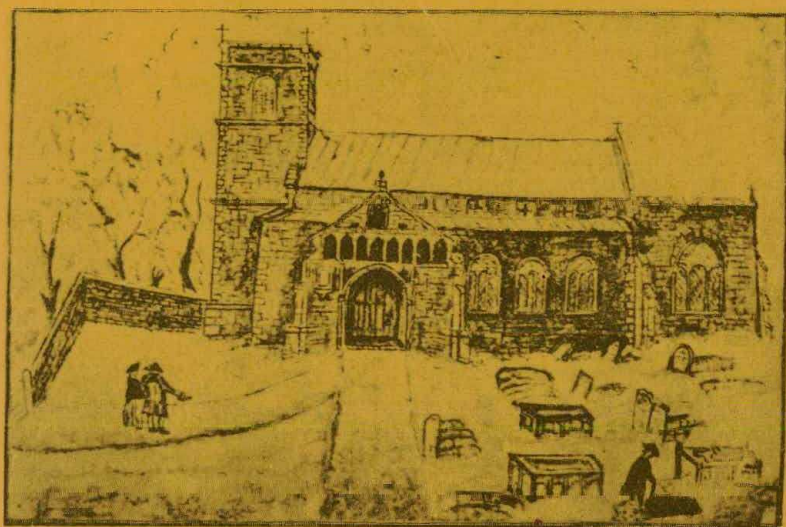


PARSON WOODFORDE SOCIETY

Quarterly Journal



WESTON LONGUEVILLE CHURCH, NORFOLK

By 'Nephew Bill' 1780

Volume I Number 4

Winter 1968

To the Reader:

"In James Woodforde's daily records we see the simple expression of a man who lives for us in his every action. They show us how people ate, the interests that kept them busy and amused from year's end to year's end. Through them we come to know Parson Woodforde as we know few people: his gentleness, his tempers, his generosity, his love of food - and of his neighbours - in fact, a character than whom few, in fiction or in historical fact, have been more beloved."

John Beresford.

ISSUED QUARTERLY TO MEMBERS OF THE PARSON WOODFORDE SOCIETY, BY

THE REV. CANON L. R. WILSON,
The Rectory,
Winterbourne Stickland,
BLANDFORD, Dorset
(Tel: Milton Abbas 482)

EDITORIAL

Christmas greetings to all our members - may I echo the words of the Diarist: 'Tho' very unfavourable the present aspect of public Affairs throughout Europe at the Conclusion of the Year 1796 - May God so direct the Mindes of Men before the Conclusion of the Ensuing Year that a general Peace and every blessing attending it may be felt in every nation of Europe & over the whole World' (31 Dec. 1796).

In this issue Mr. Francis Steer has given us an excellent article on 'our most worthy friend Mr. Du Quesne'. We reproduce the portrait of him which now hangs in the Entrance of the Assembly House in Norwich. We are indebted to Miss M. Peck for her drawing of Berries Hall. Miss Sarah Whitcombe has kindly allowed us to print her drawing of East Tuddenham Church where Mr. Du Quesne is buried in the Chancel.

You will have received a notice from the Oxford Historical Society of their forthcoming publication Woodforde at Oxford. I do urge you to order a copy now if you want a complete record of all the entries of the Diary from 1759-76, which of course include the Ansford and Oxford days. The edition is a very limited one, it is attractively bound and the Society is allowing our members to purchase it at the same price as offered to their own members. It has been very well edited by Dr. W.N. Hargreaves-Mawdsley. I cannot see this portion of the Diary being published again in its entirety for many years to come.

