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THE

ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY OF THE PAST.

Instructed by the Antiquary times,
He must, he is, he cannot but be wise.
TROILUS AND CRESSIDA, Act ii. sc. 3.

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The Antiquary.

JULY, 1881.

Armorial China.

By GEORGE W. MARSHALL, LL.D.

I AM not æsthetic enough to pose in an attitude of admiration in front of a plate or pot of the most precious old blue; the finest group of Chelsea figures has no charm for me, and I can see no more beauty in Wedgwood, Spode, Worcester, and Japanese, than in the common crockery which adorns my kitchen dresser. I have no pretence to be sufficiently learned to point out from the paste or painting the factory from which a teapot emanated, or even to guess the date of a saucer out of which Dr. Johnson might have imbibed his tea. I neither know nor care about old crockery, except in so far as the few specimens of it to be obtained serve to illustrate heraldry and genealogy, of which so-called "gentle sciences" I have some knowledge. Like most persons afflicted with a hobby, I have a taste for collecting such things as bear upon it, and hence I have formed a rather extensive collection of old bowls, cups, plates, mugs, and teapots, adorned with the arms of their former possessors.

Having thus confessed my ignorance of the history of pottery and porcelain, by way of introducing myself to my readers, I proceed to point out my reason for thinking that a careful study of the armorial bearings found on old china would not be an altogether uninstructive pursuit to those who are interested in ceramic art.

The custom of painting arms on china probably arose about 1700, or a little later. I am not acquainted with any specimens to which an earlier date than 1720 can be safely assigned. At this time the fashion had, however, become popular among the wealthy London citizens who traded with the East Indies, and hence, no doubt, we find that all the earliest specimens are of oriental porcelain. The manufacture of armorial china in this country does not appear to have begun earlier than 1750. From 1760 to 1800, there seems to have been a rage for this method of marking the ownership of all kinds of china in domestic use. I have numerous articles, from a tea cup to a punch bowl, emblazoned with arms. After 1800 the drawing of the arms, from a herald's point of view, became execrably bad, and by 1820 the *rage* had died away.

The chief use of a collection of armorial china is, that it enables us to fix approximately, and sometimes very nearly, the date at which a particular piece of ware was manufactured. This knowledge attained, I imagine that those well acquainted with the peculiarities of the paste, glaze, and painting, of different china-works, would be able to tell, with much greater certainty, the particular factory at which the ware was made, than they could without such an important clue.

For example, it is a common notion that a great proportion of china painted with arms was made at Lowestoft, where a china factory was established in 1756, and much apparently oriental ware has the credit of having been made there; now, if from the heraldic bearings upon a particular piece it can be shown that it must have been made previous to the year 1756, however like the paste, glaze, or decoration, might be to Lowestoft china, the arms would be conclusive evidence that the china on which they were painted was not made there. We learn the date at which arms were painted in several ways. If the arms of the owner are impaled with those of his wife, or her arms are placed on a shield of pretence, the ware must have been made *after* the date at which the marriage took place, and *before* that at which either of the parties died. If the coat be a quartered coat, the china must have been made after the right of the bearer to the quartering accrued; if it bears the badge of a baronet, or the coronet and supporters of a peer, after the title was conferred; or it may be that some difference, such as a knight's helmet, an order, a mark of cadency,

or a knowledge of the date at which the coat was granted, may enable us to identify the particular individual for whom it was made. Having ascertained when he was born and when he died, it is easy to arrive at the approximate date of the piece. But more than this, the modes of tricking changed so much between 1700 and 1800, that there is very little difficulty in saying from the tricking, or to speak less technically, drawing of the arms, within twenty years, at what date they must have been painted.

In order that my meaning may be made perfectly clear I will illustrate it by describing some specimens now before me.

TEAPOT. ORIENTAL. ARMS:—*Quarterly*, 1 and 4, Azure a fess indented Ermine between three lions' heads erased Or. FELLOWS. 2 and 3, Argent, two barbel haurient respectant Sable. COULTON. On an escutcheon the Ulster badge.

John Fellows, of Carshalton, sub-governor of the South Sea Company, was created a Baronet 20th of January, 1718–19, and died 26th of July, 1724, *s.p.*, when the Baronetcy became extinct. This teapot was therefore made between these dates, and is the earliest specimen to which I can attach so undisputable a date.

MUG. ORIENTAL. ARMS:—Gules, on a fess Argent between three boars' heads Or, a lion passant Azure. GOUGH. *Impaling*, Gules, a chevron between three hinds Or. HYNDE. CREST. A boar's head Argent pierced by an arrow Gules.

Harry Gough, M.P. for Bramber, and an East India Director, married in 1719, Elizabeth, daughter of Morgan Hynde. He died in 1751, leaving issue, Richard Gough, F.S.A. (the celebrated Antiquary), to whom this mug belonged, together with a large oriental service of the same, some painted in colours, and some in blue with similar arms. This service was made in the East, and portions of it still remain among the descendants of Mrs. (Richard) Gough's family. From the tricking of the arms, the date appears to be about 1720, soon after Mr. Gough's marriage, which is also more probable than nearer the period of his death.

PLATE. ORIENTAL. ARMS:—*Quarterly*, 1 and 4, Gules, two chevrons Ermine between three eagles displayed Or; 2 and 3, Azure, two chevrons Or between three goats' heads erased Argent. PARSONS. *Impaling*, Vert, on a chevron Or, a star between two cinquefoils Gules. CROWLEY.

CREST. A leopard's face Gules, surmounted of an eagle's leg erased Or.

Humphrey Parsons, twice Lord Mayor of London, married in 1719, Sarah, daughter of Sir Ambrose Crowley, Kt., and died March 21, 1740–41.

BOWL. LOWESTOFT? ARMS:—Gules, a bezant between three demi-lions rampant Argent, with six quarterings. BENNET, EARL OF TANKERVILLE. *On a shield of pretence*, Gules, a lion rampant Argent, on a chief Or, three martlets Azure. COLEBROOKE.

CREST. A double scaling ladder Or.

SUPPORTERS. Two lions Argent, crowned Or, and charged on the shoulder with a bezant.

MOTTO. *De bon vouloir servir le Roy.*

Charles, fourth Earl of Tankerville, married October 7, 1771, Emma, daughter and coheir of Sir James Colebrooke, Bart. He died in 1822. From the tricking of the coat, which is finely painted, this bowl must have been made about the date of Lord Tankerville's marriage. It is of very similar character to the well-known "Wilkes and Liberty" bowls, mentioned by Mr. Chaffers as of Lowestoft make.

Mr. Chaffers gives in his "Marks and Monograms on Pottery and Porcelain," p. 636, a list of mottoes and inscriptions on Lowestoft porcelain, mostly taken from armorial specimens. His descriptions are, however, so careless and inaccurate that perhaps little reliance can be placed on his assertions—*e.g.*, he describes a tea-service painted with the arms of Wilson, and motto *Sincerity*, as having a lion rampant in the arms, and a demi-lion rampant for the crest (it should be a *wolf*), and ascribes the coat to Sir T. Maryon Wilson. Sir T. Maryon Wilson succeeded to the Baronetcy in 1798, and, putting aside the absence of the Ulster hand in the coat, the design is hardly of so late a date. The china with the motto, *Generoso germine germo*, is attributed by Chaffers to "Wilton, a Suffolk family," whereas it bears the coat of Branthwaite. What the following example of his heraldic

talent may be intended to represent must for ever remain a mystery. "*Azure* of two boars' heads, *or* a helmet and bezant."

Arms were sometimes, but not often, painted on delft. Argent, two chevrons Azure, between three trefoils Vert, DE CARDONNEL. *Impaling*, Argent, two bars Azure. CREST, a goldfinch; occur on a delft plate in my possession. This coat was granted in 1773 to the family of De Cardonnel, of Chirton, in Northumberland. This shows that the plate was made after 1773, and the tricking is rude for that period; but at what factory it was made I am quite unable to hazard an opinion. I have one or two specimens of arms on delft of an earlier date.

A PLATE of oriental ware, with the arms of LOWTHER, EARL OF LONSDALE, shows that the manufacture of china in the East went on concurrently with its manufacture in this country. The ARMS are: Or, six annulets, three, two, and one, Sable. CREST. A dragon. SUPPORTERS. Two horses Argent, each gorged with a chaplet proper. MOTTO. *Magistratus indicat virum.* The shield is surmounted by a Viscount's coronet. The first earl was created Baron and Viscount, 24th May, 1784, and died 24th May, 1802. He was succeeded by his cousin, Sir William Lowther, who was created *Earl* of Lonsdale, 7th April, 1807. The date of this plate is therefore between 1784 and 1807.

It is, I believe, a common opinion that china was sometimes made in the East, and sent over to be painted with arms in this country. I very much doubt the correctness of this opinion. If there be any ground for it, a plate in my collection, which appears to be of oriental ware, and to have been painted on the glaze, may serve as an example, and is more than ordinarily curious because of its early date.

ARMS:—Sable, a fess chequy Or and Azure, between three bezants. *On a shield of pretence*, Sable, two wings conjoined Argent. CREST. A stork argent. SUPPORTERS. Two falcons, wings elevated, beaked, membered, and belled Or, and gorged with a chaplet of red-roses proper. MOTTO. *Amitie.*

The shield is surmounted of a baron's coronet. These are the arms of Thomas Pitt, with those of his wife, Frances Ridgway, daughter and heir of the Earl of Londonderry, on a shield of pretence. He was created baron in 1719, and in 1726 Earl of Londonderry. The date of this plate is, therefore, between 1719 and 1726. He was uncle to WILLIAM PITT.

A DISH, with blue border, coarsely made (probably Lowestoft), has the arms of James, third Duke of Chandos. Argent, on a cross Sable a leopard's face Or, with quarterings, supporters, crest, coronet, and motto *Maintien le droit;* and on a shield of pretence, *quarterly* one *and* four, Argent, two chevrons between three human legs Azure, two *and* three, Gules, three conies Argent. This is the coat of his second wife, Ann Eliza, daughter of Richard Gamon, to whom he was married, June 21, 1777. He died September 29, 1789. The date of this piece is therefore ascertained within twelve years.

I could cite many other instances of arms which enable us to fix the date when the china on which they are painted was made. I hope, however, I have said enough to show that my case is made out. The manufacture of armorial china was not confined to the East or to Lowestoft—it was made at all our well-known potteries. As a general rule it was not marked; but I have a sufficient number of marked specimens to prove this assertion correct. I give a few as examples.

SWANSEA. Marked, SWANSEA. This mark was used *circa* 1815. I have it on an oval dish, with the arms of Parker, Earl of Macclesfield. Gules, a chevron Or between three leopards' faces Argent, with crest, supporters, and motto, *Sapere aude.* The fourth earl succeeded in 1795, and died in 1842. The arms, &c., are in the worst style of heraldic art.

WEDGWOOD, so marked. ARMS of RAMSEY. Argent, an eagle displayed Sable, charged on the breast with a white rose proper, in chief a fleur-de-lis of the second. *Impaling*, Argent, three bends Gules, on a canton Azure a spur Or. KNIGHT. MOTTO: *Ora et labora.* I have seen portions of an oriental service of this pattern, and conclude that this must have been made to match it.

DERBY. PLATE with ARMS of COLLINSON *impaling* SOWERBY. Argent, on a fess Azure, between a squirrel mordant in chief, and three battle-axes in base proper two mullets Or. *Impaling*, Barry of six Sable and Gules,

on a chevron between three lions' rampant. Argent as many amulets of the second. CREST. A squirrel, as in the arms. MOTTO. *Respice finem.*

C. S. Collinson, of the Chauntry, near Ipswich, married April 30, 1803, Maria, daughter of John Sowerby.

This has the crown * and *D* used from 1780–1830.

A small plate with the arms, and ten quarterings of Sir Roger Gresley, Bart., *impaling* those of Coventry with four quarterings, in right of his wife, Sophia Catherine, daughter of the 7th Earl of Coventry, to whom he was married June 2, 1821. He died in 1837. This is marked with Bloor's mark (a crown within a circle, on which is printed "Bloor Derby"), used about 1830.

WORCESTER. A mug with the arms of the Earl of Essex, the painting of which is unfinished, is marked O, I presume a Worcester mark. I have also a bowl, with a square Chinese mark very similar in character to some given by Chaffers as Worcester marks. Specimens of arms painted on what I believe to be Leeds, Chelsea, and Bow are among my collection, but being unmarked I do not feel competent to express an opinion about them.

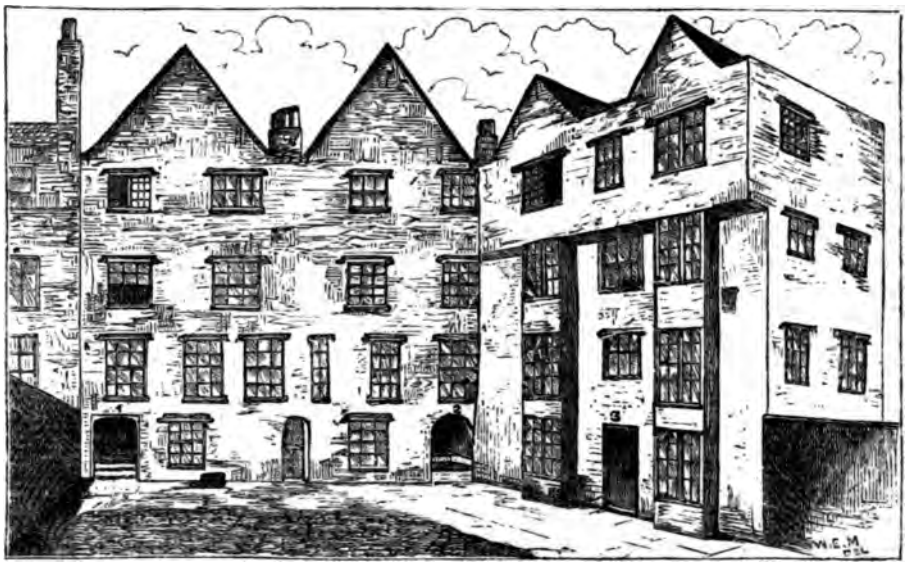
The armorial china fashion was not peculiar to England; plenty of specimens of foreign manufacture may be picked up in the antiquity dealers' shops in Paris, and other continental towns. Some of them closely resemble the ware made in this country, and perhaps they were so made; but in others the difference in the style of painting, for instance those decorated with a peculiar pink shell border, are clearly the production of some foreign pottery. Many foreign pieces are of fine egg shell, apparently Japanese. English arms are rare on this kind of china.

A few years ago when some half-dozen persons were known by the London dealers to be collecting specimens of armorial china (I speak advisedly, for I do not believe there are more than half a dozen, if so many, collections of this class of china), it entered into the mind of some person or persons, that specimens might be advantageously forged. The dealers were so ignorant of heraldry that they would not be likely to detect the fraud, and so were, in my opinion, the collectors. In the course of a few months the dealers' shops were flooded with the fictitious articles, all, I believe, the work of the same man. Unfortunately for him he was entirely ignorant of the laws of heraldry, and consequently exposed his trick at once to those who knew good blazon from bad. Having apparently found out that designing original coats was beyond his capability, he took to reproducing those already well known. His method was ingenious; having taken an old piece of china, he erased with acid sufficient of the design to admit of painting on it the fictitious device, a plan well calculated to mislead the unwary purchaser. Having apparently succeeded by this means in deceiving some of the dealers, he next tried painting the whole thing, decoration and all, on new porcelain. The plate known as the "Pompadour Plate" was one of the most successful forgeries perpetrated. This is a plate of foreign make, with pretty pink shell border, and has the ARMS:—Azure, two fishes between three estoiles Or. CREST. A demi-otter proper, collared Or. The whole service was, I believe, a few years since in the hands of a London dealer. Some of it fell into the hands of the Paris *marchands d'antiquités*, and one of them, more learned than the rest, knowing that Madame de Pompadour was a Madlle. Poisson, and seeing that the arms were those of Poisson, asserted that the coat was that of Madame de Pompadour, and that consequently the service must have belonged to that distinguished lady. Unfortunately for this ingenious theory the arms are those of *a man*. Had the service been made for Madlle. Poisson, the spinster's lozenge would have contained the coat, and not the warrior's shield! High prices were soon obtained for plates, as much, and more I am told, as 120 francs, the actual value being about 10 francs. It is some years since I have seen any new forgeries, and I hope that form of the art of armorial china painting is dormant, if not extinct.

Arms painting on china has ceased to be in fashion, and the few modern specimens we meet with, chiefly of Worcester manufacture, are sad parodies on the carefully executed trickings of the last century. They are not likely to be of any interest to the heralds or china collectors of the century to come.

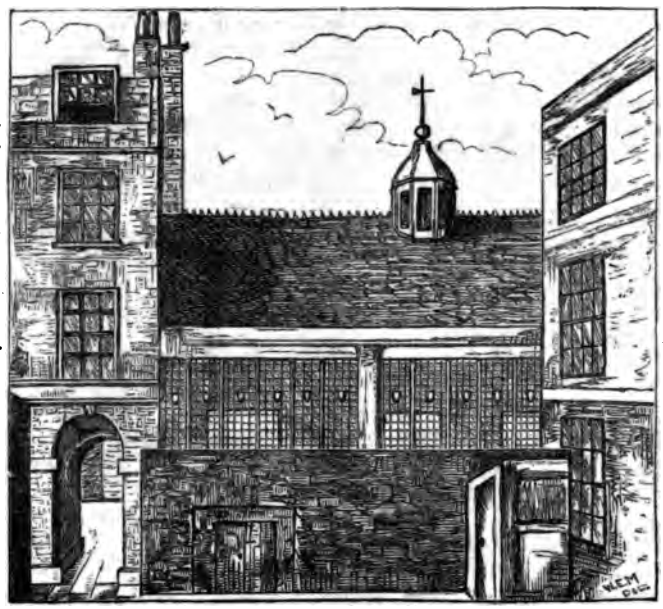
Barnard's Inn, Holborn.

THIS veritable relic of Old London, which, in part, escaped the Great Fire, has lately been sold, and will shortly be demolished. Known originally as Mackworth's Inn, from having been the residence of Dr. John Mackworth, who was Dean of Lincoln in the reign of King Henry VI., it was afterwards leased by his successor and the Chapter (as an endowment for the services which were to be celebrated over his grave in the Cathedral) to a gentleman named Lionel Barnard, from whom it received the name it now bears. The repose and solitude that invest its three courts are typical of the mystery which hangs over its fortunes. The history of Barnard's Inn is involved more or less in obscurity. One or two facts, however, are definitely ascertained. Rebuilt in 1510, soon after the accession of Henry VIII. to the throne, it was constituted an Inn of Chancery, being attached to Gray's Inn. During the reign of Queen Elizabeth as many as fourteen dependent Inns had gathered around the great Inns of Court, like Colleges around a University, and Barnard's then formed one of "the houses of the Chancery within the Liberties." In more recent years it became celebrated as the last abode of Peter Woulfe, who, surviving Dr. Price, of Guildford, may fitly be termed the last of the Alchemists.* That singular being—singular in each sense of the word—lived into the beginning of the present century. Sir Humphry Davy has left us a description of the home, the personal appearance, and eccentricities of the philosopher, whose seclusion and researches were unbrightened by any of the cheerfulness which, as Edwards, his old schoolfellow, naïvely told Dr. Johnson, he had found to effectually discourage all continuance in the one or prosecution of the other. Here he died as he had lived—solitary; whatever secrets he may have discovered remained secrets to all the world besides. Desolate and other-



* See, however, the account given in *A Personal Tour through the United Kingdom*, by Sir Richard Phillips, of a visit made by him in the year 1828, to a Mr. Kellerman, at Lilley, a village midway between Luton and Hitchin. Kellerman claimed to have discovered the art of making gold, and the sublime alkahest (or universal solvent), the "fixing" of mercury, and the "blacker than black" of Apollonius Tyanus. He laboured under the delusion that every Government in Europe was in league to obtain possession of his secret by force. In the course of the interview he quoted Woulfe, amongst other authorities, in justification of his pursuits.

wise forgotten has been this little Inn for generations past, but it was a brave place in its day. Tradition still lingers, with whispering voice, around its isolated quadrangles of the once youthful Ancients, of their nine Companions with the Principal at their head. The Companions, elected by the Principal and the Ancients, enjoyed the privilege of countless dinners in the Hall. The Ancients had an additional title to the receipt of certain "little fees," whilst the Principal, as master of the revels, had no graver responsibilities cast upon him than lay in keeping his small society within the easy limits of a moderate decorum.



The Royal Commission which sat in 1854 on an inquiry into our Inns of Court and Chancery, failed to elicit any evidence of material importance in respect of the antecedents of Barnard's Inn or its possessors. No students, it was stated, had ever belonged here; but this does not agree with what Stow tells us, or, indeed, with the subsequent admission that during the latter portion of the seventeenth century a reader in Law would occasionally come over from Gray's Inn. But the library was afterwards sold, as consisting of "a few old books which were of no use;" and all traces of earlier condition or constitution of the Inn rapidly disappeared. A treasurer and a secretary, it is true, responded to the call to go before the Commission. But they had little story to tell other than that the account books of the Inn covered a period dating from more than three hundred years ago; and that the property was held under a lease renewable every fourteen years at a fine of £1400. Their rent-roll then brought in an income of the annual value of about £1000.

Turning out of Holborn opposite Furnival's Inn, through an insignificant though substantially built gateway, over which appear the date and letters 1758, P.R.W., we walk along a narrow passage into the first and outer court, with a brick archway at its south-eastern corner. This court has for its southern side the archway and diminutive Hall of red brick which are shown in my sketch. The Hall, as will be observed, has a very plain elevation, and is unusually well lighted with side-latticed windows, and a central lanthorn. Though not especially remarkable in any other way, the Hall forms an interesting feature in a district which, including its more attractive neighbour, Staple Inn — where Johnson wrote his "little story book," as he termed his Eastern tale — is yet untouched by the Apollyon of utility and improvement. It has, however, a pleasing interior, fitted and decorated in the customary manner, and adorned with portraits of King Charles II., Lord Burghley, Lord Verulam, the Lord-Keeper Coventry, and Lord Chief Justice Holt. Its dimensions do not exceed a plan of about thirty-six feet by twenty feet, with a height of thirty feet. The coats of arms of past Principals, in stained glass, ornament the side windows. But a high wall, which shuts off its northern side, and a hideous yellow brick structure forming its entrance from the south, greatly disfigure the exterior of the Hall. Beyond

the middle and smallest quadrangle, which is almost wholly occupied by the yellow brick entrance to the Hall, is a larger court, having at its south-eastern corner the Jacobean buildings represented in my other drawing. The Alchemist lived in the second floor chambers of the staircase No. 2. The mullions above the windows, with the overhanging upper story and two bays on the right are very picturesque. A large tree stands equidistant from the three entrance doorways. There are buildings of a more modern age on the western side of this, the furthest court from Holborn, and they also have trees planted before their doors. Charles Dickens, in *Great Expectations*, indulges in a few characteristic strokes of humour at the expense of Barnard's Inn, but his pleasantry is applicable to scores of places that have been suffered to fall into neglect and decay. Here, as elsewhere, his graphic pen seems to me to miss the true *genius loci*.

W. E. MILLIKEN.

Ancient Misconceptions of Intervals of Time.

EVERY one knows that Julius Cæsar instituted the bissextile cycle, and ordained it to consist of four full years; and that upon his death, before the first cycle had been completed, the Roman Pontiffs, upon whom the observance of the institution devolved, supposing that the last year of every cycle should also be the first of the next (thus counting one year in each cycle twice over) practically reduced the period to three years, and caused a disarrangement of the ordinance, which lasted for thirty-six years; until, at length, upon the mistake being discovered and compensated, it was restored to due observance by Augustus Cæsar. But it has not, I think, been recognized that Julius Cæsar himself was induced by a similar misconception to reckon both termini of an interval inclusively—just as though the milestones at both ends of a mile were to be considered as parts of the mile: and this misconception on Cæsar's part, is, no doubt, the true explanation of the supposed error in the text of his Commentaries, which attributes the occurrence of high tide in the English Channel twice in the space of twelve hours—bis accidit semper horarum XII spatio (*De Bello Gallico*, iii. 12)—translated by Golding 300 years ago "the rysyng of the tydes which ever happened twice in twelve houres space." Editors are, as a rule, too prone to solve difficulties of text by altering what they cannot explain, and in this case they have altered Cæsar's XII to XXIV; but they have not done so without question, for Julius Celsus remarked respecting it, "*numerus XXIV est emmendatio recentiorum nullius codicis auctoritate fulta.*" Now, in point of fact, the tide may after all be said to flow twice in twelve *lunar* hours, provided the morning and afternoon tides be included in the same interval—although, of course, if repeated in series, an error would result, in the aggregate, similar to that of the Pontiffs.

This misconception has affected the estimation of intervals down to comparatively recent times. It has caused the Olympiad quadrennial to be reckoned at five complete years—notably in the dates of some books in the 15th century. In a book, for example, the *Epistles of Phalaris*, mentioned by Mr. Blades in his interesting article, "The First Printing Press at Oxford," in the January number of THE ANTIQUARY, the date he assigns to it is 1485, but that date is curiously expressed in five-year Olympiads as follows:—

Hoc opusculum in alma universitate Oxoniæ a natali Christiano ducentesima et nonagesima septima olympiade feliciter impressum est.

And there is another example in a book printed at Venice in 1472, which date is expressed in this way:—

A nativitate Christi ducentesima nonagesima quinta olympiadis anno II. Idus VII Decembris.

And what renders this last example specially noteworthy, is, that it is affixed to a volume containing the Epigrammata of Ausonius, an author who consistently estimated the Olympiad at *four* years only—thus he says of his father in his eighty-eighth year: "Undecies binas vixit Olympiades," and again in the Epicedium after his father's

death he states his age to have been ninety years.

Another misconception, still more glaring, existed with respect to the Roman week, the termini of which were called nundinæ, and as those termini were both included in the reckoning, the week was supposed to consist of nine full days, whence the name. But the remains of Roman Calendars have been found with the eight first letters of the alphabet prefixed one to each day of the Roman week precisely as the seven dominical letters are prefixed to our own seven-day week. And yet Macrobius believed in all the nine days, and enumerated them literally —"Octo quidem diebus in agris rustici opus facerant nono autem die intermisso rure Roman venirent.

Even to this day *trinundinum* is defined in Latin Dictionaries as "spatium dierum viginti septem"—being just the same error as if three of our own weeks were accounted twenty-four days by giving two Sundays to each week.

Now Cæsar's double tides in twelve hours was obviously the same misconception as the Roman week of nine days, and, like it, was caused by including both termini in the interval. It was the conventional error of the time, and it is more than doubtful whether, if Cæsar had expressed himself with more strict accuracy, he would have been understood by those for whom he wrote.

I might have elaborated these discrepancies more fully, but that my principal object is to show that the text of the Commentaries ought to be explained, as being in conformity with the prejudice of the time, rather than to be arbitrarily altered to suit our own more strict ideas: a brief foot-note, "*both tides being included*," would be a sufficient explanation.

A. E. BRAE.

Guernsey.

The First Parliament in America (1619).

CAPTAIN GEORGE YEARDLEY was chosen Governor of Virginia in the autumn of 1618 in the place of Lord De la Warr, who had died in Canada, and he had orders to depart immediately thither with two ships and about 300 men and boys. So wrote John Pory to our Ambassador at The Hague, when he also told him that the greatest difficulties of that Plantation had been overcome, and that the people there were beginning to enjoy both commodities and wealth. John Chamberlain, one of the greatest news-writers of that day, speaks contemptuously of Yeardley's appointment, calls him "a mean fellow," and says that the King, to grace Yeardley the more, knighted him at Newmarket, "which hath set him up so high that he flaunts it up and down the streets in extraordinary bravery, with fourteen or fifteen fair liveries after him."

The new Governor meets, however, with greater justice from the historian Bancroft, who tritely remarks that from the moment of Yeardley's arrival in Virginia, dates the real life of the Colony. Sir George Yeardley arrived there in April, 1619, and brought with him Commissions and Instructions from the Virginia Company for the better establishing of a Commonwealth there. He made Proclamation that those "cruell lawes" by which the ancient planters had so long been governed were now abrogated, and that they were to be governed by those "free lawes" under which his Majesty's subjects lived in England. It was also granted that a General Assembly should be held once yearly, which was to be composed of the Governor and his Council, with two Burgesses from each Plantation, to be elected by the inhabitants themselves, and this Assembly was to have power to make and ordain whatsoever laws and orders should by them be thought good and profitable for their subsistence.

In accordance with these Instructions, Governor Yeardley sent his summons all over the country as well to invite those of the Council of Estate, that were absent, as also for the election of Burgesses, and on Friday, July 30, 1619, the first Parliament ever held in America, assembled at James City.

Beverley, the early historian of Virginia, denies that there was any Assembly held there before May, 1620. Stith gives an account of it, though he was unable to find a record of its proceedings, so that he errs a little in the date. No traces of it were met

with by Jefferson and Hening, and those who followed Hening believed it no longer extant. The historian Bancroft himself, in the early edition of his great history, quoting Hening, says this Assembly was held in *June*, 1619. Indeed, until about thirty years ago, when a record of the proceedings was discovered in H.M. State Paper Office, it was given up as hopelessly lost.

The "reporte of the manner of proceedings" of this Assembly was sent to England by John Pory, the Secretary and Speaker, a familiar name in the history of Virginia, to Sir Dudley Carleton, at that time English Ambassador at The Hague, to whose energy and marvellous powers of letter-writing and news-gathering we are indebted for many historical details which, but for him, would have been lost to us.

The first published notice of the existence of this State Paper occurs in the Proceedings of the Annual Meeting of the Virginia Historical Society in 1853. It is printed in full in the New York Historical Collections for 1857, with an introductory note by Mr. Bancroft, and also as a Senate document (extra) of Virginia in 1874; but these are consultable only by a favoured few, whereas the proceedings of this first Parliament in America are surely of sufficient universal historical interest to be circulated among the many.

This document is now preserved among the Colonial State Papers in H. M. Public Record Office. It comprises thirty pages, and may be abstracted as follows:—

A reporte of the manner of proceedings in the General Assembly, convented at James City in Virginia, July 30, 1619, consisting of the Governor, the Counsell of Estate, and two Burgesses elected out of eache Incorporation and plantation, and being dissolved the 4th of August next ensuing.

First Sir George Yeardley, Knight, Governor and Captaine General of Virginia, having sente his summons all over the country, as well to invite those of the Counsell of Estate that were absente as also for the election of Burgesses, there were chosen and appeared—

For James Citty . . .	Capt. William Powell, Ensigne William Spense.
For Charles Citty . . .	Samuel Sharpe, Samuel Jordan.
For the Citty of Henricus	Thomas Dowse, John Polentine.
For Kiccowtan	Capt. Wm. Tucker, William Capp.
For Martin Brandon, Capt. John Martin's Plantation	Mr. Thomas Davis, Mr. Robert Stacy.
For Smythe's hundred .	Capt. Thomas Graves, Mr. Walter Shelley.
For Martin's hundred .	Mr. John Boys, John Jackson.
For Argal's Guifte . .	Mr. Pawlett, Mr. Gourgainy.
For Flowerdieu hundred.	Ensigne Rossingham, Mr. Jefferson.
For Capt. Lawne's Plantation	Captain Christopher Lawne, Ensigne Washer.
For Capt. Warde's Plantation	Capt. Warde, Lieut. Gibbes.

It will be seen that the Assembly consisted of twenty-two Burgesses who were elected to represent three cities, three hundreds, four Plantations, and one "Gift," and they met in the Choir of the Church, "the most convenient place they could find to sit in."

The Governor being seated, those of the Council of State sat next him on either side except the Secretary, who was appointed Speaker, and sat right before the Governor, Sir George Yeardley, John Twine, Clerk of the Assembly, being placed next the Speaker, and Thomas Pierse, the Sergeant standing at the Bar

to be ready for any service the Assembly should command him. But for as muche as men's affaires doe little prosper where God's service is neglected all the Burgesses tooke their places in the Quire till a prayer was said by Mr. Bucke the Minister that it would please God to guide and sanctify all our proceedings to his own glory and the good of this plantation.

All the Burgesses were then entreated to retire into the body of the Church, and before they were fully admitted, they were called in order and by name, and so every man (none staggering at it) took the Oath of Supremacy, and then entered the Assembly. The Speaker then took exception to Capt. Ward, his plantation being "but a limb or member" of Capt. Martin's plantation, and said there could be but two Burgesses for all, so Capt. Ward was commanded to absent himself. Other "obstacles removed," the Speaker delivered in brief (his ill-health not allowing him to "pass thro' long harangues") the occasions of their Meeting; he read the Commission for establishing the Council of State and the General Assembly, the Great Charter or Commission of Privileges, and

the Orders and Laws sent out of England. These last were divided into four books, and two Committees of eight Members each were proposed "not to correct or control anything therein contained, but only in case we should find ought not perfectly squaring with the state of this Colony." When these Committees were appointed "we brake up the first forenoon's Assembly."

Every day's proceeding of this General Assembly is carefully entered in detail. Various petitions were presented and discussed—the instructions given by the Council in England to several Governors "as might be converted into laws" were debated. Laws against idleness, gaming, drunkenness, excess in apparel, and on a variety of other subjects, were enacted. Orders for the planting of corn, mulberry, silk, flax, hemp, and aniseed, were established, and resolutions on other matters were passed.

On Sunday, August 1, 1619, the entry is only one line, "Mr. Shelley, one of the Burgesses, deceased." But the sultry days of August had arrived, the season was one of the hottest hitherto known in that southern climate, the Governor was not well, the heat had overcome many of the Members, and so, on Wednesday, August 4,

> by reason of extreme heat both past and likely to ensue and by that means of the alteration of the healths of divers of the General Assembly, the Governor, who himself also was not well, resolved this day should be the last of this first session.

Thus ended the first and last Session of the first Parliament in America. The Speaker was commanded by the whole Assembly to present their humble excuse to the Treasurer, Council and Company in England,

> for being constrained by the intemperance of the weather and the falling sicke of diverse of the Burgesses to break up so abruptly before they had so much as put their laws to the ingrossing.

The Governor, Sir George Yeardley, then prorogued the Assembly until the first of March 1620, "and in the mean season dissolved the same."

W. NOEL SAINSBURY.

Shakespeare and Gloucestershire.

By W. P. W. PHILLIMORE, M.A., B.C.L.

A PASSAGE from Shakespeare's play of *King Henry IV.*, in which Davy is made to say to Justice Shallow, "I beseech you, sir, to countenance William Vizor, of Wincot, against Clement Perkes of the hill," and which is quoted by Mr. Hales in his article, "With good fat capon lined," in the March number of the *Antiquary*, deserves a note of explanation in this magazine, as the real significance of the allusion to Vizor and Perkes, though pointed out in one or two local books, seems to have escaped the attention of most Shakespearian writers. Mr. G. R. French, indeed, has noticed the reference to Perkes in his "Shakespereana Genealogica," but only to infer from it that the poet was accustomed to take his local colouring from the people and places he was familiar with in Warwickshire. The fact, however, that the scene is fixed by the poet in Gloucestershire, and the introduction of these two names together, makes it almost certain that Shakespeare refers to Dursley in that county. "Wincot," or rather "Woncot," as some readings have it, is evidently a rude attempt to represent phonetically the local pronunciation of Woodmancote, a hamlet or suburb of Dursley, and "the hill" is yet the name by which Stinchcombe Hill on the other side of the town is pre-eminently known in the neighbourhood. Moreover, it is said that a family of Perkis was anciently possessed of a messuage on Stinchcombe Hill, and it is certain that the Vizars (or as the name is now spelt, Vizard) have been a leading Dursley family from Shakespeare's time to the present day. Arthur Vizar, gent., whose tomb, dated 1620, still exists in Dursley churchyard, was bailiff there in 1612, four years before the poet's death. We can hardly doubt, therefore, that Shakespeare in this passage does allude to the Dursley Vizards, and from the very uncomplimentary way in which Justice Shallow speaks of William Vizor, it may be inferred that the poet had some personal spite against the Vizard of his time—either Arthur Vizar,

above mentioned, or perhaps some relative named William.

In this instance people and places seem so clearly pointed at that it does appear as if Shakespeare occasionally satirized individuals, although this has been denied by some. Other evidence is not wanting to show that he was acquainted with Gloucestershire. The words of Northumberland in *Richard II.* are very appropriate, and bespeak a personal knowledge of this part of the county.

> I am a stranger here in Gloucestershire;
> These high, wild hills, and rough uneven ways
> Draw out our miles and make them wearisome.

And a little further on Northumberland questions Harry Hotspur:

> How far is it to Berkeley? And what stir
> Keeps good old York there with his men of war?

And Percy replies:

> There stands the castle by yon tuft of trees.

All who are acquainted with the glorious view from the top of Stinchcombe Hill will acknowledge that Shakespeare's allusion to "the castle" is an accurate one, even at the present day.

A local tradition even claims that Shakespeare once lived at Dursley, and "Shakespeare's Walk," near the town, is usually cited to prove the assertion.

There are also indications which seem to suggest that Shakespeare may have had kinsmen in Gloucestershire. Persons bearing the name formerly lived in and about Dursley. Mr. Blunt, in his *Dursley and its Neighbourhood*, notes the marriage of Thomas Shakespeare, weaver, at Dursley, in 1678, and the subsequent baptisms of his children; that another Thomas had a "seat-place" in the church allotted to him in 1739; that Betty Shakespeare obtained "poor's money" in 1754; that James Shakespeare was buried at Bisley in 1570; and that Edward, son of John and Margery Shakespurre, was baptized at Beverston in 1619. Other Shakespeares have been long settled at Newington Bagpath, not far from Dursley, and claim a traditional kinship with their great namesake.

All these places are within a few miles of Dursley. Moreover, the Hathways, or Hathaways, were in like manner connected with Gloucestershire. The name is frequently found throughout the seventeenth century in the registers of Cam, the next village to Dursley; and at Kingscote, not far from Newington Bagpath, Thomas Hathway and John Hathway of Bulley were assessed "in goods" to a lay subsidy in 1571. The name also occurs in the Beverston registers, and is still to be met with in the neighbourhood.

All these facts justify the conclusion that at some time Shakespeare visited Dursley, and became well acquainted with the district. It is not unlikely that his marriage, in 1582, with Anne Hathaway, who was so much his senior, may have offended his Stratford friends, and compelled him to take refuge with his and his wife's kindred in Gloucestershire, some time between that date and his removal to London. Perhaps, too, as both families were near neighbours in Gloucestershire as well as in Warwickshire, there may have been some early relationship between them which afterwards brought about Shakespeare's alliance with the Hathaways.

But enough, however, has been said to show the use of local knowledge to illustrate Shakespeare.

Melrose Abbey.

TO the Antiquary as well as to the readers of Sir Walter Scott, the ancient Abbey of Melrose must be one of the places of supreme interest in the Border Counties of Scotland; and to lovers of the beautiful and the picturesque the venerable ruins of the ancient monastery and mother church cannot but possess peculiar charms.

Situated in one of the delightful valleys of the south of Scotland, and surrounded by a district which has been famed for ages for cultivation, Melrose Abbey has played a not insignificant part in the history of the country. At the time when it was founded the people of Scotland were in a state of almost total ignorance of learning, and it was in order to secure for his subjects the opportunities for education which they so much required, but had not hitherto attained, that David I., in the twelfth century, built and endowed the many abbeys, monasteries, and other places of learning and religion that he

did, Melrose Abbey among the rest. This monarch, as sometimes happens with men who live, as it were, before their time, was much misunderstood, misjudged, and even nicknamed for the provident care of his people's mental condition. But it is to him undoubtedly that the Scottish nation owe the first beginnings of their educational system, which has so much contributed towards making Scotland what it is; and when we consider that in those times it was only in buildings such as Melrose Abbey that the learning of the country could be preserved, and where, therefore, those in search of knowledge had to resort, surely David I. may no longer be styled the "sore saint," but be accorded the honourable place he deserves of being the first great patron of learning in a country which has not failed to render to knowledge many noble services.

It is thought that the ancient inhabitants of Scotland were worshippers of the sun. The circles of stones still to be found on some of the outlying islands in the north are supposed to have been places for worship and the rites of religion. Even yet, it is said, when a highlander meets another on the way to church he does not ask, "Are you going to worship?" but—in Gaelic, of course—"Are you going to the stones?"* The first Christian teachers had to address themselves to these sun-worshippers, and St. Cuthbert, the prior or head of the Abbey of Old Melrose in the seventh century, is related to have been one of the earliest pioneers of the Christian doctrine amongst the villages where sun-worship was prevalent.

