921

'A Romano-British site in Horseheath', 1929

'Horseheath Hall and its owners', 1948

'Some Recollections of a Cambridgeshire Parish', 1952

Her father, Christopher, owned Manor Farm, while her brother, Thomas, ran Park Farm and bought the remnants of the Horseheath Estate. . Her collection of over 1000 keys, some as old as the 3rd century, was donated to the Pitt-Rivers Museum in Oxford and included examples from many countries. She moved to Little Abington in 1934, where she died in 1956.

NOTES ON HORSEHEATH
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VILLAGE SCHOOLS IN
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HORSEHEATH: THE OLD SCHOOL-HOUSE WITH MODERN ADDITION.
(Photograph by J. H. Bullock.)

new
Maillards' (= opposite Sandau Centre) - Thatched part now repaired in brick,
& road widened.

NOTES ON HORSEHEATH SCHOOLS AND OTHER
VILLAGE SCHOOLS IN CAMBRIDGESHIRE.

By Miss CATHERINE E. PARSONS.

Read February 2, 1920.

Most of us are interested in the manorial and ecclesiastical history of a parish, but the history of education in village schools frequently seems to offer little to attract us, and it is because of the little, so far as Horseheath is concerned, that these notes are recorded. They are merely the result of an almost negative search for material relating to this parish.

We know nothing of early education at Horseheath. Though we have found Roman still in the parish, we do not know that the use of them was learned here, nor do we know how such events as the Christianization of East Anglia, and the founding, in 631, of the second oldest Grammar School at Dunwich by Sigbert, or how Cambridge when it first became an educational centre in 1209, may have influenced this village. We recall that it was a neighbour, Hugh de Balsham, who had the distinction in 1281 of founding Peterhouse, the first college in Cambridge, and that another neighbour, Thomas Sutton of Castle Camps, was the founder of Charterhouse.

Horseheath in 1386, provided Cambridge with a master of Glommery in its young and energetic rector, Henry Hammerton¹. There could then have been few available scholars in Horseheath, for we must remember that it was not legal for villeins to educate their children, and that it was not until the year 1406, that the tillers of the soil were permitted to send their sons or daughters to school.

As in other counties during the middle ages, there must

¹ *Vetus Liber Archidiaconi Eliensis. Cambridge Ant. Soc.,* 8vo. Pub. No. XLVII, p. 150.

also in Cambridgeshire have been numerous monastic, chantry, guild and other schools. But since the Chantry Certificates for this county are missing, we can learn nothing about schools from that source, and, out of a list of 58 guilds mentioned in Dr Palmer's paper on *The Village Guilds of Cambridgeshire*¹, only one, the guild of Holy Trinity at Wisbech, founded before 1379, is definitely known to have supported a school. Guilds were one of the most ancient sources of schools, so we should like to have found evidence of a school supported by the guild at Horseheath, where the specimens of medieval writing, which survive on the masonry of the parish church, may well have been learned. Although guilds were suppressed in 1546, it is interesting to find that the Guildhall at Downham is still used as a school, and Leverington Guildhall was used as a school as late as the year 1851. Of course, when we remember that education came to us with Christianity, it does not surprise us that at this late date various churches in the county were still used as schools. Indeed there are probably few of our old village churches which have not been used for scholastic purposes, at some time or other, with perhaps the rector, curate, or parish clerk serving as schoolmaster.

Many instances of a particular place in a church set apart for the use of a school might be mentioned. For instance, the chancel of Girton church served as a schoolhouse, and, in 1576², a boarded partition between the nave and the chancel, which may have been put up either for the comfort of the scholars, or for the protection of the nave, was taken down by order. Mischievous pupils have left the mark of their sportive efforts on many of our churches. Cole tells us that the large arch at the entrance of the chantry in the church of Duxford St John was boarded up to prevent boys going into it as they came out of school, and that the ancient monument on the south of the chancel of Willingham church was mutilated by children who were taught in that part of the church. When Cole visited the church at Waterbeach for the purpose of making some of his valuable notes, he could not get into the north chapel because,

¹ *Transactions of the Camb. and Hunts. Arch. Assoc.*, vol. 1, pt. 11, p. 330.