REV. THOMAS ROGER DU QUESNE

1717 - 1793

Illustrations

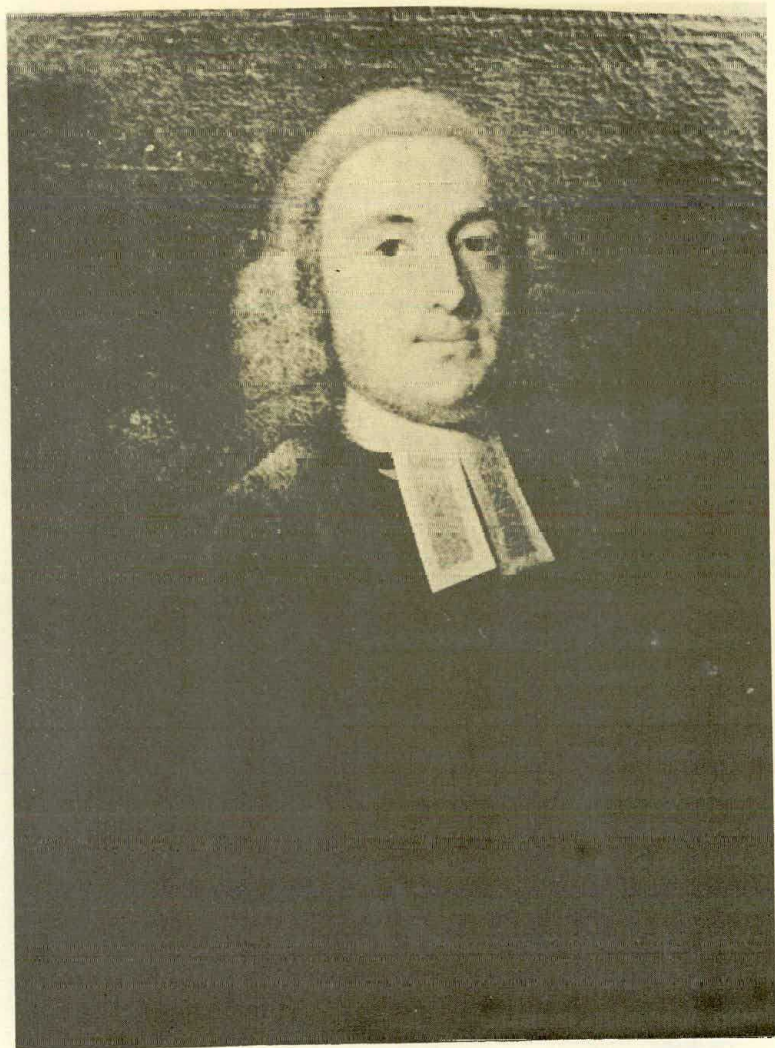
His Portrait opposite
(now in the Assembly House at Norwich)

East Tuddenham Church page 12
(Mr. Du Quesne is buried in the Chancel)
from a drawing by Miss S. Whitcombe

Berries Hall page 13

(It shows the East Wing, and is as both Mr. Du Quesne and Parson Woodforde knew it; most probably the room on the left of the main door was the Dining Room (now the Library) and that on the right Mr. Du Quesne's Study)

from a drawing by Miss M. Peck



REV. THOMAS ROGER DU QUESNE
(1717-93)

after the portrait painted in 1750 by Heins

MR. DU QUESNE
of
EAST TUDDENHAM

(Francis Steer, MA, FSA
Archivist of New College, Oxford)

The first reference to the Reverend Thomas Roger Du Quesne in the printed Diary is on p.171 of volume 1 where, under the date, 18 November 1775, James Woodforde notes the receipt of a disconcerting letter about dilapidations at Weston Longville which had been surveyed on behalf of the widow of the last incumbent, Dr. Gloster Ridley, 'by a Clergyman, the Rev^d Mr. Du Quesne and a William Tompson, Carpenter at Hockering'; the issue was amicably settled in December 1776 (see the Diary, vol.5, Appendix II, pp.417, 418). The last diary entry to mention Du Quesne was made on 20 April 1797 (vol.5, p.28) where the Parson (after a gargantuan meal with Du Quesne's successor, Edward Mellish, at East Tuddenham) observes in an almost perfunctory manner, "Great alteration indeed since Mr. Du Quesne's death", the reference being to the state of the garden at Berry's Hall which served as the parsonage house from 1754 to 1908 and lies within half a mile of Honingham and a mile of East Tuddenham.

Woodforde and Du Quesne had been friends from 1776 until the latter's death on 15 September 1793 at the age of 75; the diarist was then only 53 and he survived Du Quesne by ten years. The extent of the intimacy of the

two men is manifest by the numerous references in the Diary, but there are other sources of information on Du Quesne's family and his career. In addition to the footnotes on p.70 of vol.2 and pp.60 and 61 of vol.4 of the Diary, we have (i) Mr.Du Quesne and other Essays by John Beresford (1932); (ii) a chapter entitled 'Henry Newman and the Du Quesnes' in Eighteenth Century Piety (1944) by my old friend, the late Canon W.K.Lowther Clarke, D.D.; and (iii) Du Quesne's will. Of the first, one hopes that a new edition will be printed because it is a delightful piece of sensitive writing; of the second, although it concerns a period before that in which we are interested in Thomas Roger Du Quesne, it is a valuable addition to our knowledge of his family background and therefore complementary to Woodforde studies; of the third, its merit lies in the picture it provides of Du Quesne's character, his home and the ultimate disposition of his worldly wealth and possessions. It is this third source which is the subject of this essay.