The Abbey of Old Melrose, a once celebrated seat of learning and religious zeal, stood on a peninsula formed by the river Tweed, fully two miles eastward from the present well-known ruin; but excepting the missions of its prior, St. Cuthbert, and that the inhabitants were Culdees, comparatively little important matter in its history is recorded.

The building on the site of the present Abbey of Melrose was begun in 1136 under King David I. It was a distinct foundation of a new abbacy, and not a transference from the more ancient monastery at Old Melrose, which latter was carried on for many years separately, although it had ultimately to give way to its younger rival. This early edifice has now entirely disappeared.

Amid the general darkness of the nation, bright lights occasionally shone forth. Thomas the Rhymer, the first purely English poet, and Michael Scot, philosopher and reputed wizard, flourished during the thirteenth century, and were intimately connected with Melrose Abbey. It is almost certain that both received a considerable part of their education at some abbey on the Tweed, and that their taste for culture was derived from, and nourished by, monkish teachers in one of those abbeys, most probably Melrose. Both the personages are still regarded by the borderers with peculiar veneration. Michael Scot, to whose traditional story the first two cantos of the "Lay of the Last Minstrel" owe so much of their impressiveness, was a perfectly definite character, and although many imaginative stories are told of him, there is no historical doubt as to his having existed.

The enterprising, yet often unfortunate, Edward II., in his last invasion of Scotland, met with disasters as annoying as they were unforeseen. Having been forced from want of supplies to retire from Edinburgh, his army marched through the valley of the Tweed towards the south. Their supplies having been cut off by the Scotch, neither he nor his soldiers were in a mood to receive, without stern retaliation, any further insults. Near Melrose, where they had anticipated remaining in peace for a short time, the advance-guard were unexpectedly attacked by a band of Scots led by Lord Douglas, who killed a large number of Edward's military and compelled them to retire on the main army. One of the friars of Melrose having rather imprudently joined in the skirmish, the soldiers were incited to sack the abbey, and they did not leave it until most of the valuables had either been demolished or appropriated. The abbot was murdered, and a number of the defenceless old monks, infirm and blind, were also slain. The Southerners continued their way, leaving behind them blackened walls and sacrileged church property; but the monks not long after bestirred themselves to get their abbey restored. It is considered that the building which was

* Wilson's *Border History*.

destroyed at this time was greatly inferior to the one erected immediately after this assault, and whose ruins now adorn the Tweed. The description of the older one is extant, but it is understood to have been a plain building without either style or ornament.

It is to the zeal and energy of King Robert the Bruce that Scotland owes the present buildings of St. Mary's Church at Melrose. Shortly after the destruction of the old abbey, he gave sums of money and made large grants of forfeited lands for the renewal, or, rather, re-erection of the building. As well as this, many presents were made by the surrounding inhabitants; for although, as a rule, the Lowland Scot did not much frequent the Church in these times, still, it was to places such as Melrose that the religiously inclined turned, and it was there where the awful powers of the spiritual world were exercised. The bold borderer, therefore, even though he was often one who had been expelled, either from England or Scotland, for treason or crime, usually respected the quiet dwelling-places of the monks, and occasionally paid them visits to have his sins shrived, when his conscience grew too troublesome; and then he did not fail to bestow handsome presents on the priests. The monks, being possessed of sufficient funds, and being so liberally encouraged by the reigning sovereign, set about the work of re-construction of the abbey; and, as an appreciation of the æsthetic was not deemed by them inconsistent with the love of the Scriptures, they seem to have determined that their new monastery should be worthier of the name and fame of Melrose than either of the former ones were.

When the older monastery was built, such erections in Scotland did not receive the attention they did at the period at which the newer one was projected, but the time was ripe for an abbey to be conceived and carried out which would be magnificent in its design, execution, and artistic effect. The Gothic or Pointed style of architecture, about the origin of which so much has been written, and which is still undetermined, was nearing the commencement of its decay, but was still in its splendour, and realized in this abbey a wonderful degree of charm which age and sacrilege have not been able to destroy, but have rather enhanced. This was the style in which the monks of Melrose decided to build their abbey, knowing the grand effects it was capable of producing as exemplified in England, but more especially as in France, for they had more communication with the latter country than with the southern part of the island they lived in, even although they had frequently been under English rule.

According to an inscription still decipherable on the wall, the abbey was erected by one John Morvo, or Morow, who is thought either to have been Italian or French. The writing itself says he was born in "Parysse," but as this was probably engraven years after his death, not much reliance should be placed on it. The greatest likelihood is that he was a Scotsman of the name of Murray, and in those days of spelling very much according to pronunciation, it may have been written as even still pronounced by many Scottish people —Morow. It is also conjectured by a recent writer that Melrose Abbey was executed by Scotsmen, who, though they knew something of English and French art, were determined to leave the mark of their own hands and minds on the building. And it is to this throwing the soul into their work—whoever they were does not signify—that helps to make the abbey of such interest to us, for we may still enjoy the shattered result of the work they were happy in the execution of, and gave their best efforts to produce.

No chronicle exists telling the exact length of time that elapsed between the endowment of the abbey by Robert the Bruce and its final completion, but many years must have been spent in its erection. The change of style exhibited between different parts of the building points to the fact that the original design was considerably modified towards the termination of the building work. Whether or not the abbey was ever entirely finished cannot now be ascertained, but it probably was very nearly complete, if not altogether so. The present partly unroofed and bare remains of the building cannot give a good idea of its interior as it existed in its glory, but a lively imagination may fancy it peopled with kneeling worshippers murmuring their petitions as they count their beads, while the priest, clothed in all the grandeur of a high dignitary of the Church of Rome, exalts the

Host for the adoration of the devout assemblage. Or, perhaps, it may still hear the echo of the solemn *Te Deum* sung on the great feast days, or of the evening hymn chanted forth by the choir in the gathering dusk of the evening, when are

> Storied windows richly dight,
> Casting a dim religious light.

Then it was that the Abbey of Melrose was a power in the land. The abbot was always the friend and often the special adviser of the king in his difficulties. Then it was also that the result of David I.'s policy in giving so much land to the monks became apparent. It is wellnigh certain that when this king, who was a wise and acute politician as well as a religious monarch, gave these abbots the luxuriant valley of the Tweed and other fertile parts, he perfectly understood that he thereby secured immunity for many of his subjects and much of the best soil from plundering by his own people and from inroads by the enemy. The monks' possessions were respected for centuries, in time of war as well as during peace; and it was, therefore, of importance that as much good land as practicable should be held by those who enjoyed such immunity. The inhabitants of these districts were also quite content to be under the rule of the monks. Under them they had prolonged peace and ample security. If they served a feudal lord they were liable to be called to fight on every possible occasion, while the servants of the Church, only for exceptional and under extraordinary circumstances, were requested to give their assistance. The more peaceable and wealthier class, therefore, considered themselves better to live under a monk than under a secular landlord. Another reason why the fields on the borders were given to the monks was, that large towns could not securely exist near the borders, lying open as they would to the incursions of the enemy. Therefore, in many ways the monks were more able than others to get all possible good out of the land.

By the middle of the fourteenth century the abbey was nearly complete; and then it appeared in all the freshness of a newly carved creation, with pillar and font, buttress and niche, vying with each other in variety and finish. Then the bells rang gladly over the rich valley and up the quiet mountain sides, calling to prayer the pious and to repentance those who had gone astray. Then the hundred inhabitants of the abbey were busy with their charitable deeds and religious exercises, abbot and monk fulfilling their offices with all the zeal of men who laboured not for themseves, but that others might reap what they sowed, and while they were still inspired with the enthusiasm received from dwelling once more in a building not unworthy their profession—the good of their fellow men.

But these prosperous and happy times were not to last. Years rolled on and the abbey was several times attacked and finally almost destroyed by the Southerners. The cause was just a repetition of its former troubles; the English, in 1544 and 1545, first pillaged the abbey and then gave it to the flames. Lords Surrey and Dacre had already attacked Melrose, but it was Lord Hertford and his officers, Sir Ralph Evers and Sir Bryan Latoun, who completed the work of destruction. Henry VIII., in revenge for the opposition made to the espousal of the young and beautiful Mary, Queen of Scots, with his son Edward, sent an army to ravage Scotland. The commanders mentioned received instructions to plunder and lay waste any buildings in the districts through which they passed; and, coming to Melrose, they did not spare the residence of the now worldly monks. The abbey was entered and the church property destroyed; the very tombs were not spared, but fell a common prey with the other portions of the building. At the end of the year these leaders and their soldiers again returned, and though Melrose was so damaged that little more could be done to deface it, they set to work and destroyed the few remaining memorials of the dead, among them the monuments erected over the resting-places of the Dark Knight of Liddesdale and the Douglas of Otterbourne. These structures had been spared before, and it would have been well for the destroyers if they had let them remain, for the descendant of the Douglas, "whose coronet often counterpoised the crown," took a terrible revenge, He gave battle to the English, and wholly defeated and mercilessly slaughtered the

men who had ventured to touch the tombs of his ancestors. The defeat only enraged the English king more, and the commander-in-chief, Lord Hertford, was sent the next year to take summary vengeance on the conquerors of the generals. He reached Kelso, about a dozen miles from Melrose, on September 11, 1545, at which date he writes his sovereign that "To-morrowe we intend to send a good bande of horsemen to Melrose and Dryburgh to burne the same, and all the villages in their waye, and so daylie to do some exploytes." Tradition tells that the monks had rung their bells in defiant exultation as the army marched near them, which they thought would not halt to seek vengeance on a religious house, long sacred even to a brutal soldiery. But alas! the day had now gone past for such immunity, and the venerable building was soon a greater heap of ruins than before.

The often too-hasty partisans of the Reformation, bad as they were in destroying architectural beauties, would be unjustly accused if they had the destruction of Melrose added to their list of errors. Some years were still to pass ere John Knox was to begin to preach, and many years before his vehement harangues against Popery took effect by inflaming the people to overturn the altars, burn the pictures, and break in pieces the images. Oliver Cromwell also has been charged with bombarding the abbey from the hills; but the so-called cannon-ball marks are more like decaying stones than the result of the implements of war.

The abbey was now completely ruined, but a number of the monks continued to inhabit the monastery until the Reformation. It is a matter of history that sixty renounced Popery at that period. As a consequence, nothing was done to repair the abbey, and it cannot have altered much since that time. Doubtless the surrounding inhabitants utilized the loose stones to build to themselves houses: as a matter of fact, erections are still pointed out which clearly contain pieces of the abbey. Only last year (1880) there died in Newstead an old lady, a descendant of a colony of French masons, who, after the building of Melrose Abbey, settled in Newstead, about a mile away. This Mary Bunyie, or Bunzie, owned a neat old cottage which was built, it is thought, almost entirely of stones taken from the ruins of Melrose Abbey. Notably the arch over the gate of her cottage is one which was formerly a part of the ruin, and which seems to have been transferred bodily to where it now stands. This old lady, it may be mentioned, had in her possession a few pieces of old tapestry which were taken from the abbey at the Reformation. It is also asserted that great parts of the abbey were taken down to repair a mill, build a prison, and to erect a house, still standing, called the Priory. But we may believe that the loose stones would be first employed, and that not much of the standing portions were removed, although possibly the now entirely demolished western wall was extinguished at this time; and if it were so, we know not how much beauty may be lost; but the main body of the church, and the part on which the architect, builder, and carver spent their utmost united strength, is fortunately still preserved. Here still we may study the evidences of the energy and affection of former times, when workmen laboured for love as well as for pay, and grudged not to give their highest thoughts to their productions and all their mental power on their designs.

The broken beauty of the fair abbey as it now exists, presents almost the same appearance which it did when the rough, unfeeling soldiers had finished their work of destruction; save that the niches want the statues which were taken away by the stern hand of the Protestant. Inside, the Reformers have almost as barbarously left their mark on the building in the huge coarse wall overshadowing the church, and hiding from view the consenting symmetry of the refined pillars which form the nave; but the abbey, though handicapped in the race for beauty by this lamentable piece of masonry, can yet hold its own; for the eye instinctively turns to view the perfect purity of the complete design, to examine more closely the diversity of ornament on the columns, and to discover the entire keeping of the individual details with the breadth and beauty of the undivided whole.

D. C. THOMSON.

Miscellaneous Exchequer Accounts.

From the "Pipe" and "Audit."

THESE are a set of accounts which few persons, perhaps, would care to investigate, as they contain but little personal or local information of importance, except such as can be gathered indirectly from the entries of prices. To the general historian and social economist, however, their value will appear far greater, since, like most other sources of information which are dull and unconnected of themselves, they possess at least the merit of impartial truthfulness.

When these bare extracts have been dressed with the historical significance due to the periods or events to which they refer, it is hoped that they will present attractions to the curious which they certainly did not promise in their original form.

Agents for Special Services.

The accounts under this heading are of a very mixed description, the earlier ones dealing chiefly with the payment of the Sovereign's debts abroad by his resident or special agents. These, in the case of Henry VIII., were chiefly contracted in Germany, and under Elizabeth in Flanders, or, through her Flemish agents, in France.

In 1547, 2,000 "kyntales" of copper were ordered from Flanders by the English Government, the purpose for which the metal was required being hedged round with some mystery, though probably connected with the debasement of the currency.

At home, the expenses of the works at Dover under Elizabeth will interest those who have followed the details of that extraordinary undertaking in contemporary State Papers.

Another account of the same reign refers to the employment of the proceeds, in part, of estates confiscated after the rebellion of 1569. Sir T. Gargrave was deputed to expend these in payment of coat and conduct money, probably for the army under Sussex, which crossed the Scotch Border early in 1570.

Between this time and the Restoration there is only one account, that of the subsidy sent by Charles I. to his sister, the Queen of Bohemia.

This service was administered from 1673 to 1685 by the notorious William Chiffinch, and was expressly defrayed out of the jointure of the late Queen Dowager.

An inspection of the accounts will show that Charles often put his mother's fortune to no very creditable uses, a large part being absorbed by the expenses of his mistresses.

In 1673, a M. Hennard was paid £500 as the price of two suites of tapestry hangings for the Duchess of Portsmouth. In the following year £780 is set down for a "free gift" to the Duchess of Cleveland. Nell Gwynne is more frequently mentioned. In 1674, from the end of May till August, her "diet and other necessaries" whilst at Windsor cost £394 14*s*. In the same year £280 is also set down for "diet." Curiously enough she seems to have retained a partiality for oranges and lemons, and the sums expended on those fruits would once have set her up handsomely in the trade.

Other charges incurred on her behalf were for the removal of five loads of her goods from the water-side to her house; for twenty-two loads of dung for her new Windsor garden, and as much as £30 for a private pump in the castle.

Amongst Charles's expenses the most important are those incurred in the purchase, at various times, of lands and cottages round Windsor, with payment of the rates due thereon. We also find mention of the planting that was being carried out along the new wall in Windsor gardens, with the salary of the head gardener, £30. £500 was paid for the king's yacht, *The Charles*, and £290 more for her furniture and fittings.

In 1681 occurs the entry, "To sundry persons, for watering the Ring in Hide Parke from iiij. to xxiij. Aprill"—£12 3*s*. 8*d*.

A hogshead of claret, with twenty-two dozen bottles, corks and hampers, cost £16 12*s*.

Amongst less strictly personal expenses, £4,000 was paid to E. Seymour, part of £6,000 due for his salary as Speaker.

As much as £536 13*s*. was expended on Plate, Prayer-books, Bibles, &c., for "the princess of Auranges chapell."

It is pleasing to note the gift of £100, "by H. M. Pleasure," to the ministers and churchwardens of St. Saviour's, Southwark, to be distributed amongst "the poor watermen whose living depends on the river Thames."

Chiffinch himself was lucky enough to get the arrears of his salary of £220, as Keeper of the Royal Hawks,* paid up after his master's death.

Ambassadors, &c.

The first account in this set mentions the money gifts bestowed by Edward VI. upon certain foreign ambassadors, "by way of reward, at their departure from England." The Venetian Ambassador received as much as £300, several Frenchmen from £150 to £250, and the emissary of "Swethen" £150.

In 1620–1, James I. sent his Master Falconer, Sir Anthony Pell, with a present of four cast of hawks to his "good brother" the King of France.† Of these, "twoe caste of Hernes" cost £80, and two of "Brooke hawkes" £60. In this case the cost of carriage just exceeded the value of the gift, as £50 was paid for four suits for the attendants, £32 for four horses, and £60 for expenses by the way.

It is amusing to contrast this modest offering to his "good brother," with the extravagant entertainment provided by the old king for the homeward voyage of "baby Charles" from Spain.

As the subject is one of general interest, and the occasion of great historical importance, it may be useful to describe these preparations somewhat minutely.

In 1623, the accountant, Nich. Payne, was appointed "to make provycon of fresh meate, with many other provycons incidente thereunto, for the dyett of the prynce his Hignes, the Spanishe ambassador, and sondry lordes and others at sea, aboarde eighte of the kinge's majesties owne shippes and two pinnaces, sente thether for his Hignes' transportacon from Spayne; whoe, with his trayne of Englishe and Spanishe nobility, came to St. Andera on Friday, the 12 September, 1623, and by meanes of foule weather laye abourde the Defyaunce that nighte. The next daye came aboarde the Prynce Roiall, and went noe more on shore. On Sunday his Hignes feasted the Nobility of Spayne that attended him from Madrid, and uppon Thursday followinge, beinge the 18th, sett sayle for Englande, and landed at Portesmouthe the fifte daie of October followinge."

The estimate of the victualling was originally formed to cover only fourteen days, though it will be seen that twenty-four were spent on the voyage.

As a well-stocked cellar was held to be of the first importance, great care was taken to provide a choice, and, above all, a plentiful assortment, of wines. Of these, ten tuns were French, costing about £20 a tun; but there were also twenty gallons of red, one tun of Spanish, and a hogshead of Canary, besides an unmeasured quantity to fill up the casks before sailing.

The wine for sixty dozen bottles cost £21, and may thus be considered equal to a tun. The process of bottling, however, was most expensive, costing nearly £10 more. According to this calculation, there were on board about 800 dozen of wine!

In addition, there were thirteen and a half tuns of beer, and thirty dozen of bottled beer, then, surely, a luxury, as the cost was 6*s.* 3*d.* per dozen.

Perhaps, considering the task set them, the crews were wise in shipping only *empty* casks for water; though certainly those who were responsible for these orders seem to have been unmindful of the fate which befell the crew of the *Blanche Nef.*

The linen was such as might befit a prince, consisting of 108 yards of "tabling," at from 7*s.* to 10*s.* 6*d.* a yard; 350 yards of "towelling" and napkins, 180 yards of diaper, and thirty dozen "course" napkins.

"Sallets," composed of "olyves, capers, samphire, pickeld lemons and cowcumber," figured in proportion to the three hogsheads of vinegar, white and brown, that had been provided.

There was also an unlimited supply of sweetmeats, conserves, ambergris, "sents," and other

* The representative of a still older institution—the Royal Harper—had actually died of want.

† Louis XIII. It will be remembered that this king was then in the hands of the favourite De Luynes—nicknamed the "bird-catcher," from his skill in falconry.

delicacies; while the "spicerye" alone, for the banquet at St. Andera, mentioned above, cost £81, including £37 8*s.* for "oranges, lemons, and other frutes."

It is not to be supposed that the more substantial provisions were omitted, for they were supplied on even a more liberal scale than the beverage. The following entries will give some idea both of their quantity and variety. *Imprimis*:

Fifteen oxen, 180 sheep, eleven "veales," four pigs; with bacon, tongues, barrelled beef for roasting, and pickled legs of mutton.

Amongst other dainties may be reckoned "twelve payre of vdders at vj*d.* the payre,"* eight pots of "mynced meate," 220 Westphalia "gamons" at 3*s.* 8*d.*, twenty-four barrels of anchovies, eleven pounds of "Bolonia" sausage, at 5*s.* per pound. Of fish, there were sent fifty-five firkins of sturgeon, at 30*s.*; ling, cod, "eeles 1 barrall—102*s.*," herrings, and "other sea-fish."

But, after all, the provision of game and poultry is the most astonishing. This comprised "Three stagges and fower buckes from the foreste of Dartmore," thirty-seven pheasants at 7*s.* 10*d.* each, fifteen "partriches" at only 7*d.*, eleven dozen of "godwyttes and ruffes," and thirty dozen of quail. Two peacocks at 9*s.*, and two peahens at 7*s.* Almost a thousand "capons," "hennes and pulletts," and "chickinges," at 1*s.* 6*d.*, 11*d.*, and 4½*d.* each respectively. Eighty-six turkeys at 2*s.* 1*d.*, over a hundred geese and ducks at 1*s.* 3*d.* and 6*d.*, and twenty-one couple of "rabbetts" at 11*d.* per couple. There must be a mistake in the entry which mentions 3,400 quarters of eggs at 2*s.* 5*d.* per hundred!

Of vegetables there were "Artichokes, Cow-cumbers, Carretts, Turneppes, and Cabages," with apples and sweet herbs.

As though this were not enough, there is a famous receipt, under the head of "Pastrye," which is commended to the notice of modern yachtsmen:—

"Beofe iiij^{c}xxiii lbs., neates' tounges ccii lbs., xx^{ty} salmons, veale, lambs' fur. Turkies twoe dozen, capons three dozen and nine, Phesants five, geese tenne, Pigeons seven dozen and sixe; withe rye and wheate meale, sugar, sente and spices, larde, butter, egges, and other thinges for makinge of ccclxxx,xv colde baked meates to carry to sea."

For such an expedition a small army of cooks, poultrymen, &c., was of course requisite; amongst whom may be mentioned a "turne-broche," and a "skowrer," neither ill-paid at 1*s.* 6*d.* per day. The expedition sailed from Plymouth, which must for a time have borne a close resemblance to Leadenhall Market, especially when we read of the "hyer of iij houses and yeardes to kepe the poultrye together till the coming of the ships."

The Earl of St. Albans, as English ambassador to France in 1660, was compensated, amongst others, for expenses incurred during the Commonwealth.

Large subsidies were sent to the Prince-Bishop of Munster in 1665 and 1666 as being "in confederacie with His Majesty," and as "in relation to the Dutch warr." This money was raised in rather a discreditable manner, the original grant of Parliament having been absorbed, we may suppose, by the king's personal extravagances. Large quantities of tin were bought up by the Crown, by means of its right of pre-emption, at low prices, and stored at Falmouth till they could be pledged for a larger sum, thus reverting to a well-known expedient of Charles I., though perhaps a legal one.

We are not surprised to see the name of Chiffinch as accountant for the £689,750 received by Charles II. "from y^{e} ministers or agents of Lovis y^{e} French King pursuant to a Treaty formerly made, or some other agreement." Two-thirds of this sum were handed over to Clifford, who obtained a discharge for its employment. The rest was expended in the usual manner. Large sums were given to certain courtiers, including the Dukes of York, Monmouth, and Buckingham. Nearly £3,000 was paid to a French upholsterer. To the Duchess of Sutherland, "on her allowance," the king was "pleased to give" £400.

In February, 1672, we find "for a george sett with diamonds which was sent to y^{e} Prince of Aurenge, £400."

Then, "for repairing Walsingham House for ye Lady Marshall, £200."

* This delicacy and some others mentioned below are quoted as especial dainties by a contemporary poet—Ben Jonson, *Alchymist*, ii. 1.

The Earl of Sunderland managed to get hold of 3,000 guineas, but the rest was devoted to the repair of the parks, the keep of the deer, and to the use of the navy, including of course the king's yachts.

In 1670 an agent was appointed to receive "that part of Her Majesty's portion which hath been long in Arreare, and which, upon the negotiation of Sir R. Southwell" (Envoy Extraordinary to Portugal in 1669), "was adjusted, and agreed to be 659,093 cruzadoes." The following is a good example of the confused wording of many of these entries :—

"The Crowne of Portugal being acknowledged to remaine due to his Māty, by the 8[d] instrument, signed and certified as afores[d]," for 137,056½ cruzadoes.

Attainders, Forfeitures, &c.

With two or three exceptions, these accounts refer to the fines levied from Popish Recusants, and to the compositions extorted from "malignants" by the Commonwealth Committees.*

The first account records the management, by a commission of the Crown, of the affairs of the Duke of Somerset, attainted. The "works" in progress at Sion House and Stroud Place received most attention, though a thousand sheep were sold on one of the duke's farms for £100.

Large quantities of lead were removed from Stroud Place, and it reads like a retribution upon the spoiler of City churches, that a large parcel of wainscoat oak, in the great hall there, should have been bought by the churchwardens of St. Bride's-Without. It may be noticed, in passing, that one of the workmen at Stroud Place is designated as a "free-mason."

A valuable emerald ring, belonging to the duke, came into the possession of the Bishop of Ely, being discovered in a "privie" at Sion House. The Bishop sold it to Sir Thomas Carey for £15.

At the commencement of the next reign we have another commission—that appointed to administer the property of Lord Cobham, attainted for his share in the "Rye" plot.

The entries for the sale of cattle, &c., are particularly complete and interesting, giving a good idea of the value of stock on a well-worked Kentish or Surrey farm.

The account (in the *Audit*) of the profits accruing from sales or leases of the Cobham estates should be interesting to local antiquaries.

The manor of Albury, Surrey, was held in fee-farm by Sir E. Randall for the yearly sum of £41 5*s.* 7*d.*

The Chantry and Warden lands, in the town of Bedford, were leased for £22 8*s.*: while 50*s.* was received from Rochester Church, and 106*s.* 8*d.* from Rochester Bridge.

Ickham Court was let to the Dean of Canterbury for £120 per annum, and Denton Farm to the Dean of Rochester for £72.

Canterbury Park, in a dilapidated condition, for £75.

Large quantities of building material were sold from Cobham Hall,* including "alloblaster," black table-stone, cave stone, and four "colombes of rainite with bases and capitolls."

The following are set down amongst the assets :—

Charde and Chardeborough, sold to the Earl of Devonshire for £500. The fee-farm of Cherbury, to the Earl of Hertford for the same sum. That of Albury, to the lessee for £195.

Perkes Place, and the chantry and warden lands in Bedford, to Mr. Paradyn for £800.

The manor of Cranbrook, in Newington, &c., valued at £110 per annum, to Paul Baning, in fee simple, for £1,430.

A tenement and lands in Greine, yearly value 102*s.*, to the same for £100.

Under Elizabeth, heavy fines were inflicted for exporting bullion from the realm, and for other offences against the penal statutes. The chief offenders seem in the present instance to have been the merchants of Devon and Cornwall, who were mulcted over £2,000 in three months. One gentleman, however, had the wit to defray the heavy fine demanded of him in French crowns and "pistolletts," the very day before the proclamation which forbade that practice, and thus the Government lost £53 on the exchange.

The fines levied from Popish Recusants

* Notably that which sat in the Goldsmiths' Hall.

* Milo Rainford was in possession as "Custos" by letters patent 2 James I.

were, as we know, not very rigorously exacted under James I. and Charles I.

From 1627 to 1639 the yearly revenue from this source amounted, in the southern districts, to £4,000 or £5,000.

It is here mentioned that this money is intended for the sole use of the navy.

Later still, under the presidency of Wentworth, the law seems to have been enforced with far more severity in the northern counties.*

Two interesting local notices occur—one of the payment of £100, as a fine for recusancy, in 1596, by John Thynne of Long Leake, co. Wilts; the other of a considerable sum demanded from Wm. Shearman, gent., of Fuller's Rents, pär. St. Andrew's, Holborn.

In these days the option of a fine would be unavailing to most of the inhabitants of this quarter.

A very curious copy of directions for collecting the revenues of Recusants is here preserved, and shows the enormous powers at the disposal of the Government were they inclined to avail themselves thereof.

The following is an abstract of these instructions, which are addressed imperatively to a Commission "appointed out of the Court of Exchequer" to "find out the lands and goods of Recusants." They bear the stamp of a vigorous hand, and one rather of a statesman than a lawyer. The last four clauses, together with the conclusion, appear again to have been added by another author, or at least in a different spirit, as it will be seen that they are far more arbitrary in their nature.

Preamble.

Whereas it is apparent how good and profitable a thing it is that the penal statutes should be put in force against professed Recusants, therefore this Commission has been appointed to that effect. But, as such have been and may again be liable to errors of procedure, it has been thought expedient to issue the following directions:—

1. Inquisitions are to be registered, and tried by twelve jurors—of course "probi et legales homines" of the country.

2. Goods, when designated, are to be registered at once by the sheriff or bailiffs, "that they be not purloined in the meantime," *then* an inquisition shall be returned.

3. To find how estates of convicted persons are seised in them.

4. It will be sufficient to find that they are so seised.

5. The nature and situation of the lands are to be ascertained.

6. Exact specifications will be necessary.

7. If holding by lease, the nature and length thereof.

8. Any matter in doubt, or unfavourable to the Crown, not to be allowed, but referred to the Court of Exchequer.

9. All who in any way hinder the work to be reported to the Court for punishment according to the gravity of their offence.

Conclusion.—Since many things cannot be specified, to use such despatch in H. M.'s interests as to deserve well of the same; "and that all things be done for ye best advantage and profitt of His Majesty."

During the Commonwealth, as may be supposed, the sums levied from Recusants were enormously increased, and to these are now added the compositions for Delinquents' Estates.

From 1649, the estates of John, Marquis of Winchester, were administered, amongst others, by one Robert Wallop, as a compensation for his losses during the war—by Act of Parliament. They are charged, however, with sums in favour of the State.

From 1649 to 1653 the fines of delinquents in the four Northern counties amounted to £37,000.

From 1650 to 1655, the profits on the lands of Recusants in the county of Lincoln were £33,000.

In 1651 £350,000, and in 1652 £800,000, were raised from the sale of delinquents' estates by the process of "doubling," which is explained in the roll. Of this £200,000 was devoted to the navy. It is only just to observe, however, that at this time many noble Royalists and widows of Cavaliers were in receipt of handsome pensions from the Government. Thus, the Lords Powis, Chesterfield, and Worcester each received from £3 to £5 per week. Two men of literary note, Peter de Moulin, and Samuel Hartlib, the economist, held pensions of £100 a year

* *Vide* Hallam, 1st ed. i. p. 516. This may have been owing to his jealousy of the Cottington faction, *vide* p. 532, note.

from 1643 to 1653. The former, indeed, ill repaid this bounty by his virulent and cowardly attack upon the Republic, and we can only account for the continuance of his pension from the reputed willingness of his antagonist Milton, to conceal the real authorship of the "Regii Sanguinis Clamor." Though Hartlib is commonly said to have received £300, his pension is only mentioned here as £100 from the Lord Protector.

What few accounts exist of the fines levied from Recusants under Charles II. and James II., show them to have been as moderate in amount as might have been expected.

Attainders and forfeitures crop up again in the years succeeding the rebellion of 1715, and these now include the confiscation of estates "put to superstitious uses."*

Reviews.

Voyages of the Elizabethan Seamen to America. Thirteen Original Narratives from the Collection of Hakluyt, Selected and Edited, with Historical Notices, by E. J. PAYNE, M.A. (London: Thomas De la Rue & Co. 1880.) Small 8vo, pp. xxiv.–396.

IN a well-appointed library there are few old books that retain the original freshness and charm which is to be found in the volumes of Hakluyt's *Voyages* and Purchas's *Pilgrimes*. These have, however, two disadvantages for the ordinary reader, in that they are both very expensive and rather voluminous. It was therefore a good idea of Mr. Payne to select some of the most important narratives, and to place them before modern readers in a handy form. The volume opens with the accounts of Hawkins's three voyages, one main object of which was the selling of slaves. Then follows a record of the three voyages of Frobisher, who was the pioneer of Arctic exploration. The names of all the sailors whose voyages Mr. Payne records are household words, but none of the others attained to the fame enjoyed by Francis Drake, whom the editor is not afraid to call a buccaneer. Sir Humphrey Gilbert, Raleigh's half-brother, sailed for America in 1583, and his is stated to be the first colonizing expedition which left our shores. Philip Amadas and Arthur Barlow were the discoverers of that part of America which Queen Elizabeth allowed to be called Virginia after her. Drake made his second voyage to America in 1585, and his armament was the greatest that had ever crossed the Atlantic. Thomas Cavendish went on two voyages in 1586 and 1591, and the account of Raleigh's unfortunate expedition to Guiana completes the volume, which contains much valuable information respecting the English voyages to America from 1562 to 1595. We hope that this excellent little book will have many readers, and that, when these readers have finished it, they will turn to the original collections for more of a like character.

Eastern Proverbs and Emblems illustrating old Truths. By the Rev. J. LONG. (London: Trübner & Co., 1881.) 8vo, pp. xv.–280.

The old truths are those found in the Bible, and the author has gathered from more than a thousand volumes the popular philosophy of Indians, Chinese, Persians, Turks, and other Eastern peoples to illustrate those so familiar to us all. Although we all allow that much is to be learnt from proverbs, it is not so easy to arrange them in a satisfactory manner, and most compilers have to fall back upon the alphabetical order. By Mr. Long's method the difficulty is to a certain extent overcome, although probably a more religious character is given to these sayings than they would otherwise bear. It is, however, very instructive to notice how little originality there appears to be in these expressions of popular thought. Almost identical ideas occur among the most widely divided peoples. The Turkish, "In washing a negro we lose our soap;" the Tamul, "Though he wash three times a day, will the crow become a white crane?" and the Veman, "If you take a bear-skin and wash it ever so long, will it instead of its naked blackness ever become white?" form excellent illustrations of the better known "Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah xiii. 23). The Arab says: "It is hard to chase and catch two hares," and the modern Greek pairs off with "two water-melons cannot be carried under one arm." The Russian "Man plans, but God fulfils" is merely a paraphrase of the English "Man proposes but God disposes." With regard to the importance of his subject, Mr. Long remarks, "Orientalists are at last recognizing the truth that proverbs are as deserving of their research as coins and inscriptions; and that whereas the latter refer chiefly to kings and the upper classes, proverbs throw a light on the dark recesses of social life, on archaisms, old customs, history and ethnology," and again—

"Proverbs were before books—they come from the great books of Nature and common sense—from powers of observation, not blunted by book-cram; hence among the proverbs in this book, though principally eastern, there are very few that are not intelligible to the European mind."

The following explanation of the expression of heaping coals of fire on an enemy's head (Proverbs xxv. 22) is worthy of quotation: "Metal is difficult to melt placed on the top of a fire of burning coals; it may be placed at the sides, still no melting; but put the coals on the top or head of the vessel, and the metal soon flows down in a stream. So your enemy's hostility to you may be softened by kindness in every way; as fire to the metal, so kindness to an enemy."

We have said enough to show that this book is full

* Notably the Bolingbroke estates, Bucklebury, Berks. The writer has been through the interesting litigation which arose respecting these in 1719.

of interesting matter, and that it is a valuable addition to the literature of proverbs.

The First and Second Battles of Newbury and the Siege of Donnington Castle during the Civil War, A.D. 1643–6. By WALTER MONEY, F.S.A. (London: Simpkin, Marshall & Co. Newbury: W. J. Blacket. 1881.) 8vo, pp. xii.–216.

That troubled period in our annals, when the two great parties of modern times took their origin, must always have a living interest for Englishmen. One truth of this is prominently brought before us in the dedication of this book, for it is inscribed to the Earl of Carnarvon, who is a leader of the Conservative party, and also represents ancestors who took a prominent part in the great Civil War. Here, however, is one of the main difficulties in the way of our getting true history, for writers are too apt to fight the battles of to-day when relating the battles of the past. Mr. Money very justly complains that the subject of his book has not hitherto been treated with due attention to its importance. There is some excuse for the historian of a long period, as it is hardly possible for him to visit all the localities about which he writes. Mr. Money has this special knowledge. He writes: "Born under the shadow of the grey walls of Donnington Castle, near which my ancestors dwelt, during the occurrences of these stirring events, I have naturally felt a special interest in anything that concerns the varied fortunes and associations of the old fortress, which figures so prominently in these local, but at the same time national, transactions." The result of this natural interest has been that the author has produced a book which is a definite addition to our knowledge of the two battles of Newbury. Each battle is fully described, and is illustrated with a plan of the position of the troops, and in the appendixes we have fuller accounts of the details, biographical notices of the officers, lists of the sequestrators of the estates of "Delinquents, Papists, Spyes, and Intelligencers" for the county of Berks. The book is fully illustrated with photographic copies of portraits of the chief men on both sides of the memorable struggle.

Chronicles and Stories of the Craven Dales. By J. H. DIXON, LL.D.; with an introduction by the Rev. ROBERT COLLYER, of New York. (London: Simpkin, Marshall & Co. Skipton: Edmondston & Co., 1881.) Sm. 8vo, pp. xiii.–472.

Dr. Dixon's *Ancient Poems, Ballads, and Songs of the Peasantry of England* has long been known to all lovers of ballad literature as a most delightful work of one who wrote too little. The author had the somewhat rare power of gathering up oral traditions overlooked by others. These chronicles and stories were originally contributed to a monthly magazine, published at Skipton, and Messrs. Edmonston deserve our thanks for issuing them in a book form, so that they may have a more extended circulation. Legends and traditions of this beautiful district of Yorkshire are interspersed with anecdotes of celebrated men. One of them is interesting as connecting Craven Buildings, Drury Lane, with the Craven dales. William Craven, of Appletreewick, was a pauper lad, and took the name of the district from which he came. His journey to London was a successful one, and in due course he became Lord Mayor, and was knighted. He was a worthy, and did not forget his origin. In 1612 he repaired and beautified the old parish church, an event which was recorded in the following remarkable verses:

"This church of beauty, most repaired, thus so bright,
Two hundred pounds did coste Sir William Craven, Knight.
Many other works of charitie, whereof no mention here,
True tokens of his bountie in this parish did appeare.
The place of his nativitie in Appletreewick is scene,
And late of London citie, Lord Mayor he hath beene.
The care of this work, so beautiful and faire,
Was put to John Topham, clerk, by the late Lord Mayor
Of that famous citie of London so brighte,
By Sir William Craven, that bountiful Knighte.
Borne in this parish at Appletreewick towne,
Who regarded no coste, so the work was well done."

It is said that instead of £200 Sir William actually expended £600, but this sum included the building of the churchyard wall and the erection of the wick-gate. The son of the old tradesman entered the army, and in due course was created Baron of Hampstead Marshal, and Earl of Craven, and is supposed to have married the unfortunate Queen of Bohemia, sister of Charles I., whose cause he had warmly espoused. The memory of his fine old house in Drury Lane is kept alive by the name of Craven Buildings. Through a certain topographical connection we are led from the Craven family to Eugene Aram. Sir William Craven erected and endowed the Grammar School at Burnsall, and in that school the famous murderer was once an usher. The anecdotes of celebrated men are linked on to relics of folk-lore in a way that we cannot do more than indicate in a short notice. There is a curious account of the Rev. Benjamin Smith, B.D., a half-nephew of Sir Isaac Newton, and Rector of Linton. The Grammar School at Peresfield Wharfe was haunted by a goblin named "Old Pam." Mr. Smith was in the habit of writing his sermons in the schoolroom, and on one occasion he was soundly cuffed by "Old Pam" in the dark. In revenge Mr. Smith left some brandy on the master's desk, the bait took, and next time he visited the school "Pam" was discovered in a drunken state and fiercely attacked. He was said to have been killed outright, but anyway he came to life again, and is said still to haunt the place. Dr. Dixon died on the 26th of October, 1876, and his book was abruptly concluded. The Rev. Robert Collyer, of New York, gives his recollections of the author, and adds some amusing anecdotes of his own—as that of the Craven Clerk who commemorated the Bishop's visitation with a new version of the Psalm—

"Ye little hills why do ye skip,
And wherefore do ye hop?
Is it because that ye have come
To see my Lord Bishop?"

The Poems of Master Francis Villon, of Paris, now first done into English Verse in the Original Forms, by JOHN PAYNE, author of "The Masque of Shadows," "Intaglios," "Songs of Life and Death," "Lautrec," "New Poems," &c. (London: Reeves & Turner. 1881.) Small 8vo, pp. xcvi.-150.