² *Consistory Court Book D*, Diocesan Registry, Ely.

he says, it was used as a school³. The south chapel of Dullingham church served as a free school, and the chamber over the south porch of Melbourn church was for many years used as a schoolhouse. Stretham children were taught in a building adjoining the north side of the church,—apparently a weird experience, for the faculty for its removal, granted in 1770, states that it was formerly used as a schoolhouse and sometimes as a burial place⁴. The scholars at Ickleton must have had an alarming experience, when, in 1640, the schoolhouse part of the church was violently entered by John Sewell and Thomas Brown, two Linton men, who, for some reason or other, arrested John Harrison, their schoolmaster⁵.

Of Hungary Hatley, in 1662⁶, it is definitely stated that school was not held in any part of the church, but that Thomas Engledrew kept a school at his house, and, though he was not a graduate, he was diligent according to his ability—nor was there then a proper schoolmaster or school in Histon church, but Thomas Gibbon had for many years taught children the church catechism and reading and writing. At Coton in 1640⁷ William Platt, M.A. had a school at his house, and, no doubt, took his scholars to be catechized in church at least once a week, like the Minister of Impington who in 1666⁸ kept a private school.

There were many schoolmasters after the educational eruption caused by the Reformation, teaching in this county without a license, and it is owing to this omission that many items of interest are revealed to us. For the year 1579, we have, in the diocese of Ely the names of twenty-five defaulters⁹. One of these, John Sherton, a schoolmaster at Swavesey, had been licensed by the Bishop of Lincoln, but not by the Bishop of Ely. Henry Morton, of Kingston, was excommunicated, and forbidden to teach until he procured a license. An enthusiast at Fulbourn, George Lee, was refused a license, because he himself was only fourteen or fifteen years of age, which speaks well for the standard of efficiency then required, though the main object of the license at this time was to prevent papists

³ *Addit. MS.* 5809, fo. 40.

⁴ *Faculty Books*, vol. 1, p. 107, Ely.

⁵ *Visitation Books* 1640, Ely.

⁶ *Id.* 1662.

⁷ *Id.* 1640.

⁸ *Id.* 1666.

⁹ *Adm. Lic.*, Ely.

from teaching. Thomas Hitch, of Stretham, and many others were licensed curates as well as licensed schoolmasters, but not so was Robert Car of Fen Ditton, a scholar of Christ's College, who disgraced himself in 1581, not only by having a school without a license, but by marrying a couple when not in Holy Orders¹. He was forbidden to teach, and the couple were remarried by Mr Bembridge, the curate, who, oddly enough, only two years previously had been presented for acting as curate without a license, and for allowing a man named Pemberton, a Fen Ditton schoolmaster, to take the week-day services for him. Of Thomas Marriot, the Dullingham schoolmaster, it is recorded that on Trinity Sunday, 1579², at communion he conveyed the bread into his hand and hid it secretly and in the afternoon contemptuously administered it to some of the youths in that parish. Amongst other villages with unlicensed schoolmasters in 1579, we would mention Hildersham, Orwell, Cottenham, Over, Boxworth, Meldreth, Bassingbourne, Horningsea, and, in Cambridge, the parishes of St Bene't, St Peter and St Edward.

A priest named John Lord, of Linton, by will in 1556, bequeathed £10 a year for a priest to teach the children of Linton and Hildersham³. In the year following [1557] Sir Philip Paris, of Little Linton, by will directed his executors to find a priest to teach the children at Great Linton, to sing both plain and prick song; and when twelve of the children had learned prick-song—which is written vocal music—they were to be taught the rudiments of grammar⁴. This provision, with the stipulation, if it should be lawful, was to continue for ten years; but as neither of these wills were proved until the reign of Elizabeth, both endowments were probably void. From the wording of these wills, it is not clear whether these bequests were intended for the use of a chantry school, or for the use of a school which (according to a map of Linton dated 1600) stood on the north side of Linton church yard. The sixteenth century endowment of the free school at Cheveley by John Ray in 1558 is well known in the county; and in the year 1593, when it is

¹ *Adm. Lic., Ely.* ² *Id.* ³ *Consistory Court of Ely, N., p. 217.*

⁴ *P. P. C. Wells, p. 26.*

recorded that at Horseheath there was no schoolmaster, the parishioners of Willingham endowed a school for their parish with 158 guineas. Both of these schools had subsequent endowments.