It was on 19 February 1791 that Thomas Roger Du Quesne signed and sealed the long will which he had written with his own hand. It is a rambling document, almost a series of random thoughts put down on paper as they occurred to the old man but, in the usual fashion employed for testamentary documents of the period, this one began with the pious exclamation, 'In the Name of God Amen'. The testator then declared himself ('blessed be God') to be of sound memory, understanding

and disposing judgement and recommened his soul to Almighty God and His mercy 'through the merits of Christ my Redeemer'. He then proceeded to dispose of his goods and in the following analysis no alteration has been made in the sequence of the original clauses; in some few instances, the rather involved detail has been reduced to more simple terms without, it is hoped, any loss of the true intention expressed by the testator.

Du Quesne's first care was for the faithful Elizabeth (sometimes called Betty) England, the widow of his trusty servant Robert England; he left her an annuity of £50 for the term of her life. In addition she had a horse and cart of her choice, a cow, pigs and poultry, coombs (i.e. measures of four bushels) of wheat, barley, oats and peas, and all her master's hay and coals. Equally comforting to her, no doubt, was the bequest of half of her master's stock of port, rum, brandy, shrub (a drink made with rum or other spirit to which the juice of acid fruit such as orange or lemon had been added), white wine, porter, Geneva (Hollands gin) and other liquors that he should leave. The other half of the port, white wine and shrub was left to Richard Priest, the rector of Reepham; the other half of the rum, brandy, porter and Geneva was left to Stephen England, Elizabeth's son. Further material comforts were bequeathed to Elizabeth England in the form of firewood, tea, sugar and coffee, sheets and other linen, a bedstead and its furnishings, kitchen utensils and furniture, mahogany tables,

various chairs, a walnut and other looking-glasses, a walnut bureau, a travelling trunk covered with red leather, an old-fashioned clothes chest, a mahogany tea chest (i.e. caddy), 'my prayer stool in my little parlour', sundry items of porcelain including 'my Wedgwood breakfast tea pot', silver, plates, dishes, mugs, chocolate and coffee pots made of copper, glasses, candlesticks, 'what wide mouth bottles she may choose for putting fruit', brewing and dairy utensils, and a barrel of table beer. These and many other items were listed in detail, but some are perhaps too trivial to mention individually in this paper, but taken collectively they demonstrate the standard of furnishing and the variety of household equipment in the house of a fairly rich country clergyman during the closing years of the 18th century: here was a degree of comfort and grace not to be found in the homes of less fortunate sections of society. We can compare Du Quesne's affluence with the poverty of the curate described in Crabbe's poem, "The Borough" -

Behold his dwelling! this poor hut he hires,
Where he from view, though not from want,
retires;

Where four fair daughters, and five sorrow-
ing sons,

Partake his sufferings, and dismiss his duns;
All join their efforts, and in patience learn
To want the comforts they aspire to earn...

The extensive bequest to Elizabeth England was conditional upon her living in a hired house and becoming a housekeeper, that is to

say she had to live as a householder in her own right; if she became a mere lodger in someone else's house she was only to have such furniture and goods 'as will be necessary & comfortable in that state of boarding or lodging'. Du Quesne took every precaution to ensure Elizabeth's well-being and he inserted an involved clause in his will which, in effect laid responsibility on his executor; he says (with a remarkable disregard for legal phraseology) 'I dont doubt it I mean that she should live in her helpless state comfortably & happily'.

The executor was none other than Du Quesne's patron and cousin, Charles Townshend (1728-1810) of Honingham Hall. Although he was something of a vicar of Bray in the political sphere, he held various government offices and in 1797 was created Baron Bayning of Foxley in Berkshire, but was not this territorial designation probably an error for Foxley in Wiltshire or, more likely, in Norfolk? This Charles Townshend will be referred to throughout as 'senior' to distinguish him from his son, also called Charles and who lived from 1785 to 1823.

