

and High Sheriff of the county. He married Lady Ann Woodhouse, of Hickling, and had three sons, Christopher, William, and John. "By engaging in several projects with certain citizens of London, he contracted a large debt, and sold much of his paternal estate." He died March 19, 1593, and was buried in the south aisle chapel of Norwich Cathedral with his ancestors. On a mural monument are the effigy of him and his lady kneeling at a desk with the quartered crest of Heydon, and the arms of Waterhouse of Hickling, quarterly ermine, in the first and fourth, and, *azure*, a leopard's face, *or*, in the second and third. The mottoes and inscriptions over him and his lady are given in full by Blomefield. In 1571 his brother, Sir Christopher, was administrator of the Duke of Norfolk's estate.

16. Sir Christopher Heydon, eldest son and chief heir of the above, had his education at the University of Cambridge, and afterwards traveled in many foreign countries. He was High Steward of the Cathedral Church at Norwich, and was knighted at the sacking of Cadiz by Robert, Earl of Essex (1596). "It appears that this knight and Sir John Heydon, his brother, were concerned with the Earl of Essex (reign of Elizabeth), and that they both had a pardon passed in 1601. When the Privy Council, in 1620 (reign of James I), issued letters to all the nobility and gentry in England, requesting a loan for the recovery of the Palatinate, Sir Christopher (who earnestly solicited it) sent a letter to the Privy council, acquainting them that the Papists were as ready to assist the Emperor as the King was to assist the King of Bohemia, and that they met at the house of Mr. Henry Kerville, at St. Mary's in Mersland; upon which Kerville was sent for and imprisoned, but was soon after discharged, and the matter dropped. Sir Christopher was an eminent scholar, and published a 'Defence of Judicial Astrology,' printed at Cambridge in 1603, in quarto; a work (as Wood observes) of no common reading, and carried on with no mean acquisitions."

This work may be found (1877) in the British Museum, and though obscured, of course, by many fanciful and astrological notions, yet on a few points, as on the *three degrees*, natural, spiritual, and celestial, as well as the influence of heavenly powers upon the earth, contains a kind of foreshadowing of some ideas taught more distinctly afterwards in the writings of Swedenborg.