As material relating to pre-Reformation village schools in Cambridgeshire is so obscure, we must turn to those of post-Reformation date; and it is mainly on account of educational endowments for certain parishes that these are here brought to notice. A list of endowed schools is to be found in a Charity Commissioner's Report. We find no sixteenth century endowment for a school at Horseheath, but early in the seventeenth century, on the 26th of April, 1609, John Minott was granted a licence to teach boys in this parish¹, and in 1663, the Horseheath schoolmaster was a man of about sixty years of age, who, as was frequently the case, combined the office of schoolmaster with that of parish clerk. It is stated that he could read and sing, and that he observed all things required². Not infrequently during the seventeenth century there were villages without any sort of school. For instance, there was no schoolmaster at Shepreth in 1638, nor anything for the maintenance of a school³. Chesterton was without a school in 1662, so also was Madingley, nor was there then a school at Dry Drayton⁴, though in 1577 and two years later a schoolmaster was licensed for that village. Incidentally we may mention that in 1776, a school for boys was opened at Chesterton by Mr Timothy Bower, who taught reading, writing and arithmetic for six shillings a quarter, and promised that as much regard should be paid to morals as to education⁵.

Amongst villages whose schools were endowed in the seventeenth century are Burrough Green, (Dr Gage) 1630, Bottisham, (John Salisbury) 1639, Haddenham, (Robert Arkenstall) 1640, Duxford, (Richard King) 1646, Soham, (Sir John Chichley) 1664, Dullingham, (Borodale Millicent) 1678, Milton, (Whichcott) 1682, Waterbeach, (Grace Clark and Dorothy Stane) 1687, Elm, (Thomas Squire) 1689, and Melbourn, (William Ayloff) 1690. Some of these parishes had subsequent endowments in the eighteenth century.

¹ *Adm. Lic. G, III, p. 220.*

² *Ely Visitation Books.*

³ *Id.*

⁴ *Id.*

⁵ *The Cambridge Chronicle, 1 June, 1776.*

Haddenham was fortunate, for it not only had the Arkenstall endowment of 1640, but it was one of the five parishes in this county whose schools benefited by the charity of Elizabeth Marsh of Fulbourn. This benefactress died in 1722, and bequeathed a farm in Oakington for the endowment of schools where the children of poor parents might be taught to read English. Margaret Freeman taught Haddenham children to read English in 1638¹. This specification of English, so often met with in the seventeenth century, emphasises the more general use of Latin in former days, when Latin was necessary, quite as much for trade purposes as for professions.

Cole tells us that the charity of Elizabeth Marsh was recorded on a board in each of the five parish churches, and gives the exact position where each board was placed. At Haddenham it was on the second pillar, south of the nave, opposite the pulpit, and read as follows²:

"To/perpetuate ye pious memory of/Mrs Elizabeth Marsh late of Fulbourn, widow who/settled her estate at Oakington, near Cambridge, of above 70/pounds a year [charges deducted] to be equally divided between/five schools, at Haddenham in the Isle of Ely, Fullbourn, Brinkley/Fen Ditton and Histon in ye county of Cambridge, for the education of poor children. This Table was/set up at the charge of Roger Pepys/Esquire of Impington, one of her/Executors, in the year/1729./"

In Fen Ditton church the charity board was hung by the chancel screen³, at Histon it was on the south side of the belfry door⁴, at Oakington it was on the south wall of the south aisle, with the additional words⁵, "the memory of the just is blessed," and in the church at Fulbourn there is a memorial tablet to this benefactress.

In 1787 dissatisfaction arose amongst the Haddenham parishioners about the administration of their educational endowment⁶. They sent a long and interesting petition to the Bishop of Ely, in which they expressed strong disapproval of

¹ W. I. *Liber ex officio mero pro Insula Elien.*

² *Addit. MS.* 5803, fo. 89. ³ *Addit. MS.* 5809, fo. 14.

⁴ *Id.* 5809, fo. 49. ⁵ *Id.* 5805, fo. 52.