Du Quesne's mother was Elizabeth, daughter of Sir Roger Bradshaigh, 2nd Baronet, of Haigh in Lancashire, and this fact obviously accounts for the parson's second Christian name. Du Quesne had inherited £1000 from his cousin, Sir Roger, 4th Baronet, but as the "fortune" of £500 which belonged to Du Quesne's sister (unnamed) was in the hands of the 3rd Baronet and was never paid because he

died insolvent, the rector felt compelled to put matters right. He accordingly left £ 500 in trust for his niece, Frances, wife of Benjamin Powell (in 1791 a pavior living at Chatham); the income was for the support of the niece, her husband and children, the capital to be divided among the latter on the deaths of their parents. William, son of another niece, Jane Burden, received £400 with certain provisos which need not concern us. The remaining £ 100 (thus disposing of the £ 1000) went to Du Quesne's god-daughter, Lady Elizabeth Keith Lindsay, daughter of Alexander, 6th Earl of Balcarres and 23rd Earl of Crawford (1752-1825) by his wife Elizabeth (née Dalrymple) who had inherited the Haigh property on the failure of male heirs in her maternal family, the Bradshaighs. This god-daughter also had £100 being part of £200 which had been bequeathed to Du Quesne by Lady Dorothy Bradshaigh, wife of the 4th Baronet: the other £ 100 went to Frances Powell on the same conditions as the £500 mentioned above. The testator felt it unnecessary to leave anything to some Catchpole relations because they had been provided for under a Bradshaigh will.

To his cousin, Countess Balcarres (née Elizabeth Dalrymple), Du Quesne left his mother's diamond ring and a gold repeating watch which Lady Dorothy Bradshaigh had bequeathed to him, but on the death of the Countess these items were to go to Lady Elizabeth Lindsay. This clause, like others in the will, are marked N.B. Bradshaigh family treasures, including a mezzotint portrait, two cannel coal

(coal which can be cut and polished like jet) medallions, miniatures by Christian Friedrich Zincke (1684?-1767) - an enamel-painter born in Dresden, and other portraits of Du Quesne's parents and grand-parents and of Job Yates (his mother's first husband) were divided between Lady Balcarres, William Burden and Frances Powell, but the two latter recipients had to promise to keep them in the family.

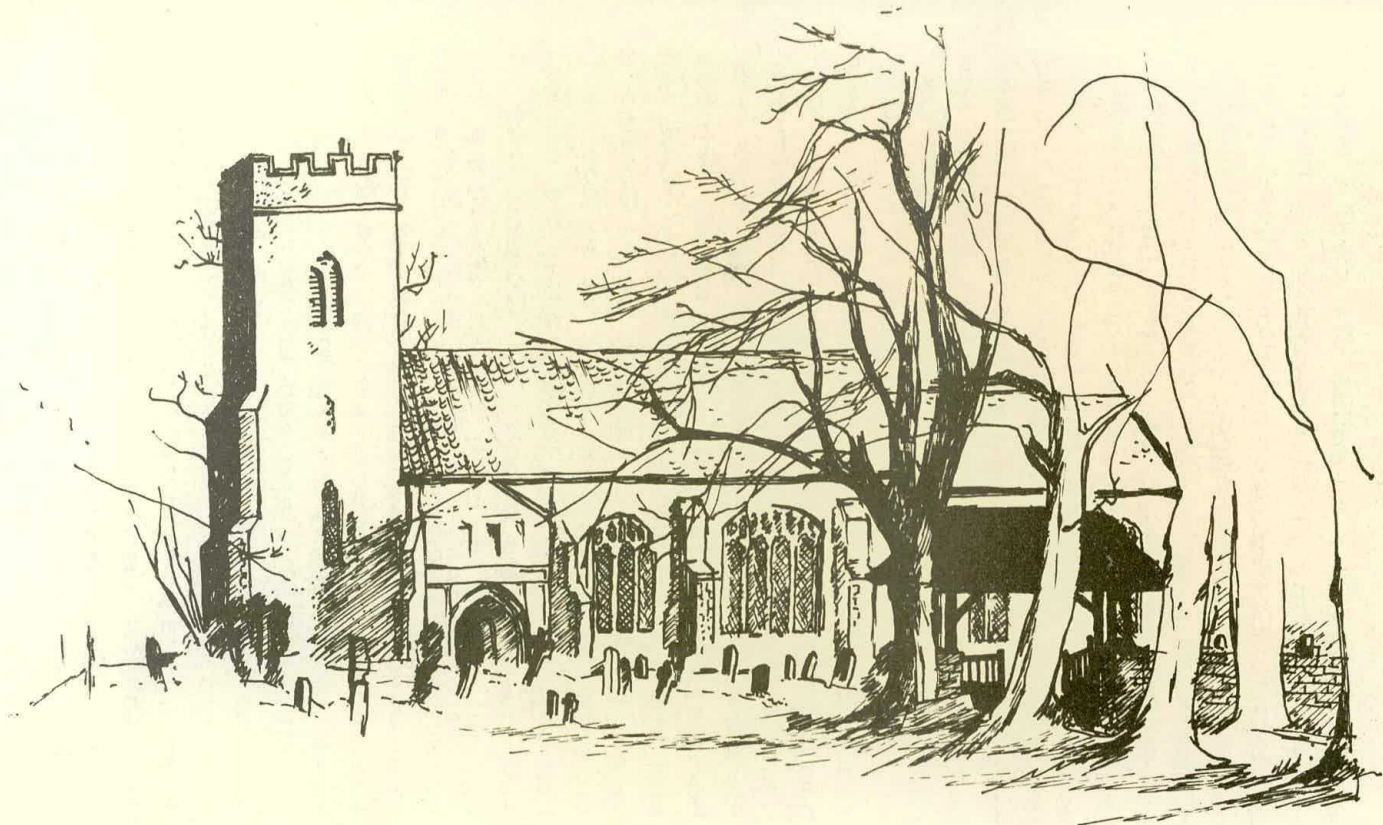
Charles Townshend, sen., had paintings of Haigh Hall, of his mother Henrietta Powlett in masquerade dress, of Lady Torrington, and of Abraham 1st Marquis Du Quesne; prints of the Royal Family; two sea-fight pieces; an ormolu urn; a mezzotint of Lady Torrington ' & indeed all my household goods & furniture not disposed of otherwise in my will '. Du Quesne's own portrait, that of his greyhound bitch 'Fly', a large landscape and the largest brewing copper were left 'to the Vicarage House for ever'.