It has become a byword that genius is erratic, but although many authors have been bohemians it is not often that we have to seek a true poet among the dangerous classes. Villon was something more than a bohemian, for he was a leader among a gang of thieves. Although his reputation as a citizen must have been very low, his reputation as a poet has always stood high. He was born in 1431, and before 1542 more than twenty-seven editions of his poems were published. Clement Marot calls him "Le premier poète Parisien," and Francis I. knew him by heart. Little was known of the personal history of Villon until the year 1877, when Mons. Longnon published his "Étude Biographique," but now there are sufficient details and hints to allow of Mr. Payne's writing a valuable and tolerably full account of the poet's doings. Still Mr. Payne regrets that there is not more to tell. The facts are shortly these: François de Montcorbier was born, as before stated, in 1431, probably at some village near Paris; little more is known of his parents than that his father died when he was young, and that his mother suffered "bitter anguish and many sorrows" on account of his turbulent career. The name by which he is known was that of his patron, Guillaume de Villon, a respectable ecclesiastic, who apparently adopted him at an early age. He entered the University of Paris about 1446, and was admitted to the Baccalaureate in March 1450, and became Licentiate in Theology, of Ecclesiastical Law, and Master of Arts in the summer of 1452. From this time until 1455, when he had to fly, in consequence of having killed a man in a brawl, nothing is known of his history. After this his career of crime commenced, he passed his time in the company of the thieves and vagabonds who infested the neighbourhood of Paris, and became a leader among them. In 1456 he wrote his *Lesser Testament*, in which the names of some of these more than doubtful characters are registered. In 1461 he was arrested for a crime said to have been the theft of a lamp from the parish church of Baccon, near Orleans, and condemned to death. He suffered much in a horrible dungeon, but was released when Louis XI. came to the throne. At the age of thirty, when he wrote his *Greater Testament*, his debaucheries had told upon his constitution to such an extent that his life was of little value to him, and as nothing is heard of him after 1461 it is supposed that he must have died about that time. Mr. Payne's introduction, which contains these particulars and more, gives a striking and valuable picture of the disjointed state of society in France when that country was being consolidated. That Villon was a true poet no one who reads a page of his writing can doubt. There is a strength and directness in every line that contrasts remarkably with the ordinary writing of his time, and his associates are gibbeted in his two Testaments with considerable impartiality. Mr. Payne is so well known as a master in poetry that it goes without saying that he has done justice to his original, but he has done more than this. He has so thoroughly entered into its spirit that we read on without feeling that we have a translation before us. Although the love of his mother and the never failing-kindness of his patron were not sufficient to draw Villon from his evil courses, his heart was not so dead as to forget them; of the first of them he writes in his *Greater Testament*:—

"I give the ballad following
To my good mother,—who of me
(God knows!) hath had much suffering,—
That she may worship our Ladie:
No other refuge can I see
To which, when stricken down by dole,
I may for help and comfort flee;
Nor yet my mother, poor good soul!"

Of the patron we read:—

"Item, to Guillaume de Villon,—
My more than father, who indeed
To me more love and care hath done
Than mothers to the babes they feed;
Who me for many a scrape hath freed,
And now of me hath small liesse,
I do intreat him, bended-kneed,
He seek not now to share my stress."

We cannot give any adequate idea of Villon's genius from quotations, and our readers must go to the book itself, but may just allude to a powerful picture of a churchyard, where high and low, rich and poor, are laid, which commences thus:—

"Here silence doth for ever reign:
Nothing it profiteth the dead
On beds of satin to have lain
And drank from gold the vine-juice red
And lived in glee and lustihead.
Soon all such joys must be resigned:
All pass away, and in their stead
Only the sin remains behind."

Mr. Payne was well-advised when he decided to appeal to a larger circle of readers than that for which he prepared the limited issue of 1878, for we cannot doubt but that many will wish to possess this dainty volume.

Meetings of Antiquarian Societies.

METROPOLITAN.

SOCIETY OF ANTIQUARIES.—May 12, EARL OF CARNARVON, President, in the Chair.—Mr. Cheales exhibited tracings of some wall-paintings at Friskney Church in Lincolnshire.—Mr. Park Harrison exhibited a slate tablet, found in a shingle house at Towyn among other ancient remains, covered with scribblings, which appear to represent urns, hatchets, baskets, and other utensils, and, Mr. Harrison suggested, might be the inventory of someone's property.—Mr. Clements Markham exhibited a silver tazza from Arlington Church.

May 19.—Mr. W. C. BORLASE, M.P., Vice-President, in the Chair.—Lord Arundel of Wardour exhibited a charter of William de Briwere, in the reign of King John, bearing a seal with a design of a merwoman suckling a merchild.—Mr. Rivett Carnac exhibited a collection of spindle-whorls and votive seals found in Buddhist ruins in North-west India.—Mr. R. S. Ferguson exhibited a fine specimen of a British Bronze torque found at Carlisle.—Mr. Myddleton read a Paper upon the Coptic churches in Old Cairo, illustrated by plans of the church of Abou Serget.

ANTHROPOLOGICAL INSTITUTE.—Tuesday, May 24.—Major-Gen. A. Pitt-Rivers, F.R.S., President, in the Chair. Mr. E. H. Man read a Paper on "The Arts of the Andamanese and Nicobarese." He stated that they are divided into at least nine tribes, linguistically distinguished, and in most, if not all, of these there are two distinct sections—viz., inland and coast men. In many mental characteristics affinity to the Papuans would appear to exist; and the standard in social and marital relations is shown to be far higher than could be expected from a race so entirely outside the pale of civilization. The previous accounts of their laxity in this respect are now proved to be erroneous. They have no forms of religion, or ideas of worship; and, though they have faith in a Supreme Being, the Creator, their belief in the Powers of Evil is much more strongly developed. The habitations of the eight tribes of Great Andaman are of three varieties, partaking almost invariably of the nature of a simple lean-to; while those of the remaining tribe, Jàrawa-(da), are somewhat similar in form to the huts erected by the Nicobarese. The rights of private property are recognized and respected; there also appears to be a fair division of labour, and perfect equality between the sexes in their social intercourse.—Dr. Allen Thompson, F.R.S., read a paper on "Some Bone Necklaces from the Andaman Islands." Several of the specimens exhibited were constructed entirely of human bones, while some were composed of bones of various animals, and others were partly made up of pieces of coral.—Mr. J. Park Harrison, exhibited an incised slate tablet and other objects from Towyn.

ARCHÆOLOGICAL INSTITUTE. — June 2.—Lord Talbot de Malahide, President, in the Chair. The Rev. W. J. Loftie read some notes on "Recent Discoveries among the Egyptian Pyramids." Mr. J. Park Harrison read a paper on "Incised Figures upon Slate, and other Remains, from Towyn, Merionethshire."—Capt. E. Hoare read a Paper on some early tiles from Stanhoe and the ruined church of Barwick-in-the-Brakes, Norfolk.—Mr. W. Thompson Watkin sent a Paper on "Roman Inscriptions Discovered in Britain in 1880." This is Mr. Watkin's eighth supplement to Dr. Hübner's volume of Britanno-Roman inscriptions, and his fifth annual list.—Mr. J. H. Parker called attention to some photographs of a remarkable series of wood-carvings in the church of Trull, near Taunton, dated 1560, which represent ecclesiastical dignitaries and officials in "unreformed" vestments.—Mr. W. Gain exhibited a plan and contributed notes on earthworks at Laxton and Egmanton, Notts.—Mr. Loftie exhibited a very fine series of scarabs, bearing kings' names.—Mr. Harrison sent a collection of antiquities, some as late as the seventeenth century, from Towyn.—Mr. Watkin exhibited a photograph of the great statue found last year at York, and gave reasons in his Paper for suggesting that Britannia may be here represented.—Mr. G. Joslin laid before the meeting a rubbing from the inscribed Roman altar lately found at Colchester.—The Rev. A. Porter produced a fine Roman cameo, an Indian sardonyx, found in the late Mr. Davis's garden at York, and representing a youthful fawn.—Mr. O. Morgan exhibited a drawing of a beautiful Roman tessellated pavement lately uncovered at Caerwent, and drew attention to its remarkable characteristics of the various fish of the district being represented upon it, the salmon and the eel being very apparent. Mr. Morgan also exhibited a *couteau de chasse* of the unusual length of nineteen inches, apparently of the sixteenth century.—Mr. F. Rudler sent a human vertebra with a flint arrow-head embedded in it. This highly interesting relic was found by Mr. Madge in a burial-mound near Copiapò, Chili.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—May 18.—The Rev. S. M. Mayhew in the Chair.—The further discovery of Roman articles in King's Arms Yard was announced by Mr. R. E. Way.—An ecclesiastical seal was exhibited by Mr. W. S. Smith.—Mr. L. Brock described a mould for casting pilgrims' signs recently found in Liquorpond Street.—The Chairman exhibited two remarkable figures in oak found in London, and several other objects of Saxon and later dates.—Mr. C. Sherborn described a dagger which, from its inscription, was one of those used by the twenty-five men who banded themselves together to avenge the murder of Sir E. Godfrey in 1678.—Mr. W. Myers exhibited a large collection of antiquarian objects. Among these were a gold *serf* from Zanzibar, a gold statue of Bramah, some Irish ring money, a fine series of Egyptian articles, worked cones from Cissbury, and many flint instruments from Thebes and from Gourna in the desert.—A Paper was then read by Dr. Rhine on certain figures of wood, confessedly of remote antiquity, which have been found in Britain, Brittany, &c., at various periods.

June 1.—Earl Nelson in the Chair. Mr. R. Blair described further discoveries at the Roman station, South Shields, and the Rev. Dr. Hooppell an inscribed tile found at Lincoln.—Mrs. R. Clay exhibited a gold beetle from Yucatan, said to live to a fabulous age.—Mr. Loftus Brock exhibited a great number of Greek and Asiatic headless penates in illustration of the custom still prevalent of destroying the heads when discovered, to preserve the finders, as they suppose, from the evil eye.—Mr. H. Prigg described a Roman ring with an intaglio found at Bury St. Edmunds.—Mr. J. Brett reported the discovery of other Roman articles at Canterbury, some of which were exhibited.—The Rev. S. M. Mayhew described a fine collection of glass vessels illustrative of the manufacture of that material from comparatively recent times backwards to a remote period.—Mr. H. Syer Cuming described a Saxon stone cross recently found during some repairs at Bolton Church, Lancashire.—A Paper was then read by Mr. Cuming on the representation of mermaids in various mediæval works.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.—Annual Meeting.—June 22.—The meeting

was held in the Council Chamber, Guildhall, the Right Hon. William McArthur, M.P., Lord Mayor, in the Chair. Some remarks were read by Mr. Alderman Hanson, upon "Sir William Ashurst, Lord Mayor, 1694." Notes on some of the Paintings and sculpture belonging to the Corporation, were given by Mr. J. R. Dicksee, curator of works of art to the Corporation. The civic regalia were shown, and some account was given of their antiquity, by Mr. Benjamin Scott. The charters and early records of the Corporation were exhibited and explained by Sir John B. Monckton, town clerk. Early examples of public and private seals from the time of Fitz Ailwyn, the first Lord Mayor in the reign of Richard I., 1189, were shown by Mr. J. A. Brand, Comptroller. The company then proceeded to the old Exchequer Court, the Guildhall, and the Crypt; some of the most interesting features of the Hall, the restoration of the roof, &c., were explained by Mr. Horace Jones. The Library and Museum were next visited; an account of the former and its contents was read by Mr. W. H. Overall.

NUMISMATIC.—May 19.—Mr. J. Evans, D.C.L., President, in the Chair.—Mr. A. Grant exhibited four tetradrachms, a drachm, and a hemidrachm of Hellocles, King of Bactria; also five copper coins of the Sakas.—Mr. Durlacher exhibited a set of the different types of Queen Anne's farthings.—The Rev. C. Soames exhibited three small silver ancient British coins and one copper.—Mr. Krumbholz exhibited seventeen silver pennies of Edward the Confessor, of various types, mints, and moneyers.—Mr. H. S. Gill read a Paper on some seventeenth century tokens of Devonshire.—M. H. Sauvaire communicated an article on an inedited *fels* of a prince of Sejestân of the second branch of the Saffaride family.

PHILOLOGICAL.—May 20.—Anniversary Meeting. Mr. A. J. Ellis, President, in the Chair.—The President read his annual address, principally on spelling reform.

Friday, June 3.—Mr. A. J. Ellis, President, in the chair. The Paper read was "History of English Sounds, Part III., with Some Etymologies," by Mr. H. Sweet.

ROYAL SOCIETY OF LITERATURE.—Wednesday, May 25.—Mr. Charles Clark, Q.C., in the Chair. Mr. C. Pfoundes read a Paper on "The Popular Literature of Old Japan," in which he gave an account of the ancient classical, poetical, middle-age, and modern literature of Japan, with the romances, folk-lore, and dramas, &c., current in that country. A number of specimens of Japanese books and drawings were exhibited, as well as photographs, in illustration of various Japanese customs.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—June 7.—Dr. S. Birch, President, in the chair. Mr. Theo. G. Pinches read some remarks upon the recent discoveries of Mr. Rassam at Aboo-habba.—The President communicated some notes on the recently discovered Pyramid of Pepi (Sixth Dynasty) at Sakkara.—A Paper from Prof. E. L. Lushington, "On the Stèle of Mentuhotep," was read. A communication was read from Mr. H. H. Howorth, "Was Piankhi a Synonym for Sabako?"

ST. PAUL'S ECCLESIOLOGICAL SOCIETY.—June 11.—The members of this society visited Berkhampstead and were received by the rector, the Rev. J. W. Cobb, and by Canon Owen W. Davys, the latter of whom read an interesting Paper on the Church, in which he described the fine cruciform edifice, its features and monuments, and denounced the manner in which it is now being restored. The Grammar School, a Tudor structure of brick, was next seen, under the guidance of the head-master, the Rev. E. Bartram. It was built in 1541-2 by Dr. John Quent, Principal of St. John's Brotherhood, Berkhampstead, and Dean of St. Paul's, London, on the site of the Brotherhood's house. The members afterwards visited Northchurch St. Mary, a small cruciform church about a mile from Berkhampstead, having the high deal pews, the west gallery, and a lath-and-plaster partition shutting off the east-end as a vestry, but about to be restored. The ruins of Berkhampstead Castle were next seen. They are now reduced to shapeless masses of masonry, and an artificial mount and traces of a bailey surrounded by walls, outer walls, vallum, rampart, and moat.

PROVINCIAL.

SOCIETY OF ANTIQUARIES OF SCOTLAND.—May 9.—Professor Duns, D.D., Vice-President, in the Chair.—Mr. W. Jolly read a Paper on some cup-marked stones in the neighbourhood of Inverness. They are all found on the south shores of the Moray Firth, within a radius of twenty miles of Inverness. The carvings are generally of the simplest type—viz., plain shallow cups of varying size, sometimes surrounded by single rings, and occasionally with connecting gutters. Some are connected with larger hollow basons carved in the stone. They are mostly on sandstone, but occasionally in harder and unstratified stones. The number of cups on single stones varies from one to one hundred and thirteen. They occur on stones connected with standing circles and with chambered cairns, and on separate monoliths; and for the first time in Scotland these sculpturings have been discovered in connection with churchyards, in which they have been utilized for monuments and gravestones. Mr. Jolly described with great minuteness of detail a large number of cup-marked stones which are associated with chambered cairns at Clava, Culbirnie, and Corriemony; a still larger number associated with stone circles, or carved on the stones composing the circle, examples of which occur at Gask and Tordarroch in Strathnairn, at Kiltarlity, near Beauly, &c. At Little Urchany, near Cawdor, Mr. Jolly found several cup-markings on a granite monolith forming one of the stones of a circle. Many were found on isolated stones. The largest of these is a stone called Clachmore, at Culnakirk, Glen Urquhart. It is 16 feet long, above 9 feet broad, with an average thickness of 1 foot, and has on its upper surface no fewer than 113 cups, 20 of which are from 2½ to 4½ inches diameter, and from ½ inch to 1½ inch in depth, many of them being united by distinct grooves. Other stones similarly marked, though the markings are fewer in number, were described from Clava, Moniack Castle, and at Kirkton, Bunchrew, which had been brought from Rhynie, Aberdeenshire. The most remarkable fact ascertained by Mr. Jolly was the occurrence of these cup-marked stones in several of the churchyards of the district, as in the old church-

yard of Barevan, at Cawdor; in Braeclich churchyard, near Fort George Station; in the churchyard of Dunlichity, and in that of Glenconvinth, near Beauly. Other cupped stones, like St. Columba's font at Abriochan, seemed to have been originally ecclesiastical, and one at Dunlichity was used within the memory of persons living as a baptismal font. Drawings of no fewer than 65 stones of these various classes were exhibited. In connection with Mr. Jolly's Paper, the Rev. Dr. Joass, of Golspie, sent for exhibition to the meeting a cast of a cup-marked stone recently found at Dunrobin, and stated that he only knew of five such stones in Sutherland. Professor Duns read a notice of stone implements from Shetland, some of which were found on the site of an early settlement adjacent to the church and manse of Maill, Cuningsburgh, by Rev. George Clerk. A large and beautifully-finished celt, found at the opening of a quarry in that neighbourhood, was also exhibited and described.—The Chairman also read a communication from Captain W. Gillon, describing a pair of iron shears and a hone-stone which he had found on the site of the crannog at Lochlea, near Kilmarnock, and which he presented to the national collection. He also described a polished celt found in the Burn of Need, parish of Sorn, Ayrshire, and presented to the national collection by Mr. James Gall through Captain Gillon.

BATLEY ANTIQUARIAN SOCIETY.—May 28.—The Society paid a visit to Thornhill Church, for the purpose of inspecting the many objects of antiquity in and about the church and grounds. They were received by the Rev. Mr. Greenside, the curate, who conducted them through the church, and rectory grounds, and explained to them the various objects of interest. The visitors were most interested in the Savile Chapel, which has been the burial-place of the Saviles for more than four centuries. The three stones in the rectory grounds, with Roman inscriptions, were viewed with some interest. It has been ascertained that two of these stones are the work of the sixth to the ninth centuries, and the other of the ninth century, and they were all in a good state of preservation.

CAMBRIDGE ANTIQUARIAN SOCIETY.—May 16.—Prof. Hughes, F.S.A., President, in the Chair.—Mr. Jenkinson gave a preliminary notice of excavations in the Roman and Saxon Cemetery at Girton College, and exhibited specimens of the objects discovered. The Saxon remains consisted chiefly of sepulchral urns. In the urns were found burnt human bones, with fibulæ, beads, &c., much injured by fire, and bone combs, or pieces of comb, which, as well as the bronze tweezers which sometimes occurred with them, showed no signs of burning. A layer of stones often covered the graves; and the rectangular outline of many of these stones, as well as the fact that they were oölite, and must have been brought from a distance, suggested that some Roman building had furnished the materials; and a mass of cement with a Roman brick imbedded in it, which lay at the head of one grave, gave further confirmation of this theory. The urns were often covered with pieces of similar stone, and occasionally with a piece of Roman tile. The Roman remains were almost all found in two square chambers, which appear to have been buried boxes, the nails, and portions of the wood adjacent to them, marking the outline clearly enough.—Dr. Pearson exhibited to the Society a view of the earthen rampart or lines of Perekop, at the Isthmus leading into the Crimea, taken from Pallas's *Travels in Southern Russia*. It was shown as a salient example of the ancient dykes, one of which was ascribed to Offa, King of the Mercians.

May 30.—Annual Meeting.—Prof. Hughes, F.S.A., in the Chair.—A communication was read from Sir P. Colquhoun on the true site of Dodona.—Mr. Browning made a communication on a Keltiberian inscription. When visiting the theatre of Saguntum on April 16, 1881, Mr. Browning found, imbedded in the proscenium, a number of stone tablets, with Roman inscriptions; among them was a stone, carved carefully and exactly with strange characters. Prof. Sayce wrote from Oxford that the inscription is in the character of the so-called Keltiberian alphabet, only partially deciphered as yet by the help of a few bilingual coins, and he gave a reading of the inscription according to the alphabet at present accepted.—Mr. W. B. Redfarn exhibited and described a collection of mediæval spurs, a fifteenth century solleret, "à la poulaine," for the left foot; three stirrups in chased and perforated iron, probably for a mule, sixteenth century, and a curious antique horseshoe recently dug up near Park Side.—Mr. O. Browning exhibited and described a sixteenth century Italian spur, from Scurgola.—Mr. Beck exhibited and described four specimens of copper ring-money, used by the Liverpool merchants in trading with the natives on the West Coast of Africa; sixteen silver-gilt studs of Gothic work, forming parts of various mediæval belts worn in Iceland; three antique silver-gilt filagree ball pendants, from which are suspended representations of the Crucifixion and of St. George and the Dragon.—Mr. Bidwell exhibited a red Romano-British terra cotta vase, and a fragment of a *patera* in Samian ware, and of a *mortarium*, all which had lately been found in St. Mary's parish, Ely, about one mile north-west from the Cathedral, and at the depth of one foot below the surface.

ISLE OF MAN NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—April 5.—The Rev. William Kermode in the Chair.—The Rev. E. B. Savage read the Paper on "Notes on the Parish Register of Kirk Michael, Isle of Man." The registers of Kirk Michael begin with the year 1610, but the first entry is a transcript from the original, explained by the following note at the beginning:—"The old Register Book being abused in the Parliament's time was forced to be transcribed and ye same being written on bad paper severall names have been lost and as many as were legible are transcribed in this Book which was bought upon ye parish charge by ye wardens and the vicar. Mr. Norris then in being in ye year of our Lord God 1712. Price £00 07s. 00d." Curiously enough, the *baptisms* continue yearly "in the Parliament's time," though sadly fallen off in numbers; but the burials register is an entire blank from 1653 to 1663. The marriages continue regularly from 1656; but, as a sign of disturbed times, we find against 1658 "none maryd," and only three couples in 1659, and those all between the 16th and 22nd of November. Much interesting in-

formation was given; and as an illustration of the state of agriculture in the parish nearly a century ago the following is worthy of record:—"In Decr. 1795, a jury was impanelled to report what quantity of grain and potatoes was in all the parishes, when it was found there were, in Kirk Michael, of rye, 13 bolls, 7 kishens; barley, 863 bolls, 2 kishens; oates, 1,233 bolls, 5 kishens; potatoes, 1,323 bolls, 14 kishens; pease, 84 bolls, 15 kishens; wheat, 30 bolls, 9 kishens." As to the *price* of grain: in 1773, the £5 to be spent in barley at Bishop Hildesley's burial bought 122 kishens—that is, about £1 a boll; and in 1822, 'Price of a Boll of Barley left to ye Poor by Patrick Nelson B'renny, £1 1s. 0d.'"—The Rev. W. Kermode exhibited and remarked upon some remains of cinerary urns that had been found in the neighbourhood of Ballaugh.—The Rev. R. Brearey exhibited some fine celts, which came from the same neighbourhood.

Obituary.

BENJAMIN FILLON.

Died May, 1881.

This distinguished historian, archæologist, and numismatist died at Paris at the end of May. To his researches Michelet and Louis Blanc were both indebted for documents, but it is chiefly on account of his remarkable discoveries in ceramic history that his name will live. Some of the most exquisite specimens of the potter's art have for years gone by the name of "Henri Deux Ware." About eighty pieces are known to be in existence, and each of these is valued at an enormous sum—in fact, to be the possessor of one of these pieces is in itself a distinction. Until lately neither the artist who designed the ware nor the place where it was manufactured were known. The riddle was solved by M. Fillon. M. Jacquamart has written:—"Guided by a happy conformity of facts, and by that intuition peculiar to true archæologists, M. Fillon repaired to Oiron, persuaded beforehand that he should find there the real and irrefragable elements of the history of the pottery of Henry II., and, as he anticipated, proofs of every kind accumulated before him, and the discovery was made." Since the publication of M. Fillon's pamphlet on the subject in 1862, this *poterie de luxe* has been known as Oiron Ware. M. Fillon also discovered Bernard Palissy's manuscript, *Le Devin de la Grotte des Tuileries*, which is now in the National Library, Paris. He made important collections of objects of art, ancient jewelry, and prehistoric arms, some of which were shown at the Exhibition of 1870.

MAXIMILIEN PAUL ÉMILE LITTRÉ.

Born February 1, 1801, *died June* 2, 1881.

It is not often that the scientific and literary careers are united so intimately in one man as was the case with M. Littré, whose recent death is a loss not merely to France but to all Europe. Before the publication of the *Dictionnaire de la Langue Française*, which has covered his name with glory, he had already attained to a European fame. His edition of the works of Hippocrates, which contained the original and a translation, occupied him for thirty years, and proved his life-long interest in the study of medicine, although circumstances had prevented him from taking his doctor's degree and from practising in the profession he had originally chosen. As one of those who carried on the continuation of the Benedictine Histoire Littéraire de France, as a contributor to the *Journal des Savants*, and as a brilliant writer in the *Revue des Deux Mondes*, he was preparing for years for the great work of his life. It is hardly possible to mention the French Dictionary without enthusiasm, and it must ever remain a marvel of labour. The scientific method which he had learnt early in life stood him in good stead, and as he also possessed immense learning and good taste, he managed in a comparatively short time to produce for France the finest linguistic dictionary ever published. Of his political and religious views we need not speak here, and it is only necessary to say that he was a member of the Académie des Inscriptions et Belles Lettres and also of the Académie Française.

GEORGE ROLLESTON, M.D., F.R.S.

Born 1829, *died June* 16, 1881.

Although Dr. Rolleston's fame was chiefly scientific (as a most eminent biologist) his loss will be deeply regretted by the archæological world. He was a leader among the small band of men who feel a vital interest in the antiquarianism (so to speak) of science. Twenty years ago this party hardly existed, but now it has grown to be an ever-increasing power. His death will leave a gap in Oxford society, and in scientific circles generally the absence of his striking figure will be keenly felt. Dr. Rolleston was born at Maltby, in Yorkshire; was educated at Gainsborough and Sheffield, and, after a distinguished career at Oxford (he was placed in the First Class in Classics in 1850), became a Fellow of Pembroke College in 1851. After studying medicine at St. Bartholomew's Hospital, he went to Smyrna as assistant physician to the British Civil Hospital during the Crimean war. On returning he was appointed assistant-physician to the Children's Hospital in London, in 1857; and in the same year was recalled to Oxford to succeed Dr. Acland as Lee's Reader in Anatomy at Christ Church, when that gentleman became Regius Professor of Medicine. In 1860 he was appointed to the newly-founded chair of anatomy and physiology as the first Linacre Professor. He was elected Fellow of the Royal Society in 1862, and Fellow of Merton College in 1872. He filled the office of member of the Council of the University until his death. He represented Oxford in the General Medical Council, and was at the same time one of the most active and valuable members of the Oxford Local Board. He was the author of an outline of zoological classification, based upon anatomical investigation, and entitled *The Form of Animal Life*, and he also contributed to Canon Greenwell's *British Barrows*. His writings are, however, chiefly to be found in the *Transactions* of

the Royal, Linnean, and Zoological Societies, in the *Archæologia*, and in the journals of the Geographical Society, the Odontological Society, and the British Association.

Antiquarian News.

A Congress of Keltiberian antiquaries is to be held at Madrid next autumn.

A new work on Waltham Abbey, very copiously illustrated with engravings, is announced by Mr. Elliot Stock for immediate publication.

We are happy to learn that under the will of the late Mr. Henry Dodd, Mr. W. Roach Smith has a legacy of £500 bequeathed him.

We believe that the second volume of the *Hengwrt MSS.*, left unfinished through the lamented death of Canon Williams, will be completed by the Rev. D. Silvan Evans.

A large number of old Roman coins have been discovered in excavating for a new drive in course of construction at Baron-hill, the Anglesey seat of Sir R. Williams-Bulkeley, Bart.

A statue has recently been found in a mound on the Egyptian Government railway line. It is believed to be 4,568 years old; and, if this is confirmed, it will probably be one of the oldest known statues in the world.

The annual meeting of the Somersetshire Archæological and Natural History Society will be held this year at Clevedon, commencing on the 23rd and ending on the 26th of August. The president for the year is Mr. A. H. Elton, and the local honorary secretary Mr. F. Dickinson.

Mr. Joseph Crawhall is about to publish a new edition, limited to 100 copies, of "The Compleatest Angling Booke that ever was writ." The book was originally published in 1859, and deals with the history, legends, poetry, and practice of angling, being enriched by admirable etchings, woodcuts, &c.

The Society for Photographing Relics of Old London have, by the kindness of Colonel Thynne, been enabled to secure a series of photographs of the interior of Ashburnham House, Little Dean's Yard, Westminster. The views comprise the celebrated staircase and other features of this famous work of Inigo Jones.

We understand that, in answer to the correspondence which has recently appeared in a contemporary concerning the desirability of a Church Year Book being issued, Mr. Elliot Stock will publish annually *The Year Book of the Church*, and that the work will be edited by Mr. Charles Mackeson, the compiler of *The Guide to the Churches of London*.

Mr. A. P. Allsopp, of Hindlip Hall, Worcester, is preparing a dictionary of the words and phrases in use at the different public schools, such as Charterhouse, Eton, Harrow, Marlborough, Rugby, Shrewsbury, Westminster, and Winchester. Mr. Allsopp will be grateful for any communications on the subject from our readers.

The City Church and Churchyard Protection Society (President, the Right Hon. the Earl of Devon) held its second annual meeting on Thursday, the 23rd June, the Lord Mayor in the Chair. The Society is supported by many influential men, and it is hoped that those interested in the City churches will become members. No subscription is demanded by the Society.

Lambeth Palace and its Associations is the title of a work now preparing for publication by the Rev. J. Cave-Browne, M.A. It will give a detailed account of the architectual features of the palace, the missals, the collections of MSS., the portraits of the Archbishops, and other interesting historical subjects connected with this important centre of Anglican church history.

Mr. Francis T. Dollman has just published, by subscription, a work on "The Priory Church of St. Mary Overie, Southwark," generally known as the parish church of St. Saviour. The book is illustrated by plates in photo-lithography, containing plans, elevations, sections, details of the architectural features of this church as it existed prior to the alterations of the 18th and 19th centuries.

The workmen lately engaged in the demolition of an old house belonging to Mr. Nash, at Wilton, came upon a fine specimen of plaster frieze-work of the 17th century. It was carefully removed and forwarded to the Museum at the Castle, where a section of it will be preserved. Underneath the frieze were a number of panels, one bearing the date 1615, and another a rather rudely-executed hunting-scene. Two other panels were found.

During the alterations at the church of Burgh-by-Sands several curious carved stones have turned up, apparently fragments of the chancel arch, which must have had a massive double cable moulding. A small Roman altar has also been found, on which is an inscription, the expansion of which would seem to be "Marti Belatucadro Saneto." Altars to Belatucader, or Mars Balatucader, are not uncommon along the Roman Wall. Balatucader was a local deity probably akin to Baal.

At the Easter vestry meeting of Prestwich the question as to the practicability of bolting up and otherwise repairing the tower of the parish church, so as to make it permanently sound and good, was discussed. After a long discussion, however, a resolution was passed to pull down the tower to its foundations and rebuild it, using the old material as far as possible, and keeping to the existing design. This is to be regretted on antiquarian grounds, but there seems to be no help for it.

The ancient custom which has been observed at Tissington from time immemorial of adorning once a year the village wells with artistic floral designs, was celebrated with all the established observances on last Ascension Day. The usual procession took place, at each of the five wells, one or other of the three Psalms for the day, or the Epistle or Gospel being read, and an appropriate hymn sung. The

wells are named the Hall Well, Hand's Well, Coffin Well, Town Well, Yew-tree Well.

The ancient parish church of Wedmore, after having undergone thorough restoration, has been re-opened. The restoration of the church has been carried out under the direction of Mr. Ferry, and care has been taken to preserve and restore all that is old and interesting, without adding anything which can be designated modern architecture. The principal work interesting to antiquaries, includes new roofs to the nave and chancel, relaying and levelling the floors, replacing of open oak benches for the old high-backed pews, stripping the walls of their whitewash and yellow-ochre coverings, and exposing to view the native stone, which has been carefully pointed.

The City Corporation have purchased from the executors of the late Mr. J. W. Baily, his collection of Roman, Romano-British, Mediæval, and other antiquities found in the City from 1863 to 1872. The chairman of the Library Committee stated that the committee had taken great pains to ascertain the intrinsic and historical value of the relics, and they could testify that this was the most valuable collection of antiquities connected with the City ever found. They were all labelled and numbered, together with the best description obtainable. There were 2,100 articles in the collection, including hundreds of Roman and Saxon coins. Among the members of the Corporation who spoke strongly in support of the purchase, were Mr. E. Dresser Rogers, Mr. Judd, and Sir J. C. Lawrence.

An Exhibition of Ecclesiastical Art will be held at Newcastle-on-Tyne, during the Meeting of the Church Congress, from Obtober 3 to 8. The Exhibition will include articles of every description used in the building and adornment of churches, or in connection with the services thereof—stone and wood carving, stained glass, brass and metal work, gold and silver plate, bells, embroidery, tapestry, organs and harmoniums, church chairs, mosaics, &c., a large gallery being set apart for the display of cartoons, designs, pictures, architectural drawings, &c. It has been decided to admit also all kinds of school appliances, books, &c., useful in the furtherance of education. There will be also an extensive loan collection of pictures, photographs, designs (old and new), embroidery, carvings, and objects of ecclesiastical art generally. Applications for space, or permission to exhibit, should be addressed to Mr. J. Hart, Manager, Ecclesiastical Art Exhibition, 33, Southampton Strand, London, W.C.; or G. J. Baguley, Esq., 45, Carliol Street, Newcastle.

The Council of the Society of Arts have just erected six new memorial tablets on houses which are of historic interest, as having been occupied by celebrated men. These china plaques will now be found on the front of 15, Buckingham Street, Strand, where Peter the Great lived for a short time; on 25 Arlington Street, for many years the residence of the famous Prime Minister, Sir Robert Walpole; on 14, Savile Row, where Sheridan lived; on 35, St. Martin's Street, Leicester Square, for some time Sir Isaac Newton's home; on 36, Castle Street, Oxford Street, where James Barry, the painter, received the statesman, Burke; and on 30, Leicester Square, a new building, occupied by Archbishop Tenison's school, which stands on the site of Hogarth's home. With regard to the tablet to Peter the Great, in Buckingham Street, we may note the suggestion of the *Builder* that the opposite house, supposed to be the one that Samuel Pepys lived in for some years, should be marked by the Society.

A remarkable instance of the revival of old customs occurred on May 2, at Whitelands Training College, when prizes, given by Mr. Ruskin (which consisted of twenty-seven volumes of his works, handsomely bound), were presented to students by the hand of the May Queen. After a service in the chapel, the students, wearing garlands, and each carrying a bunch of flowers, assembled in the training-room, for the purpose of selecting the "Queen of the May." The Principal (the Rev. J. P. Faunthorpe) read a part of Tennyson's "May Queen," and then the Queen was chosen by the votes of all the students from amongst the juniors. She retired to be arrayed in her queenly robes, and the students arranged themselves on each side of the corridor awaiting her re-appearance as Queen. She was preceded by six girls carrying the gifts, and accompanied by three maids-of-honour. The students then closed up, and formed the procession back to the training-room, where the Queen herself received an elegant gold cross, with a May blossom design on it, and a gold chain, also presents from Mr. Ruskin.

Some remarkably high prices were given for English coins at a five days' sale of the collection of Mr. Halliburton Young, of Lee, Kent. A penny of Alfred sold for £15 15s.; a penny of Edward the Elder, £5 5s.; a penny of Athelstan, £5 7s. 6d.; a penny of Hardicanute, struck at Exeter, £7 7s.; a penny of Henry I., struck at Southwark, £5 10s.; a groat of Edmund I., £5 10s.; a gold noble of Henry IV., £14 5s.; a shilling of Henry VII., £12; the "Setim" groat of Henry VII., £12, a rare coin, the only other being in the British Museum; a gold double rial of Henry VII., £26; a George noble of Henry VIII., £25 10s.; a noble or rial of Mary, gold, £20 10s.; a silver crown-piece of Elizabeth, £7 2s. 6d.; a pattern penny of Elizabeth, £5 5s.; a pattern half-penny of Elizabeth, £5 5s.; a portcullis crown of Elizabeth, £12; a gold rial of Elizabeth, £13 10s.; a silver crown of James I., £7 7s.; a fifteen-shilling piece of James I., £14; a silver pound-piece of Charles I., Oxford, £37; a half-crown, Charles I., Exeter, £32; a Commonwealth half-crown sold for £27; a shilling, pattern piece, of fine work, £35 10s.; and a two-shilling piece of Cromwell, £25.

Some interesting coins have lately been discovered along the Kaffrarian coast opposite the spot where the East Indiaman the *Grosvenor* was wrecked in August, 1782. There is little doubt that the coins formed part of the cargo of the vessel, or of the personal effects of some persons on board. Among the coins is one of silver, evidently one of the native pieces of money in use in India before the English conquest. There is another coin of gold, in an excellent state of preservation, apparently a sequin of the Venetian Republic. On one side is represented the figure of St. Mark, the patron saint of Venice, handing a long cross-headed staff to the Doge, who kneels before him

arrayed in the ducal robes, and wearing the well-known biretta. Behind the figure of the saint is the inscription "S. M. Venet." Above the head of the Doge is the inscription "Dux," and behind is the abbreviated name "Joan Cornal"—the Senator who presided over the Republic at the time when the coin was issued. On the other side of the coin is a figure, probably intended for that of Christ, enclosed in an oval border of stars, around which is the following inscription, "Duca. sit. I. XPI. dat. q. tu. régis. isti."

Presiding at a Whitsuntide Eisteddfod at Allt Ddu, near Pwllheli, Mr. Justice Watkin Williams said:—"Of late years the English have ceased to laugh at and ridicule the Eisteddfod, and I hear of attempts being made to introduce it amongst the working classes of England. But the English have not yet ceased to poke their fun at the Welsh, and we have sometimes to hear, with as good a grace as we can, that—

'Taffy is a Welshman,
Taffy is a thief;
Taffy came to my house,
And stole a piece of beef.'

But we, in our turn, are not without a rhyme upon them, though not written by ourselves. I do not know whether you are aware that to this day, just as the English call the Irishman 'Paddy,' and the Welshman 'Taffy,' so in a certain province of France the name for an Englishman is 'God-dam,' taken from their proverbial habit of swearing, and this is what the Frenchman says of the Englishman:

'The Englishman is a very bad man,
He drink the beer and he steal the can;
He kiss the wife and then beat the man.
And the Englishman is a very God-dam.'"

Mr. J. Arthur Elliott (late Coldstream Guards), writing to the *Times* with reference to the recent celebration of the anniversary of the formation of the regiment of Grenadier Guards, says:—"The Grenadier Guards was first raised in the year 1657, when the loyal English who shared King Charles's exile were formed into six regiments, the first of which was called the 'Royal Regiment of Guards.' This force was subsequently disbanded through the inability of the King to maintain it, but in the year of the Restoration, 1660, the 'Royal Regiment of Guards' was re-enrolled and united with the 'King's Regiment of Guards,' raised by Colonel Russell, an old loyalist officer, for the purpose of escorting the King of England. Thus the Grenadier (a title accorded to it after Waterloo) or 1st Regiment of Foot Guards has 221 years of existence, dating from 1660, when on its arrival in London it was brigaded with Monk's Coldstreamers (raised in 1650) and the Scots Fusiliers, the three famous regiments having now been a brigade of Guards for the long period of 221 years. 'Tria Juncta in Uno' is the motto of the Brigade of Guards, and for all practical purposes it is one regiment, though each corps has immortalized itself in its own way in every great battle where the honour of our country was at stake." A subsequent writer points out that the Royal Regiment of Guards was not disbanded by Charles II., but that it was quartered at Dunkirk under Lord Wentworth.

The parish church of St. Mary, Bitterley, was re-opened after restoration on May 24. The church is a substantial stone building with a square tower, and is believed to date from the latter half of the thirteenth century. One or more of the bells was cast in the reign of Edward I. The land on this side of the Clee Hill then belonged to, or was held under, Walter de Clifford (father of "Fair Rosamond"), as the inhabitants at that time had to pay a fee from every house to Walter de Clifford's foresters of a hen at Christmas, and five eggs at Easter. The restoration is, we are assured, properly done, making the present church identical in shape and accommodation with the original church. But to accomplish this how much intermediate history has been destroyed? The north wall has been entirely rebuilt, the north aisle and large arch have been removed, and the floor has been lowered two feet. The square tower has been rebuilt from the foundation with a spire, and the roof covered with oak shingles, and the fine Norman arch between the tower and nave has been restored, and a porch added. The stone font in this church is one of the oldest in the county. The cross in the churchyard is one of the finest relics of its kind in the county, being symmetrical and proportionate, and having the remains of fine sculpture at the top. It stands on a base formed of three steps, in which is a square pediment, from which the graceful shaft springs. This cross is said to have been saved from the vandalism of Cromwell's soldiers by being buried in the churchyard.