⁶ *Schools B. 6, Diocesan Registry, Ely.*

the schoolmaster, the Rev. Daniel Wray. Before his appointment there were about sixty boys and girls taught free, and education was not confined to reading, writing and the common rules of arithmetic, but the scholars were taught the rules of English Grammar, Latin and Greek. It is stated that Mr Wray refused to teach English Grammar, Latin and Greek, and there were only eight or ten boys, and girls were on no account admitted. In defence Mr Wray said no girls had been offered for admission, and if he taught all the children in Haddenham there would be two hundred, too many for one schoolmaster with a stipend of thirty pounds a year. He said the parishioners paid no regard to learning except writing and arithmetic, and he had a skilled assistant in those two branches of learning; moreover, as he had received no salary for eight years from the Arkenstall donation, he had to pay his assistant out of his own pocket. The parishioners' reply was that Mr Wray should have received his salary from the outgoing churchwardens. It seems, according to the parishioners, that the school was closed during the summer when the rector was busy managing his farm; and, with regard to the assistant, he was setting out Mr Wray's tithe. The assistant was only paid twenty-five to thirty pounds a year, from which Mr Wray deducted twenty pounds for board and lodging. Out of the balance of about five pounds, the unfortunate young man had to dress, and appear like a gentleman and officiate as curate at Haddenham and Wilburton. We cannot go into the whole of this case, about the vexed question of attendance and morals, but a day was appointed on which the truth should be investigated, and there we must leave it. Cole mentions the fact that the Reverend Mr Scarborough, curate and schoolmaster at Haddenham, was buried at the bottom of the North aisle, but without any memorial.

The school at Elm, endowed in 1689 by Thoms Squires, was kept by a man named John Newton, in a long low room in the newly built house of the benefactor. There the children were taught to read, write and cast accounts. The benefactor directed that on his death, the school should still be carried on, in the same long low room, and that Newton should take no fees; but

a cottage with half an acre of ground and twenty-two acres of land were left in trust for the benefit of Newton and his successors. When in 1798 the trustees wanted a master for this charity school, the following businesslike advertisement appeared: "The Vicar and Churchwardens of the parish of Elm will meet on Tuesday, 11th September to elect a master for the said school, to teach reading, writing and arithmetic. Candidates are desired to send specimens of writing, and testimonials of character, post paid. No personal attendance is required. A letter will be written to the successful candidate¹."

In addition to the endowment of five schools by Elizabeth Marsh, we must mention a few other eighteenth century benefactions in the county, such as that of Francis Todd who founded a school at Kingston in 1702, the Pepys school at Cottenham of 1703, Towers and Hill school at Swaffham Bulbeck founded in 1711²; and Lionel Walden's school at Doddington of 1719. In 1779, there were three schools at Doddington, as well as others taught by dames, but the Walden school was the only one endowed. This school was then kept by the rector, who had thirty-two boys. He received a stipend of twenty pounds a year³. The trustees—the rector and churchwardens—held thirty-three acres of fen land and three acres of high land. There was also the interest on thirty pounds, and the total rental amounted to forty-five pounds a year.

With regard to the system of education at this school it appears that the foundation scholars were taught reading, writing, arithmetic and the Church catechism; and that the extra scholars were taught the same and could be instructed in Hebrew, Greek, Latin and Mathematics, but more than two-thirds of the extra scholars were dissenters, and so would not be taught the catechism, and three-fourths of those who could claim the educational charity were of the same principles, and so were in no way solicitous for admission into the school. For those who were instructed in the classical authors the master followed the methods and books used at Eton. He also taught his pupils to regard the national feasts and fasts, and

¹ *Schools*, B. 6, Diocesan Registry, Ely. ² *Cambridge Chronicle*, 25 Aug. 1798.

³ *Inscription*, Swaffham Bulbeck church.

every other matter instituted by the government compounded of monarchy, aristocracy and democracy. This worthy man had no license to teach, because, he said, he could not afford one; he however took the necessary oaths required, and signed a large quarto book in the Palace at Ely¹.

The Bush family founded a free school at Babraham², and this school is in use to-day. Over the door in the centre of the building, part of which was endowed as an alms-house, is a stone bearing this inscription: "This School and Hospital were erected and endowed by the munificence of Mrs Judith Bēnet daughter of Sir Livinius Bēnet, Bart., and augmented by the liberality of James Bush, Esq., and Livinius Bush, Esq., his son Anno Dni 1732."