Men like Woodforde and Du Quesne, brought up to value their friends and to cherish their own possessions, were the salt of 18th century England. A person's will is a very intimate document and as one reads that of Du Quesne's a picture comes to mind of this elderly, bewigged parson sitting in his study and concentrating on the disposal of his goods. Nothing is overlooked; no one is forgotten. If Robert Priest, a Norwich wine merchant would like Du Quesne's spa water machine and dumb waiter he can have them; William Burden was left an armorial seal of brown crystal set in gold (how many letters had it

sealed before the invention of adhesive envelopes?) and 'my gilt silver watch if he has not a watch'. Space does not allow every small bequest to be mentioned, but niece Powell's husband, Benjamin, was to have the parson's shirts, stocks, night-caps, sheets, table cloths, towels and wearing apparel not otherwise disposed of. 'My black cloth tuck up gown' was to go to the Rev. Richard Priest who would have more use for it than the pavior; Elizabeth England was charged with the disposal of other gowns, wigs, boots, shoes and stockings.

The rector had been a good friend to Elizabeth England's son, Stephen. He had lent him money without interest and that arrangement was to continue; he was also to have Bedford and White Foot (two of the parson's horses) and all the waggons, carts, harness and implements of husbandry except those left to his mother. £20 was left to Du Quesne's old servant James Arthurton. In an age of illiteracy clergy often looked after the modest savings of other people: Du Quesne was no exception and he gave careful directions regarding such matters so that his trusting and poorer friends were protected; in all these financial arrangements we can see the kindness and integrity of this man.

Elizabeth England had another son, Robert; he had made drawings of birds and other subjects which the parson bequeathed to Elizabeth with a print of our Saviour on the Cross. Her faithful service was continually remembered with more and yet more gifts such as a mourning ring, a suit of proper mourning,



head-dress, handkerchief, apron ' & what is proper '. Thomas Twaits and James Arthur-ton, also servants, had mourning clothes and other bequests and testator wished these men to attend his funeral. They and two maid servants were each to have a whole year's wages. The Rev. Richard Priest was left £20, a mourning ring ('which I desire him to wear for a twelve month at least for my sake'), eight mahogany chairs ('which he gave to me') and the two settees to match, a "collaret" barometer and the best card table on which, no doubt, many a game of loo had been played.