The work of restoration at St. Albans Abbey is still in progress, both at the western and eastern ends of the fabric. At the extreme east the stone mullions and tracery are just finished for the large window of painted glass which is about to be presented to the Lady Chapel by the Corporation of London. The western front—the work of the Abbots de Cella and Trumpington—which has long been in an unsatisfactory and almost dangerous state, is being rapidly "restored" by Sir Edmund Beckett, who, it is hoped, will proceed upon the old lines. The Early English entrance porches are, we understand, to be preserved intact, or at all events to be restored stone by stone; but the great perpendicular west window, the work of Abbott Wheathamstead, is about to give place to a new window of a decorated pattern, the cost of which will be borne by Sir Edmund Beckett. The *Law Times* states that Earl Cowper, acting under the advice of the Attorney-General, has submitted to pay the subscription of £500 which he had promised towards the restoration. It appears the Earl had promised this sum to the Faculty Committee in 1877. He had paid no portion of it until the Committee had not only done the work, to which he did not object, but had also restored the original high roof, in regard to which a controversy had occurred, when he had taken an active part against the Faculty Committee. Lord Cowper then refused to pay any of his subscription on that ground, and so pleaded in his defence to the action.

It is proposed to start a Pali Text Society on the model of the Early-English Text Society, in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various

MSS. scattered throughout the public and university libraries of Europe. The Society looks forward to publishing the whole of the texts of the Pali Pitakas. Prof. Fausböll, having completed the Dhammapada, is already far advanced with his edition of the Jàtaka book, the longest of the texts of the Sutta Pi*t*akas; and Dr. Oldenburg has the Vinaya Pi*t*aka well in hand. The project has been most heartily welcomed by scholars throughout Europe. It is proposed to include in the Society's series those of the more important of the earlier Jain and uncanonical Buddhist texts which may be expected to throw light on the religious movement out of which the Pi*t*akas also arose. Analyses in English of the published Texts, Introductions to them, Catalogues of MSS., Indices, Glossaries, and Notes and Queries on early Buddhist history, will appear from time to time in the Society's publications. The subscription to the Society will be one guinea a-year, or five guineas for six years, due in advance; and no charge will be made for postage. Those who wish to join in this important undertaking should at once send their subscriptions to the hon. secretary (Mr. U. B. Brodribb, 3, Brick Court, Temple, E.C.), as the work cannot proceed until a certain sum is in hand.

The work of exploring the Roman Villa near Brading is now proceeding with undiminished interest and spirit. One of the new chambers excavated has at its south-western corner an apse of 6 ft. diameter, and at its north-eastern end a deep pit or well. This seems to have been formed without steining out of the hard sandstone, is about 4 ft. in diameter, and has been excavated to a depth of 25 ft. At a depth of 14 ft. the skeleton of a young person was discovered, which presented in several bones the appearance of severe injury during life. The well also yielded a large number of tiles, in perfectly unbroken condition, of various sizes from 8 in. to 22 in. square. These had probably formed part of the flooring of the room. Many are marked with designs formed by drawing a comb along the surface of the tile when soft or by the fingers of operators. One tile, 17 in. square, after having been elaborately ornamented by a comb along the sides and diagonally across, and then with a circle round the centre, was turned by the workman while still soft on to his right hand, and bears deeply impressed over the elaborate pattern a cast of that hand. Another, one of the 22 in. size, was walked over by the naked feet of one workman and the hob-nailed sandals of others, and in like manner bears a cast of both feet, from the ball of the great toe to that of the heel. The series of coins from Severus (A.D. 222) to Constans (A.D. 350) has been rendered complete by the discovery of one of Magnentius (A.D. 250), who was the only missing Emperor of the series. These conclusively fix the approximate dates of the erection and occupation of the buildings.

Correspondence.

HOPE CHURCH, DERBYSHIRE.

As one of the quaintest and oldest churches in the Peak of Derbyshire is in imminent danger of being subjected to a process of "restoration," which, if carried out, will destroy for ever the greater part of its historical interest, a brief account of it may be acceptable to the readers of THE ANTIQUARY.

So widespread has been the destruction committed by churchwardens, "beautifiers," bucolic meddlers, and (I am ashamed to add) by clergymen, who, in order to introduce some novelty which may rouse the flagging energies of waning congregations, have not scrupled to make holocausts of priceless memorials of antiquity, that an unrestored or an unmutilated church is fast becoming a rarity. Until quite recently, however, there might have been found a few churches in the less frequented parts of Derbyshire which remained free from stained deal and blue slates. Amongst those few Hope Church is still uninjured. It is a church which possesses that nameless charm of antiquity which can hardly find expression in words. To a faithful student of history, it is a place to reveal visions of a village Hampden, of a Roger de Coverley, and of the stout-hearted yeoman of the dales,

"cui pauca relicti
Tugera raris erant, nec fertilis illa juvencis."

It is a place in which are blended together the memories and associations of many ages. It suggests, in a moment, that solemn service of the ancient Church which Cardinal Newman has called the "evocation of the Eternal." A grim picture of Death at the north wall of the nave reminds the beholder of Puritan severity or Calvinistic gloom.

In the chancel is a monumental brass, bearing a full-length figure of Henry Balguy, Esq., in a pointed hat, doublet, and breeches, having a pen in the right hand and a book in the left. It also bears a shield, charged with the arms of the family, namely, Or, three lozenges, azure. Upon it is the inscription :—

A MVNDO ABLACTANS OCVLOS TAMEN IPSE
REFLECTO
SPERNO FLENS VITIIS LENE SOPORE CADO.

WAINED FROM THE WORLD VPON IT YET I
PEEPE
DISDAINE IT WEEPE FOR SINNE AND SWEETLY
SLEEPE
QVI IMO
HIC JACET HENRICVS BALGAY OBIIT DEC
TIMO
SEP DIE
MARTIJ ANNO DOMINI 1685
CEEIMO TIMO
ANNO ÆTATIS SVÆ SEPTVA SEP
CVJVS PECCATA PER CHRISTVM CONDON
ANTVR. AMEN.

The ancient family of Balguy, of whom John Balguy, Esq., the well-known police magistrate at Greenwich, is the present representative, were long resident in the Peak at Hope Hall, Aston Hall, Derwent Hall, and Rowlee, and held large possessions there. There are two wooden tablets in the east wall of the north transept, of which the following are copies :—

The Rev^d. Mr. Jacob Creswell
Vicar. Robert Balguy,
Joseph Eyre, Robert Heald

churchwardens Ellis
Woodroofe, clarke.

Churchwarden[s] for y[e]
year 1661. John Shalcross
Esq[r] Robert Eyre, Esq[r]
Henry Balguy Gent[m]

A carved oak chair, which is said to have belonged to the village schoolmaster, and which is now within the communion-rails, bears the somewhat mysterious inscription: *Ex torto ligno non fit Mercurius.* This inscription, as well as that on the Balguy monument, will cause the reader to think that the art of writing Latin verses and Latin apophthegms had been but imperfectly understood in the Peak since the time when Hobbes the philosopher wrote his hexameters, *De Mirabilibus Pecci.*

Hope Hall is now the village inn; and, though it has been greatly mutilated, some of the old rooms remain nearly in their original condition of two centuries ago. Framed in the panelling of the walls are a few pictures, which were doubtless put there by the Balguys. They are very much faded. One of them represents the Visit to Danae by Zeus in the Shower of Gold. Henry Balguy carried on the profession of law in North Derbyshire, where, judging from entries in the *Diary of Adam Eyre*, his practice must have been extensive. He is said to have possessed an inordinate love of "filthy lucre." When he died, a chest of his was said to have been found so tightly packed with guineas that they could only be got out with great difficulty. To him Danae in the Golden Shower, a picture painted doubtless by his order, would be a pleasant subject to dwell upon. Dozing in his panelled parlour, after the day's work was done, he might dream of the showers of gold falling upon him from his many clients. Possibly there is a touch of irony in the inscription above his tomb, which, as we have seen, describes him as weaning his eyes from the world, and yet peeping upon it.

The pews in the church are all of unvarnished and, happily, unpainted oak. They bear the names, with dates, of the parishioners who have occupied them since the time of George I. The descendants of many of the gentry and yeomen who occupied them still remain in the neighbourhood. The class of yeomen has not died out so quickly in the north as in other parts of England. That love of the soil, which was once so universal in this country, is not yet dead in the dales of the Peak. The men of north-west Derbyshire are a thrifty race, and they hug their paternal acres with a more than ordinary affection. Railways have not reached them, and old customs linger, as they are wont to do, in mountain fastnesses. Yet even into these peaceful solitudes the Ritualist, who calls himself æsthetic, has entered, with his varnish-pot, his stained deal, and his gingerbread flimsiness; and local architects—more skilled in building factory chimneys and "jerried" ricks of bricks than the dwelling-places of a refined religion—are nothing loth to destroy the picturesque and silent witnesses of deeds and of lives which have made this country what it is, and to pocket their five per cent.

I have given but a faint outline of the interior of Hope Church, and have left the imaginative and sympathetic reader to fill up the picture. But, in order to give a finishing touch to my sketch, and to show how modern Vandals propose to deal with the well-built and venerable chancel of this church, with all its ancient memorials of the past, and to "dash down its carven work with axes and hammers," I will quote an extract from a letter which has lately appeared in the *Sheffield Daily Telegraph*. Writing about a contemplated destruction of the chancel of this church on the 5th April, 1881, some Goth of a churchwarden says:—

"The east end—call it a chancel if you please—is but an ugly excrescence, out of all proportion and character with the church proper, and like a blister upon the face of beauty, a cheap appendage to an otherwise pretty church. The exterior effect is as though some farmer had been allowed to run up a granary close to the east end of this grand old historical church. The true desecration of Hope Church was when this abomination was allowed."

"This abomination" was built in the fifteenth century, in the prevailing Perpendicular style. It was slightly repaired by the Dean and Chapter of Lichfield, as an inscription states, in 1620. It is replete with carved oak, and contains many coats of arms. It has an almery, piscina, stone sedilia, &c. These last are "miserable relics of Romish errors," which the churchwarden whose published opinion I have quoted makes no secret that he would destroy. A few years ago two ancient altar-slabs were discovered in the church of Egam, which is near Hope, and is well known as the place to which the Great Plague of London was brought down in a box of clothes. They bore the marks of consecration, and were immediately pounded to pieces as remnants of Popish idolatry. This happened in the seventh decade of our boasted nineteenth century. If a few more such examples as these should meet the eye of Sir John Lubbock, he might be prevailed upon to include churches in his Bill for the Preservation of Ancient Monuments.

S. O. ADDY, M.A.

ARCHÆOLOGICAL SOCIETIES.

In Mr. Roach Smith's *Collectanea Antiqua*, vol. vii. part 4, is a notice of the life of his friend Mr. Thomas Wright, which I understand has been largely circulated separately. The chief event in this life was the split in the Archæological Society, which at the end of the first year was divided into the "Institute" and "Association."

No one who knows the character of Mr. Roach Smith will doubt that this account is a fair and honest one, so far as his information goes; but he is acquainted with one side of the question only. I am perhaps the only person now living who is necessarily acquainted with both sides; he represents, or, as I should say, misrepresents, that the Institute split off from the Association. That the reverse was the fact can I think be easily demonstrated. The "Journal" of the Institute begins a year earlier than that of the Association, and in the sixth number, or in the middle of the second volume of the "Journal of the Institute" is an authentic account of the meeting of the Committee,

in which the Marquis of Northampton, who had been President of the Society from the beginning, said that so much public inconvenience arose from there being two "Simon Pures" in the field—two Societies calling themselves by the same name, that it was desirable to make some arrangement by which they might be distinguished one from the other. It was therefore necessary to make some arrangement for that purpose, and as the section at the head of which were Messrs. Pettigrew, Wright, and others, refused to make any change, it was better to let them continue to have the name of the Association, keeping ourselves the "Journal" in our own hands, with the name of Archæological. The minutes of the Committee for the first year are, and always have been, in the hands of the Secretary of the Institute.

The first general meeting was held at Canterbury, where Professor Willis gave his admirable lectures (since published) of the history of that cathedral, and he continued year after year to give his lectures on the different cathedrals to the Institute. It became evident at Canterbury that the Society consisted of two distinct classes of persons—the one, gentlemen of property and amateurs of Archæology, who wished to have opportunities of communicating to others the information that they had collected, that it might not die with them, as had frequently been the case with many of their friends. The other party consisted of professional Archæologists, and this party wanted to set up poor old John Britton as the leader of the Architectural department, in the place of Professor Willis. Any one who will compare the letterpress of Britton's *Architectural Antiquities* with Willis's Lectures will see the absurdity of this, and it made Willis's friends angry.

The Society was originally established on a somewhat romantic basis. There was to be no subscription; members only pledged themselves to take in the "Journal," of which there were to be four quarterly numbers, which were to cost ten shillings a year; all the writers and officers of the Society were to be volunteers. Mr. Wright volunteered to act as editor of the Journal under Mr. Albert Way, who was the Secretary of the Society, and who was also Director of the Society of Antiquaries, and a well-known antiquary of the highest class. He volunteered to make the drawings; he was one of the best artists of his time for articles of *virtu*. The great mistake that was made, that is now evident, was in not making Mr. Wright the paid sub-editor, a very necessary person who must be paid for his work. On this original plan 2000 names were obtained by the end of the first year.

Mr. Way arranged with me to be the publisher, and to pay all expenses of printing, engraving, and advertising; and part of his plan was, that after a few years, the woodcuts, which were engraved by Orlando Jewitt chiefly from Mr. Way's drawings, should be collected into elementary volumes on different subjects, similar to my *Glossary of Architecture*, which had then been recently published and was very popular. Considerable sums were subscribed by the friends of Lord Northampton and Mr. Way towards paying the expenses of the woodcuts (but this was carried off by Mr. Pettigrew as Treasurer to the Association), as most people saw that 10*s.* a year could not pay for these with other expenses. When the accounts were made up at the end of the first year it was found that there was no profit, as the preliminary expenses necessary in starting a new society and a new journal had swallowed up all the receipts, as any publisher of experience would have said was naturally to be expected. Mr. Wright's friends were very indignant at this, as they had calculated upon paying him out of profits. When the split took place the Society was divided as nearly as possible into half and half. I had 2,000 subscribers to the Journal for the first year, and only 1,000 the second, because the Pettigrew party had started a journal of their own with a subscription of a guinea a year.

I carried on the Journal and the annual volumes of Proceedings the first five years at my own expense, in the expectation that the split must come to an end; and as I had been an enthusiastic Architectural Antiquary from my boyhood, I was not willing to give up the Journal, but as I had carried it on at a heavy loss I could not afford to go on with it, and the Institute was then obliged to have an annual subscription of a guinea also. Their Journal has always been continued to the present time, and some years since they obtained the Royal patronage. Unfortunately Mr. Wright or one of his friends was a writer in the *Times*; consequently a very one-sided account of the split was given in that paper, and it was only quite recently that the *Times* has inserted any notices whatever of the proceedings of the Institute. For years it gave full accounts of the proceedings of the Association, but ignored the existence of the Institute, and numbers of persons have been deceived in that manner, and have heard or read only one side of the question.

I do not think that Mr. Roach Smith's one-sided story should go down to posterity as the true history of the split, and as I have no doubt that THE ANTIQUARY wishes to be impartial in the history of this now old story, I trust you will admit this counter-statement.

JOHN HENRY PARKER, C.B.

Athenæum Club.

TRADITIONS ABOUT OLD BUILDINGS.

(iii. 8, 188.)

In his interesting remarks on the above subject, introduced by Mr. Gomme, the Rev. W. S. Lach-Szyrma refers to the Cornish proverb, "Like the Mayor of Marketjew, sitting in his own light," as having originated from a tradition that the Mayor of that town used to sit in a window of the Town-hall. I find that Mr. Hunt, in his *Romances and Drolls of the West of England*, gives another origin to the proverb, which, however, he renders, "Standing like the Mayor of Marketjew, in his own light." He tells us that a mayor of this town, who was also a brewer, was accustomed, whenever he had to settle disputes between persons, to lock them up in the brewery and give them as much beer as they cared to drink, and there keep them until they became friends. This being so, we can easily imagine that he never had much beer to sell, and though he might have been

reckoned a very good mayor, was certainly, as a brewer, "standing in his own light."

Of traditions connected with ancient buildings there are several in Devonshire, and a collection of these, together with those existing in other counties, would, indeed, be of interest. To mention a few, we find that the church of Plympton St. Mary has connected with it the legend so frequently attached to ecclesiastical buildings, of the removal by the enemy of mankind of the building materials by night, from the spot chosen for its erection, to another at some distance; and the little church on Brent Tor, a lofty conical hill on the north-western borders of Dartmoor, has a similar tradition told respecting it; but in this instance, instead of the site being changed from high ground to lower, as is the case with Plympton St. Mary, it is the opposite, for it is said that it was intended to build the church at the foot of the Tor, whereas it is now on the summit. There is also another tradition connected with this church, its erection on such a curious spot being due, we are told, to the fulfilment of a vow. The founder of this little sanctuary was in great danger of shipwreck, and vowed that if spared to reach the shore he would build a church on the first point of land he should behold. This happened to be Brent Tor, and he lost no time in fulfilling his promise to his patron, St. Michael, to whom the little shrine is dedicated. The church at Braunton is stated to have been built by St. Branock, who was directed in a dream to erect it on the spot where he should first meet a sow with a litter of young ones. There is an ancient carving on the panel of a seat in the church representing a litter of pigs. There are also several stories told in connection with the church of Widdecombe-in-the-Moor, and the church of Buckfastleigh. This latter is built on an eminence, and is approached on one side by a flight of steps, 195 in number. The tradition told respecting the church of Stoke Gabriel is "quaint and curious," and many others might be given.

That this subject should receive attention is certainly to be desired.

WILLIAM CROSSING.

Splatton, South Brent, Devon.

Readers of Mr. Gomme's Paper may be glad to have their attention called to two other examples of the class of superstitions mentioned therein.

(1.) A correspondent, writing under the signature "Derroydd," to the *Wrexham Advertiser* of April 16, 1881, gives the following account of a tradition connected with the present site of Wrexham Parish Church:—"After Christianity was introduced to this country it became necessary to have churches built, and when that question came before the inhabitants of this locality, according to tradition, Bryn-y-ffynnon was the spot fixed upon, and the work was begun in earnest; but, owing to something, believed then to be supernatural, what was built in the day was thrown down in the night, and caused much alarm and fear among the inhabitants. At last, valiant and sturdy men were found with sufficient courage to watch and see whether the walls were thrown down by an invisible being, or by a being possessing flesh and bones like themselves. While thus watching, the walls that were built the day before were thrown down, and the watchmen were unable to see any being near them; but immediately afterwards they fancied there was something hovering over their heads, which repeatedly cried 'Bryn-y-grog,' with no other explanation. . . . . When these related next morning what had taken place in the night, it was decided at once that Bryn-y-grog was the place the church was to be built upon. Bryn-y-grog was then the name of the place where the church now stands, but was in the possession of a person that was unwilling to part with the inheritance of his fathers; but upon hearing of the mysterious being crying in the air, indicating the place where the church was to be built, his heart was melted, and he agreed to give up possession upon condition that another place was provided for him instead; and the present Bryn-y-grog was given him instead, and he carried the name with him there."

(2.) A curious tradition belongs also to the detached Tower of the Church of West Walton, Norfolk, near Wisbech. At the Meeting of the British Association in 1878, Mr. Peckover thus described this tradition:—"During the early days of that Church the Fenmen were very wicked, and the Evil Spirit hired a number of people to carry the tower away. They set it well on their shoulders, but could not get it over the churchyard wall, and they ran round and round with it until they found themselves unable to get it out of consecrated ground at all, and so they left it at the gate."

ALFRED N. PALMER.

3, Ar-y-bryn Terrace, Wrexham.

CHURCH BRIEFS.

(iii. 167, 218.)

By way of supplement to my friend Mr. Bird's interesting papers, will you allow me to say that briefs were finally abolished by an Act passed in 1828 (9 Geo. IV. c. 42)? In introducing the Bill on the part of the Government, Sir Robert Peel called attention to the abuses connected with the system, and to the smallness of the sums collected. Referring to Parliamentary returns issued in May, 1819, and June, 1827, I find, for instance, that the sum of £424 was collected for a casualty at Windiford Brook, but the sufferers only benefited to the extent of £106. Upon a brief for Carlisle (dated 1818) £197 was collected, but the net proceeds amounted to £12 only. In another case £24 was all that was left out of £210, and a brief for repairing Wrockwardine Church, issued in 1818, produced the magnificent sum of *five shillings!* But there are worse cases than this, the result being occasionally a balance on the wrong side. The expenses were very great, generally amounting to £150 for "collector's salary," and about £80 for "expenses of patent." The number printed appears to have been uniformly 10,800 in the case of church briefs, and 11,500 for fire briefs. When the collection was made from house to house the instrument was called a "walking brief," and Alderman Wood, during the debate on the introduction of the Bill for abolishing briefs, gave a lively account of the

way in which people were teased out of their money by churchwardens attended by gorgeous beadles and other parochial officers. About twelve briefs per annum were issued during the first quarter of the present century.

For a long period it seems to have been understood that collections in church, except for the poor of the parish, were, strictly speaking, not exactly legal, unless made under Royal authority, or under statute. We find, accordingly, that the Society for the Promotion of Christian Knowledge, and the Society for the Propagation of the Gospel—established in 1698 and 1701 respectively—were specially empowered by Royal Charter to collect money for their several objects. The Act which abolished briefs also incorporated and conferred special powers upon the Church Building Society, the Sovereign being constituted the patron. For many years a sort of informal brief called a "Royal Letter," was issued triennially on behalf of the Church Building Society, and perhaps for other objects as well, but the practice was discontinued about twenty-five years ago. That date marks, I believe, the final cessation of formal letters recommendatory from the Sovereign to her subjects of any particular charitable work.

Further information on the subject may be found in Walford's *Insurance Cyclopædia;* in the Parliamentary Returns Nos. 327, 328 (1819); No. 524 (1827); and in the debates in *Hansard* for the year 1828.

RICHARD B. PROSSER.

MACAULAY'S MARGINALIA.

I lately acquired possession of a little book which once stood on Macaulay's shelves, and contains half-a-dozen lines written by him in pencil on the back of the frontispiece. The booklet, consisting of *George Barrington's Life* (London: R. Barker, 1791); *The New Festival of Wit* (London: Printed for R. Rusted, N.D.); and Lee's *Call Again To-morrow*, a collection of songs (London: J. Lee, N.D.), is quite shabby enough to have come out of any of Macaulay's Bethnal Green bookstalls, and is interesting as an illustration both of his Marginalia and love of ballads. The pencil note runs as follows:—"Most astounding to note that Clarke's lines on the inscription above the Richmond family vault at Chichester Cathedral are at page 27 attributed to Barrington." The text on the page cited, after recording George Barrington's visit to Chichester Cathedral, where he saw the family vault of the Dukes of Richmond with its inscription "Domus Ultima," continues:—"On this, the following epigram is said to have been written by him, which being not destitute of merit, in that agreeable species of composition, is here given.

Did he who thus inscrib'd this wall
Not read or not believe St. Paul?
Who says, "There is, where-e'er it stands,
Another house not made with hands:"
Or shall we gather, from these words,
That *house* is not a *house* of Lords?"

The Clarke, whom Macaulay rightly credits with the authorship of these lines, was Dr. W. Clarke, one of the Residentiary Canons of Chichester, the author of a book on coins. It was in the year 1750 that the Chapel of Our Lady was granted to the 3rd Duke of Richmond as a mausoleum for his family.

PERCEVAL CLARK.

FIELD-NAMES.

Field-names are so liable to be corrupted beyond all recognition that without an accurate knowledge of their position, and of the local pronunciation, it is dangerous to give an opinion as to their derivation and meaning. Slang, Croft, and the suffix Ley, are, however, common field-names; while Hey, from the Norman Haia, hedge, denotes an enclosure; thus Ox Hey, the Ox's inclosure; Heyhurst, the enclosed Hurst. In the field named Cärr, I should look for traces of a camp (British, Caer); and in Carnafield, I should expect to see a heap of stones (British, Garn). There is a place in Herefordshire called Red Door, a corruption of Rhyd Drur (British), Ford of the water; and perhaps Red Jurr may have the same origin. Copy is a very common corruption of Coppice. Sharplers is perhaps a distortion of the A. S. Soeappa leys, sheep fields. Crook often proves to be the Br. Craig-rock; and Cock, the Br. Cawc, a hollow. Bredbury has a first cousin in Herefordshire, in the shape of Bredenbury.

M. BEVAN HAY.

GREEN THE COLOUR OF LOVERS.

(iii. 191, 236.)

Why "Green, indeed, is the colour of lovers" is explained with exquisite felicity by Calderon:—

Lo verde dice esperanza
Que es el mas immenso bien
Del amor.

Green is, in fact, correctly speaking, the colour of Hope. In early ecclesiastical Art it had no other significance than this. Dante gives green wings and robes to the angels who came out of the bosom of Mary to the souls in Purgatory:

E vidi uscir dell' alto, e scender giue
Due angeli con due spade affocate
Tronche e private delle punte sue.
Verdi, come fogliette pur mo nate,
Erano in veste, che da verdi penne
Percosse traean dietro e ventilate.

In modern Italian folk-lore Green is strictly associated with Hope. It figures in a tragic Mentonese song:—

Oh! Sabè, bela Sabè!
V' invio a ra noassa.
— A e noasse non vago pa
Anerai a ra dansa.
— Se a ra dansa vo venè
Viestevo tota in bianca.
Ra bela s'en va viestî
D'una corô ciarmanta:
Se ro blu va ben,
O verd ha ra speranza

A o primo cou de tambour
A bela intra in danss,
A o segond cou de tambour
A bela tomba moarta.

There are *variants* of this song in Provence and elsewhere. The mental process by which the colour got its bad name is not impossible to guess at: having been recognized as the badge of the unfulfilled, it came to be connected with *anticipation*, bad as well as good. It would, however, be interesting to trace the stages through which it passed. Readers of THE ANTIQUARY will remember Chaucer's ballad, "Against women unconstant," with the recurrent line—

"Instead of blue, thus may ye wear *all green*."

EVELYN CARRINGTON.

FELLEY AND BEAUVALE ABBEYS.

Last April I visited, with a friend of mine, Felley Abbey, in Nottinghamshire. It is situated in the parish of Annesley, about a mile and a half south-west of the old parish church, a hundred yards east of the Derby road. The remains which we found consisted of a building now used as a farm-house, erected apparently in the sixteenth century; a considerable number of long stone walls ranging from three to five feet high; fragments of two Norman pillars, &c. The house, which is very picturesque, contains several points of interest. One of its principal chimneys is singularly quaint and even beautiful in its design. The walls, which are very thick, are pierced with broad, low windows, with stone mullions. There are several pieces of carving to be seen, of great interest. In the north wall of the present garden, and facing southwards, is inserted a piscina. This wall appears to be the oldest portion of the buildings, and runs east and west some twenty yards north of the house. It appears to stand on the site of one of the arcades of the chapel, since we found blocked up in it the portions of pillars before alluded to. Some eight feet north of this wall there runs a shorter wall parallel to it, but not extending so far east. These two walls are connected at their western extremity by a third wall, all of them standing some eight feet high. This, I imagine, must have been part of the north aisle of the chapel. The first-mentioned wall is continued eastward, and is carried round so as to enclose about two acres of land east of the present house. In this enclosure we saw what was probably the abbey fishpond, lying about a hundred yards from the house.

A few days after we visited the site of the abbey of Beauvale, which lies about three miles west of Hucknall Torkard. Leaving the high road about two miles from the town, we crossed some fields, and getting upon a colliery line, walked about another mile, when we reached a very secluded and pretty little vale. Down in the hollow on the right of the line, we found all that is left of what was, perhaps, once a considerable monastery. It consists of a low stone building, now used as a cow-house, and about which we could discover nothing of particular interest. In the field adjoining, which was enclosed by a long stone wall, we noticed a good many hillocks and depressions in the ground suggestive of wall foundations.

Is there no Society in Nottinghamshire which would undertake to expose to view the foundations of both these monastic establishments? It is quite possible that beneath the green sod, undisturbed for centuries, may be hid many things of interest to the antiquarian and ecclesiological student.

F. T. MARSH.

St. Mary's Clergy-house, Sutton-in-Ashfield.

PATENS AND CHALICES IN COFFINS.

(iii. 47.)

Sir H. Dryden asks for notes on the custom of burying a chalice and paten in the coffins of ecclesiastics, and for instances. The following from my MS. Note-book may be of some interest:—

"Among these chalices we must distinguish . . . . the *funeral chalices*, mostly small, and of worthless metal, which were accustomed to be put into the grave with the bishops as a special kind of travelling chalice. Such a grave or sepulchral cup of the eleventh century, which was found in the tomb of the Bishop Frederick of Münster (who died 1084), is preserved in the Mauritius Church at Münster. Quite void of ornament, and only of brass, it is worthy of notice on account of the noble manner of its membering. On the foot we see the engraved cross, which, being the sign of consecration, must not be wanting in any mass chalice. Another grave cup, of irregular and rougher form, found in the tomb of Bishop Hezilo (died 1079), is shown in the Cathedral at Hildersheim (*Ecclesiastical Art in Germany during the Middle Ages*, by Dr. Wilhelm Lübke, translated by L. A. Wheatley; 2nd edition; Edinburgh, Jack, 1873).

1. YORK MINSTER. In the *Penny Post Magazine* for August, 1872 (p. 218), is a careful engraving of three chalices and patens, found at various times, in the coffins opened in York Minster. Archbishop Melton, of York, died 1340, and was interred near the font in the north aisle of the Minster. About the year 1730 Drake saw his tomb opened. "On the top of the uppermost coffin, near his breast, stood a silver chalice and paten, which had been gilt. On the foot of the chalice was stampt a crucifix of no mean workmanship, and on the inside of the paten a hand giving the benediction . . . . his pastoral staff was by his side, but no ring was found . . . . the chalice and paten were carried to the vestry. His grey hairs were pretty fresh" (*Fasti Ebor.*, vol. i. p. 436).

2. KIRKWALL. In the *Catalogue of Antiquities in National Museum of Edinboro'* (edit. 1876, p. 138): "14 J. Head of a crozier in oak, and chalice and paten in wax, from the tomb of Bishop Thomas Tulloch, 1418–1461; from the tomb in Kirkwall Cathedral," in 1848.

3. WORCESTER. A chalice and paten were found in the grave of Walter de Cantilupe, Bishop of Worcester, *ob.* 1266. The chalice was stolen, but the silver paten is preserved at the Deanery, Worcester.

4. HEREFORD. Several instances were discovered here by the late Dean Merewether. He published particulars of the case of Chancellor Swinfield's tomb (A.D. 1297); and a full account of Bishop Swinfield's tomb, opened in 1861, is given in *Fasti Herefordenses* (4to, 1869).

5. LINCOLN. A stone coffin, containing the remains of a corpse in good preservation, was found at the east end of Lincoln Cathedral. A chalice and the remains of a staff were found with the body. The cross on the coffin-lid appears to indicate by its form that the coffin was that of an archbishop. A full account of this discovery and contents of coffin appear in *Archæologia* (vol. i. p. 53), *Sepulchral Slabs and Crosses*, Cutts (p. 78).

6. EXETER. "In relaying the floor of the choir, in August, 1763, a large slab was removed from a very shallow walled grave, in which lay a leaden coffin, of ancient make and six feet long. The upper part was partly decayed; the skeleton was nearly entire. On the right side stood a small chalice covered with a paten, and a piece of silk or linen was round the stem. Amongst the dust was discovered a fair gold ring, with a large sapphire, and on the left were some fragments of a wooden crozier. The remains were respectfully covered in, but the ring and chalice are preserved in the Chapter House." (Oliver's *Lives of the Bishops of Exeter.*) A sketch of chalice, paten and ring are given in the *Transactions* of the Exeter Diocesan Architectural Society. Bytton was Bishop of Exeter 1292–1307.

7. TEWKESBURY. The tomb of Alanus, Abbot of Tewkesbury, *ob.* 1202, when opened, contained, on the right side of his skeleton, a plain crozier of wood, neatly turned; the top gilded, with a cross cut in it, 5 feet 11 inches long; on the left side a fragment of a chalice. (*Archæologia*, vol. xiv. 152.)

8. EVESHAM. In excavations on the site of the Abbey of Evesham, *circa* 1810–1820, the tomb of Henry of Worcester, Abbot of Evesham (*ob.* 1263), was found and opened. A crozier was found on the right side, and a chalice and paten of pewter, fallen out of the left hand, lying across the breast. (*Archæologia*, vol. xx. 568.)

9. In CHEAM Church, Surrey, during the removal of the old tower, a stone coffin was discovered, seven inches below the level of the floor. The coffin contained the remains, possibly, of one of the rectors of Cheam as early as the thirteenth century. A pewter chalice and paten were found on the left-hand side of the skull, apparently in the original position, &c. (*Archæological Journal*, No. 83, 1865, p. 92.)

10. During excavation in KIRBY-UNDERDALE Church, among other things discovered were "the pewter chalice and paten in the stone coffin of a former rector." (*Guardian* circa 1872.)

11. CHARLEWOOD Church, Surrey. An instance found in the graveyard of this church is related in *Archæological Journal* (vol. xviii. p. 276).

12. St. Mary Magdalene, DONCASTER. During the removal of the remains of this building, which were found embedded in the walls of the old Town Hall, the following discovery was made: — A skeleton, without any traces of coffin, lay immediately under the high altar, and held a chalice between the forefinger and thumb of the right hand. The bowl of the chalice was of oval shape, with an inner lid, and over it a raised cover—the paten, said to have been lead, probably pewter. (*History of St. Mary Magdalen Church, Doncaster*, Rev. J. E. Jackson, pp. 35–36.)

13. EPWORTH. In September, 1880, during some alterations of the floor of the church at Epworth, a coffin, without a lid, was found, containing a skeleton of a full-grown person—probably that of a former parish priest—with a chalice and paten of pewter (?) lying on the breast. In a paragraph recording this in THE ANTIQUARY (1880, November, p. 225), the skeleton is spoken of as "apparently of a woman." This error is probably caused by the discovery, in the same coffin, of the bones of an infant also. The presence of these latter is easily accounted for by the fact that the coffin was without a lid, and many other burials had taken place in the same part of the church.

See also Bloxam's *Monumental Architecture* (1834).

F. ROYSTON FAIRBANK, M.D.

Doncaster.

—o—

I have in my possession a miniature chalice found on the breast of, no doubt, a priest, buried in a stone coffin in the north transept of the Abbey Church of Hexham, in Northumberland. It is of copper about $\frac{1}{16}$ of an inch thick, and has been strongly gilt, a great part of the gilding still remaining. Total height, $2\frac{1}{2}$ in., diameter of bowl the same. The bowl is hemispherical, $1\frac{1}{4}$ in., including beaded ring round its base; the stem spherical, $\frac{1}{8}$ of an inch; the foot a segment of a sphere, also $\frac{1}{8}$ of an inch, flattened out $\frac{1}{8}$ of an inch at the bottom. This very interesting relic came to light during a "restoration" of the Abbey in 1860, when, alas! much that was "old" was swept away, and much that is new was badly done. Up to that time the Abbey possessed a "Lady Chapel," across, and opening from, the east end of the choir, now removed bodily. I can remember the ancient altar slab lying in the pavement in front of the modern Communion Table, a noble stone upwards of nine feet long, with its five cross-crosslets. It has vanished, probably broken up, as the "old materials" became the property of the contractors. Since then another restoration has taken place, more careful, and principally of the north transept, but the area of the choir having been cleared for congregational seating, "Prior Richard's shrine," with its little altar *in situ*, the ancient "Frith-stool" or sanctuary chair, and other monuments of antiquity, have been relegated to bye-corners. The wooden rood-screen, painted with figures of saints, priors, and Dance of Death, happily remains in its place; and the glorious Early English transepts, the Saxon crypt with Roman slabs, and other architectural features, leave Hexham still well worthy of a special pilgrimage to the antiquary.

W. FEATHERSTONHAUGH.

Edmundbyers R., Co. Durham.

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The only instance that I know of in Suffolk was at St. John's, Dunwich, taken down about 1540. Under a large stone in the chancel was found a stone coffin in which was the corpse of a man having on his legs "boots picked like Crakows," and on his breast stood

two chalices of coarse metal. He is supposed to have been a Bishop of Dunwich.

H. W. BIRCH.

Ipswich.

THE BUCKENHAM FAMILY.

For some time past, my attention has been directed to investigations connected with the origin of the Four Buckenhams in Norfolk, as well as that of the Buckenham family.

I was much pleased to see in your issue of March last, page 132, Professor Stephen's reading of the inscription on the Runic stone, found at Broughs commencing, "INGALANG IN BUCKENHOME," the date of which he sets down about A.D. 550-600.

I find in the Rev. Isaac Taylor's "Words and Places," that the Roman Emperor Valentinian, in A.D. 371, sent over to Britain a tribe of the Allemanni (opposite Mayence), viz., the Bucinobantes, and he affirms that they settled in Norfolk, and were in all probability the founders of the Four Buckenhams. The same theory is maintained by Haigh, and probably both have derived their opinions from the fragmentary History of Ammianus Marcellinus, who, though giving a full account of the Bucinobantes, does not mention the Buckenhams.

After the arrival of the Bucinobantes in Norfolk, their individuality seems to have been lost, for, as far as I have hitherto endeavoured to trace their after-movements, my efforts have been unsuccessful.

I should indeed feel much obliged if you, or any one of your correspondents, would kindly give me any information in regard to the history of this family during the Saxon period—viz., from A.D. 371, or mention the titles of any books, MSS., &c., that I might consult, in order to throw light on the subject.

Their history is clear from the date of the Norman Conquest, indeed from a date anterior to that, A.D. 1042, and we have completed the pedigree of the family from that date; save that there is a gap of about half a century back, from A.D. 1718.

THOS. C. NEWALL, B.A.

13 Little Queen Street, W.C.

TEWKESBURY ABBEY & CRANBORNE.

The early and close connection which subsisted between the Priory of Cranborne and the Abbey of Tewkesbury has given me, who am a native of the former place, an interest in the history of the latter ancient foundation; hence I have read Dr. Hayman's "Historical Memories" (vol. i. pp. 9, 55, 97) so ably and instructively set forth in your pages, with the liveliest sentiments of gratification; but, as truth is our object, I trust he will pardon me if I make an observation or two on what seems to me to be an erroneous statement in his Paper. It is not, however, an error of Dr. Hayman's own, but is found in a passage which he quotes from Mr. Blunt's "History of the Abbey," a work which has not come under my notice. The passage to which I allude (p. 58) refers to Brihtric, who is said to have been "seized in his chapel at Hanley, about three miles from Cranborne Abbey (where he had perhaps fled for sanctuary), on the very day of her (*Quern Matilda's*) coronation; and had him conveyed a prisoner to Winchester," &c. It is quite true that there is the village of Handley at the distance of five (*not three*) miles from Cranborne; but there is no record or tradition, so far as I know, of any chapel there to which Brihtric fled for sanctuary. To be sure, there is the parish church, which may give some support to the statement. But there is no authority for anything of the kind. All that we know about this cruel transaction is found in the Chronicle of Tewkesbury (*Monasticon*, new edit., vol. ii.), which runs thus:—"ipsum in Manerio suo de Hanleya cœpi fecit, et Wyntoniam adduci, quo ibidem mortuus et sepultus, sine liberis decessit." It will be noticed that here the manor only of Hanley is mentioned. In the next place we may see how Leland improved on this simple statement:—"put hym yn the Castelle of Hanley, beside Saresburye, and there he died" (*Itinerary*, edit. Oxford, 1744). Here we have the castle, not the *chapel* of the Manor of Hanley, but we have its proximity to Salisbury specified. But it was neither the one nor the other, so far as this parish is concerned. The manor, too, of Handley does not appear to have been one of the 440 manors which Brihtric held as of the Honour of Gloucester. The Manor, mentioned in the Chronicle, is undoubtedly that of Hanley in Worcestershire, where the Earls of Gloucester had a castle; and here in his own castle he was seized, and taken from thence to Winchester, at that time the capital of the southern counties, where he died in prison, and where he seems to have been buried.