In the year 1779 this was the only endowed school in the deanery of Cāmps, and William Poulter, the parish clerk, who, it is said, was well qualified to teach, had then served as schoolmaster for thirty-three years. He usually had from twelve to sixteen scholars and received a stipend of twenty pounds a year³. At this time the Hōrsheath parish clerk taught ten or twelve children. From Cole we learn that there was a charity school at Reach; and according to a mural tablet in Dullingham church, Christopher Jefferson, who died in 1725, left four pounds out of his estate in this country and the West Indies for a schoolmaster to teach poor children in Dullingham. At Over, in 1729, Elizabeth Kirby provided for the education of six poor children.

The foundation at Bottisham, by Sir Roger Jennings in 1730, is interesting, for it not only provided that twenty children should be taught free, but that these children should be clothed as well. So on May-day, the day of the foundation, the children were, until quite recently, annually provided with a green coat, cap and red stockings. An inscription recording this foundation is in Bottisham church giving an account of the charity, and the names of the first twenty scholars and Daniel Woolard the first schoolmaster.

A foundation for boys and girls, by the Rev. John Colbatch in 1743⁴, at Orwell is interesting because it was a sort of art

¹ *Ely Visitations*.

² *Schools* B. 6, Ely.

³ *Ely Visitations*.

⁴ *Charity Commissioners Report*.

school, for as well as a master, with a salary of eighteen pounds a year, to teach boys to read and write and cast accounts, provision was made for a mistress, who was paid ten pounds a year, to teach girls to sew, to knit and to spin, as well as to read. As at most other schools the founder carefully stipulated that both boys and girls should be instructed in the catechism of the Church of England.

The Rev. Henry Trotter, rector of Gravely, by deed dated 2nd May, 1763, gave a cottage, then used as a schoolhouse in that parish, and some land, to provide six pounds a year for a schoolmaster to teach twelve poor children. The rector, and the Master, Fellows and scholars of Jesus College, were appointed trustees¹.

Such is a brief account of some eighteenth century educational endowments in Cambridgeshire villages, none of which fell to Horseheath, though Henry Bromley, of Horseheath Hall, himself a boy at Eton when his father died in 1718—did for many years give twelve pounds a year for teaching thirty poor children². It was this Henry Bromley, first Lord Montford, with whom Cole the antiquary spent the greater part of his holidays during his Linton, Saffron Walden and Eton schooldays. It was after attending an infant school in St Clement's Lane, Cambridge, that the antiquary went to Mr Maling's school at Linton as a boarder for two years. This schoolmaster, Cole tells us, was a very honest man, but was a Presbyterian; so on Sundays and Holy Days Cole went to church with a relation, Robert Cole, and his family³. This, of course, was a private school. Another school at Linton of the same class, about which we learn from advertisements in the *Cambridge Chronicle*, many interesting and amusing particulars, was opened in July 1777, by George Lodge and John Thurlow, at a house formerly known as the Bull Inn.

George Lodge had previously assisted the Rev. Mr Haddock who had a school at Westley Waterless, and on his death it appears that Mr Lodge brought some of the boys to Linton. At this school, boys, whose parents cared to pay fifteen guineas a year, could learn English, Latin, French, writing in all the various hands, drawing, arithmetic, merchants' accounts after

¹ *Charity Commissioners Report.* ² *Id.* ³ *Addit. MS. 5819, fo. 160.*

the Italian method, algebra, mensuration, surveying in theory and practice, navigation, geography, the use of the globes, and every branch of mathematics. There was a large yard with a close adjoining, appropriated, we are told, for the diversion of the young gentlemen¹.

After carrying on the school for nine years Mr Lodge died of apoplexy in October 1796². His widow assisted by the Rev. John Middleton, curate of Balsham, raised the school fees to eighteen guineas, and for three years successfully carried on the school, where there were about seventy boys. A sale, in December 1799³, of all the furniture and other valuables, included fine geese-feather beds, a capital kitchen range, nearly new, with a stewing stove at one end and an ironing stove at the other. There was also an excellent roasting jack complete, so there could have been nothing of the Dotheboys Hall element at Linton, where the boys had the advantage of the culinary arrangements of a large inn.