Libraries collected by well-educated men often reveal a secondary interest and in Du Quesne's case it was medicine and surgery; the books on these subjects, with £20, went to his godson, Richard Priest of Harleston, the remainder of the library was to be divided between the Priest family - the Rev. Richard of Reepham, the Rev. St. John of Scarning, John who was a druggist at Norwich and Richard of Harleston after Charles Townshend, sen., had made his selection. 'I would have given my whole library to Mr. Townshend my executor', writes Du Quesne, 'but I give the above books to the Priest family only as unfit in dress for a handsome library'. Manuscript sermons were to be divided between the rectors of Reepham and Scarning, Du Quesne carefully noting that they were not all his own compositions. The Priest family also had the musical instruments - a bass viol, two violins, two German flutes, and music and song books.

In 1783 Du Quesne had added a prebendal stall in Ely cathedral to his list of preferments (see the Diary, vol.2, p.70); to his godsons, Marcell Cotman, and William, son of the Rev. Mr. Metcalfe of Ely, he left five guineas each and to Metcalfe the balance of wine and spirits 'which may be remaining of my stock in my Prebendal house'; the screens and the green baize doors he had had made for the dining room there he left to the house as heirlooms. Rebecca, daughter of the rector of Reepham, had 'the gold medals given to me by Mrs. Barwick for a Quadrille pawn': how one would like to know what they were and where they are now. Albinia Terry, sister of Mrs. Potter who kept the Ram inn at Newmarket ' & for whom I answered I give 5 guineas'.

Du Quesne subscribed two guineas annually during his lifetime to each of four institutions: the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Charitable Corporation for the Relief of the Widows and Children of Norfolk Clergymen, and the Norfolk and Norwich Hospital. To ensure that those deserving causes would not be the poorer after his death, Du Quesne left £50 to each of them in trust with the intent that the interest thereon should be applied towards carrying on the charitable purposes for which they had been founded. But provision was also made for the clerks of East Tuddenham, Honingham and Scole churches (Du Quesne held the last mentioned benefice from 1756 until his death); they were to have ten shillings each, yearly, in addition to

their stipends and 'as an encouragement to the obtaining & keeping' of good clerks, but if the parishes attempted to take advantage of the bequest by lessening the salaries, the legacies were to be void.

It had been Du Quesne's habit to distribute bread and meat at Christmas to the poor and the labourers of East Tuddenham and Honingham, so provision was made to continue this 'for ever' by making available the annual sums of £2 8s.6d. and £1 11s.6d. to the respective parishes 'to be distributed in my usual manner...in three penny loaves & two pounds of Beef...at Christmas in the week following that in which the Townshend's gifts are distributed & which I desire may be distributed as usual by the butcher who serves this house & by the bread sellers in Tuddenham & Honingham as usual'. If these sums of money seem absurdly small to us today, we must recall that a shilling in 1791 had a very different purchasing power where food was concerned from what it has in 1968. Neither must we forget that a modest dole of bread and beef was very welcome fare to the poorer classes. Dickens' lines -

Oh, let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,

And always know our proper stations
are perhaps appropriately quoted here, but the benefactions of men like Du Quesne were invariably made in Christian charity.

Food for the mind as well as for the body was provided by the rector in the form of good

books or tracts, to the value of £1 a year, to be bought from the S.P.C.K. by the minister of East Tuddenham and Honingham and disposed of according to the plan of a Mr. Revans who, with his wife, had previously made a similar bequest: the literature was to go to children who could repeat their catechism. The money for these parochial bequests, amounting in all to £6 10s.0d. a year, was to be available from (among other sources) the testator's investments in Reduced Bank Stock, Navy Bills or the Norwich and Swaffham Turnpike Road. If, however, any of these benefactions were not paid, then the sum involved was to go to the poor and the poor children of St. David's or Lichfield for similar purposes. Du Quesne was Chancellor Canon of St. David's and he had also held a prebendal stall at Lichfield since 1765. Lastly, Du Quesne gave a dozen leather buckets (to be painted with the name of the parish) to be hung in the lower part of the belfry of East Tuddenham church as fire-fighting equipment; similar buckets may still be seen in the tower of the fine church of Evercreech in Somerset, a parish where John Woodforde, the Diarist's brother, had some property.

The Hon. Mrs. Caroline Cornwallis (daughter of William Townshend, and the widow of Frederick Cornwallis, Archbishop of Canterbury, 1768-1783) was left £100 and Mrs. Annabella Townshend (the Exor. Charles's wife) was to have £5 'for a tippet or muff as a keepsake'; Charles, son of Charles Townshend, sen., and afterwards 2nd Baron

Bayning, was bequeathed 'my brown chrystal buttons & a gold shirt buckle given to me by Mr. Pelham'.