I will now say a few words on another subject. When the chancel of Cranborne Church was rebuilt a few years ago by the Marquis of Salisbury, there were found in demolishing the old walls parts of the effigy of a warrior, in Purbeck marble, which had been broken up and utilized in the building. I have a fragment of the head, and other pieces which show that the figure was clothed in armour of ring-mail, gilded and coloured. This mutilation of an ancient monument occurred most probably at the time of a previous rebuilding of the chancel, which is believed to have been in the early part of the 15th century, under the auspices of Thomas Parker, the last Abbot of Tewkesbury, who seems to have taken pleasure in "bricks and mortar." His monogram, "T.P.," was formerly to be seen on the cornice above our east window, on the exterior; and may be still seen within the church on the pulpit, which is a good specimen of old oak carving in the perpendicular style of Gothic. I have also a large metal button, or badge, with the same monogram, which has traces of white enamel in the letters, and may have been worn by the Abbot's bedemen or retainers. It was dug up near the churchyard. But of this monument: It is not at all obvious to what date or what person it may be confidently assigned. None of the De Clare family were buried at Cranborne; but I have the impression that it may have been a cenotaph dedicated to the memory of Robert Fitz-Hamon, by Robert, Consul of Gloucester, whose marriage with Mabel, the eldest of his co-heiresses, became the source of great wealth and honour. It had manifestly been a handsome and costly memorial, and it

seems strange that its associations should not have made it sacred. At the time of the death of that great soldier, Fitz-Hamon, the building of Tewkesbury Abbey was in an unfinished state, therefore his body was deposited in a temporary grave, from which it was subsequently removed to another situation in the church; and it was reserved for Abbot Parker to erect a sumptuous monument over the remains. This must have happened about the same time as the rebuilding of the chancel of Cranborne Church by him, and we may conjecture, I think with some probability, that this cenotaph, having become, after the lapse of near upon three centuries, defaced, worn, and nameless, was ordered to be broken up; and thus was destroyed the last visible link of the historical chain which united the Abbey of Cranborne with the Abbey of Tewkesbury. It has ever been the custom, I suppose, to erect under special circumstances honorary tombs and memorials to persons whose bodies may have been interred in other places. Here, indeed, is a case in point: In the "Historical Memoiries of Tewkesbury Abbey" (vol. i. p. 57) it is stated that the fragment of a memorial to this very Robert, Consul of Gloucester, was found under the altar at Tewkesbury, and it is known that his bones lie in Bristol. T. WILLIAM WAKE SMART.

THE SURNAME "SEABORNE."

(iii. 286.)

This name is obviously a corruption of *sig-beorn*, or some such Teutonic combination, the first syllable being derived from the A.S. *sige, sege*, victory, and the second from A.S. *beorn*, a chief, or a cognate form, just as we find *gúð-beorn*, a warman, warrior. The prefix appears in several English surnames; compare Sebright = *sige-beorht*, triumphantly, or gloriously bright, Seward = *sig-ward*, sibbald = *sig-bald*, &c.

F. C. BIRKBECK TERRY.

SCOTTISH COLONY IN WILTSHIRE.

Can any reader of THE ANTIQUARY enlighten me as to when, and under what circumstances, the Scottish colony at Horningsham, Wilts, was formed? Is it true that Scottish workmen were engaged in the rebuilding of Longleat House, about 1566, and is not a suburb of the village still called Scotland?

J. H. BARBER.

119, St. James's Road, Croydon.

A CORPORAL OATH.

(iii. 95, 141.)

E. L. Hussey is in error as to the conclusion which he draws from Coke's "Institutes." A "Corporal Oath" was the most solemn that could be taken, as it was sworn on the Host, or Corpus Christi, in the blessed sacrament. EDWARD KING.

Wenington Vicarage, Devon.

In illustration of this expression it may be worth while to cite the following passages from Fielding's *Tom Jones*, book ii. chap. 6:—

"And since he provokes me, I am ready, an't please your worship, to take my bodily oath, that I found them," &c.; and, a page or so further on, "Yet, notwithstanding the positiveness of Mrs. Partridge, who would have taken the sacrament upon the matter, there is a possibility that the schoolmaster was entirely innocent."

Of course these passages do not solve the difficulty, nor prove the derivation from *corporale* to be incorrect.

The expression, "to take the sacrament upon" a thing, reminds us of the original meaning of the Latin *sacramentum*; but the connection is, I imagine, more or less accidental. IOTA.

Bristol.

FAMILY AND ARMS OF MAULE.

(iii. 191.)

Mr. Edward Maule, of Godmanchester, Hunts, I think, can give curious information. One of this family, in conjunction with my namesake, published the History of Greenwich Hospital, 1789–1811. Another of them, Colonel Maule, published his military doings in Holland and Portugal, about the end of last century. C. C.

London.

RUSHES IN CHURCHES.

(iii. 187.)

Up to and inclusive of the last Guild Feast at Norwich, previous to the Municipal Reform, it was the custom to strew the nave of the Cathedral over which the Mayor and Corporation walked with green rushes, the *calamus romaticus* which grows in the surrounding marshes and emitted a fragrant smell.

I remember the tenure of a copyhold of a manor in Suffolk, as expressed in the Court Books, was by the service of strewing the church over every year with rushes. G. A. C.

OLD ENGLISH CUSTOMS.

(iii. 247.)

Mr. Lach-Szyrma, in his interesting Paper upon the above subject, remarks that "the decking the outside of houses at May-day, which once prevailed in England, has a parallel in the decking of the outside of houses, barns, &c., with greens at Whitsuntide in some parts of the German Empire."

I beg to say that in Norfolk, and at the present time, it is a very general custom to decorate with boughs of trees the outside of the inns at which club-feasts are held at Whitsuntide; and this not only in the villages, but in the market-towns. Many distinctive features connected with the benefit-clubs are dying out; but this house-decoration still continues in full vigour.

JOHN ARMSTRONG.

East Dereham, Norfolk.

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The Antiquary.

AUGUST, 1881.

Shakespeare's "Deer Adventure."

THAT Shakespeare was a leader in the town of Stratford during his youth in all the great sports and festivities we can readily believe. But the biographers, especially Oldys and Rowe, who came so late as 1709 into the field, found his name attached by report to the old squabble and riots that had taken place between the Stratford people and the Lucys. It was, therefore, not unnatural that when a dispute occurred about a stray deer which Shakespeare had shot on the adjoining estate of Fulbrooke (though he did not succeed in recovering his game), the event was, from these mixed reports, converted into a charge of stealing deer out of Sir Thomas Lucy's Park of Charlcote. Then it was magnified into an alleged habit or frequent practice of deer stealing, for which he was stated to have been prosecuted by that knight, and so severely that he was obliged to leave his family and take shelter in London.

Happily the facts, as now explained, enable us to eliminate tolerably well the whole of the falsehood from these worse than exaggerations.

Before Shakespeare's birth the Stratford people had resorted to the estate of Fulbrooke as a sort of "no man's land," which had been sequestered to the Queen on forfeiture by Sir Thomas Englefield on the Queen's accession in 1558.

In the year 1564, on a document happily traced by Mr. Halliwell Phillipps in the State Paper Office, we find it recorded that thirty-five Stratford people had been charged by Thomas "Lucy, *Esquier*," for a riot in hunting, &c.; but as Shakespeare was only born in that year his name could not appear. The year is proved by the fact that Lucy was an *Esquier*, therefore not then knighted, an event which took place in 1565.

Here then is proof of an astounding exaggeration, from lapse of time, which requires to be duly analyzed. First as to the estate, the *locus in quo*, it was not Charlcote Park, for it cannot be proved that Shakespeare ever even visited the Park.

The incident occurred on the estate of Fulbrooke, adjoining Charlcote, where deer from thence might naturally escape and take refuge, there being to this day many outlying deer in the neighbourhood as in other parts of England.

Fulbrooke was of course a neglected place from having been in the hands of the Crown for nearly thirty years. It was probably all the more beautiful. At a much earlier time, when it had been also under forfeiture, it was, says Dugdale, the haunt of idle vagabonds, robbers, and murderers. It was, of course, open to passing visitors, and one may imagine it a famous resort for poachers, wood-stealers, and sportsmen, in search of hawks' nests, rabbits, and stray fawns, or even deer.

The number of wandering persons about England, called "broken men," at this time was remarkable, many of them, it is stated, former recipients at the abbeys and monasteries, who had not then become part of the settled population. So much trouble did they give, that on one occasion the magistrates of Somersetshire captured a gang of 100 at a stroke, and hanged fifty on the spot, and the remainder at the next assizes. (See Green's *England*, Vol. 2, p. 384.)

Shakespeare himself confirms the general account:

> The country gives me proof and precedent
> Of Bedlam beggars, who, with roaring voices,
> Strike in their numb'd and mortified bare arms
> Pins, wooden pricks, nails, sprigs of rosemary,
> And with this horrible object, from low farms
> * * * * * * *
> Enforce their charity.
>
> *King Lear*, act ii. sc. 3.

This trouble was only finally subdued by the masterly and efficient machinery of Elizabeth's Poor-law (43 Elizabeth). Unhappily Ireland was left without such a law, and has been a sufferer ever since.

The estate of Fulbrooke was given to Sir Francis Englefield in 4 & 5 Philip and Mary, but next year, on the accession of Elizabeth, was sequestered by her on his refusing to swear allegiance. It was not regranted, after being seized, till 1607, Elizabeth probably having hopes that Englefield would acknowledge her as Queen. Instead of doing this, he consorted and plotted with recusants both in Belgium and in Spain. In 1576, from some attempts apparently to obtain authority over his property, he was formally attainted and convicted of high treason. And in 1592 this was confirmed by an Act of Parliament.

It seems possible that this conviction for treason and attainder gave to Shakespeare the feeling that, in the absence of authority expressly deputed by the Crown, the estate was more than ever free for sport to all comers. It appears that Lucy assumed charge or rangership over the estate, but no State authority for his doing so can be found. It was clearly his interest to have some such charge, if only for protecting his own stray deer. He might have done this without authority, by virtue merely of his magisterial office, and as one of the quorum, for the powers of a justice were then very great.

The property did not come into the Lucy family till it was purchased by the grandson, in the year 1615. Lucy, in addition to taking possession, had erected a hut, which he called a lodge. I speak from testimony on the spot, in saying it was a very slender affair. It was known as "Daisy Hill," and was used as a residence for his keeper. It has been recently rebuilt and converted into a handsome farm-house.

This estate, then a most beautiful spot of wood, and hill, and dale, was the attraction for such lovers of Nature as Shakespeare, "a desert place" (meaning deserted), as he styled it. Being part of the great Ardennes Forest, it strongly bears out our belief in the rumour which assigns this as the site of the play, *As You Like It*.

That great forest extended so far that towns for a distance of many miles took their names from being included within its precincts, such as "Henley in Arden," "Hampton in Arden," "Weston in Arden," &c. Perhaps a proud feeling, that his own mother's early home was also within its borders, would give significance to the expression put by him into the mouth of Touchstone, "Now am I in Arden."

Here then, was the inducement for him, as a true lover of sport, to ride through the covert alone, or with friends, and, having found a deer, what should prevent him from exercising his right of killing it with his crossbow? No longer in a park, it was no longer known to the law nor to be styled game, but open to any one to make it a prize who could secure it. A deer in a legal, that is, in a properly enclosed, park was protected by Act of Parliament, but, escaped from its enclosure, it returned to its condition of "fera natura," a fact that no doubt Shakespeare and all sporting friends knew quite well.

Then all we have to account for is the assault on the lodge with which Shakespeare was charged, and which he openly admitted. The keepers, it seems natural to suppose, seized his game and secured it in the lodge. There Shakespeare would come with his friends, and with force try to overcome those in charge to regain his own, as he might think he had a right to do; but in the contest would be overpowered and lose the prize.

It is not necessary to accept the statement, current on the spot to this day, that Shakespeare was not only overpowered but strapped to the bedpost, and yet, as he had the satisfaction of breaking poor Slender's head, there must have been a sharp conflict. (*Merry Wives of Windsor*, i. 1.)

The bedstead is so far a reality that good Mr. Cook, the tenant-farmer, received it from "Daisy Hill," within a short distance of his own residence; he being one of a family of farmers of that name who have occupied farms immediately on the spot for many generations. The bedstead is now converted into a handsome sideboard, and has carved on it the year 1606, a date, as will be seen, at least twenty years later than the incident; but a Stratford antiquary assures me that such a date is no guide, as it was a usual thing for an owner to have the date of the year inscribed on any such furniture when he himself became possessed of it.

As Shakespeare openly admits his part in breaking open the lodge, we are bound to

accept the remaining part of the statement, that the offence charged was that of killing only, so that he never got the deer.

Shallow. Knight, you have beaten my men, killed my deer, and broke open my lodge.
Falstaff. . . . . . I have done all this.

But Lucy himself obtained it, as is evidently implied by the conversation between the latter and Page to the effect that the venison of which they were about to partake was a gift from Lucy, and that it was the very deer in question, as he pointedly remarks it had been "ill-killed."

This, then, disposes of any supposed intention on the part of Lucy to arraign Shakespeare for stealing. As to stealing, indeed, the deer was Shakespeare's own property rather than Lucy's, and was doubtless so regarded by him. No doubt the knight fumed and threatened, and as regards the breaking open the lodge, deemed it a mighty offence againsthis position and dignity.

The authority of magistrates being so great and despotic, he would doubtless bring for ward the words "riot and council," as having been running in his thoughts from the time of the previous disturbance by the Stratford tradesmen twenty odd years before; but Shakespeare's bringing up these terms before the Queen's Court itself shows how slightly, if not contemptuously, he regarded them. As a magistrate, Lucy was a person of much self-importance, a magnate in Stratford town, where his services were often engaged as a justice to dispose of frequently occurring cases. The aldermen eagerly sought his attendance, and, according to the town records (still in existence, from which the following is an extract), rewarded him often for his services, and doubtless others also, by dinners and wine. For instance, "Paid at the Swanne for a quart of sack and a quartern of sugar burned for Sir Thomas Lucie, &c. &c." Sack was always drunk with sugar, and sugar was an expensive article—viz., 16*d.*, equal now to 13*s.* 4*d.* per lb.

Naturally some feeling of disgust would arise in Shakespeare's mind against such a justice, and he may have had him in his eye when he pictured the justice

In fair round belly with good capon lined,
With eyes severe, &c.

Shakespeare could well afford to ridicule his talk about the Council and Riots. It should be borne in mind throughout that Shakespeare's play was not an after-production. The Knight was alive, and did not die till 1600, so that Shakespeare's boldness of assertion was open to criticism. Being performed at Windsor, it is quite within belief that the story of the fat Knight and his deer conflict with Shallow would be carried about the country and become public talk.

Shakespeare could hardly have found any medium of showing up the story and his own adventures equal to the introduction of it in connection with "Fat Jack," whose history and doings everybody connected with the Court probably knew and followed.

Sir Thomas Lucy, dying in 1600, was buried with all pomp on the 7th of August. The illustrious Camden, then Clarencieux King at Arms, whose written account is here followed, came from the Heralds' Office, to uphold the coat of arms at the funeral. Four other gentlemen and heralds carried in the procession the standard, the pennon, the helm, and crest, &c. This was followed by the erection of recumbent statues and effigies, from which we are able now to observe the figures of the Knight and others of his family in the Church at Charlcote.

One other conclusion we must draw from the information now available—viz., that the dispute of Shakespeare with the Lucys arose solely from this one instance, for when Sir Walter Scott visited at Charlcote in 1828, as recorded by him, the then owner (Mr. Lucy) assured him it was not on that estate, but at Fulbrooke, that "*the buck*" was stolen. The vivid impressions still alive at Fulbrooke confirm this, and make one wonder how the squabbles and paper squibs which had been floating around for a whole generation between the people of Stratford and the Lucy family should have settled upon the name and fame of one individual—that of Shake speare alone.

Not only does the transaction, as now ascertained, free Shakespeare from participation in previous disputes (it may be for twenty, nay thirty years), and so reduce his share to the limits of one upstanding contest

for the deer which he shot and claimed as his own, but it has, by the discovery of the twenty or thirty year old disputes of the Stratford people with the owners of Charlcote, virtually shown that the verses, the satirical odes, and what else they may be termed, would naturally begin their career at the same early period; and that if all those which had their probable origin before Shakespeare was born, and during the following twenty years, should be dismissed from all connection with him, there are no grounds (and certainly no proof whatever) for imputing a connection of any one with his name.

We may therefore hope that in future biographies they will be left out, and his name be freed from all such injurious and worthless associations.

WILLIAM HENTY.

[It is with sincere regret that we announce the death of the author of this article at Brighton on July 11th. Mr. Henty was formerly Colonial Secretary of Tasmania, and made the acquaintance of Sir John Franklin in his voyage out to that place.]

Brasses of Huntingdonshire.

By the Rev. DR. VALPY FRENCH, F.S.A.

THE county whose monumental brasses I propose to consider labours under the disadvantage of possessing no historian. The smallest county (one only excepted), situate in the immediate vicinity of the Fens possessing no archæologist of mark since the days of the distinguished Sir Robert Cotton, Huntingdonshire has been suffered to be passed by almost unnoticed. I do not intend, however, to act as Advocate-in-General for the county, and tell of its religious houses so numerous, its Saxon mintage so nearly established, its Roman roads and remains; but simply to direct attention to the monumental brasses which still remain, and to make some remarks upon costume, inscriptions, armour, genealogies, heraldic bearings, architectural design, and other details illustrative of this important branch of mediæval art.

The following are the churches containing brasses, in alphabetical order:—Broughton, Bythorn, Diddington, Godmanchester, Little Gidding, Offord D'Arcy, Overton Waterville, Sawtry All Saints, Sawtry St. Andrew, Somersham, Stanground, Stilton, Little Stukeley, Thurning, Winwick.

In addition to these are matrices of lost brasses in Broughton, St. Neots, Eynesbury, Conington, Godmanchester, and Offord D'Arcy.

There are other churches, too, which once contained brasses, but from which every trace has disappeared—viz., Great Staughton, Great Stukeley, Southoe, Wood Walton, and All Saints, Huntingdon.

The oldest brass is that in Sawtry All Saints Church, a knight and lady, date 1404. These were either Stourtons or Le Moignes. I applied for information to Lord Stourton, who, in reply, stated that the crest of the monk was assumed by the Stourton family in consequence of their marriage with the heiress of Le Moigne. It is appropriate to them as adherents to the Roman Catholic faith. The next point to be ascertained was, when this intermarriage took place. Sir R. C. Hoare states that William Stourton, of the family of Stourton, county Wilts, Steward of the Principality of Wales, who died in 1408, married Elizabeth, daughter of Sir Thomas Moyne, of Maddington. He was buried at Witham, county Somerset, and so could not have been the subject of the brass in question. Added to this, the Christian name of the Sawtry lady was Maria; this appears on the inscription. Reverting to the date upon the brass, which is 1404, we can scarcely arrive at any other conclusion than that the knight in question is a member of the Le Moigne family—probably a Sir William Le Moigne—with Maria his wife. We know from the *Visitation of Huntingdonshire* (p. 78), published in 1613, that William Le Moigne held the manor of Sawtry from the Abbot of Ramsey, who held the same from the Crown. The family of Le Moigne can be traced to the time of Henry I. They seem to have held manors in various counties in England; and I have little doubt that the coat of arms surmounting the brass represents the original heraldic bearings of the Le Moigne family. The only real difficulty in this supposition

arises from the fact that the whole arms of Beaumeys (argent, on a cross, azure, five garbes, or)* were made over, with their appurtenances, to Sir William Moigne in 1392. But it is quite probable that the canopy was erected prior to that date, or that he preferred his own arms to appear upon his monument.

But now to examine the armour of the knight in detail. His head rests upon a tilting helmet, to which is affixed, by a staple at its apex, the crest. This is a canting device—Le Moigne signifying "the monk." The arms are the demi-effigy of a monk, robed in the *cappa manicata*, or sleeved cowl, with *caputium*, or hood, attached and drawn over his head. In his hands is a *flagellum*, or *flagellarium*, of five knotted lashes, by which is intended the ancient "discipline." I believe that no allusion is intended to the Crucis Fratres, or Flagellants, a monastic sect which sprang up in the thirteenth century. Other examples of crests attached to tilting helmets may be seen upon the brasses of Sir Nicholas Dagworth, in Blickling Church, Norfolk; of Sir William Tendring, Stoke Church, Suffolk; of Sir William de Bryene, in Seal Church, Kent; and of Sir John Drayton, in Dorchester Church, Oxfordshire. Probably the earliest example is the effigy of Sir Oliver Ingham, 1343. The most usual devices upon a jousting helmet are those of a beast, bird, or man.

The tilting helmet was attached to the person by a chain, which passed over the left shoulder, and was secured by a vervelle or staple, which was riveted into a mamelière or plate of steel. This arrangement is clearly displayed on the brass of Sir John de Northwode, in the Isle of Sheppey.

It is a curious coincidence, that in the adjoining church of Conington is a sepulchral effigy of the fourteenth century, representing a knight who, in after-life, had taken the habit of a religious community. He is clad in a hawberk and friar's cowl. Mr. Bloxam regards this as an illustration of the virtue which, in mediæval times, was popularly ascribed to the wearing of the friar's mantle,† and he classes this knight amongst those in allusion to whom the poet writes:—

> And they who, to be sure of Paradise,
> Dying, put on the weeds of Dominic,
> Or in Franciscan thought to pass disguised.

The tilting helmet was made to fit on to the *bascinet*, a mere skull-cap of conical shape. Edward the Black Prince is the first who is represented with his head protected by a bascinet reposing on the tilting helmet. This practice continued for about 200 years.

He wears the *camail*, or mail covering, for the neck and shoulders, which was attached to the bascinet by a lace drawn through vervelles. Over it the moustache protrudes, and is as prominent as that of Thomas de Beauchamp, Earl of Warwick. The *camail* obtains its name from its resemblance to a tippet of camel's hair.* Such an important feature is this tippet of mail that the reigns of Edward III. and Richard II. have been termed the "camail" period of armour. He wears "epaulieres," or overlapping plates, to cover the shoulders. The other pieces of mail visible are the gussets at the shoulder and ankle joints, and a small portion of the habergeon. These are the dying embers of the period of mail armour. He wears the *jupon*, which may be described as a sleeveless overcoat, a garment made of silk or velvet, worn over armour. It fitted close to the body, reached down below the thighs, where it was cut straight, round, or bordered sometimes with leaves or flowers, here escaloped. The jupon was sometimes emblazoned with armorial insignia. An instance may be seen in Sir John Harsyck, Southacre Church, Norfolk. Beneath the jupon is seen the *habergeon*, a smaller form of hawberk. Many readers will remember that the knight in the prologue to the *Canterbury Tales* is said to have worn a gipon of fustian "alle besmottered with his habergeon." This has created confusion from the circumstance of both the military garments—jupon and habergeon—being superseded by defences of plate, to which the old names are applied. He wears *rere-braces*, also called "demi-brassarts." These are plates covering the upper part of the arm. They are first observed in De Fitzralph's brass in Pebmarsh Church, Essex. *Vambraces*, or, *Avant Bras*,

* Harl. MS. 1179, cited in Montagu's *Study of Heraldry*, App. A.

† *Archæological Journal*, i. 146.

* Sir S. Meyrick.

encase the lower part of the arm. *Coudieres*, or coutes, of convex plate protect the elbows. These were sometimes of circular, sometimes of heart, shape. *Gauntlets* of plate, the knuckles being furnished with *gadlyngs*.

The hands are joined in attitude of prayer. And so with all these: the warrior in armour, the ecclesiastic in vestments, the civilian in official robes, the female, too, in ordinary dress, all alike are represented as in the act of prayer: being dead, they yet speak to us of a power whose influence reached beyond the grave. The posture in later ages was changed from that of prayer to meditation.

He wears moreover a *bawdrick*, or sword-belt, broad and richly ornamented, of leather, girded over the hips horizontally. The *sword* is long, straight, tapering, with an octagon pommel or knob. The hilt and each extremity of the scabbard are ornamented. The *guard* formed a cross: half of this is broken off. Beneath are two quadrupeds and a row of guttæ.

We read of the warrior of those times often digging his sword in the ground, whose guard formed a cross, and praying before that symbol. Let us not leave this weapon without recalling those lines of Coleridge—

> The knight's bones are dust,
> And his good sword rust,
> His soul is with the saints, I trust.

On his right side, and attached to the hip-belt, is the anebace, also called the *misericorde*, or dagger of mercy. This was a small, straight dagger, without guard. The hilt and extremity of the sheath are ornamented. It was called "misericorde," because with this the conqueror put an end to the pain of his captive by using it to stab him when disabled by the larger weapon. *Cuissarts* of plate cover the legs above the knees. *Jambarts*, called also jambs, jambers, greaves, and skin pieces, enclose the legs below the knees. They were at first made of leather or quilted linen, afterwards of plate.

His knees are protected by *genouilleres*, "poleyns" or knee-caps of plate; above and below are double plates for additional security, called *genouailles*, as on the brass of Sir Marys Russel, in Dyrham Church, Gloucestershire. Upon his feet are *sollerets*, or pointed shoes. The upper portion is composed of "laminæ," or overlapping pieces of plate. His *spurs* are rowelled. The early spurs were like a spear head. Henry III. was the first king who wore spurs with rowels. In the fifteenth century they are sometimes like a serrated wheel, sometimes like a star. His feet rest on a *lion* couchant. Amongst many examples of this may be mentioned the brasses of Sir John Bettesthorne, in Mere Church, Wilts; of Sir Henry English, in Wood Ditton Church, Cambridgeshire; of Sir William de Echingham, in Etchingham Church, Sussex; and Sir Thomas Massyngberde, in Gunby Church, Lincolnshire. What was intended by the lion? It is found at the feet of knight, noble, priest, and judge. Animals, we know, often represent personal badges of the family of the deceased —*e.g.*, the "bear" of the Earls of Warwick. Again, they occasionally are employed as rebuses, as the rabbit on the brass of Walter Coney, in St. Margaret's Church, Lynn, and two hares at the feet of Bishop Harewell. But personal badges or rebuses will account for the use of a very small proportion of animals. We must regard them as symbolical, and the symbol in each case to be appropriate either to the individual or to his office. By the *lion*, strength, physical or moral, would be denoted in the majority of instances.

In taking leave of Sir William le Moigne, we may notice that this brass is far the best in the county, and is exceeded in excellence by few in the kingdom. Upon the same brass, recumbent at his right hand, is Maria, his wife. The Rev. C. G. R. Birch, rector of Brancaster, and son of the former rector of Sawtry, in whose church this brass is placed, supposes this lady to have been, before her marriage with Sir William, a Drury of Rougham, Suffolk, from the arms on the stone canopy above the brass, and from its great resemblance in style, costume, and execution to the brass of Sir Roger Drury and lady. This is an excellent example of the costume of ladies towards the close of the fourteenth century. She is clad in a tight-fitting *kirtle*, or body-gown, low at the neck, with light sleeves, buttoned underneath the forearm, and partly covering the hands. Over this she wears a flowing mantle, which is secured by a cordon drawn across the breast. This is often attached on either side to a fermail

of jewels. The tasselled extremities of the cordon are pendant. A very similar costume may be seen on the brasses of—Lady Berkeley, in Wotton-under-Edge; the first wife of Sir Lawrence Pabenham, Offord D'Arcy; Philippa Byschoppesdon, Broughton Church, Oxfordshire; Lady de Cobham, Cobham Church, Kent; Anna Martyn, Graveney Church, Kent; Lady Halsham, West Grinstead Church, Sussex; Lady Ferrers, Merevale Church, Warwickshire; Lady Margaret, Countess of Warwick. The latter is specially interesting, inasmuch as the gown is charged with the armorial bearings of her own family, the mantle with those of her husband. Perhaps the latest example is that of Lady Clere, Ormesby Church, Norfolk.

But it is the head dresses in this period which present the chief variety in costume. The example on this brass is a modification of the reticulated head-dress, or cap of protuberant fret-work or netted drapery. The special name given to this head-attire is "crespine," or "crestine." It was a netted caul worn over the head, confining the front hair over the forehead and in two small bunches above the ears. A roll seems to have encircled the head to keep the head-dress in its proper position. Over this a veil or kerchief was thrown, which fell upon the shoulders each side. I may mention here that a fine sculptured illustration of head-dresses occurs in the springing of one of the cloister arches in Southwell Collegiate Church. It is engraved in Carter's *Ancient Costume.* The head rests upon a *bolster and pillow* very similar to the supports of the head of Lady Berkeley before mentioned, and Lady Bagot, in Baginton Church, Warwickshire, and Lady Drury, in Rougham Church. This is not an uncommon arrangement; the effigy of Joan of Navarre, in Canterbury Cathedral, affords another good specimen. Sometimes these cushions are beautifully diapered; sometimes they are supported by angels.*

The sleeves are buttoned down the arms, and cover the back of the hands. These are sometimes seamed with precious stones—*e.g.*, those of Beatrice, Countess of Arundel. At the feet of a lady is a dog, generally regarded as an emblem of vigilance or fidelity. Of the *inscription*, the following words only remain:—

Mens' Aprilis An° D'ni M° cccc° iiij et Maria vx. eius Quor . . . . Ame'.

Diddington Church, or "Dodington," as it used to be written, possesses two brasses. The one is attached to the east wall of the south transept: that of Alicia Taylard is riveted to its slab which lies loose in the chancel. It will be seen that portions are lost. One portion wanting of William Taylard is preserved at the vicarage.

The monument is to the memory of William Taylard and Elizabeth his wife. He quarters the arms of Chapell of Gamlingay, Cambridgeshire, his mother's family. These arms are canting. The lady, who was a daughter and co-heir of John Anstye, quarters with her paternal arms those of Streete, Raynes, and Scudamore. Her maternal grandfather was "Henricus Streete," whose arms were three horses courant. This man's wife was Cecilia, daughter of John Reynes. This John Reynes was twice married, first to Catherine, daughter and heiress of Petrus Escudamore, whose arms were gules, three stirrups with buckles and straps, or. From the heiress of Taylard, her arms were derived to the Brudenells, and they now form part of the quarterings of the Earl of Cardigan.

Here is an example of the kneeling attitude before a prie-dieu, or prayer desk. A similar arrangement may be seen on the brass of Sir John Spelman, in Narburgh Church, Norfolk; and another in the same church to John Eyer and wife; in this latter case, however, the scrolls proceed from the face parallel to each other.

The scrolls contain the words: "Misericordia tua domine super nos quemadmodum speravi in te."

The lady is clothed in the pedimental headdress and in heraldic dress. The *inscription* runs:

Willelmus Taylard pariter cum conjuge grata
Elizabeth sibi nupta diu hac latitat urna.
Mors vivos seperat, seperare cadavera nescit;
Cum Christo vivant, hæc vivit et ille quiescit,
Anno millesimo quingentesimo quoque quinto
Vita privatur perpetvâ luce fruatur.

* Frequently the upper of the two cushions is set as here, lozenge-wise. The same may be seen on the brass of Eleanore de Bohun, in Westminster Abbey.

This is a more respectable attempt than most of the metrical epitaphs. But it will be at once seen that more than one of the tritest rules of versification is infringed.

The shafts occupying the sides of this brass contain six figures beneath elaborate canopies. The three male figures on the side of the man, and the three female on that of the lady. They are placed in order of precedence.

First, the figure of our Saviour, his right hand in the attitude of blessing; his left holds a globe, surmounted by a cross. Below, a figure of John the Baptist, clad in a long mantle, fastened at the neck by a quatrefoiled morse. In his left hand he holds a book with a lamb impressed upon it, surmounted by a cross. His right hand points to the same.

Below him is St. John the Evangelist. He holds in his right hand a chalice, with an eagle sitting upon the top of it; his left hand supports the base. The eagle frequently symbolises St. John on brasses and painted glass, the reason assigned for such being, that, as the eagle flies highest and looks at the sun, so this holy apostle gazed especially at the glory of our Lord's Divinity. At the top of the sinister shaft is the Blessed Virgin, holding in her right hand the infant Jesus, and in her left a sceptre surmounted by the fleur-de-lis. Beneath her is St. Mary Magdalene, represented with long hair flowing down her shoulders. In her right hand is a peculiarly shaped box of ointment. Beneath her is St. Catherine, the patron saint of Diddington Church. She is crowned, to denote—(1) her royal descent, she being daughter of Costis, King of Egypt; (2) her martyrdom. She holds in her right hand a wheel, in her left a sword; the former denoting the torture prepared for her by the tyrant Maximin, the latter representing the instrument of her execution.*

I will only add of this brass, how great is the misfortune that it is imperfect, as it is an exceedingly fine specimen of architectural and heraldic design.

Alicia Taylard, widow of Walter Taylard, eldest son of the afore-named William Taylard, and brother to Dr. William Taylard, of Offord, whose brass we shall notice presently. This Alicia was daughter and coheir of Robert Forster, who was buried in the Temple Church, London, whose arms are impaled with those of Taylard beneath her brass.

She is represented in a pedimental or angular head-dress, which was generally made of velvet or embroidered cloth, and was characteristic of the latter part of Henry VII.'s reign and that of his successor. The lappets fall over the shoulders and back. She wears a *barbe*, which, though a conventual form of dress, was adopted by elderly widows. A similar example may be seen on the brass of Elizabeth Porte, in Etwall Church, near Burton-on-Trent. It was a common practice for widows to retire to some religious house, and assume the veil, in proof of which we may notice the brass of the widow of John Braham, in Frense Church, Norfolk. She is there described as *vidua ac Deo devota*. But without such retirement the dress was constantly assumed by widows. The *barbe* was a linen neckerchief, *plaited* in front in perpendicular folds. Lady Philippa de Beauchamp appears thus clad on her brass in Necton Church, Norfolk. In mourning, however, a kind of *barbe* was adopted by females of all ranks, though the sumptuary laws of Henry VIII. ordained that countesses and ladies of still higher rank might be barbed above the chin, that baronesses might be barbed about the chin, and all other gentlewomen beneath the gullet.

A *scroll* issues from her mouth: "Jesu merci Ladye help." The same words may be seen on a slab in Kirby-in-Ashfield Church, Notts. Another scroll addressed to the Virgin is engraved on the brass of William Berdewell, in West Harling Church, Norfolk: *Sancta Dei genetrix ora pro me.* More frequently they are addressed to our Saviour. The scroll points appropriately to the Virgin Mary, to whom it is addressed; she is nursing the infant Jesus. A similar representation of the Virgin and Child may be seen over the triple canopy of the beautiful brass to the memory of Thomas Nelond, Prior of Lewes, and in that of Sir Nicholas Hawberk, Cobham Church, Kent.

Kneeling behind the widow are three

* It is curious that all of these figures, except that of our Lord, are represented on the frontal orphrey of the cope of John de Sleford, Master of the Wardrobe to King Edward III. upon his brass in Balsham Church, Cambridgeshire.

daughters—children are usually grouped; sometimes they stand at the feet, sometimes kneel behind. Sons are placed at the father's side, daughters by that of the mother. And when a man has a family with two wives, care is taken that each has the honour only of her own. The insertion of kneeling children commenced in the middle of the fifteenth century, and became quite common in the sixteenth. Several interesting examples are engraved in Cotman's *Sepulchral Brasses of Norfolk and Suffolk.*

The date is subscribed in Arabic numerals "1513. In this year by her last will she ordeyned that her body be buried in Dodington Churche."

(To be continued.)

Lord Hungerford of Heytesbury.

By WILLIAM JOHN HARDY.

PART I.

IN Canon Jackson's *Guide to Fairleigh Hungerford* will be found several versions of the curious legends which still attach to Farley Castle, implicating some member of the Hungerford family in a crime that was once committed within the castle walls. So widely do these legends differ as to the nature of the crime, the period when it was committed, and the name of its perpetrator, that we might at first feel inclined to dismiss them as idle tales, mere scraps of village gossip, which after generations have woven into a connected narrative. But on reflection we shall remember that there *are* suspicious circumstances connected with certain members of the Farley line of the Hungerford family that will make us pause before dismissing as idle these dark legends which, outliving the decay of their scene of action, linger on to be told to visitors of the present day at Farley.

To persons in three successive generations of the Hungerford family, all living during the sixteenth century, these suspicious circumstances attach; and to these persons it would seem that the legends of Farley owe their origin; they are:—

I. Agnes, second wife of Sir Edward Hungerford, who was hanged at Tyborne, in 1523, for being instrumental in obtaining the murder of her first husband, John Cotell. The murder was committed actually within the walls of Farley Castle, and the victim's body thrown into the kitchen furnace there.

II. Walter, Lord Hungerford, of Heytesbury, only son of the above Sir Edward, by his first wife. He married three times; behaved with cruelty to each wife, especially to the last, whom he imprisoned for several years in one of the towers of Farley Castle. Lord Hungerford was finally charged with treason and an unnatural offence, found guilty, and executed on Tower Hill with Thomas Lord Cromwell; and

III. Sir Walter Hungerford, known as "the Knight of Farley," eldest son of the executed Lord Hungerford. Like his father, he married three times, and made but a little better husband. From his second wife he was divorced, and married his third, probably on the point of death.

Lord Hungerford of Heytesbury, the person of whom we are about to speak, was then one of those who had a share in originating the legends of Farley. The story of the unfortunate Agnes has been too recently told in the pages of this magazine to need repetition now;* and mention of the incidents connected with the life of "the Knight of Farley" must be reserved for some future occasion.

Walter was the only son of Sir Edward Hungerford by his first wife, Jane, a daughter of Lord Zouche of Haryngworth; he was born about the year 1503, being aged "nineteen and upwards" at his father's death in 1522. Sir Edward (who left the whole of his personal estate to his second wife, Agnes) makes no mention of his son in his will, and the first we learn of him is on the 26th of June, 1523, four months after his stepmother's execution, when he was party to an Indenture made with the King prior to obtaining livery of his father's lands.† The Livery itself is dated on the 15th July following, and gives to Walter license to enter upon all the lands, &c., of which his father died

* THE ANTIQUARY, vol ii. p. 233.
† Close Roll 15 Hen. VIII. m. 22.

seized, and which his stepmother had held for term of her life.* Walter's first wife was Susan, a daughter of Sir John Danvers, of Dauntsey, who bore him one child, the "Knight of Farley." This marriage must have been contracted at an early age, as in 1528 Walter was the father of three daughters, all of whom, according to the pedigrees, were born of his second wife, Alicia, one of the daughters of William, Lord Sandys, of the Vine, Hampshire. The authority for this statement is a curious Indenture,† made on the 14th of April, 1528, between Walter Hungerford and Sir William Stourton, Knt., son and heir of Edward, fifth Lord Stourton, by which—for the sum of £800—the wardship and marriage of Charles (son and heir apparent of Sir William Stourton) were sold to Walter.

"To the intente only that the said Charles shall marye and take to his wyfe oon of the *three* daughters of the saide Walter, Elynor, Mary, or Anne; to wyte suche of theym as the saide William shall hereunto appoynte," the "appointment" to be made "thisside the feaste of Ester next comyng; Yf the saide Elynor, Mary, or Anne, or any of theym to the saide maryage wyll assente."

If Charles happened to die, it was further agreed that Andrew, Sir William Stourton's second son, should become Walter Hungerford's ward, and marry one of his daughters. These matrimonial arrangements, however, so carefully agreed upon by Stourton and Hungerford for their respective children, do not seem to have proved acceptable to the parties principally concerned in the matter; and, as there is no record of any Hungerford having become the wife of a Stourton, we may conclude that neither Eleanor, Mary, nor Anne "to the saide maryage" did "assente."‡

In October, 1532,§ Walter married his third and last wife, Elizabeth, daughter of John, Lord Hussey of Sleford, the lady who was afterwards, by her husband's order, incarcerated at Farley. Till this time Walter does not appear to have been prominent in public affairs; but very soon after his last marriage, we find his new father-in-law writing to Secretary Cromwell that Walter (who had now taken up his knighthood) "much desired" to be acquainted with the minister, and that he (Walter) had asked the writer "to be a means of furthering him in the same."* To make sure of obtaining the sought-for friendship, Walter had, it seems by the same letter, sent for Cromwell's acceptance "a patent of five marks a year." This had the desired effect, and a little later we find Lord Hussey again writing to Cromwell, thanking him for his "godnes shewed unto my sone S[r] Walter Hongerford," and further asking that, by Cromwell's aid, Walter might be the next sheriff of Wiltshire; Lord Hussey adding that Walter did "so deserve it that I am sure ye wilbe contented."†

An introduction once obtained to Cromwell, Walter was not slow in following it up to advantage, and from this time his pen was frequently employed in writing letters to the Secretary, soliciting favours, occasionally in acknowledging the receipt of them. Some dozen or so of these letters will be found in vol. xviii. of the *Cromwell Correspondence* at the Public Record Office. It is much to be regretted that they throw so little light upon his domestic life at a period when any glimpses into it would be most interesting. Still these letters deserve notice here, because for the most part they treat of the way in which the writer dealt with those who were brought before him on the charge of having spoken treason against the King, the very crime for which Walter was afterwards himself convicted.