This school was reopened in January 1800, by the Rev. Mr Curtis of Queens' College⁴, under whom, we are told, provisions were of the first quality. There was a middle-aged man to wait at table, who cleaned the knives and shoes of the diners, and who also had the care of a horse and two cows, whilst the young gentlemen were assiduously instructed in every branch of classical and mathematical learning necessary to qualify them for the university, navy, accounting house and trade. The master kept the school anniversary to which he issued invitations as follows: "Mr Curtis presents his respects to all those gentlemen who have been educated at Linton, and earnestly solicits the honour of their company at the Bull Inn, Cambridge on Friday, 27th Inst. Dinner on the table at three o'clock—Tickets seven and sixpence, including wine, to be had at the Bar of the Bull Inn⁵."

For some reason or other Mr Curtis disposed of his school in 1803 to the Rev. Holt Oakes, B.A., formerly of Corpus Christi College⁶. This gentleman carried on the school with considerable

¹ *The Cambridge Chronicle*, 28 June, 1777.

² *Id.* 29 Oct. 1796.

³ *Id.* 14 Dec. 1799.

⁴ *Id.* 28 Dec. 1799.

⁵ *Id.* 14 June, 1800.

⁶ *Id.* 30 April, 1803.

success. In 1813, beside this school, there were in Linton five dame schools, and three others kept respectively by Mr King, Mr Arbour, and Mr Wakefield¹, which were private schools.

According to the Answers to the Bishop's Visitation Queries of 1809² there was then a regular school at Horseheath; yet in 1829 there is a curious statement that there was no schoolmaster at Horseheath but a person was employed to keep the children quiet in school and in church³. By the middle of the century there were in Horseheath six small schools, where scripture, reading and writing were subjects taken by both boys and girls, the writing sometimes being done with a stick on a sanded floor. Arithmetic was usually confined to the boys, much as needle-work was to the girls. For some time Bill Martin kept a good school in Horseheath. Here boys from Bartlow, Camps, and West Wickham were educated for sixpence a week. There were two dame schools for infants at the lower fee of one penny a week. There was a superior school for both boys and girls; but unfortunately the discipline was notoriously not good, and for this reason the schoolmistress frequently lost her pupils. The squire supported a free school for twelve girls who were taught by his bailiff's daughter to read and to write, and to do excellent needle-work for the squire's household. It shows appreciation for both teacher and pupils when we learn that an additional room⁴ was added to the bailiff's cottage for their convenience, and the girls were annually given sufficient material to make themselves a set of clothes.

But the principal school was held in a flint and red brick building, divided into two rooms, which stood in the churchyard at the north side. It was built by the Rev. T. C. Purcival, M.A., rector of Horseheath from 1825-1848, and was much the same sort of school building as that which still stands in the churchyard at Castle Camps. In much the same sort of building in the churchyard school, Horseheath boys and girls were educated for one penny a week, though a reduction was made in the case of a large family. The hours were generous, from nine to twelve o'clock in the morning and from two to five in the afternoon. Both boys and girls were admitted at four years of age.

¹ C. 2, Diocesan Registry, Ely. ² *Id.* ³ *Id.* ⁴ See illustration.

The daily inspections of pattens, the wood of which had to be kept quite white, and the leather straps well blackened, has left a lasting impression on some of the minds of the scholars. The pattens were removed on entering school and stood in a neat row for this dread inspection. One school-mistress, Frances Baines, was a general favourite. She taught the girls all kinds of needlework, even to the marking of pocket handkerchiefs with human hair, and some of the samplers worked under her are justly treasured with much pride. Her stipend was only ten shillings a week, and, after teaching for nine years, she died. The scholars attended the funeral, each carrying a little posy to drop in her grave, and further showed their appreciation by subscribing for a memorial board to be placed in the school with the following inscription:

"To the memory of Frances Baines, who died May the 19th, 1846, at the age of thirty-three years.

She filled the office of schoolmistress in this parish for nine years, to the duties of which situation she devoted herself with diligence and assiduity beyond her strength, and in this cause passed six months at an Infant School Training Institution, to qualify herself further as a teacher of the younger children more especially according to the most approved method."

Frances Baines was succeeded by her sister Elizabeth, who had been a lady's maid and had travelled, so when in winter the afternoons became too dark for needlework, she would sometimes tell her pupils delightful stories of her experiences in foreign countries. The lame James Cracknell is remembered not only as a schoolmaster but by the way in which he wielded a dog-rapper from his seat in church beneath the gallery during the Sunday services, when boys, who had long left school, claimed his attention.