As Du Quesne contemplated that he was nearing the end of his life, he recalled that he had never paid a debt of fifteen shillings to a person in Durham Yard in the Strand, London, 'for want of opportunity'; as he had forgotten the name of his creditor, he discharged his conscience by leaving two guineas to the minister or churchwarden of the parish in which Durham Yard was situated 'to be distributed to a few of the most industrious poor' of that place. Likewise he 'had fifteen shillings left in my hands many years ago as the balance due [to] the Revd. Mr. Pent formerly of Kings College whose quarterages I used to receive for him & he dying & I not knowing how conveniently to pay it & neglecting & forgetting it as such a trifle it has never been paid', so Du Quesne asked his executor to enquire at Little Finbury [recte Finborough, 4m. S.W. of Stowmarket] in Suffolk if any of the Pent family lived there. If so, the fifteen shillings were to be paid to them, but otherwise the money was to go to the minister of the parish for distribution among the industrious poor there who were not in receipt of relief.

In 1791, Du Quesne had paid £100 which he had promised towards the repair of St. David's cathedral so a provision in this respect included in a previous will made in August 1790 was declared void.

If Charles Townshend, sen., declined executorship of the will, Richard Priest of Reep-

ham was asked to undertake it and he was to have £100 for his pains. The residue of Du Quesne's 'goods & chattels, monies in cash, notes or bills, debts & dues to me which will I believe amount to a considerable sum' was left to Charles Townshend, sen. Almost as an afterthought, further bequests of curtains 'my 2 round green face skreens in my little parlour', and the best bird cage and one of birds were made to Elizabeth England; James Arthurton, sen., was to have five guineas as a remembrance of his merit and good behaviour to Du Quesne. The rector's writings and papers - a fairly large bundle - concerning his livings and preferments were left to his several successors in each. And so 'As I have meant to do I hope that I have in this my will discharged the several duties owing to relationship, justice, gratitude & charity'.

Du Quesne asked to be buried in some convenient place in the chancel of East Tuddenham church if there was room and there was no danger to the wall; he also desired a black marble stone to be put over his grave; both these requests were observed. The funeral service was to be conducted by Richard Priest of Reepham and the four upper pall bearers were to be Leonard Shelford (rector of North Tuddenham), James Woodforde, George Smith (vicar of Mattishall) and the Rev. Thomas Bodham of Mattishall 'as my oldest neighbour Clergy', but if it was thought that six upper bearers were more usual and proper than four, Thomas Jeanes (rector of Great Witchingham) and Roger Freston Howman (rector of Mat-

tishall Burgh with Hockering) were to be added; the usual scarves, hat-bands and gloves were to be provided. But yet again, Du Quesne says, 'Lastly I desire that my executor will give to Elizabeth England any proper trifle she may wish for if he pleases but which I may have forgot'.

The will was signed and sealed on 19 February 1791 in the presence of John and Elizabeth Willans (or Willians, for one signs in one way and one in the other) of Honingham, but on 15 June 1792 (but not signed until 7 July) a codocil was added because of the extraordinary increase in Du Quesne's estate by reason of fines which fell to him from his canonries at St. David's and Ely. These fines were not penalties paid by wrong-doers but sums paid by lessees on the renewal or granting of leases; a substantial payment was often demanded on such occasions with only a small annual rent payable during the term of the lease; thus those entitled to income from leaseholders frequently had in a lump sum what would have been due to their successors in office if an equitable annual rent had been paid. Du Quesne obviously felt a little uneasy over this: as a victim (albeit a willing one!) of a prevailing system he could do nothing about it beyond benefiting his legatees. So he increased by £100 the legacies to his Powell nephew and niece and to his great-nephew, William Burden; he left a further £100 to be equally divided between the children of Charles Townshend, sen., as pocket money; he added £10 a year to Elizabeth England's annuity and re-

duced the debt due from her son, Stephen. by £78.

As a considerable portion of this extra money came from Du Quesne's canonry at Ely, he left enough to the treasurer of that cathedral to provide an augmentation of £5 a year to the salary of its organist 'as an encouragement towards having & keeping a good one', but the usual salary was not to be lessened on that account. An extra five guineas was added to Thomas Twaits' legacy and Betty England was to have the bath stove in the garden bed-chamber if she wanted it, plus the rector's dog, "Boxer" & any little article which she may wish to have which I have forgot to specify & which my executor may think proper to gratify in' - words repeated almost exactly from the will of less than eighteen months earlier.