On the 8th of June, 1536, Walter had summons to Parliament as "Walter Hungerford de Heytesbury Chev." Cromwell was created Baron Cromwell of Okeham on 9th July following; the principal portion, therefore, of Walter's letters, addressed to Cromwell as "His good Lordship," were written after the latter date.

One of the charges brought against Lord Hungerford at his trial was for having retained in his service, and generally befriended, a

* Pat. Roll 15 Hen. VIII. part ii. m. 5.

† Printed in Grose and Astle's *Antiquarian Repertory*, vol. iv. p. 669.

‡ Eleanor married (1) William Maister, gentleman; (2) Sir John Hungerford, of Down Ampney; and died in 1591. Mary married (1) James Baker, (2) Thomas Shaa. Anne died unmarried.

§ See "Inquis. P.M. of Sir Walter Hungerford," No. 159, 6 James I.

* *Cromwell Correspondence* (Public Record Office), vol. xviii.

† *Ibid.*

certain priest named William Birde, who was guilty of treason; and therefore the most important letters of Lord Hungerford, in the series before us, are those in which he treats of the traitorous priest; these are two in number, and we will quote them, one in full and the other in part, as being interesting in subject and illustrative of Lord Hungerford's style of writing. The first of these is dated at Farley on the 22nd of June.*

Pleasyth hyt your Lordshypp to be advertysed that ther come to me on y^e^ XIX^th^ daye of June, last past, one Wyllyam Wyllyams, bayly off Bradfford to my house at Farleygh, and ther detectyd byfore me one S^r^ Wyllyam Byrde, vyker of Bradfford, and parson of Fytylton, of hygh treson, as more further hyt aperyth by hys confessyon hereyn inclosyd, wych Y have send unto your good Lordshyp. Y have noo more recorde of y^e^ words y^t^ was spokyn by hym, but onely hym selffe, but y^e^ mater of hyt selffe ys soo heynus, and y^e^ words soo detestable yt me thynke of my boundyn duty and alleagens to my Prynse, and Soverayne Lord and King, I can do noo lesse but to asertyne your Lordshypp theroff. And as consernyng y^e^ seyd Wyllyam Wyllyams, y have send hym uppe by my servant Hary Pane, y^m^ berer. And also y have y^e^ seyd Vyker inlykneyse yn hold untyll y doo knowe of your further pleasur thereyn. Also I dyd ask y^e^ seyd Wyllyam Wyllyams whye he dyd kepe ys treson soo long, and he seyd y^t^ he wold have utteryd hyt many tymes er thys, but he was lothe too doo hytt, forbycowose y^e^ seyd Vyker was hys unkyll, and of late y^e^ seyd Vyker, layd untyll hys charge, y^t^ he dyd stele hys geldyng, and sertyn mony of hys. Wherapon y^e^ wordes aforseyd was y^e^ rather by hym spokyn, or ells my thowght by hym he wole never have utteryd hyt; but truly my Lord hyt ys peyte y^t^ such a wrech shold lyve soo longe, knowyng any such maters to be trewe by any man to be spokyn, and wold althys longg space keppe y^e^ treson yn hys bely.

And y^t^ y may further knowe your pleasur yn y^e^ premisse, & y shall fullfyll your comandment accordyngly. And further y besech your Lordshyp to have me yn your good remembrans yn such old sutes as my seyd servant shall informe your good Lordshyp, & he shall gyve hys delygent attendans to knowe your further pleasure thereyn, & y^t^ hyt maye please your Lordshyp to gyve further credens unto my seyd servant. And y^e^ y rest at your comandment. At Farleygh yrs present xxii^th^ day of June

By your Lordshyppes most
bowdyn, and at your comand^t^,
WATER HUNGERFORD.

Endorsed "Letter from the Lord Hungerford of the detection of the Vicar of Harford."†

So then we see Lord Hungerford, according to his own account, a zealous officer of the King, anxious to bring to justice and punishment rather than befriend the rash utterer of treason. The next letter, dated on the 5th of October, evidently in the same year, contains the following allusion to Birde.

And further that wher your lordshpp dyd comande me to sende y^e^ vyker of Forde* unto ye comyn jayle, thereto remayne w^t^owt bayle, or mainprise, for hys abhomynabell words, that he had azeust ye kynges hyghnys, he ys at large yn hys paryshe notw^t^stondyng your comandment, and as yet w^t^owt punysmente. And also he doth dayley use hys tonge as unthryftly as ever he dyd; and what youer plesur shalbe done heryn, y^t^ y myght have knowlege, and hyt shalbe fullfyllyd accordyngly, for y have send many tymys unto your good lordshype, and had never answer as yet, of your plesure thereyn.

By the foregoing it would seem that Lord Hungerford was powerless to execute Cromwell's order for the committal of the traitorous vicar, much as he desired to do so.

Woodspring Priory, Somersetshire.

OF all the barbarous examples of sanctuaries degraded and profaned, that 'of Woodspring (now so called, really Worspring) Abbey Church is perhaps the most offensive extant. In some instances, the waste of time has been so effectually reinforced by dilapidating violence—that the more sacred parts of the whole monastic pile have disappeared, those only surviving which some economic use has rescued. Such is Cleeve Abbey, in the north-western part of the same county. There refectory and barns survive the demolished walls which enclosed the scene of divine worship. In other cases, too numerous to mention, the whole has gone impartially to wreck together, and there has been no "survival of the fittest" for daily human needs. But the case of Woodspring is that of a church, every ancient member and feature of which unmistakably suggests its sacred character, deliberately converted into a farmer's family house, and with the group of its appurtenant chimneys crop-

* *The Indictment against Lord Hungerford* (Parliament Roll, 31 and 32 Hen. VIII., m. 42) states that proceedings were first taken against Birde in 1536.

† Clearly a mistake for Bradford.

* Bradford.

ping up into the sky-line through the roof of the nave. The domestic buildings proper to the monastic establishment have been demolished in this instance; and into the very area sacred for centuries to the solemn strain of praise and prayer, the physical uses of human life have intruded. The *Lar familiaris* of the homestead, with rites of tea-kettle and washing-tub, of mop and pail, and cheese-press, now claims it as his own.

The church is thus a "domestic establishment," and pays its rent, its rates and taxes, we hope, punctually. The only "Hours" now observed are meal-times and milking-times; and the farmer now walks into his parlour through the very door where the Augustinians of former days passed in from the covered way, under their now vanished dormitory, to their daily orisons.

There is a sadly widowed look about the west front—the first which meets the eye by the ordinary approach. A well-developed string-course divides it into upper and lower members. The stones of the great west window are still dotted in the masonry, with its full-length niche right and left, and a smaller one in the gable over the point of its arch. In that on the left stood once a pontifical figure, perhaps a "St. Thomas of Canterbury," now left flat, lumpy, and featureless, with all its relief chipped sheer away; looking somewhat like a sugar-loaf cut through in a grocer's shop, but betraying in this state of havoc some lines as of mitre and crozier. Below the string-course looks out a modern house window through part of the space once filled by the western door of ample proportions, the rest being walled up with clumsy stones. This front is handsomely turretted at its angles, and from the northern one springs a horizontal range of nondescript structure, added since the church was put to secular uses, their line diverging at a very small angle from the line of the nave; so that, when you look down from the battlements of the church tower, these lines look like those of a forked stick; while, seen from the ground on the western side, the effect is like that of features with a villanous squint in them. To judge from a date over one of the doors, the early part of the eighteenth century may be credited with this bit of architectural bastardy. This range of building, which is mean enough, has yet an air about it which looks as if it might be a Somersetshire mason's caricature of some remains which possibly were standing when it was built.

At the foot of the right or southern turret is a small porch of modern structure, which disguises an ancient door, with a small bit of ancient wall, having rough-hewn gurgoyles and other tokens of an early character. Passing through the door we see the south wall of what was the church, and on it, near its western end, the scar of a gable, showing that a building sprang at right angles from it, and the corbels which supported the roof-timbers of this building still adhere, at no great elevation, to the reverse or inner side of the ancient wall, through which we have now passed. This structure, now no more, would have formed the western member of the general ground-plan, the church being the northern, while the southern is still represented in a ruinous hall, of good and fairly ample proportions, with an arched doorway near its western end. This hall is probably conjectured to have been the chief business-room of the monastery, where questions of rent and dues and fees would be adjusted, and such as were payable in money would be paid. The ogee-headed windows on the north side of it, and its timbered roof, not yet gone to utter decay, are noteworthy; and there are tokens of its line having been continued westward at a somewhat lower elevation, as the west window was partially intercepted by the gable of the roof of such continuation. This noble hall is now a cattle-shed. Its chief doorway was northward, communicating perhaps with the Prior's own lodgings, while the south side has for its most conspicuous feature the remnant of a circular stair, which may have led to some muniment room at a high elevation, where the necessary documents connected with the transaction of business below would be kept.

The original plan of the church was simple—a tower between nave and choir. A north aisle added to the nave was perhaps a later extension of the plan. The tower in the thirteenth century was probably low and "squat," and certainly massive, with scanty elevation for bells; and its summit was reached by an external stair-flight. It stands

now in a fifteenth-century case, and is topped by an upper stage of the same date; whilst, again, its lower storey contains an "inner skin" of light perpendicular work in whitish Caen stone, with open arches elegantly supported on recessed shafts and a fan-vaulting springing from each angle. It is not often that we meet so curious a piece of incrustation of style by style in such thorough harmony of spirit yet such startling contrast of form.

The later casing, however, is not symmetrical with the proportions of the original tower, the ground plan of which was not square but oblong, whilst that of the later tower distributed its enlarged area unequally between the north and south sides. On both these sides the older tower, or what was left of it by the fifteenth-century architect, stands masked under a stone pent-house with sloping roof, having something of the air of a buttress broadened out; but on the south side the front of the ground plan was advanced to take in the projection of the external flight of stairs above referred to, which the later south face conceals, all save the upper portion. These stairs only rise to about one-third of the height of the later and taller tower, which would be about one-half the height of the older and shorter one. This width, on what we may call the first floor of his tower, the later architect has turned to account by creating a little parapet walk of a few paces between the southern wall-face of his own tower and the casing of the old. On this walk the staircase lets the visitor out at its head; and its octagonal pyramid cup of fifteenth century work, crowned by a finial, and with cornice decoration of the York and Lancaster rose, looks over the parapet at the top of the lower stage of the tower, and forms one of the most pleasing features of the whole south frontage.

The internal corbels in the second storey of the tower entered from the stairs are part of the old structure, and mark something which disappeared when it was altered. They may have supported floor-timbers or, more probably, the framework on which the bells were hung. These in the older fabric were probably rung from the ground; the ringing-chamber of the later tower being about the height of the belfry of the earlier. By a simple and beautiful device of mechanical structure, the belfry windows, facing nearly the cardinal points, would hold music as a sponge holds water, letting it as it were dribble out to seem suspended in the air. Each window is blocked by slabs to about one-third of its height, while each window-head is a massive plate on which the external ornamentation lies in relief. Thus the escape of the sound is concentrated upon the mid-most panels. These are elegantly pierced in numerous foliage-shaped eyelets, till each panel becomes a sieve of sound, through which it floated forth sifted into finer vibrations, filling the sky with mistdrops of prolonged melody. How pitiable a sight is this economy of sweet reverberations amidst havoc and desecration! It is an extinguished lantern whose radiance was not luminous but resonant. The tongues which "discoursed" the music have been torn away, but the delicate organization of their voice-chords is their mute abiding witness.

The tower once terminated in a pinnacle at each angle, with an added secondary in the middle of each of its faces. Its parapet is worked in a continuous series of framed panels, every panel having an open quatrefoil cut in the heart of its square, and every such opening a foliaged or fruitaged ornament in its central eye; and as much artistic care is lavished on the details of these small centre-pieces at this rarely visited height, as modern architects mostly reserve for those more ambitious ornaments which stare one in the face below.

The ruinous eastern member of the church presents problems which the spade might help to solve; but the spade is busy for other more purely terrestrial purposes at Woodspring now, and the problems meanwhile are so far insoluble that speculation may well be forborne. The north aisle, once a chantry, dedicated, as is believed, to Becket, serves now either as a cider cellar or some similar adjunct of the farm-house, whose site is the desecrated nave. Whether such an aisle formed part of the thirteenth-century structure may be questioned. It has been dreadfully mauled, alike by the sacrilegious havoc of the sixteenth and perhaps every succeeding century, and by the demands of economic degradation. The gable of its eastern

extremity preserves a fragmentary outline of a window of three lights, deformed by the modern intrusion of a secular-looking window, picked up probably from the wreckage of the humbler purlieus of the Abbey. It had four buttresses on its north side, of which three remain; the third, at the north-west angle, being much the stoutest. Each wall-curtain between successive buttresses contains a window, windows as well as buttresses being in the perpendicular style. These are, of course, precisely the portions in which alteration or addition is most likely; yet in the absence of any indications of a contrary conclusion their date may be assumed as that of the building.

Here again, we may observe, that the answer to the points which have been noticed as doubtful may lie below the surface; and it is worth while adding that foundations, if once laid bare, are probably capable of yielding traces of successive historic styles hardly less distinct than those shown in walls which they supported. Analogous differences to those which strike the eye in the superstructure would probably reward the equally careful student of the substructure. At present it is thought enough to determine, by digging, the lines of vanished wall above the surface, and that is commonly the only question asked of the spade. But foundations may some day be made the subject of scientific classification on their own merits. Something in the depth attained, or in the lay of the stones, or in the temper and quality of the mortar, would probably tell its own tale. Of course the expense, as well as difficulty and tediousness of the work, would be likely to deter any but wealthy, as well as resolute, enthusiasts. On the other hand, whatever lessons buried stones may have to teach, would probably be deduced with absolute certainty, because the earth as jealously preserves what it hides, as weather and the havoc of devastation decay and deface whatever is exposed to them; and now that "the endowment of research" has become a popular demand, who shall say that such explorations are impossible?

The connection of Woodspring Priory with the memory of Becket was not the mere fortuitous result of the fashionable saint-culture of the thirteenth century. This Priory was founded by William de Courtenaye, probably grandson of one of Becket's murderers, that same William de Tracy, who was first flung by the archbishop on the cathedral floor at Canterbury, in the preliminary struggle, and then with his sword struck the defenceless prelate to his knees. It was further enriched by the grand-daughter of another of the murderers, Hugh Brito, "in the hope," says Dean Stanley, whose "Memorials of Canterbury" we are here following, "that the intercession of the glorious martyr might never be wanting to her and her children." The same authority adds, p. 83, ed. 1855:

> In the repairs of Woodspring Church, in 1852, a wooden cup, much decayed, was discovered in a hollow in the back of a statue fixed against the wall. The cup contained a substance which was decided to be the dried residuum of blood. From the connection of the priory with the murderers of Becket, and from the fact that the seal of the prior contained a cup, or chalice, as part of its device, there can be little doubt that this ancient cup was thus preserved at the time of the Dissolution, as a valuable relic, and that the blood which it contained was that of the murdered Primate.

This statement is slightly incorrect. It was not in 1852, nor in "Woodspring Church," but in or before 1849, in the parish church of Kew Stoke, in the northern part of which parish Woodspring Priory Church stands, that the relique was found. The *Journal of the Archæological Institute*, 1849, pp. 400, 401, states,

> On taking down the north wall of the nave (of this church) it became necessary to remove a block of stone, sculptured with a demi figure, on the inside of the church. It was discovered that in the back of this block was hollowed out a small arched chamber, within which was deposited an oaken vessel, or cup, partially decayed and a little split open; in the bottom was a dry incrustation of what appeared to have been coagulated blood. The cup has a rim at the top, as if to receive a cover; the cavity in the stone was firmly closed with a small oak panel, which fitted to a rebate.

Dugdale's *Monasticon*, vol. iii. p. 47 (original edition) is referred to as containing

> A curious letter to Jocelin, Bishop of Bath, from William Courtenaye, detailing his intention of founding a convent of Augustine monks near Bristol, for the benefit of the soul of his father, Robert, &c., who should serve God, the Virgin, and the blessed Martyr, St. Thomas.

The *Journal* adds, after noticing the probability, agreeably to custom, that a portion

of the saint's relics—*e.g.*, a phial or vase of the blood of the martyr—should be deposited in any monument to his memory, that

There seems nothing unreasonable in supposing that the little cup at Kew Stoke may have been the depository of some of Becket's blood. The form of the niche and the mouldings are of a date earlier than the part of the parish church in which it was placed, but coeval with the conventual Church. It is not unlikely that it was brought from the Priory at the time of the suppression, and placed for security in the site in which it was lately found. There might still, at that period, have been sufficient reverence for the martyr's relic, to have induced the ecclesiastics to take steps for its preservation. It may, however, have been the depository of the heart of some person of note, or benefactor to the fabric.

This is, we think, a probable suggestion. The sculptured block which had guarded some such relic at the Priory was not meant to be shown. The Priory also possessed this relic of the blood of "the holy blissful martyr," which was of course displayed to the admiring eyes of devotees at his shrine. When flight and concealment became necessary, the parish church afforded an asylum to the latter relic, but it was then entombed in a mural figure taken from the Priory Church, and embedded in the wall of the parish church. It was rescued, boarded, buried, and forgotten, until three centuries and more afterwards, the workman's tool split the cavity, and, like a toad from a block of marble, the relic saw the light again.

Identification of Ezekiel's Tel Abib with the Birs Nimrud.

By WILLIAM FRANCIS AINSWORTH, F.S.A., F.R.G.S.

THE visions seen by the Prophet Ezekiel are related in the Book of the Prophet to have occurred "among the captives by the river of Chebar." "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar."

Further it is related in the same book, that the Prophet, upon receiving his mission from God, "came to them of the captivity at Telabib, that dwelt by the river of Chebar," (Ezek. iii. 15).

The river Chebar has, from some similarity in name, been identified with the Chaboras or Khabûr; but it is sufficient to disprove this identification that both Ezekiel and Jeremiah (i. 3) describe the Chebar as being in the land of the Chaldeans. Chebar and Chabor are, it is also to be observed, not the same words; the former being written with a caph, whilst the latter is written with a cheth, in Kings and Chronicles.

The river of Babylon, by which the captives sat down and wept (Ps. cxxxvii. 1), is rendered Chobar in the Septuagint, and Pliny (vi. xxvi.) having given to the Nahr Malcha the name of a Persian satrap, Gobares, Sir Henry Rawlinson (Herodotus, iii. 449), suggested that he may have got that name from the Semetic Chobar.

But Cellarius, in his *Notit. Orb. Antiq.*, p. 630, quotes the "illustrious Huetius," as identifying in his work on Paradise, the Nahr Sares with the river of Sura, and as the same as the Chobar or Ghobar. The Nahr, or Nahar Sares, with its lakes, constituted the head waters of the western Euphrates—the Pallacopas of the Macedonians. In its prolongation it passes the Birs Nimrud, or Borsippa, where it was known to the Jews as the Perath of Borsi, or "the Euphrates of Borsippa." (Neubauer, *Geog. du Talmud*, pp. 327–346). The further prolongation of this river was also known to the Jews as that of Gobya, or Kufa (Vologesia), which corroborates the identification made by Huetius of the Nahr Sares with the river so called, and which the latter further identifies with the Chebar or Chobar of Scripture. Kufa itself may be another reading for, or version of, Chebar.

Rabbi Petachia, *Travels translated by Dr. Benisch* p. 33) identified the river of Chebar with the Hindiyah, a branch of the western Euphrates, because the tomb of Ezekiel (figured in Loftus's *Chaldea and Susiana*, p. 34), is situated at Keffil on its banks.

The Hindiyah, and the river of Borsippa, were in Loftus's time only one vast lake-like expanse of the same waters; and if not the Gobya or Chobar, it formed part of the same system of irrigation in older times.

Dr. Hincks says, "It is almost certain that Birs is a relic of the ancient name, Borsippa. This was, we believe, first suggested by Ainsworth; but the identity of this site, with the ancient city or suburb of Borsippa, was

first established by Rawlinson, who found in the ruins clay cylinders, with inscriptions, in which Nebuchadnezzar describes the works that he had carried on there, calling the place Borsippa."

What was said in the *Researches in Assyria*, &c., p. 168, was: "This Birs Nimrud has been generally looked upon as the remnant of the great pile of Babel; but from what has been detailed, it will appear much more probably to have belonged to the city of Birs, Bursif, and Borsippa, which was perhaps one of the quarters of the Babylon of Herodotus."

Birs is, we have seen, the actual name of the place. Bursif is the name given to it in the *Sidra Rablia* of the Sabaeaus. It appears also as Biri in the Talmud of Babylon (*Erubin*, 45*a*), and as Borsi in *Kidduschin* (72 *a*); and the Talmud also notices a temple of Nebo, as being at "Borsip" (*Tal. of Babyl. Adobah Zarah*, 11, 6). Strabo called the place, Borsippa; Ptolemy wrote it Barsita; and Josephus, Borsippus.

It is strange that Neubauer should say, "no traces have yet been found of this remarkable town." Mannert expressed his hopes that some traveller would succeed in discovering it, guiding himself by the bats, which, according to Strabo, are of greater size there than elsewhere, and which were smoked before being eaten. This is at all events an illustration of bats being used as food in olden times, and whence their prohibition by the Mosaic law.

Neubauer was, however, acquainted with the Birs Nimrûd, which, he says, Oppert sought to identify with the Tower of Babel. "But," he adds, "the Talmud makes mention of another site of idolatry, which it calls Beth Nimrûd (House of Nimrod), and which would be best represented by the Birs Nimrûd" (p. 345).

This identification has a further interest in shewing that the Talmudists made a distinction between the temple of Bel, and the Birs or Beth Nimrûd. Neubauer adds, indeed, as if in explanation of the difference, "The ruins of Babel are to be seen in the present day to the north of Helle" (Hillah or Hilleh).

Sir Henry Rawlinson agrees so far with Oppert as to identify the Birs Nimrûd with the temple of Belus of Herodotus, and Dr. Hincks is also of the same opinion. This because Herodotus said that the temple and the king's palace were on different sides of the river.

But the mound of Babel is separated from the Mujaliba by the bed of a canal, and this canal was apparently once a large derivative from the Euphrates, if not the main stream of the river itself, as Abû'Ifada describes it, adding that it flowed to the city of Nil or Nilyah, after which it was called Nahr Sirat (*Res in Assyria*, &c., p. 169).

Mr. Loftus has also since pointed out (*Chaldaea and Susian*, p. 95) that even in Abû'Ifada's time the Euphrates struck off from the modern channel at Babel. "Its sunken bed," he says, "may still be traced on the west of the old pile of Al Haimar (the red), which some authors include within the circumference of the great city of Nebuchadnezzar. Its course terminated in the Tigris, above Kût al Amara, whilst a main artery, derived from the old Euphrates, near the City of Niliya, flowed southward past Niffar."

Supposing, then, the mound of Babel to represent the Tower of Babel, afterwards the temple of Belus; and the Mujaliba, the ancient palace, with the Kasr (Nebuchadnezzar's palace) superadded, the two would be separated by the old Euphrates river, or, if not so, at all events by a river or canal, which appears to have been the Nile of Babylonia.

Herodotus not only says that the palace and the temple were separated by the river, but he also tells us that they were surrounded by walls of their own in the middle of the two divisions of the city made by the river. This would imply that the two divisions were in juxtaposition, and only separated by the river, whereas the temple of Borsippa is several miles away.

The fact appears to be, that each town had its own Birs, or Baris, or temple, and whilst Babel was the temple of Belus in Babylon, the Birs Nimrûd was the temple of Belus in Borsippa, if it was not, as the Talmudists report, dedicated to Nebo.

The identification of the Birs Nimrûd with the Tower of Babel, made by Mr. Rich, as well as by M. Oppert in his *Expedition Scientifique en Mesopotamie*, &c., p. 200, has

been supposed by some to be corroborated by its being called Tela Chîb, or "the Hill of Greif," in the Syriac version of the Old Testament.

But this designation would appear to be connected with a totally different association of ideas—that of the wailing of the Israelites—and to be another name for the Tel Abîb of Ezekiel, the latter being, as we have shewn, on the river of Chebar, or the Euphrates of Borsippa, and the same as Tela Chîb, and as the Birs Nimrûd.

It is hence not at all improbable that this was the so-called Tel or eminence from whence, in the time of the Captivity, the Prophet denounced the rebellious children of Israel. Rabbi Petachia, we have seen, called the Birs Nimrûd, Al Ajûr, another reading or version of Tel Abîb; and it is remarkable that the Greek translators rendered Tel Abîb by *meteoros*, or "in mid air," from an old tradition that the Prophet was supported in mid-air when denouncing the Israelites—a hyperbolic mode of expression—of which a position taken up by Ezekiel on the top of, or on the steps of, the tower of seven stages, would be at once the most suitable, and the most acceptable, illustration.

King Richard's Crusade.

MUCH valuable information respecting Richard Cœur de Lion and his Crusade has been lately brought to light by letters and documents found in Genoese archives; for it was on Genoese ships that the kings of France and England sailed for Palestine, and in their capacity of "carriers" the Genoese displayed all the astuteness of a commercial race, who carefully secured by contracts that they should incur no financial loss in the part they took in the Holy Wars.

As events went on, and when the stronghold of Acre fell into the hands of the Christians, the two crusader monarchs found themselves at variance; Philip of France returned home, and Richard of England was left to prosecute his plans of attacking the Soldan of Egypt single-handed.

In this extremity he penned the following letter to his friends in Genoa:—

Richard, by the grace of God King of England, Duke of Normandy, Count of Aquitaine, to the venerable and most well-beloved friends the archbishop, podestà, consuls, and council, and other worthy men of Genoa, to whom this present letter shall come, sendeth greeting.

Seeing that you, above all other men, show the greatest solicitude for the maintenance of the holy land of Jerusalem, we have thought fit to point out to you what are the measures we propose to carry out for the defence of the same. Let it be known, therefore, to your kindly feeling for us, that in the coming summer we, with all our forces, shall hasten into Egypt against Babylon and Alexandria, to the honour of God and to the confounding of the arrogance of the Gentiles, if you will give us your assent; hence do we instantly recommend ourselves to your sincerity, and implore you that out of regard for the Divine piety, and for your own welfare, you will join the Christian army with the full panoply of your forces, and without any delay, feeling assured that every part and convention which we have made with you, and you with us, shall be entirely observed, apart from the contract we have already signed for our transport to the coasts of Syria.

If you will bring with you ships, men, provisions, and armour, sufficient for the enterprise, of whatever lands by the grace of God we shall be able to acquire from the Saracens, so much shall be given to you as shall be agreed between us. At any rate you shall obtain whatever may be proportionate to the succour lent by you, whether it be money, ships, or men. Be assured that we will pay the half of the expenses for the time employed by the galleys in sailing to the Christian army.

As to the rest, we send you Maurius di Rodoano, an honoured man, and a friend of the Christian cause, who formerly was your consul in Syria, concerning the business of Christendom, begging that you will give credence to all he may propose to you, as to a true friend of the Christians. Concerning all the things that the said Maurius shall say and do, we shall consider them as binding as if we had said or done them ourselves. Do you, therefore, intimate to him what you can do about this business, and the number of galleys that you will send to join the Christian army.

Written with our own hand at Acon, 11th October.

Apparently the Genoese acquiesced in Richard's request, for there is another letter, bearing no date, which says that, "if we obtain from Genoa the half only of what your messengers promise, we will freely give unto you the third part of all the conquests which, with the grace of God, we shall gain from the Saracens."

But Richard must have experienced the full force of Virgil's cutting lines on Ligurian treachery—

Yet like a true Ligurian, born to cheat,
At least whilst fortune favoured his deceit;

for the promised succour never arrived.

Of the original treaty alluded to in King Richard's letter I have been able to discover no traces in Genoese archives; but that made by Philip II. of France is still extant, and we may presume that they made one of the same nature with the English king before they took the two kings on board their galleys, to the command of which two Genoese admirals were appointed, Sunone Vento, and the above mentioned Rodoano.

The Genoese came to terms with Philip of France in this wise: their merchants not only traded largely with the coast of Syria, but pushed far into the heart of France, hence they were recognized as the most fitting people to transport the troops.

A contract is still in existence by which Hugh, Duke of Burgundy, granted these merchants, in 1190, enormous mercantile concessions in his towns of Chalons and Dijon. Bearing a date only two days subsequent to this, and negotiated by the same duke on behalf of the French king, is the contract for the transport of the crusaders, the principal features of which are that Philip of France was to pay the Genoese 5850 silver marks for the transport of 650 soldiers, 1300 squires, and 1300 horses, together with their arms and trappings, food for eight months, and wine for four months, from the day of their departure from Genoa. In addition to which every concession they demanded for the extension of their commerce in the conquered countries, and large immunities throughout France, were granted them.

We can hardly doubt that the king of England's contract was worded in much the same way, and that the sum paid down and the commercial advantages were equally large.

It is interesting to find traces of Englishmen in Genoa at the time of this crusade so many centuries after. There is a time-honoured church down near the quay in Genoa. Much of it is now in bad repair, houses of many colours are built up against it, but there still remain the cell, where the Hospitallers, to whom this building originally belonged, as a *commenda*, used to give a meal and a night's lodging to pilgrims on their way to Palestine.

Let into the wall, underneath the tower of this church, is a curious old monument, representing a head, round which is the following inscription in Latin:—

Of Master William Acton I am here the home,
For whom let whosoever passes by a pater say.
In 1180, in the time of William, it was begun.

It is curious to find an English name connected with this tomb and this church. In looking through an old register of the foundation of this building, dated 30th September, 1198, I read the following statement:—

I, William, commendator of the Hospital of St. John, admit to having received from you, Master John of England, doctor, thirty-seven pounds in deposit, which deposit Master John made, fearing the judgment of God, in the journey of the most blessed St. Thomas of Canterbury, in which he set out, and if he did not return to Genoa, he bequeaths the said thirty-seven pounds to the said hospital.

It is somewhat difficult to decide on two points. Is the William of the tomb the William of the document, and did he, as was customary in those days, build a home to receive his bones a long time before his death?

This indeed is but a matter for antiquarian curiosity. Sufficient is proved by it that Englishmen were by no means uncommon travellers in Italy at the time of Richard Cœur de Lion's crusade, and perhaps the old *commenda* of St. John could rival the more palatial halting-places of modern days in the number of its Anglo-Saxon visitors.

J. Theodore Bent.

The Kentish Garland.*

IT is somewhat strange that the inhabitants of the famous county of Kent, which has been well celebrated in ballads and songs, should have hitherto left these memorials of

* *The Kentish Garland.* Edited by Julia H. L. de Vaynes. With Additional Notes and Pictorial Illustrations, copied from the rare originals, by J. W. Ebsworth, M.A., F.S.A. Vol. I.—The County General. Hertford: Stephen Austin & Sons. 1 in 8vo, pp. xx. 455. 880.

the past uncollected. Now a lady comes forward to supply this deficiency, and, with the help of the well-known ballad-lover, Mr. Ebsworth, Miss De Vaynes has produced the first volume of her most interesting Garland, devoted to the county in general, and promises a second, on persons and places, to follow shortly. The great event in the history of Kent, when the men of Kent, sword in hand, obtained from the Conqueror the ratification of their customs, is fully recorded. First, there is Deloney's ballad of "the valiaunt courage and policye of the Kentishmen, with long tayles, whereby they kept their ancient lawes, which William the Conqueror sought to take from them," which commences :—

> When as the Duke of Normandie,
> With glist'ring speare and shield
> Had ent'red into fayre England,
> And foil'd his foes in fielde.
> On Christmas Day in solemne sort,
> Then was he crowned here
> By Albert, Archbishop of Yorke,
> With many a noble peere.

Then comes the most popular of Kentish songs, Tom D'Urfey's *Brave Men of Kent*:—

> The hardy stout Freeholders,
> That knew the tyrant near:
> In girdles and on shoulders,
> A grove of oaks did bear,
> Whom when he saw, in Battle draw,
> And thought how he might need 'em;
> He turn'd his arms, allow'd their terms,
> Compleat with noble freedom.

No wonder that those whom Wordsworth apostrophized as

> Vanguard of Liberty, ye men of Kent,

resent the misplaced criticism of those historians who doubt the whole story of "the bold men of Swanscombe," and deny the claim that

> Left single, in bold parley, ye of yore
> Did from the Norman win a gallant wreath;
> Confirm'd the charters that were yours before.

A valuable note by Mr. James R. Scott, F.S.A., in which an attempt is made to prove that the leader of the demonstration in favour of Kentish rights at Swanscombe was a member of the family of Swene the outlaw, a son of Godwin, Earl of Kent, and brother of Harold, the last Danish king of England, is printed in this volume.

It is a long leap from the Norman Conquest to the Civil Wars, but the poets have little to tell of historical doings between these two events. We find that the Royalists quite outshine their rivals in the power of saying their say:—rebels, and their leader, "good Oliver," are treated badly in *The Kentish Fayre;* but the men of Canterbury, who declared themselves for "God, King Charles, and Kent," and found that their loyalty led them to sing like "birds in cages," receive due poetical honours. Although Kent generally stood by the King, Ashford gained a name as the hot-bed of Nonconformity; but even there the other side dared to speak out. Thomas Wilson, the vicar of All Saints', publicly rebuked from the pulpit Andrew Broughton, the regicide mayor, for his share in the King's death, and when he rose from his seat to leave the Church, cried after him, "he ran away because he was hard hit."

The joy of the country when Charles II. was restored to his kingdom is vividly portrayed in *The Glory of these Nations*, and the various points of the progress from Dover to Walworth Fields, Newington Butts and Southwark, are fully described, the whole winding up with

> The Bells likewise did loudly ring,
> Bonfires did burn, and people sing;
> London conduits did run with wine;
> And all men do to Charles incline;
> Hoping now that all
> Unto their trades may fall,
> Their families for to maintain,
> And from wrong be free,
> 'Cause we have liv'd to see
> *The King enjoy his own again.*

After the more general pieces there follow these headings—Kentish Election, Kentish Volunteer, Kentish Bowmen, Kentish Tour, Kentish Cricket and Kentish Hop groups, all of which, as their names would imply, are of considerable interest. In a collection of old ballads, that popular class relating to wonders and miracles is sure to be well represented. One of these ballads relates how a distressed widow and her seven small children, in the Wild of Kent, lived for seven weeks "upon a burnt sixpenny loaf of bread, and yet it never decreased." Mr. Ebsworth has given spirited reproductions of the old

woodcuts. The Wild, and two of the elder children are here represented.

Her children cry for bread, and she sells the coat from off her back, but loses her money on her way home.

Her very coat she from her back did sell
For five poor shillings, as is known full well;
But mark how this poor soul was strangely crost,
Her purse was cut, and all her money lost.

Then she goes to her husband's brother, but he pays no heed to her prayers and tears. This cruel uncle, whose mercy, as Mr. Ebsworth says, was squint-eyed, and "on the north side o' friendly," is shown in the next cut.

The *Kentish Frolick* relates how a tanner stole a fat pig from a butcher to satisfy the longings of his wife, and how, when it was eaten, his peccadillo was discovered.

Thus the poor tanner he was betray'd;
A butcher no more will he couzen;
Since for the pig he a guinea hath paid,
The which would have bought half a dozen.

The tanner and the fat pig are faithfully represented in the following illustration:

The group of songs relating to the great volunteer movement at the time when Napoleon was expected to invade our coast, is of great interest, as shewing the deep national enthusiasm evoked, which was strong over the whole country, but particularly so in one of the counties that was specially exposed. As Mr. Ebsworth remarks, the feeling of cheerful confidence which animated the nation was encouraged by the preaching of the clergy, and the pastor of Lyminge, who reminded his congregation that, "perhaps before the next Sunday dawns we shall have ceased to be an independent nation," was one of a small minority. *The Holmesdale Volunteer* asks—

Shall unconquer'd men of Kent,
Who withstood the Norman pow'r,
Bow before a vile usurper,
Rais'd in mad rebellion's hour?

and all the poets answer this, or similar questions, with a determined negative.

The Society of Kentish Bowmen flourished from 1785 to 1802; and had George, Prince of Wales, for its President. It was founded by Mr. J. E. Madox, of Mount Mascal, in North Cray parish, and consisted at first of eleven members. In 1787, the Society removed its meetings to Dartford Heath, and after obtaining the patronage of the Prince of Wales, the numbers rose to one hundred and twenty-three. It was an expensive association, for every member paid ten guineas on election, and, in addition, an annual subscription of £1.11*s.*6*d.* and one guinea a year for dinners. If a member married he had to pay a fine of £100. Among the officers were four standard bearers, a treasurer, a chaplain, *an antiquary*, a laureate, and a volunteer laureate. No record of what the antiquary did has come down to our time, but the laureate's poems are before us, and in them we are told—

A Bowman's life's the life to court,
There's none can charm so dearly,
As roving, butting, all in sport,
To the sound of the bugle cheerly.

* * * * * * *

For to laugh a little—and quaff a little,
To sing a little—and shoot a little,
To fiddle a little—and foot it a little's
The life of a little Bowman.

No Kentish Garland would be complete without some record of the doings of Kentish cricketers. Here is printed a poem, "written in consequence of a match between Hampshire and Kent, Aug. 19, 1772, which was decided in favour of the latter," that professes to be the first song written in praise of the national game.

The volume is completed with a group of poems relating to that famous product which is almost peculiar to the county—the hop, or, as it has been called—the "Kentish Vine."

The hop that swings so lightly,
The hop that glows so brightly,
Will sure be honour'd rightly
By all good men and true.

We owe it to Mr. Ebsworth's kindness that his charming version of Hayman's scene in a hop garden, which illustrates Christopher Smart's poem, is here given.

We hope we have said enough to show that this book is a valuable addition to our

national ballad literature, and that great credit is due to Miss de Vaynes for her spirit in producing it. Besides the lady's valuable introductions, Mr. Ebsworth has poured out the stores of his unique learning in his numerous notes, which greatly add both to the value and the interest of the book.

The Sympathetic Telegraph.

Or sympathy, or some connat'ral force
Pow'rful at greatest distance to unite,
With secret amity, things of like kind,
By secretest conveyance.

SO wrote Milton, and so have thought many others, more particularly the famous but credulous Sir Kenelm Digby, who published in 1658 a little book, *Of the Cure of Wounds by the Powder of Sympathy*, and who is said to have cured Howell the letter-writer's cut hands by the use of the powder at a considerable distance from the wounds. When the Mariner's Compass came to be generally known, as it was apparently in the twelfth century, the supposed wonders of magnetism appear to have attracted the attention of imaginative minds. Alexander Neckam, monk of St. Albans (born 1157, died 1217), has the credit of being the earliest European writer to allude to the Compass. It was evidently the remarkable movements of the needle that first induced dreamy philosophers to believe that a sympathetic telegraph was a possibility. One description is well known, which Addison contributed to the *Spectator*, "of a chimerical correspondence between two friends by the help of a certain loadstone, which had such virtue in it that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time and in the same manner." This is taken from Strada's *Prolusions*, but earlier writers had alluded to the supposed phenomenon, and Mr. Latimer Clark has collected a curious series of books relating to the subject which he has sent to be shown at the Paris Electrical Exhibition.* The celebrated Baptista Porta was the first to describe the sympathetic telegraph, which he did in 1558 in his *Natural Magic*. He is said to have derived the idea from Cardinal Pietro Bembo (1470–1547), but the observations of that celebrated historian and poet on the subject have not yet been traced.

Daniel Schwenter, of Nuremberg, who wrote under the assumed name of Jacobus Hercules de Sunde, was the next (in 1600) to allude to the supposed instrument. He described how attention was drawn by the ringing of bells by means of bar magnets, and how the letters were formed by one, two, or three strokes to the right or left. His ideas were purely cabalistic, but his description singularly coincides with some of the features of the modern telegraph. B. de Boot, the author of the *Perfect Jeweller*, drew attention to the telegraph in 1609, and then, in the year 1617, Famianus Strada published his *Prolusiones Academicæ*. In this book the author printed those verses describing the imaginary lover's telegraph, which were written in imitation of Lucretius, and have themselves been constantly translated and imitated by later writers. One of these was the Rev. George Hakewill, D.D., Archdeacon of Surrey, who wrote a curious book full of the learning of his time, which he entitled, *An Apologie or Declaration of the Power and Providence of God in the Government of the World*. It is a folio volume, printed in London, for Robert Allott, in the year 1630. The tenth chapter (sect. 4) of the third book is, "Of the Use and Invention of the Marriner's Compasse or Sea Card, as also of another excellent invention, said to be lately found out upon the Load-stone;" and this section contains a versified translation of Strada, from which, as it is less known, a quotation is here given in preference to the original.