In the middle of the last century Sunday was indeed a strenuous day for Horseheath children—though girls who went to Sunday school had the pleasure of being adorned with a few touches of calico on bonnet and cape. School began at nine o'clock and was followed by the morning service, after which the children adjourned to school for prayers and to repeat the

text and collect for the day. Then came the dinner hour, and at two o'clock the children were again in school, till they marched to the afternoon service to return to school again till five o'clock. Therefore, when amongst the records in the Episcopal Registry at Ely, we find the statement that there was no Sunday school at Horseheath in 1809, it does not surprise us considering the long hours, that the then rector, the Rev. John Maule, in response to an enquiry should state that he could never prevail upon the parishioners to subscribe for one, neither, he says, did the children attend church as regularly as he wished. The fault however, was attributed to the parents.

There is at Ely a great deal of extremely interesting material relating to Robert Raikes and his schools, but in these notes we cannot go into his influence in this county, nor indeed the influence of Joseph Lancaster and other educational enthusiasts, to whom indirectly Horseheath children are indebted for the removal of their educational centre from among the graves of their ancestors. That school building was demolished some forty years ago, but a few relics such as the Baines memorial, the master's desk and some ink-pots dated 1846 are preserved.

The present school and schoolhouse, standing in adequate grounds, were erected by voluntary subscriptions in 1874, at the cost of about five hundred and forty pounds, during the incumbency of the Rev. James Butler. It was the discovery of the first log-book used in this Church of England school at Horseheath which led to the writing of these notes. It tells us that the school was opened by Miss Wells in October 1874, and that her stipend was thirty pounds a year, and out of the fifty to sixty scholars, there were very few who could do simple addition sums. The school fee was still one penny a week, but it was raised to twopence in 1876. Thanks are due to the late Miss Mary Ellis, the schoolmistress, who from 1877 to 1902, filled four hundred out of the four hundred and twenty-two pages with weekly entries which make this log-book a valuable school record. We can trace the progress of the children in arithmetic, the joy of a new spelling or reading book, the introduction of musical drill, the first interest in geography, natural history, and drawing, and exactly what sewing the

girls were doing, some of which it is said was "too fine to be good."

However, progress was of necessity intermittent, even though the first entry in the log-book made by Miss Wells on the 22nd January, 1875 reads, "children well-behaved and attentive to their studies." The days of compulsory attendance had not yet come, and the log-book faithfully records the many hindrances to study. Illness was very prevalent, there were frequent epidemics of colds, coughs, sore throats, measles, mumps, diphtheria, typhoid, scarlet fever, and ringworm. Rough weather in winter made the roads of those days almost impassable for children. In the spring and summer the children took part in all kinds of work on the farms. In the autumn, sloes and elderberries had to be gathered for wine, there was also the fruit in the cottage gardens to be picked. Before the days of ready-made clothes, when mothers made good use of the summer daylight for needlework, the children were required to carry dinners to men at work in distant fields. Boys were wanted for keeping pheasants. As late as 1880 we find an entry "eleven boys keeping pheasants ought to be at school." And it was the custom for children to attend all the weddings and funerals in the parish, and every sale in the district seems to have been attended by the boys. The meet of the fox hounds was another serious distraction; and so were all the fairs in the neighbourhood. On one occasion all the children were absent from school, because some elephants and camels belonging to a wild beast show were resting in the village. All such items are recorded in the log-book as well as various public events which meant the grant of a holiday, such as the Royal Wedding in 1894, the Diamond Jubilee, and the death of Queen Victoria. A holiday was given on the coming of age of the squire, and on the opening of the newly-built church porch. Then there was the harvest holiday which lasted about six weeks, a Christmas holiday of about three weeks, a week at Easter, a week in June for the Fair, as well as a holiday on such days as Ash Wednesday and Ascension day, when the whole school went to church. It was usual for the majority of the children to take a holiday on Plough Monday, St Valentine's and Guy Fawkes' days. So that

when we take into consideration the many diversions open to the children, we can but admire the candour with which Miss Ellis states week by week the causes which kept her scholars from school, or wonder that she availed herself, when protected by law, of the benefit of reporting absentees to the school attendance officer. However, we are proud to relate, that some of the descendants of those absentees have recently three times won for the Horseheath school the Major Attendance Shield, among the larger Elementary Schools in Cambridgeshire.