Six months went by and on 30 January 1793 Du Quesne wrote a second codicil. Elizabeth England was again remembered: this time certain curtains were bequeathed, a servant's garret bedstead and the kitchen clock 'given to me by Mr. Lowe'. This clock must have been a large one because Du Quesne stipulated that if it could not be fitted into Mrs. England's new home without being cut down or otherwise altered, she was to have another and more suitable timepiece. In any case, whatever clock was selected, Mrs. England was to have it only for her lifetime; the rector was very particular that his possessions went to those people who would treasure and respect them. Stephen England was to have a

japanned clock and his mother 'my 2 round face skreens on stands which are in my keeping room & one of my square fire skreens in my dining room if she desires to have one but for her life only & then both of them [sic] to go to Mr. Townshend my executor'. With all these items of furniture and £ 60 a year for life, did any housekeeper have a more appreciative master? Betty's monetary bequest was the only one to become effective immediately on Du Quesne's death - all other beneficiaries had to wait for twelve months after that event 'but then to be paid duly & truly'. Lastly, John, son of John Priest of St. Giles's Street, Norwich, druggist, and godson of Du Quesne, was to have five guineas.

This second codicil was not signed until 30 March 1793 and on 18 May following Du Quesne added another which recorded that as he had already advanced £100 to Benjamin Powell the additional bequest in the first codicil was revoked. Many people have had an obsession about death and have made it almost a hobby to change their wills: Du Quesne was such a one and on 12 August 1793 he added a memorandum about his pall-bearers and expressed the wish that his apothecary, Mr. [recte Dr.] Wright of Mattishall, should attend his funeral and have the usual scarf, hat-bands and gloves ' & what is usual for the hearse driver to have ' - this last sentence is somewhat obscure in its meaning. Then follows an almost pre-Reformation touch: 'After the first evening service on Sunday after my funeral I desire to have the value of

one pound in loaves of bread to be distributed amongst the poor of East Tuddenham'. One other condition regarding the Englands was imposed: 'If Betty should not be satisfied with the annuity which I have left her or it would not be thought sufficient by my executor or in general I desire him to add to it'. It was also particularly desired that five guineas should be paid to Stephen England's son who had been born since the will was made.

A further memorandum concerned a small piece of land about which there had been some question as to whether or not it was glebe, but if Mr. Townshend was not satisfied with Du Quesne's rather involved account of the circumstances it was to be valued, exclusive of the tithe, paid for out of the residuary estate and presented to the living: 'I do this for peace, security & prevention of disputes after my decease'.

The end came on 15 September 1793. Du Quesne was buried in the chancel of East Tuddenham church and a flat stone was laid over his grave. His epitaph records his parentage, education and character in the voluble language of the period. From what we know of Du Quesne we may judge that what is engraved on the stone is a true assessment of the man: he was of a cheerful disposition and his amiable qualities procured him a large circle of friends but he did not allow the enjoyments of society to interrupt his parochial duties. He comforted the afflicted, visited the sick and relieved the necessitous; such a pastor could hardly fail to be respected and beloved

by his parishioners. We can see these qualities reflected in his will and in his portrait; the latter shows the large head, a full and gentle mouth above a strong chin, the well-placed eyes, straight nose and high forehead. The portrait was painted by John Theodore Heins (1732-1771) in 1750; Heins also painted a miniature of William Cowper's mother which occasioned the poem 'On receipt of my mother's picture out of Norfolk, the gift of my cousin, Ann Bodham'. We got a glimpse of Du Quesne's powers of description in the letter he wrote to Woodforde which was printed in the last issue of the Journal; we can discern the quality of a tender conscience (perhaps rare in rich 18th-century divines) when unearned wealth came his way or he recalled that liabilities totalling thirty shillings had remained undischarged for many years.

Parson Woodforde was at Cole when Du Quesne died and so was unable to attend the funeral. In the diary for 26 September 1793: 'We were sorry to see on this Days Paper from Bath that our very valuable and worthy Friend the Revd. Mr. Du Quesne of Tuddenham was no more. It is a very great loss to us, but I hope to him, Gain. Pray God he may be eternally happy'.

I am most grateful to Canon L.R.Wilson for the loan of a transcript of Du Quesne's will and other source material which has enabled me to write this paper. F.W.S.

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