Well then, if you of ought would faine advise your friend
That dwells farre off, to whom no letter you can send,
A large smooth round table make, write down the Christcrosse row
In order on the verge thereof, and then bestow
The needle in the mid'st which toucht the loade, that so
What note soe're you lift it straight may turne unto:
Then frame another orbe in all respects like this,
Describe the edge, and lay the steele thereon likewise,
The steele which from the self-same Magnes motion drew;

* Mr. Clark has kindly supplied the writer with a list of these books made by Mr. Frost, Librarian of the Society of Telegraph Engineers, from which, with some reference to the books themselves, this article has been drawn up.

This orbe send with thy friend what time he bids adieu;
But on the dayes agree first when you meane to prove
If the steele stirr, and to what letter it doth move.
This done, if with thy friend thou closely would'st advise,
Who in a country off farre distant from thee lies,
Take thou the orbe and steele which on the orbe was set,
The Christcrosse on the edge thou see'st in order writ;
What notes will frame thy words to them direct thy steele,
And it sometimes to this, sometimes to that note wheele,
Turning it round about so often till you finde
You have compounded all the meaning of your minde.
Thy friend that dwells far off, ô strange! doth plainely see
The steele to stirre, though it by no man stirred bee,
Running now heere, now there, he conscious of the plot,
As the steele guides, pursues and reades from note to note;
Then gathering into words those notes, he clearely sees
What's needefull to be done, the needle truchman [interpreter] is,
Now when the steele, doth cease its motion, if thy friend
Thinke it convenient answere backe to send,
The same course he may take, and with his needle write.
Touching the severall notes what so he list indite.

Dr. Hakewill then goes on to refer to the Annotations of Viginerius upon T. Livius, and as he conscientiously refers to his authorities, he tells us that on the 1316th column of his first volume, that author says: "that a letter might be read through a stone wall of three foote thicke by guiding and moving the needle of a compasse over the letters of the alphabet, written in the circumference; but the certainty of this conclusion I leave to the experiment of such as list to make tryall of it."

One year before Dr. Hakewill's *Apology* appeared, Nicolas Cabeus published his *Philosophia Magnetica*, and in that work he gave the first picture of the telegraph. It merely showed a round dial with a "lower case" alphabet round its outer edge, and a magnetic needle loosely attached at the centre. Robert Turner was the first English writer to represent this dial, and this he did in his translation of *Ars Notoria: the Notory Art of Solomon* (1657). His figure is similar to that of Cabeus, with this exception, that he uses an alphabet of capitals in place of one of small letters. He describes the pure steel needle as like that used in seamen's compasses, but of double magnitude, so that after being touched by loadstone it may be cut in two, when each needle must be placed in a separate box. In one of Bishop Wilkins' curious books, *Mercury, or the Secret and Swift Messenger: showing how a man may, with privacy and speed, communicate his thoughts to a friend at any distance* (1641), the author alludes to the sympathetic telegraph, although he does not believe in its virtues. His nineteenth chapter is "Of those common relations that concerne secret and swift information by the species of sight which are either fabulous or magical," and here he writes "first of those that are fabulous. In which kind, that of the loadstone is most remarkable, as it is maintained by Famianus Strada in his imitation of Lucretius his stile and divers others."

Besides the authors already referred to, there are a large number of others who either describe the instrument or make a passing allusion to it. Of these the most prominent are H. Van Etten (1624), Pancirollus (1629), A. Kircher, (1631), Galileo (1632), Sir Thomas Brown (1646), J. Glanvill, (1661), Wynant van Westen (1663), Gaspar Schott (1665), W. E. Heidel (1676), L. H. Hillier (1682), De Lanis (1684), and De Vallemont (1696). It is a singular instance of the way in which we copy one from another that so many writers should have made mention of this purely mythical instrument, some of them apparently with undoubting faith in its virtues.

In an indirect manner the name of an eminent statesman is connected with this famous dial. Cardinal Richelieu had private agents in many countries, who kept him so well informed with news that those who knew nothing of the agents thought it necessary to find some explanation of his early knowledge of events, which seemed to them almost like a prophetic power; so they gave out that Richelieu possessed a sympathetic telegraph. The wily Cardinal blandly denied the rumour with smiles, and was not sorry that those around him should be thrown off the right scent.

Some persons believed that the dial might be made with human flesh. A piece of flesh was cut from the arms of two persons,

and, while still warm and bleeding, was mutually transplanted. The severed piece grew to the new arm, but retained its sympathy with the old, so that the former possessor was sensible of any injury that it underwent. When the flesh had grown to the new arms, letters were tattoed upon the transplanted pieces; and on one of the letters of one being pricked with a magnetic needle, the friend at a distance immediately felt a sympathetic pain on the same letter on his arm. This reminds one of Taliacotius and his remarkable operations, which inspired Edmond About to write his singular novel, *Le Nez d'un Notaire*, in which he relates the curious results of sympathy between the notary's nose and the arm of the man from whom the flesh was taken.

Allusion has already been made to Addison's remarks in the *Spectator* (No. 241) upon Strada's account, and it is worth mention, as a curiosity of literature, that the celebrated essayist actually repeated his remarks word for word in the *Guardian* (No. 119). One of the latest translations of Strada's verses will be found in an Oxford magazine entitled *The Student*, which opens thus:

> With magic virtues fraught, of sov'reign use,
> Magnesia's mines a wondrous stone produce.

Although the telegraph, about which we have been writing, was purely sympathetic, and no provision was made for a connecting wire, yet some may consider it a curious prevision of what has since been successfully carried out. The dial certainly does appear to have borne a singular likeness to a Wheatstone A B C telegraph. Sir Kenelm Digby looked forward to the time when communication of this character would be general. That singular man wrote as follows in a work addressed to the Royal Society:

> I doubt not but that posterity will find many things that now are but rumours verified into practical realities. . . . . To those who come after it may be as ordinary to buy a pair of wings to fly into the remotest regions as now a pair of boots to ride a journey, *and to confer at the distance of the Indies by sympathetic conveyances may be as usual to future times as to us in literary correspondence.*

Butler might laugh at those who propose to

> . . . . fire a mine in China here
> With sympathetic gunpowder,

but time is apt to transform the dreams of the visionary into practical facts, so that the fanciful philosopher really made a better guess than the common-sense poet supposed.

H. B. WHEATLEY.

Northern Antiquarian Literature.

VALUABLE helps to the study of Northern Antiquities continue to appear in Scandinavia. If we begin with the extreme north-east, Finland, we there have a new Part, the fourth,* of the first attempt, on a large scale, to gather the archæological materials as yet rescued amid the Finnish tribes, exhibited in the folio atlas of Prof. J. R. Aspelin, the distinguished Finnish archæologist. As the text is in French as well as in Finnish, all can follow. This part contains more than 500 figures, and embraces the Iron Age. It is most interesting as to objects and types, both those only local and those common elsewhere in the North.

A longed-for continuation comes also from Sweden. Part II. of the customs and manners of Sweden in the middle age, by the Swedish Riks-antiquary, Hans Hildebrand.† It contains stores of valuable information, the result of wide research, and more than 100 illustrations. Another work, by a Swedish jurisconsult, breaks entirely new ground, the primitive Aryan home, as modified and localized in the olden Swedish settlements.‡ The learned author is widely read on the subject, and this first attempt to describe the Scandinavian membership in the Aryan family is most instructive and interesting. When he comes to the Runes, Hr. Kreüger frankly accepts the happy combination of our countryman, Dr. Isaac Taylor,§ that the Northern runes were a loan from the old and

* *Antiquités du Nord Finno-Ougrien.* IV. Livraison. Helsingfors. 1880. Paris: C. Klincksieck. Folio.

† *Sveriges Medeltid, Kulturhistorisk Skildring.* I. 2. Stockholm. 1880. 8vo.

‡ J. Kreüger. *Det Aryska Elementet i den Forsvenska Familjens och Stägtens organisation.* Lund: 1881. 8vo.

§ *Greeks and Goths; a Study on the Runes* London: 1879.

flourishing Greek colonies in Scythia 600 or 700 before Christ. One more Swedish essay I must mention. The great battle as to the origin of the Northern Mythology rages on two wings. Prof. S. Bugge asserts that the Northern God-tales were chiefly manufactured by Norse Wikings in the 9th and 10th centuries, they having pickt up Classical and Christian stories in Ireland and developt them in their own way. On the other hand, Dr. Bang in Christiania has contended, that the great heathen myth-song, Völuspá, was chiefly a kind of copy from the Sibylline books, as known to us in their Christian dress. Against this last theory, the Swedish savant, Dr. Viktor Rydberg, of Gotenburg, has written a brilliant paper in the two first numbers of *Nordisk Tidskrift* for 1881.* It is not too much to say, that a more crushing and masterly reply was never penned. This instructive and sparkling paper should appear in an English dress.

Passing over to Norway, Prof. S. Bugge's first Part on the Northern Mythology, containing his Prolegomena and the myth of Baldor, has in general not been favorably received outside Norway. My own English Lectures against it, as delivered in the Danish University, will be printed in due time. I am informed that Prof. Bugge has happily abandoned his plan of continuing his work in gradual Parts, and that all the rest will be given at once in one volume. Meantime a remarkable and fruitful enquiry has been set on foot by a distinguisht Norwegian archæologist, Hr. A. Lorange, the Keeper of the Bergen Museum. He has been examining the single-edged and double-edged Norse Wiking-swords of the 8th, 9th, and 10th centuries, many of which are beautifully damascened, while some bear inscriptions. He finds that the letters and counter-marks are by inlay, *steel wire hammered in*, and it now turns out that several of them are in *Runic* or *mixt* Runic and Roman staves, others bearing only *Roman* letters. It would seem, therefore, that these costly brands were made *at home* in Scandinavia itself. Rumor says, that Hr. Lorange intends taking up the whole question of the fabrication and types of the Wiking weapons, and I hope that this may prove true.

* *Sibyllinerna och Völuspá.*

In Denmark I would draw attention to a fine folio volume, publisht by assistance from the Danish Ministry of Public Instruction, on the Country Churches of Sealand.* The measurements have been executed by A. L. Clemmensen and J. B. Löffler, while the latter gentleman has added a valuable text. The thirty-six Plates give Plans, Views, Fonts, Details, &c., of great interest to the examiner of middle-age architecture, and English students will gather much information here, both technical and general. The Chamberlain Worsaae has publisht a second and improved edition of his *Northern Fore History*.† Beginning with the Stone Age, which he minutely discusses, he passes to the splendid Bronze Period, whose close he places a little before Christ. The beginning of the Iron Age he dates at about the Christian era, thus going considerably back. But Dr. O. Montelius, of Stockholm, in his last essay, goes to about 200 years before Christ. Iron, however, is much older in the North than even this. Worsaae ends with the Wiking period, and adds a welcome short outline of his new ideas on the myths of the Northmen, and the ancient Marks by which their Gods were symbolized. His great work hereon, with its many Plates, is eagerly expected. Before I conclude, another extraordinary find has been made in Denmark, in one of the Mosses, or "Antiquarian Bogs," for which this country is so famous, this time the Deibjerg Peatbog, Ringkjöbing, North Jutland. It is no less than considerable remains of a Chariot or Waggon from the Early Iron Age, wood largely covered and strengthened with admirably workt Bronze fittings. A couple of the pillars have been regularly turned. Dr. Harry Petersen, who has superintended the diggings, has just returned with his spoil to the Danish Museum, and steps will now be taken to preserve and arrange and engrave what is left of this precious object. This is the second Barbarian-Roman Car, fragments of which have been found in Denmark. One such was previously discovered in Fijn, and was made public by the Chamberlain

* Sjcelland's *Stiftslandsbykirker*. Kjöbenhavn. 1880. Large folio.

† *Nordens Forhistorie*. 8vo. Kjöbenhavn. 1881. Pp. 200 and Map.

Schested in his splendid 4to volume describing the Museum at Broholm. At present we cannot see whether this second Chariot was a Temple car, or one intended for some other use.

GEORGE STEPHENS.

The Library.*

IT cannot well be said that due honour is now withheld from the Library, for the fault is rather to be found in the opposite extreme of expecting too much from it. Thus we read in a leader in *The Times* anent Carlyle's theory that the modern library has superseded the ancient university, that "it is scarcely an exaggeration to say that on the choice of a librarian for Sir Thomas Bodley's great institution, the whole future of learning in Oxford may depend." Here there seems to be the expression of a very exaggerated belief in the teaching power of a mass of books. Surely experience has shown us that a dozen books well mastered, are more useful than hundreds merely scanned, and further, that those dozen books should be the property of the student and always by his side.

We should be the last to say a word which might be construed as slighting treatment of such magnificent establishments as the Bodleian, the British Museum, the Cambridge University, or the Advocates' Libraries. These institutions are for research rather than for study, and the books they contain are intended for consultation rather than for reading. We fear that as public libraries increase, private libraries decrease, and that men are content to borrow rather than to buy. We talk largely about books, but it is a fair question to ask whether we really read them and study them as much as our fathers did. We would express the hope that all classes of libraries may go on increasing, but here we have to deal with the private library alone.

Mr. Lang has written a very charming little book in which he sketches with a light hand some of the scenes dear to the heart of the book-hunter, and really his description of our old friends the *bouquinistes*, who set their boxes on the walls of the embankment of the Seine, makes us long to be able to take our ticket for Paris, and visit these delightful hunting grounds once again. In spite, however, of all the pleasant stories of treasures picked up at bookstalls, most of us have to content ourselves with dirty fingers, when we turn over the contents of the miscellaneous boxes. There may be valuable books there; but if so they are much like the proverbial needle in the bundle of hay. Few can hope to emulate the good fortune of M. de Resbecq, who bought a book for six sous, which has been valued at £600, or of the Rugby schoolboy, who obtained the quarto of *King John*, from an old woman for one shilling. Mr. Lang does not appear to allude to the fluctuations in prices. One is apt to fancy that books are continually becoming dearer, but this is a mistake, for while many have increased in price, whole classes of books have been depreciated in value of late years. The collector to be really successful should be a pioneer, and obtain his objects before public attention is drawn to them. He is hardly likely to find his collection grow in value who buys at the high tide of the fashion. We are glad to find that Mr. Lang alludes to the sad paucity of libraries among our well-to-do fellow countrymen. How true is the following picture! "By the *library* we do not understand a study where no one goes, and where the master of the house keeps his books, an assortment of walking sticks, the *Waverley Novels*, *Pearson on the Creed*, *Hume's Essays*, and a collection of sermons. In alas! too many English homes, the library is no more than this, and each generation passes without adding a book, except now and then a *Bradshaw* or a railway novel to the collection on the shelves. The success perhaps of circulating libraries, or it may be the Aryan tendencies of our race, which does not read, and lives in the open air, have made books the rarest of possessions in many homes. There are relics of the age before circulating libraries, there are fragments of the lettered store of some scholarly

* *The Library*. By Andrew Lang. With a Chapter on Modern English Illustrated Books, by Austin Dobson (Art at Home Series). London: Macmillan & Co. 1881. Sm. 8vo, pp. xv.-184.

great grandfather, and these with a few odd numbers of magazines, a few primers and manuals, some sermons and novels, make up the ordinary library of our English household."

How different is the Frenchman's idea of a library, his books are few but they must be choice, as the Bibliophile Jacob observes "the book has become as it were a jewel and is kept in a jewel case." We do not entirely approve of our neighbours' ideal, for the selection may be too rigid, but it is this widely spread ideal that has caused Paris to continue to be what it was in the day of that earliest of bibliophiles, Richard de Bury, who exclaims, in his *Philobiblon*—"O God of Gods in Zion! what a rushing river of joy gladdens my heart as often as I have a chance of going to Paris! There the days seem always short; there, are the goodly collections on the delicate, fragrant book-shelves."

Mr. Lang's anecdotes are very delightful, such is the one of M. de Latour, who picked up a copy of the *Imitatio Christi* for 75 centimes, and found that it was Rousseau's own copy, with notes written by him, and with the faded petals of his favourite flower, the periwinkle between its leaves. Was not this enough good fortune for the book-hunter! No! some years after he found what he had not discovered before—viz., an allusion to the *Imitatio* in Rousseau's works. In turning over the leaves of the *Œuvres Inéditas* he came upon a letter in which Jean Jacques, writing in 1763, asked Motiers-Travers to send him the *Imitatio*. Now the date, 1764, is memorable in the *Confessions* for a burst of sentiment over a periwinkle, and here in M. de Latour's volume was the identical flower that Rousseau had treasured. The name of the publisher of a play of Molière's, and his place of residence, reminds Mr. Lang of a scene in one of Corneille's comedies, and of Gravelot's exquisite engraving of the scene, and so he loiters along his road picking flowers as he goes. We hope we are not ungrateful, but we somewhat resent the attention given to French bibliophiles, while so little is given to English book-lovers. In fact Mr. Lang seems rather less at home when he is dealing with Englishmen than when he is amongst Frenchmen. For instance, the description of a sale, on page 19, is so unlike that at any London book auction-room we know of, that we can only express our surprise. We are told that "the chamber has the look of a rather seedy 'hell,'" that the bidders are largely Jews, that the sale is a "knock-out," and that amateurs who drop in by chance are run by the professionals. All this might be accurate if it applied to a furniture sale, but at a London book sale-room there are few Jews, and the booksellers are so used to the presence of book-buyers that they take it as a matter of course. While we are finding fault we may remark that the lists of famous collectors and of great binders seem somewhat miscellaneous, and show a want of thorough knowledge of the subject. There are, however, some very good suggestions as to the mode in which variety may be given to the ordinary monotonous half-bindings.

Mr. Lang's colleagues have produced very excellent chapters—The Rev. W. J. Loftie one on manuscripts, and Mr. Austin Dobson one on illustrated books, but 178 pages seems all too small a space to treat the library in, and we should have preferred had Mr. Lang occupied it all. We shall pass Mr. Loftie's contribution without notice, because, although it is very good in itself, it is too technical to be in character with the plan of the rest of the book.

Mr. Dobson has an excellent subject, and we hope that he will take an opportunity in the future of amplifying this short chapter.

The Annuals naturally occupy an important place in the history of book illustration, and we are told that about a million pounds were squandered in producing them. The *Landscape Annuals* are not mentioned, and we think they should have been excluded from the censure justly passed on the *Keepsake* and its somewhat frivolous companions. Volumes of Jennings's *Landscape Annual*, and of Heath's *Picturesque Annual* are now before us. Each year a particular county was illustrated by Prout, or Stanfield, or Harding, and delightful volumes were the result. One point in modern book illustration is worthy of special note, although Mr. Dobson does not allude to it. It is that most of the so-called illustrations in modern magazines illustrate nothing in particular.

Cruickshank and Phiz illustrated the most important portions of Dickens's novels, and they so thoroughly entered into the conceptions of the author, that their figures are to us an integral part of the book. Fagin seated in his cell is as vividly impressed upon our mind's eye, as is the verbal description of the novelist. Now, the least important incidents of books are taken, and the illustrations would often do as well for one story as for another. They are pretty in themselves, but they give the readers no ideas. There are, of course, many exceptions, and the most brilliant is Mr. Randolph Caldecott, whose pictures are the delight of old and young alike.

In taking leave of Mr. Lang's volume we must not omit to mention the pretty head pieces, the fine reproductions of old bindings, and the capital series of specimens of illustrated books all of which go to form a singularly pleasing volume. The appropriate black-letter verses by Mr. Dobson and Mr. Lang also should not be forgotten.

Reviews.

The Poems of Lord Herbert of Cherbury. Edited, with an Introduction, by JOHN CHURTON COLLINS. (London: Chatto & Windus. 1881.) Small 8vo. Pp. xxxiv. 136.

LORD HERBERT is so original a character, and his fame is still so considerable, that we must feel thankful to an editor who helps us to a better understanding of his remarkable individuality. His *Occasional Verses*, collected by his son, and published in 1665, seventeen years after his death, is a very scarce volume, and few critics have paid any attention to it. Those who do not ignore Lord Herbert's poems are unanimous in condemning them; and as the reader turns over the pages casually he will probably feel very much inclined to agree with the critics. If, however, he will read Mr. Collins's Introduction, he will find that that gentleman has made out a very good case for his protégé. He shows that, although Donne exerted great influence over the style of his young friend, yet the latter's rhythm was essentially his own. "Where it is musical, its music is not the music of the older poet; where its note is harsh and dissonant, it is no echo of the discords of that unequal and most capricious singer." He further finds verses closely resembling those of Mr. Browning and others recalling work of the Laureate's. There are few of the poems that are good as a whole, but some of the lines possess vigour, and some sweetness. We are sorry that the spelling has been tampered with, because in a reprint which follows the style of the original so carefully as this, the old forms seem most appropriate, and while nothing is gained by the change, some of the old aroma is lost. The paper, print and binding is all that can be desired.

Introduction to the Study of English History. By SAMUEL R. GARDINER and J. BASS MULLINGER. (London: C. Kegan Paul. 1881.) Small 8vo. Pp. xvii. 424.

This book is divided into two parts: Introduction to English History, and Authorities. The former takes up in an admirable manner the main threads of the events which go to make up our fourteen hundred years of history, and the latter gives us, in a concise and very useful form, the best authorities for the different periods. Now and then Professor Gardiner, in the somewhat dry process of cramming into 200 pages the history of a nation so full of history—if we may say so—as England, bridges over events with the magical powers of comprehensive thought which show at once a knowledge of the events which have led the nation on from one century to another. These historical glimpses into the progress of a country are of very great value to those who cannot spare the time to make such necessary observations for themselves, and to those—legislators as well as students—we cordially recommend this book. Of course, it is not to be supposed that every great event can be fully dealt with, nor in some cases dealt with at all, because Mr. Gardiner is careful to choose those which lead on to subsequent events; but we should have thought that the conquest and annexation of Ireland would have found a place in the book. Mr. Gardiner concludes his Introduction with a few words to be recommended to many political thinkers of the present day. "We may be sure," he says, "that [the nation] is less in danger of shipwreck, because more than other nations it does not disregard its past, and because it does not hastily cast off, or even profoundly modify, its old institutions till they have become beyond all dispute hurtful rather than beneficial." Mr. Mullinger is a very careful and accurate guide through the vast mass of authorities on English history, and he does not forget the important section—the beginning of our institutions—which is being elucidated by the aid of the comparative study of histories. We must, however, disagree with his verdict upon Mr. Coote's valuable work, and cannot think he has studied the *Romans of Britain* so carefully as he has the *Saxons in England*, by Kemble.

An Introduction to the Science of Comparative Mythology and Folk-Lore. By the Rev. Sir GEORGE W. COX, Bart. (London: C. Kegan Paul. 1881.) Small 8vo. Pp. xvi. 380.

If we begin by objecting to the title of this most interesting and valuable book, we do so in the interests of the study of folk-lore. Sir George Cox seems to be wholly unaware of the original definition given to the term folk-lore by its author, Mr. Thoms, and of the liberal interpretation which subsequent students have given to this definition. "Folk-lore," says Sir

George Cox, "is perpetually running into mythology, and there are few myths which do not exhibit, in some of their features, points of likeness to the tales usually classified under the head of folk-lore." It appears to us, on the contrary, that it may be more properly said that mythology is perpetually running into folk-lore. It is just because mythology, displaced as a national religion, becomes perpetuated as popular beliefs, that it can be classed as folk-lore, and placed side by side in that long category of manners and customs, superstitions and beliefs, old sayings and proverbs, legends and traditions, hero-tales and God-tales, which go to make up the lore of the people.

In the work before us, Sir George Cox examines, on the lines he has before so ably worked, the old mythology of Greece, Rome and Germany, and seeks for illustration of his theories in such folk-tales and legends as fit in with his general conception of the subject. It needs scarcely be said that this produces another book, which those who already possess the previous works of the author will desire quickly to obtain. The work deals with the heavens and the light, the fire, the winds, the waters, the clouds, the earth, the underworld and the darkness, and the epical traditions and poems of the Aryan world. This arrangement brings together in the most concise form the salient features of Indo-European mythology. There are many occasions where we should have to differ from the author in the process of working out his subject. We think, for instance, that some of the suggested moral explanations of mythical ideas might be more forcibly and correctly explained by illustrations which the study of customs and ideas of primitive man now enables us to make. Our space will not admit of our going into these critical differences, but they do not prevent us from stating that the book fills up a gap in the literature of comparative mythology, and will give some new pleasures to those who delight in learning still more about the gods of Olympia, the Vedic gods, and Odin, Thor and Fro of old Teutonic life.

A Book of the Beginnings. By GERALD MASSEY. (London: Williams & Norgate. 1881.) 2 vols. large 8vo.

The author of this book styles it an attempt to recover and reconstitute the lost origins of the myths and mysteries, types and symbols, religion and language, with Egypt for the mouthpiece, and Africa as the birthplace. Those who know Mr. Massey as a poet will read the poem which introduces these ponderous volumes with much of their old delight in his work; but, alas! on turning to the text of the book itself, we must confess that it only becomes valuable by leaving out all the comparisons and conclusions with which Mr. Massey surrounds his facts. The industry displayed by Mr. Massey in collecting a really curious assortment of customs, traditions, and superstitions is very great; but when we come to note the far-fetched and altogether erroneous interpretation put upon these relics of local antiquities, we can only regret that Mr. Massey, before undertaking his self-imposed task, did not think fit to study some of the most elementary treatises on philology and comparative mythology. It would be impossible for us to give any adequate idea of the contents of these volumes without entering more fully into the critical questions which they raise; and this, it appears to us, would be far from beneficial, either to the author or our readers. The contents of the first volume relate to the Egyptian origines in the British Isles, and take us into subjects of hieroglyphics, water names, names of personages, place names, popular customs, and the records of the great stone circles. The second volume relates to Egyptian origines in the Hebrew, Akkaddo-Assyrian, and Maori, and takes up the interesting question of Egyptian origines in the Hebrew Scriptures, religion, language, and letters.

An Outline History of the Hanseatic League, more particularly in its bearings upon English Commerce. By CORNELIUS WALFORD, F.I.A. (London: Printed for Private Circulation. 1881.) 8vo, pp. 61.

This is one of those remarkable pamphlets, full of information, statistically arranged, for which Mr. Walford is so well known. It is not so voluminous as some of its predecessors, *English Gilds*, or *Famines of the World*, but it is distinctly a gain to the literature and history of English commerce. Tracing out the rise of trading communities, such as the steel-yard merchants of London (who probably, says Mr. Walford, settled as far back as Ethelred II.), the author gives some of the features of the inner life of the members, which was as strict as a monastery. "It was about the year 1167, when the commercial cities of Julin and Winnet had been destroyed by the Danes and other pirates, and when Lubeck, Rostock, and other cities had received their dispersed inhabitants, that the Hanseatic Confederacy acquired force. The first towns were Lubeck, Wismar, Rostock, Stralsund, Grypeswald, Ankam, Stettin, Colberg, Stolpe, Dantzic, Elbing, and Koningsberg." The cities, in order to be able to enter the League, must have the civil jurisdiction in their own hands, but they were allowed to acknowledge a superior lord.

The Steel-yard merchants of London became the agents of the Hanseatic League in England; and Mr. Walford has much to say about the influence of this upon English commerce. We are carried step by step, chronologically, through the main facts of this interesting and important subject; and it is shewn very clearly how the spirit of enterprise which governed this dawn of commercial progress in Europe has been the means of originating and preserving some of the most important rights of local government and independence. Nay, it has done even more. Mr. Walford's closing words tell us that this combination had played a most important part, not only in the commercial progress, but, more or less, in the political supremacy of Europe for four centuries. It had subsidized our kings. Henry III. had granted the English representatives privileges in acknowledgment of money lent him. The Emperor Charles V. had availed himself of its bounty. It had aided in creating, as in dethroning, many kings and princes, and the only monument of its own greatness lives in the memories of the few who have made its real history a matter of personal study. We heartily congratulate Mr. Walford upon his powers of work, and wish he had issued this little book for sale, so that all might obtain it.

The Index to the Paper and Printing Trades Journal. Compiled by Edwin R. PEARCE. Numbers 1 to 32. (Taunton: Barnicott & Son. 1881.) 4to. Pp. 32.

We have here a curious illustration of the spread of interest in index literature, which has induced a country publisher to produce an index to the contents of a London periodical. The work appears to be fairly well done, although we notice one or two points which might have been improved by a little more revision—as for instance, *Of English Dogges* under "O," and not under "Dog," although there is a reference to "British Dogs" in another place. The index, however, is far above the average of indexes to journals.

Meetings of Antiquarian Societies.

METROPOLITAN.

SOCIETY OF ANTIQUARIES.—June 16.—Mr. A. W. Franks, V.P., in the Chair.—Mr. J. W. Comerford presented a bronze processional cross and a bronze figure from a crucifix. The former had been dug up on Bosworth Field. The figure from a crucifix bore traces of enamel in one eye and on the tunic. It was found on piercing an arch, thirty years ago, in Withybrook Church, Warwickshire.—Mr. J. R. R. Godfrey exhibited a drawing of a coffer now in Shanklin Church, and bearing the name of Thomas Silkested, who was Prior of St. Swithin's, Winchester, from 1498 to 1524. The date on the chest was 1512. Only the front of the chest was old. The inscription ran: "DOMINVS THOMAS SILKSTED PRIOR. ANNO DNI 1512." In the centre were the initials, "T. S.," and the arms of the see of Winchester.—Mr. Morgan exhibited a drawing of a portion of a Roman pavement found at Caerwent; also an old knife washed up by the Usk, near Abergavenny.—Mr. J. A. Sparvel-Bayly presented rubbings of two brasses at Laindon Church.—Mr. H. Laver communicated an account of a Roman altar found at Colchester in some sewerage excavations.—Mr. Leveson-Gower exhibited two quarries of glass, each bearing the Gresham crest, a grasshopper.—Mr. J. H. Middleton exhibited a silver-gilt dish, formerly in the Demidoff Collection, with the "Adoration of the Shepherds" in *repoussé* work, date seventeenth century. Mr. Middleton also communicated an account of a Roman villa recently excavated at Fifehead Neville, Dorset, together with drawings of a tessellated pavement and other antiquities found on the spot.

June 23.—Mr. E. Freshfield, V.P., in the Chair.—Mr. A. Nesbitt exhibited a bas-relief, of unknown origin, which he had recently procured in Florence. It represented the head and bust of a young woman, wearing a close cap, and a piece of drapery thrown over the left shoulder, the right being left uncovered.—Mr. A. W. Franks read an elaborate Paper on the Buddhist sculptures from the tope of Amravâti, which had been placed under his charge in the British Museum. Mr. Franks had succeeded in elucidating many of the subjects on these sculptures, which had hitherto baffled the ingenuity of archæologists.

ANTHROPOLOGICAL INSTITUTE.—June 14.—Major-General A. Pitt-Rivers, President, in the Chair.—General Pitt-Rivers read a Paper "On the Discovery of Flint Implements in the Gravel of the Nile Valley, near Thebes." The worked flints were found embedded two or three mètres deep in stratified gravel.—Mr. A. Tylor read a Paper "On the Human Fossil at Nice, discovered by M. Ischa in December, 1880."—Mr. F. E. im Thurn read a Paper "On some Stone Implements from British Guiana."—Mr. J. P. Harrison exhibited a collection of Danish and French photographs.—The following Papers were taken as read: "On Sepulchral Remains at Rathdown, co. Wicklow," by Mr. G. A. Kinahan,—and "Notes on some Excavations made in Tumuli, near Copiapo, Chili, in June, 1880," by Mr. J. H. Madge.

June 28.—Major-General Pitt-Rivers, President, in the Chair.—Sir H. Bartle Frere read a Paper on "The Laws affecting the Relations between Civilized and Savage Life, as bearing upon the Dealings of Colonists with Aborigines." Sir Bartle Frere commenced by sketching the historical evidence, referring to the results of the Aryan immigration on the aboriginal races of India—the effects of the contact of civilized with uncivilized races in Assyria, Egypt, and Greece, and the treatment of conquered nations by the Romans. He then proceeded to describe the various native tribes inhabiting South Africa, and traced the influence upon them of contact with European civilization.

CITY CHURCH AND CHURCHYARD PROTECTION SOCIETY.—June 23.—Second Annual Meeting. The Lord Mayor in the Chair.—Mr. Wright, Hon. Sec., read the report. The Council were able to announce that the yearly destruction of a City church, which had been the average for the past ten years, has, since the formation of the Society, happily ceased. They cannot, however, believe that all attacks have ended, but have been postponed, in order that the public mind may be prepared for some more drastic scheme on the publication of the census returns of those who slept in the City on the first Sunday in April. But, fortunately, there will be equally trustworthy statistics from the day census taken by the Corporation as to the vast numbers of those who spend the greater portion of their lives within the confines of the City parishes. The attention of the Council has been drawn to a return published in the *St. James's Gazette* for June 13, 1881, professing to give returns of the congregations of the City churches, which they believe to be misleading. That census is based on the attendance at the morning service; but those in the habit of worshipping in the City churches know that the evening services are frequented by much larger numbers.

FOLK-LORE.—June 22.—Annual Meeting.—Earl Beauchamp, President, in the Chair.—The Hon. Secretary, Mr. G. L. Gomme, being unfortunately absent in consequence of illness, Mr. H. B. Wheatley read the Annual Report. The report shows that there are members of the Society in Denmark, France, Germany, Italy, Portugal, Sweden, Turkey, China, Japan, India, Africa, Canada, United States, and

Australia. From these facts the Council justly hope to be able to do the best for the study of folk-lore. MSS. have already been received from Prof. D. Comparetti, of Florence, Prof. Z. C. Pedrosa, of Lisbon, and Lieut. C. Temple, in India, on the folk-lore of their respective countries; and it will be the earnest endeavour of the Council to print these as soon as possible. Dr. Dennys, of Singapore, and the Rev. H. Friend have also promised assistance on Chinese folk-lore, and Miss Frere has promised to lay before the Council a scheme for the collection of South African folk-lore. Perhaps the most important feature of the meeting was the Report of the Proverbs Committee. This Committee was appointed by a resolution passed at the Annual Meeting, 1880, and it seems to have made some considerable progress on the question of dealing with the proverbs of Great Britain. The report sets forth the main facts with reference to the proverbs of Britain as follows:—1. That existing printed collections are neither scientifically arranged, nor possess scientifically-arranged indexes; 2. That there exist in the hands of local collectors many very valuable proverbs which have not yet been printed; 3. That the work of collecting proverbs might still be vigorously pushed with a considerable amount of success. Under each of these headings the Committee recommend some portion of work to be done. In the first place, they suggest the republication of the earliest printed collections of proverbs by Camden, Howell, and others, but so re-arranged as to be on the basis adopted in the great Russian collection printed by Snegiref in 1834, and in the German Dictionary of Proverbs printed by Wander. In 1834, Snegiref issued in four volumes his *Classification of Russian Proverbs*. The heads of this classification are:—Book I. Introduction: 1. On the foreign sources of Russian proverbs; 2. On the relation of Russian proverbs to Russian philology. Book II. Anthropological; proverbs relating to the moral and physical causes of differences between nations; proverbs relating to heathenism, faith, superstition; manners and customs in proverbs; ethical. Book III. Political, Judicial: legislation; laws; crimes and punishments; judicial ceremonies. Book IV. Physical Proverbs: *a*, meteorological, astrological; *b*, rural; *c*, medicinal. Historical Proverbs: *a*, chronological; *b*, topographical; *c*, ethnographic; *d*, personal; *e*, mottoes. The reissue of English early printed proverbs in the form suggested above would answer all the purpose of an introductory manual of English proverbs. Under the second heading, the Committee have the gratification of reporting the acquisition of a MS. collection of some two thousand Scotch proverbs, besides the offer of some collections by the Rev. Canon Hume, Miss Courteney, and others. All these will be utilized by the Society. Under the third heading the committee recommend the issue of a complete handbook of folk-lore by the Society. Among those who took part in the proceedings were Messrs. Thoms, A. Nutt, Hill, Moncure Conway, R. Harrison, Udal, Tolhurst, and Sir Bartle Frere.

HISTORICAL.—June 16.—Lord Aberdare, President, in the Chair.—The following Papers were read: "The Struggle of Civilization from the Era of the Crusades to the Fall of the East (1453)," by the Rev. Prebendary Irons, D.D.,—"The Life and Character of President Lincoln," by the Hon. I. N. Arnold,—and "Historical Review of the Characters of Archbishop Cranmer and Francis Bacon, Lord Verulam," by Mr. O. A. Ainslie.

June 17.—Lord Aberdare, President, in the Chair.—At a special meeting of the Society, Major-Gen. Sir F. S. Roberts, Bart., was presented with a diploma of Honorary Fellowship.

PHILOLOGICAL SOCIETY.—June 17.—Mr. Alexander J. Ellis in the Chair.—The Paper read was: "The Psychological Method in its Application to Language," by Mr. Herbert Morton Baynes.—Examples were given from the following languages:—Chinese, Egyptian, Koptic, Sanskrit, Hebrew, Arabic, Manka, Malay, Mponwe, Salish, Buriatish, Tamil, Telugu, Greek, Latin, German, Swedish, French, and English.—In the discussion which followed, the President, Dr. Murray, Prof. Martineau, Mr. Sweet, and Mr. Furnivall took part.

ROYAL ASIATIC.—June 20.—Sir E. Colebrooke, Bart., M.P., President, in the Chair.—Mr. N. B. E. Baillie read a Paper "On the Duty Muhammedans in British India Owe, on the Principles of their own Law, to the Government of the Country."—Mr. A. Gray read extracts from a report by Mr. H. C. P. Bell "On the Maldive Islands." The language is certainly Aryan, and closely connected with Sinhalese in its older form.—M. Terrien de la Couperie read a Paper "On the Sinico-Indian Origin of the Indo-Pali Writing," in which he gave reasons for rejecting the Semitic, Sabæan, and Greek hypotheses, implying as these do an Indian influence in Southern Arabia, while, at the same time, he rejected also the "indigenous origin," as not supported by any important facts. On the other hand, he pointed out that historical facts as well as traditions demonstrate that relations did exist between India and China so early as the third century B.C.

July 4.—Sir E. Colebrooke, President, in the Chair.—A Paper was read by Mr. V. Portman, "On the Andaman Islands and the Andamanese," in which he gave an account of the geographical position of the islands, of the strange savage people inhabiting them, with valuable details as to their social position, referring, at the same time, to what we already knew from the visits of earlier officers or civilians who had been employed there. Mr. Portman illustrated his paper by the exhibition of a large number of objects he had collected there, including bows, arrows, personal ornaments, skulls, &c. &c.

ROYAL SOCIETY OF LITERATURE.—June 22.—Mr. J. Haynes in the Chair.—Mr. C. F. Keary read the concluding portion of his Paper "On the Genuine and the Spurious in Eddaic Mythology," and showed that as the first part had dealt with the myths of death and of the other world—*i.e.*, with the world in *time*—so the second portion dealt with the world in *space*. The writer drew a picture of this world from the Eddas, and showed that the myth of the earth-tree (Ygg-drasill) must be referred to a Teutonic origin, the German races having been especially accustomed to a life beneath trees, and having so long preserved the custom of building houses round them. So, too, the myth of the Aohru, or rainbow, as told in the Eddas, forms a connecting link between the Medic and the mediæval German legends of the

Heavens-Bridge. The intrusive elements in Eddaic belief are to be looked at rather as a change in the tone of the stories than as an importation of New Legends. Thus, the character of Baldur has been altered through Christian influences, as have also the concluding stanzas of the "Voluspá."

SOCIETY FOR THE PROMOTION OF HELLENIC STUDIES.—June 16.—Mr. C. T. Newton, C.B., Vice-President, in the Chair.—Annual Meeting.—The Report of the Council was read, giving an account of the progress of the Society for the past year. Prof. P. Gardner read extracts from a Paper by Dr. Schliemann, giving a full account of the results of his excavations at the Bœotian Orchomenus. Extracts were read by the Chairman from a Paper by Mr. Cecil Smith on an interesting vase of the British Museum which represents the exploits of Theseus.—Miss Amelia B. Edwards exhibited a very beautiful gold earring, said to have been found at Athens, and representing two draped archaic female figures.

SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS. — June 24. — Annual Meeting. — His Excellency the Hon. J. Russell Lowell, the American Minister, in the Chair.—Mr. William Morris read the fourth Annual Report, which stated that "the Committee have been steadily at work at the business of the Society since we last met together. They do not doubt that its principles are being more and more accepted; but the fact must be faced, that ignorance and thoughtlessness are so busy, and are so entirely unchecked by any more direct influence than that opinion of cultivated men, of which they know little, or for which they care little, that the destruction of the art and history of our ancient monuments is still going on with terrible swiftness, both in this country and elsewhere; and unless those who really care about the preservation of these treasures bestir themselves, and sacrifice some time and money to furthering a distinct agitation against restoration, it will not be long before there will be no ancient building which can be looked on by men of sense and knowledge without suspicion and discomfort; and very few which will be able to sustain a claim to be considered as ancient buildings at all. The very list of those buildings for whose protection the Society has interfered, shows how swift the destruction is that is going on at one end of the line, while we are laboriously building up a public opinion at the other end." The report went on to describe in detail the action which had been taken by the Committee with regard to the proposed restoration or destruction of ancient structures. Reference was made to the proposed widening of Magdalen Bridge, Oxford—a step which the Committee assert to be wholly unnecessary as well as destructive of the beauty of the bridge; to the fall of the tower of St. John's Church, Chester, owing to "the neglect of the advice given by the Committee" in reference to the building; to Wimborne Minster, Ashburnham House, and other buildings, some of them in Italy.—Among those who took part in the proceedings of the evening were Mr. R. S. Poole, who urged the Society to make strenuous efforts to save the Arab monuments of Egypt from destruction; Miss Amelia B. Edwards, Professor Sheldon Amos, Mr. G. Howard, M.P., Mr. C. Kegan Paul, Lord Houghton, and the Hon. R. C. Grosvenor.

PROVINCIAL.

NEWCASTLE SOCIETY OF ANTIQUARIES.—June 6.—Dr. Bruce in the Chair.—The Rev. Dr. Hooppell (South Shields) read a Paper with reference to the demolition of property at the east-end of the town, and the revelations it furnished of the old walls of Newcastle. A long stretch of the old Town Wall of Newcastle has been discovered, extending right across the Dene, from the western bank near the Manors, to the eastern bank at the Sallyport Gate. Much of it has been already destroyed, and little, if any, of it will be visible when the works upon which the Corporation are engaged shall be completed. The finest portion of the wall still forms the end of Angus's iron warehouse in Stockbridge, and will not be demolished, though it will soon be completely hidden again. This contains about 900 square feet, and stands about 30 feet high. From this point the wall ran across the Dene. As soon as the old street that ran up the Dene was crossed, the wall was seen rising to a considerable height; and, viewed from the inside of the ruined houses, presented many fine squares of splendid masonry. Near the Sallyport Gate it was still standing many feet in height, and continued so past the gate for a considerable distance down Causey Bank. It was faced on both sides with magnificent square blocks, sometimes as much as 18 inches in length, by 12 inches in breadth, and the inside was grouted in Roman fashion. The thickness, from face to face, was eight feet. There are several peculiar features to notice at various points. Thus, in the splendid piece of wall forming the north end of Angus's iron warehouse at Stockbridge, the excavation revealed several coures of chamfered stones, one above another, rising like steps as the hill rises. Near to the Sallyport Gate, again, is a striking feature. There must have been a breach in the wall on the west side of the gate at some early period, made either by assailants in some war or siege, or by the authorities of the town for purposes of reconstruction, for the junction of new and old masonry is most observable. Beyond the Sallyport Gate, going down Causey Bank in a southward direction, there is a fine piece of wall, exhibiting on the outside chamfered work like that at Stockbridge, and on the inside the remains of a tower or platform, with nine huge projecting corbels still in position. The occurrence of the chamfered work on the two banks, but not in the Dene, suggests the possibility of there having been in early times a detached work on the height of Pandon, which was at a later period connected with the town by the "Long Wall" spanning the valley. Great additional interest is imparted to the uncovering of these extensive remains of the ancient town wall of Newcastle by the consideration that very probably where it crossed Pandon Dene the wall took the exact line of the great Roman Wall from Wallsend to Bowness. Indeed, the lower part of the wall may be Roman work. On reaching the western bank of the Dene the wall turns northward. It does so at a right angle, or nearly a right angle. At the corner is a tower, standing about twenty feet above the plateau of the western bank, and very picturesque in its ruin. The wall, as it runs northward from the tower, stands six or eight courses high, exhibiting one chamfered course

at the bottom, and making direct in the line of Croft Lane and Croft Street, for the recently destroyed Weavers' or Carliol Tower. If the connecting wall between the Sallyport Gate and the tower on the western bank of the Dene marks the line of the Roman Wall, the phenomena that it indicates later work at its junction with the portion of the Town Wall now forming the end of Angus's iron warehouse at Stockbridge, where the Town Wall used to turn to the south, would be explained by the supposition that the Roman Wall had been intentionally broken down there in early times, either to allow ingress and egress to the lower part of the Dene, or to admit of the construction of a fosse along the side of the hill on the outside of the Town Wall, or to prevent assailants from using the Roman Wall as a platform from which to make attempts upon the Town Wall. In fact, it is certain that if the Roman Wall existed there, and came up to the Town Wall, the mediæval builders would break it down where it was in near proximity to their own wall, unless it was included in their own scheme of fortification. Mixed with the grouting of the core of the Wall are many pieces of unburnt coal, some very minute, some as large as peas or marbles.

SOCIETY OF ANTIQUARIES OF SCOTLAND.—June 1.—Rev. Dr. Maclauchlan, Vice-President, in the Chair.—The first Paper read was a notice by Dr. Arthur Mitchell, of a small vase of bronze or brass which had been found in Eilean Texa, a small island, containing an ancient Celtic ecclesiastical site, off the coast of Islay. The little vessel was found about three feet underground, and about fifty yards distant from the old Church. Dr. Mitchell remarked on the great interest of this Islay specimen, as the first found in Scotland, and one of a class of ecclesiastical vessels of whose precise use we were still ignorant.—The second Paper was a notice by Mr. J. Romilly Allen, of sculptured stones at Kilbride, Kilmartin, and Dunblane. The old burying ground of Kilbride lies three miles south of Oban. Close to the south wall of the present church, which is not older than 1740, lie the fragments of a very beautiful specimen of a West Island cross, from which the rubbings exhibited were taken. The shaft is broken in two places, but none of it is wanting. Its total height is 11 feet 6 inches, and it is elaborately carved on both sides. One side presents the Crucifixion, with the monogram, "I.H.S." The shaft is filled with the usual foliageous scrolls, and lower down is the inscription, which shows that it was erected by Archibald Campbell, of Laerraig, in 1516. On the other side is a shield of arms, displaying two galleys and two boars' heads, quarterly. No other Island cross bears a shield of arms. Mr. Allen suggested that the Society should endeavour to secure the preservation of this monument from further injury by its being removed to some place where its permanent preservation and safety would not be doubtful. Mr. Allen noticed two cup-marked stones in the neighbourhood of the Church, and one in the island of Kerrera. The cross at Kilmartin stands in the churchyard, and is 5 feet 6 inches high. Its form and ornamentation are purely Celtic, thus differing from the ordinary West Island crosses and slabs, which are covered with foliageous scrolls. Its ornamentation consists of interlaced work, divergent spirals, and key-patterns or fret-work. Drawings of the cross to scale, reduced from rubbings, were exhibited, and also photographs. The sculptured slab at Dunblane has been known for some years, but never described or illustrated. It bears a cross of the Celtic form; the heading, which forms the outline of the cross, terminates in spirals at the top and serpents' heads at the bottom. The reverse of the slab is covered with figures of animals, human figures, and symbols. Drawings of both sides of the slab were exhibited.—The next Paper was a notice of a very large and important collection of implements and ornaments of stone, bronze, &c., from Glenluce, Wigtownshire, which has been acquired for and presented to the National Museum by Rev. George Wilson. The objects, which are upwards of 3,000 in number, comprise a large number of such instruments as hammer-stones, bones and whetstones, polishers, celts (or imperforate axes), perforated axes and hammers, stones with circular hollows on both faces, spindle whorls, socket stones; personal ornaments of stone, such as finger-rings and bracelets, heads, pendants, and buttons of jet and amber; a vast variety of flint implements, such as scrapers, borers, knives, saws, flakers, chisels, &c.; a very large collection of arrow-heads (about 240 in all), leaf-shaped, lozenge-shaped, barbed and unbarbed, kite-shaped and triangular; an extraordinary variety of objects in bronze or brass, some of the Bronze Age, but many of much later date, including some very rare varieties of implements and ornaments, such as a bronze knife-dagger, a long narrow chisel of bronze, a small bronze bell, a number of ornamental belt-tags, and mountings of various kinds, brooches, and pins, needles, and fish-hooks, of archaic forms. Among the metal objects is also a small ingot of silver and several spindle whorls of lead. The collection is remarkable for the great variety of objects formed in one district, and for the presence of objects very rare in Scotland, and even unique. It is the first effort in the direction of the formation of an exhaustive collection from a special district, and the result has been a very remarkable revelation of facts previously unknown and unsuspected in the archæology of Scotland. The want of space in the Museum will prevent such a collection from being displayed to advantage in the meantime.—Mr. John Carrick Moore, of Corswall, communicated a notice of some remarkable burials discovered last autumn, at Donnan, near Ballantrae, under several layers of sand and sea shells. The skulls and other portions of the skeletons recovered, which had been sent to the Museum for examination by Sir Herbert Maxwell, were reported on by Professor Turner and Dr. John Alexander Smith. They presented no peculiarities sufficiently distinctive to be assignable to any special period of prehistoric antiquity.—Mr. Anderson described some peculiar features which he had recognized in the ornamentation of the silver brooches found at Skaill, in Orkney, from which he was inclined to regard them as probably produced in the district in which they were found, and not imported from Asia, as had been hitherto the opinion of the Scandinavian archæologists.—Mr. William Forbes communicated an additional notice of the seal of the fabric of Metz Cathedral, presented to the Museum some time ago by him. The seal, it seems, was not known at Metz, and so much interest was therefore attached to it, that a long Paper on the subject had

appeared in the fifteenth volume of the *Mémoires de la Society d'Archæologie de la Moselle*, from which some extracts were read.

ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY OF DURHAM.—Annual Meeting.—After the official business was over, Canon Greenwell told the members they were in danger of losing their Cathedral, which was gradually crumbling away. He had observed that many of the mouldings had lost now their sharpness by this crumbling process, and any one could scrape off much of the surface of the stones with their hands. This destruction was going on over the whole of the Cathedral; and unless it was stopped it would in the course of years prove destructive to great portions of the building. This was very much to be deplored, and they might naturally ask what was the cause of it. It was by exposing the surface of the stone to the action of the atmosphere. The stones had been covered for many centuries with whitewash, and when this was removed some sort of wash ought again to have been applied. A wash of lime of a better quality than the ordinary whitewash might have been used. There could be no question whatever that the stoves and the gas were working in a very injurious manner upon the stones deprived of their protection of whitewash. This was a subject of the very deepest importance. He did not know that they had any power to do anything; but he trusted that the subject would be brought before the attention of the Cathedral authorities, and that they might take the necessary steps.

BERWICKSHIRE NATURALISTS' CLUB.—June 29.—One party visited "Edin's Hall," an interesting and very extensive building on Cockburnlaw, supposed to be of Scandinavian construction. Another party went to "Fast Castle," the scene of Sir Walter Scott's *Bride of Lammermoor*, whilst the botanical section of the gathering went in various companies to Penmanshiel Wood, Blackburnrigg Dean, and the Pease Dean. It was through the Pease Glen that the Duke of Somerset led an army of nearly 18,000 English soldiers the day before the battle of Pinkie, September 10, 1547. The glen is called "Peathes" by Holinshed, and by Haywards "Peaths," which, according to the latter, is the same with *Paths*, and denotes "deep paths running slopewise down the descents on the sides of the hollow ground through which the path lies." "So steep be these banks on either side," says Patten, "and deep to the bottom, that who goeth straight down shall be in danger of tumbling, and the comer up so sure of puffing and pain; for remedy whereof the travellers that way have used to pass it, not by going directly, but by paths and footsteps leading slopewise, of the number of which paths, they call it, somewhat nicely indeed, the 'Peathes.'" At this meeting Mr. Hardy, the Secretary of the Club, was presented with a microscope and a purse of a hundred guineas.

LINCOLN DIOCESAN ARCHITECTURAL SOCIETY.—June 16.—This meeting was held at Sleaford. The places of interest in the town and neighbourhood were visited. The church, which is dedicated to St. Denis, was described by Mr. Charles Kirk. From a manuscript found in the parish chest it appears that this church was built in the year 1271, by Roger Blount and Roger Brickham, of Sleaford, merchants. The plan comprises a nave, with a double north aisle (of which the northernmost is modern, retaining the original windows), a south aisle, north and south transepts, chancel, west tower and spire, and south porch.—The Bishop of Nottingham described the old castle. The Manor of Sleaford, with other lands, were given by the Conqueror to Remigius. Here Bishop Alexander built a castle, besides doing so at Newark and Banbury, in the reign of Stephen. These were seized by Stephen, but afterwards restored to the Bishop. The castle consisted of a large quadrangle, defended by strong water defences in the form of a feu, and a wide double moat. It was flanked by square towers at the angles of its massive walls, and was in good order in 1545, according to Leland's testimony. Probably the timber and lead of its roofs were sold by the Duke of Somerset, and the stones for building purposes. In 1604 it is called "The late fair Castle at Sleaford," hence it was not destroyed by Cromwell, according to popular belief. Down to 1720 a considerable portion of the western elevation remained in a ruinous condition, but only a fragment of its overturned north-western tower now remains. The party then proceeded to Asgarby. The church of St. Andrew, at this village, is a neat Gothic fabric, with a handsome tower and spire.—At Great Hale the church (St. John the Baptist) consists of a tower, nave, north and south aisles, and a chancel. The tower is Norman, but the exterior of the north aisle, together with the south porch, are good specimens of the reign of Richard I.—The beautiful church of St. Andrew, at Heckington, attracted much attention. It consists of a nave, with north and south aisles, and south porch, north and south transepts, chancel, and a western tower and spire. The whole fabric is nearly of the same period, but not quite coeval, and may be placed between the years 1320 and 1380. The south porch is proved by the shields upon it to be of the early years of Richard III.—At Howell the church, which is dedicated to St. Oswald, consists of a nave, north aisle, and chapel, chancel, south porch, with a bell hung in an arch at the west end. The arch within the porch is Norman.—At South Kyme all that now remains of the priory is the south front of the present parish church (All Saints), which has been a large fabric. According to Leland, a "goodly house and parke" existed in the parish, but of these there is now scarcely any vestige, except a fine stone quadrangular tower, which seems to have formed the northern part of the ancient castle. The entrance leads into an apartment vaulted and groined. This room, which is lighted only by narrow loopholes, appears to have been intended as a place of confinement or security. Ascending a staircase a chamber is reached, which seems to have formerly communicated with the body of the castle. This is called the Chequer Chamber, from the circumstance of the floor being covered with a kind of pebble called "a chequer." Above this were two other chambers, the coof and floors of which have entirely disappeared. At one angle of the tower, and over the staircase, is an elevated position, probably used as a watch-tower, or signal post. The old hall, or castle, which was pulled down between the years 1720 and 1725, stood on the south of the tower, to which it was attached, and seems to have been a large

and handsome building. The course of a great part of the moat may still be traced.—At Anwick the church is dedicated to St. Edith; it is rather a spacious edifice, with tower, surmounted by a beautiful spire. The interior consists of a nave, with north and south aisles; the nave is supported by six slender pillars, terminating in pointed arches; those on the north being surmounted with a handsome fretwork border, which descends to the pavement along the pillars, at the east and west end extremities.—At Ewerby the church is dedicated to St. Andrew; it is a handsome structure, and consists of a nave, north and south aisles, chancel, and south porch, with a lofty tower, surmounted by a beautiful spire, which is a conspicuous object throughout the district. Under an arch in the east end of the north aisle is the recumbent effigy of a knight in armour, said to represent Sir Ranulph Rye, who lived in the reign of Edward I., and who is supposed to have obtained a charter for a market here, and to have erected a cross, the base of which is still extant.—At Kirkby Laythorpe the church is dedicated to St. Denis, which consists of a low embattled tower, ornamented with pinnacles, a nave, north aisle, and chancel, with south porch. It is a small ancient structure, except the chancel. The entrance by the porch is through a fine Norman arch, with circular pillars, and the aisle is divided from the nave by three round pillars, supporting Norman arches. This church is in "a most lamentable condition," to use the words of the Bishop of Nottingham, the roofs in particular requiring prompt attention.—At the evening meetings the Lord Bishop of Nottingham, in the Chair, Papers were read. The Chairman read a Paper entitled, "King against King, by a King of Lincolnshire." These kings are James II. and William III., and the Paper dealt with a local incident in connection with their struggle for the Crown.—The Rev. Precentor Venables read a lengthy Paper on "The Episcopal Visitation in Lincolnshire of 1614."—Mr. Kerslake and the Rev. Precentor Venables read a Paper "On the Dedication of the Churches of Lincolnshire as illustrating the History of the County," and Mr. Charles Kirk on "Kyme and its Tower."

YORKSHIRE PHILOSOPHICAL SOCIETY.—June.—Mr. W. C. Anderson in the Chair.—It was announced that a list of books had been presented to the Society, as well as a list of specimens. The latter included an Anglo-Saxon seal found in College Street, presented by Dr. Tempest Anderson; a round box of stamped leather, with the inscription impressed, "Edwd. Hawke, 1605," presented by Mr. T. S. Noble; and also an equisetum (horse or mare's tail) from Millstone Grit, Bramley Fall, Leeds, presented by Captain Twyford, of York Castle.

Obituary.

PROFESSOR THEODOR BENFEY.

Born 1809; *Died* July, 1881.

AFTER studying at Göttingen and Munich, Professor Benfey took his degree of Ph.D. in 1828. He first became known through his *Griechisches Wurzellexicon* (1839-42), and he published, in 1848, the text of the *Sâmaveda*, together with a translation and glossary, followed by a complete translation of the first volume of the *Rigveda*. He now turned his attention to Sanscrit grammar. The result was the publication of his *Vollständige Grammatik*, which appeared in 1852, the *Kurze Grammatik* in 1855, and his *Practical Grammar* in English in 1863. These were followed by his *Sanskrit-English Dictionary* in 1866. His next task, a translation with notes of the *Panchatantra*, contributed more than any other to spread his already great fame. In this he established his startling discovery that European fables are to be traced not to an Indian merely, but to a Buddhistic source. Besides these works may be mentioned a treatise on the relation of the Egyptian language to the Semitic family of speech, his contributions to the knowledge of Zend, and his decipherment of the cuneiform inscriptions. In 1869 appeared another very important work, his *History of the Science of Language and Philology in Germany*. After this Professor Benfey devoted his last years to the study of Vedic literature.

REV. HENRY OCTAVIUS COXE, M.A.

Born 1811; *Died*, July, 8, 1881.

EVERYONE must regret the great loss which the world of letters has sustained by the death of Mr. Coxe, Bodley's Librarian. Mr. Coxe had for some time been more or less disabled from active work by recurring attacks of the painful malady which finally killed him. He took the B.A. degree in 1833, and entered at once upon work in the MS. department at the library of the British Museum. In 1838 he became one of the sub-librarians of the Bodleian Library; and succeeded the late Dr. Bandinel as Librarian in 1860. Mr. Coxe was the editor and author of many works, all bearing on his own department. He edited *The Chronicles of Roger of Wendover*, in 1841, *The Metrical Life of Edward the Black Prince*, by Chandos Herald, in 1842, and Gower's *Vox Clamantis*, in 1850, as well as a facsimile of the Bodleian manuscript of the Apocalypse. He was author of various catalogues—that of the manuscripts of the college libraries, of the Greek manuscripts in the Bodleian; of the Laud and the Canonical collections. Many other catalogues, as of the Tanner, Row, Anson, and other collections, were edited under his superintendence; but the greatest work achieved under his direction has been the new Catalogue of the Bodleian Library. Few men had a more gracious and sympathetic cordiality; not only of demeanour but of act. Every visitor to the Bodleian benefited by his courteous suavity and ready help. He was blessed with a bright and active a temperament, and visitors to Oxford will miss one who has been a friend to all book lovers for so many years.

JOHN FERGUSON McLENNAN, M.A., LL.D.

Died June 16, 1881.

Mr. McLennan was the author of some remarkable works on the earliest forms of civilization. He took great interest in the early history of mankind, and his

work on *Primitive Marriage*, published nearly twenty years ago, and reprinted lately, together with other articles, under the title of *Studies in Ancient History*, marked a point of departure in the course of study which Sir John Lubbock, Mr. E. B. Tylor, and others have since successfully pursued. He has been for many years engaged upon a larger work on the history of primitive man, of which the various studies he had published, either as book or magazine articles, were to form parts. Mr. McLennan had for some years past been a great invalid, wintering each year in Algiers, where he had built a house. Mr. Tylor, who knew and appreciated Mr. McLennan's work better perhaps than any man in England, although he frequently differed on some of the conclusions arrived at by Mr. McLennan, has written a sympathetic and admirable notice in the *Academy*.

FREDERIC OUVRY, V.P.S.A.

Died June 26, 1881.

All fellows of the Society of Antiquaries will mourn the loss of Mr. Ouvry, known to them so well for his kindly and feeling nature and for his deep interest in the study of antiquities. He was elected a fellow of the Society of Antiquaries in 1848. For twenty years he filled the office of treasurer to the Society. On the death of Lord Stanhope, his colleagues unanimously elected him to the vacant presidentship. Mr. Ouvry's literary tastes were not confined to antiquarian science. There was no literary undertaking of mark which he was not ready and even anxious to promote; and the writer has often heard one of his most intimate friends, Mr. Thoms, mention many remarkable instances of this. He frequently printed from time to time facsimiles of rare tracts or other publications of which only one copy was known to exist. Foremost among the literary men who were proud to number Mr. Ouvry among their friends was the late Charles Dickens, who, it will be remembered, drew a picture of Mr. Ouvry in one of his papers in *Household Words*, under the *alias* of Mr. Undery. Last year Mr. Ouvry accompanied, as he usually did, the summer outing of a small club of members of the Society of Antiquaries, and how he contributed to the enjoyment of fun and learning which these gatherings exhibit, all who knew him can tell. This year he wrote his letter to say he was coming, if possible; but before he could even make the effort he was dead. Thus to the last he was among his friends, who loved him well and will love his memory.

The Antiquary's Note-Book.

PETERTIDE FIRES AT PENZANCE.—(*Communicated by the* Rev. W. S. Lach-Szyrma.)—An ancient custom has existed at Penzance from time immemorial of having bonfires, not only at Midsummer Eve, but on St. Peter's Eve also. This year (1881) as from local circumstances (Thursday being market-day) it was inconvenient to keep up St. John's Eve in a proper manner, the town was placarded by bills, in the name of the committee (who always direct this festival), calling on the public to "keep up the old custom with spirit" on St. Peter's Eve, the other day of the summer fires. Although there were bonfires in the neighbouring villages and on the hills on St. John's Eve, there was not much done then. But on June 28 the town of Penzance was the scene of a spectacle rarely, if ever, now seen in Europe, though in many of its features it must have once been common during the Middle Ages in European cities. In most of the chief streets, as the summer twilight waned, large bonfires were lighted, varied occasionally with the old English tar-barrel. Thus the town soon assumed one of the characteristics of a mediæval city *en fête* with blazing bonfires and tar-barrels in the middle of the streets. The Cornish custom of waving "torches" (*i. e.*, blazing masses of rope dipped in tar and hung to an iron chain) was extensively followed and had a weird effect. May not this be a heathen custom, observed at the summer solstice, symbolizing the movements of the heavenly bodies. The main scene of the festival was the market-square—another survival of mediæval use, seeing that in Paris and elsewhere in Europe the market-places were the chief seats of the Midsummer fires. Here the spectacle was very striking and had a sort of pandemonium aspect, difficult to describe. There was a curious combination of the fire customs of remote antiquity with some excellent modern fireworks. The custom of leaping over the fire was, indeed, not kept up, but many couples danced between the fires to the ancient Cornish "Furry tune" (as used at Helston on Furry day), perchance a last survival of the very ancient heathen rite referred to in Leviticus xviii. 21. The directors of the fire-festival, quaintly dressed in red hunters' coats and leathern gauntlets, moved about the crowd with squibs and Roman candles. Nearly all the fireworks were let off from the hand, and sometimes the changing effects were extremely striking. After the "fun" (as it is locally called) had lasted about two hours a set-piece was brought into the square and marked the culmination of the fire-festival with modern improvements. The history of European fireworks might practically have been studied in their main features, from the almost pre-historic bonfire and waving torch in the fire-dance (bringing one into contact with primitive Aryan heathen usages) down through the tar-barrel and squib to the improved fireworks of modern science. The *fête* thus combined in a striking manner the features of an ancient, a mediæval, and a modern fire-festival. It is much to the credit of the good order and sobriety of Penzance that such a *fête* could be carried out without the least impropriety or rowdyism. This satisfactory result was, however, as much due to public opinion as to the authorities. It must be a satisfaction to those who love old customs to learn that both the Furry day festival at Helston and the fire-festival of Petertide at Penzance were kept up this year with as much spirit as in days of old, and that neither festival gives the least symptom of dying out. The old features are well kept up, though they have added to them modern additions which tend to preserve their popularity.

THE GRAVE OF BRADSHAW, THE REGICIDE.—(i. 224; iii. 231.) *Communicated by* J. A. Finney, Macclesfield.—As to the tradition rife in Treeton, near

Sheffield, respecting the bones of "Bradshaw," allow me to say that this Bradshaw was born at Marple Hall, near Stockport, and received the latter part of his education at the Free Grammar School in Macclesfield. In a History of Macclesfield, published about the year 1818, it is stated that "after the Restoration, twenty-three persons, who had sat as judges on the King, were attainted, though in their graves. Bradshaw, who died in 1659, being among the number, his body was taken up, and on the 30th January 1660–1, the day appointed for this act of retributive justice, was drawn on a sledge to Tyburn, where he, Cromwell, and Ireton, were hanged on the several angles of the gallows, under which their mutilated trunks were afterwards buried, their heads having been first cut off, and fixed on Westminster Hall."

POPULAR NAMES OF TUMULI BARROWS AND STONES.—(iii. 280).—*Communicated by* William Crossing.—The following are the local designations of some of the principal monumental relics in Devon and Cornwall. Of those mentioned in Devon, all but the last two are situated on Dartmoor:—

The Grey Wethers.—Two stone circles in the east quarter of the forest. They closely adjoin one another, and are both 110 feet in diameter. They are so called from their fancied resemblance, at a distance, to a flock of sheep.

King's Oven.—A cairn, forming one of the boundary marks of the forest, and thought to have been the locality of an ancient smelting-house.

Bairdown Man.—A maen on Bairdown, near Two Bridges, 11 feet in height.

Devil's Frying-Pan.—A rock basin on the summit of Great Mistor—sometimes called Mistor Pan.

Grimspound.—A hut village, surrounded by a wall composed of immense blocks of granite, enclosing an area of four acres. Grim, or grimgie, is the name given to an evil spirit supposed to haunt the moor.

Plague Market.—The remains of a very extensive British village, containing hut circles, avenues, and other relics, near Merivale Bridge. It is said to have derived its name from being used as a place for the sale of provisions during a plague at Tavistock, from which it is distant about four miles.

Spinster's Rock.—A dolmen (or cromlech) in the parish of Drewsteignton, having a legend connected with it to the effect that it was raised by three spinsters, when returning from their work.

Giant's Grave.—The name given to a tumulus formerly existing on Mardon Down, near Moreton-Hampstead. A small dilapidated mound is all that now remains of it.

In Cornwall there are:—

Trevethy Stone.—A dolmen at St. Cleer, near Liskeard, standing on an artificial mound a few feet high. The impost had formerly seven supporters, one of which has fallen inwardly. The name *Trevethy* signifies *The place of Graves.*

The Hurlers.—The remains of three stone circles in the same neighbourhood. The tradition goes that they were men transformed into stones for engaging in the old Cornish game of hurling on the Sabbath.

The Other Half Stone.—A fragment of a cross, about seven feet high, in the parish of St. Cleer. Near it is a part of an inscribed stone, but it is not thought that the two ever formed one monument.

Nine Maidens.—A stone circle in the parish of St. Columb Major. There is also a circle called the *Merry Maidens* in St. Burian, and near it two unwrought granite pillars known as *The Pipers.*

Giant's Quoit.—A fallen dolmen in St. Breock parish. The Lanyon dolmen is also called by this name.

Trippet Stones.—A small circle of stones on the manor of Blisland, about three feet in average height.

NEW BRONZES RECENTLY FOUND AT POMPEII. —*Communicated by* Henry Wm. Henfrey.—The first is a statuette of a young Faun or Satyr, twenty-one and a half inches (55 centimètres) in height, found upon the front of the peristyle of a house in the eastern quarter of Pompei. It is of very fine work, but the surface unfortunately is spoiled by the rough green corrosion which covers it. The head of the Faun is wreathed with a branch; and he supports on his left shoulder the leather bottle which he has on his arm, and from which used to flow the water of a little fountain. His right hand, with the fingers contracted, is stretched forward. The forcible movement and the look of desire which he casts upon the liquid contained in the bottle, and which runs over him, indicate the intoxication to which this disciple of Bacchus is a prey. There seems, indeed, little doubt that he ought to have had in his right hand some cup or glass to receive the liquid which used to run from the mouth of the bottle.

The second statuette was also found in the peristyle of a house and represents a winged Cupid holding up a young dolphin on his right shoulder. He supports the animal with his right hand, while he squeezes one of its fins with his left. He has his eyes turned upwards and his mouth half open, as if he was going to speak, entirely occupied with the fish which calls for all his attention—and as if rejoicing at having got possession of the dolphin. The height of the statue is a little under what it should be (55 centimètres). It is placed upon an elegant pedestal. As to the *style* of this statuette, it may be observed that some portions do not seem to be very carefully executed, for the drawing is less correct, and the surface worked with less knowledge than in other Greek works. Nevertheless, it deserves to be reckoned as a good specimen of ancient sculpture, showing as it does so much force of sentiment, and so much truth of expression.

The last "find" is a group of statuettes, of smaller dimensions, which was found in the *lararium*, or family chapel of domestic gods, of a Pompeian house. A figure of Fortune is seated between two *Lares*, in front of whom, suspended by a fine chain, hung an elegant lamp. It is common to see in frescoes Fortune, together with the divinities called Lares, but they are only rarely met with in bronze and represented in this manner. The goddess is dressed in an ample tunic and a mantle; in her right hand she holds a *patera*, in her left hand a cornucopia; her feet are protected by elegant sandals. She is seated upon a chair or throne, with a back, which is elegantly ornamented on all sides. Her feet are placed upon a footstool, in front of which are two winged Sirens. On either hand of the figure of Fortune were placed (in the above-mentioned chapel) the two gods, the Lares, close to and in con-

nection with the goddess, but not joined to her statue. Each stands upon a circular pedestal, covered with elegant ornaments in *guilloche* (or "engine-turning") upon silver, of which Pompeii has supplied many other remarkable specimens. The "Lar" who is placed on the right has a glass in his right hand, the other has one in his left; and each of them holds his glass lifted up to the heavens. The lamp spoken of above is in the form of a human foot inside a shoe, elegantly ornamented with silver. The throne upon which Fortune is seated is very beautiful, and might be cited as a model of the sculptured chairs which are found in nearly all the ruins of ancient buildings.

[Extracted and translated from No. 1 of *Pompeii*, an illustrated review of archæology, Naples, March, 1881.]

ROMAN REMAINS NEAR AYNHOE, NORTHAMPTONSHIRE.—(*Communicated by* Sir Henry Dryden, Bart.)—These were found in a field called Spitchel, in Aynhoe parish, near the boundary of Croughton parish, about three-quarters of a mile S.E. of Rainsborough camp, and on the S.E. of the road from Charlton to Croughton. The land is the property of W. Cartwright, Esq., of Aynhoe, M.P. The field has a slight fall to the S.E. It is sandy, with patches of limestone near the surface. In November, 1874, the plough dislodged some stones of oolite which covered the mouth of a large vase. One large thin one covered the mouth, and smaller ones lay on that. The vase is 2ft. 0¾in. high, and 1ft. 11in. wide, of red pottery, perfect except a chip in the rim, 10in. wide in the mouth, and 10in. wide at bottom, and weighs 86lbs. It was placed upright, and one thin stone was placed upright on each side of it. The top was about seven inches below the surface. Nothing was found in it except a little soil. The texture of it was too porous to hold liquid. Either the vase was empty when last covered over by the users or contained corn or other substance which has completely decayed. It is said that in the museum at Oxford is a similar vase from some railway cutting, and at Brixworth was found in 1874 a somewhat similar one, but smaller. Round it were found bits of pottery and burnt stones, and about four or five yards S. were many pieces of pottery, and bones of cow, sheep, and pig. Many stones were red from fire. The pottery was of about fifteen vessels of red and black ware—all of common make and apparently Roman. Probably some dwelling had existed close by, and this jar was for storing corn and other dry matter. The broken pottery and bones were probably part of a domestic rubbish deposit. About 1872 was found near the same spot about ten yards in length of large stones on edge, about two feet deep, and coming within a few inches of the surface. In the same field, about fifty yards S.E. of the spot where the vase was found, three sepulchral chests were found in February, 1881. The field is now let in allotments. No. 1 chest, the northern of the three, lay N. by E. and S. by W. It was 5ft. 5in. long, by 1ft. 2in. at head, and 1ft. 1in. at foot wide inside, and 10in. deep, formed of flags mostly 2in. thick. The bottom was paved with thin flags, and the cover was formed of four stones of the same kind, about 1ft. 6in. below the surface. The skeleton lay on the back with the head to the S., with the arms extended on each side of it. The bones were in a very friable state, and parts were totally destroyed. The coffin had very little soil in it. The front of the skull was decayed. The skeleton was apparently of a young person, and measured from the top of the skull to the bottom of the leg bones 4ft. 5in. No ornaments or pottery were found. No. 2 chest lay in the same line as No. 1, and to the S. of it, with about 5ft. interval between the two. This chest was 5ft. 6in. long, 1ft. 5in. wide at head end, and 1ft. at foot end inside. It had no stones at the bottom. The sides were of one long stone each, about 2in. thick, and one short one at the foot end. The cover was of several stones. The skeleton lay on its back with the head to the N., with the arms extended down the sides as in the last. The bones of this skeleton had been somewhat disturbed before I saw them, so that I could not measure the height. Many were much decayed or gone. It was larger than the last, but apparently a female. No weapons, ornaments, or pottery were found with it. No. 3 chest was about 10ft. from the foot end of No. 2, and to the E.S.E. of it. It lay W. by N. and E. by S. It was composed of four stones besides the cover, 2ft. 3in., by 9in., and 1ft. deep inside. The cover was about 6in. from the surface. This chest was partly filled with soil, but no bones or other remains were found in it. Probably it had contained an infant, so young that the bones had completely perished.

Antiquarian News.

On the 6th July, the fine old church at Holtby, near York, after having undergone the process of "complete restoration," was reopened for Divine service.

Mr. A. Featherman has in preparation a book to be entitled *The Social History of the Races of Mankind*, to be completed in about ten volumes, 8vo. Messrs. Trübner have issued the prospectus, which promises a formidable amount of work.

Mr. John Potter Briscoe is editing the *Sonnets and Songs* of Robert Millhouse, the artisan poet of Nottingham, who was born in 1788, and died in 1839. The edition will be accompanied by a biographical sketch of the poet.

A bog at Perncrenty, County Sligo, was being cut away, when, at the depth of six feet from the surface, a supposed Druidical edifice, twenty-one yards in circumference, was discovered, and several other interesting relics are now on view.

During the progress of the works at the restoration of the parish church at Farnham, when the men were taking down the east wall of the north transept, they came upon traces of a three-light window of the twelfth century. The committee have decided to restore this interesting relic.

Mr. A. H. Bullen having completed the issue of his edition of John Day's plays now proposes to issue a series of rare old English plays by various authors in four small quarto volumes. Subscribers

names should be sent to Mr. Bullen, Clarence House, Godwin Road, New Town, Margate.

Not long ago, whilst some workmen were engaged in making alterations in the smoking-room of the Old White Hart Inn, Hull, they discovered an ancient arched fireplace, ten feet wide, in a fine state of preservation, the brickwork of which is said to be an excellent example of the workmanship in olden times.

The ancient burial ground of St. Botolph's, Aldersgate Street, after having been closed for a number of years, has recently been transformed into a pleasure-garden, greatly to the benefit of the denizens of this busy and populous neighbourhood. With a view to date and mark this improvement, the vestry have erected a handsome sun-dial in the centre.

Bentley Priory, near Stanmore, is now for sale. For a quarter of a century past it was the seat of Sir John Kelk, and previously to that of two successive Marquises of Abercorn. It is a place of considerable antiquarian and literary interest, and the *Builder*, of July 2, contains an excellent summary of the chief points in its history.

The general opinion seems to be that the rooms discovered at the Roman villa, in the Isle of Wight, and, indeed, the entire villa, indicate military tenure. Mr. Roach Smith, on the contrary, we understand, suggests an agricultural character. Captain Thorp proposes that excavations be made as soon as convenient, on the N.W., where he has discovered traces of foundations.

Colwall Church, near Worcester, a thirteenth-century edifice, was reopened lately, after restoration and the addition of a north aisle. The aisle is separated from the nave by an arcade of Bromsgrove stone, of five four-centred arches, supported on octagonal columns. A gallery has been removed from the church, the old nave opened out, and the pulpit, dated 1638, which a few years since was taken from the church, has been replaced.

The annual meeting of the Somersetshire Archæological Society will be held at Clevedon this year, commencing on August 23. After the delivery of the opening address by Mr. E. H. Elton, Clevedon Court old church and rectory will be visited. On the Wednesday, an excursion will be made to Tickenhall, Wraxhall, Ashton, Flax Bourton, Cleveley and Nailsea; and on the Thursday a visit will be made to Cadbury, Clapton, Portbury, Portishead, and Weston-in-Gordano.

One of the finest private libraries in England is that at Althorp. It will be pleasant and acceptable news to many scholars and bibliophiles to know that it is always open to applicants who are interested in books. This announcement was made by Earl Spencer at the Printers' Pension Festival, over which he presided, and he expressed his surprise, almost regret, that so few book-lovers found their way to Althorp to inspect the magnificent collection gathered together by his grandfather.

The old church of Kirkdale, North Yorkshire, has been re-opened after restoration. In connection with the church are various crosses and monuments of great beauty, the inscription on one of them being in Runic characters, stated to indicate its having belonged to the coffin of Ethelwald, son of Oswald, King of Deira from A.D. 651 to 660. The present restoration has been confined to the chancel, and has been carried out by the authorities of the University of Oxford, in whom, as lay rectors, the maintenance of the building is vested.

We regret that the amendment to the Irish Land Bill proposed by Mr. Cochran-Patrick has not been accepted by the Government. It ran as follows—"That whenever advances are made from the Treasury for the purpose of reclaiming or improving waste or uncultivated land on which archæological remains exist, likely to be injured by the operations, accurate plans, views, and descriptions of such remains shall be taken in triplicate, and one copy shall be deposited in the British Museum, one copy in the library of the Royal Irish Academy, and one copy in the National Museum of Scottish Antiquities, in Edinburgh."

The Museum of Methodist Antiquities, Bishopsgate Street Within, has been enriched by a copy of Edward Perroult's scarce satirical poem, dated 1756, given by the Rev. H. L. Church, a portrait of the late Dr. Dixon, presented by Mrs. Nicholson, and several interesting objects from the collection of the late Dr. Punshon, the gift of Mrs. Punshon. The latter include a massive white metal idol of Buddha, the full dress of a North American Indian medicine-man, and letters written by Lady Huntingdon, the Rev. John Wesley, the Rev. T. Charles, of Bala (dated 1799), and other notables.

We referred last month to the restoration of the church of St. Mary, Wedmore, Somerset, a fine specimen of Early Perpendicular work. The church consists of central tower, chancel, nave, aisles and transepts, of north and south chantries, and also a lady chapel of later date. The rough-cast coating has been removed from the exterior of the building, two windows and a doorway have been opened out in the porch, the old-fashioned high-backed pews and the gallery which blocked up the noble west window have been removed, and the building reseated. In taking down the framing of the sounding-board over the pulpit, a fresco painting, representing St. Christopher bearing the Child Jesus, was brought to light.

It is proposed to form a Society for editing and publishing the more important texts in Early Scottish Literature down to the time when the written language began to lose its distinctive characteristics. The aims of the Society will embrace the re-editing and reprinting of those works which, from their rarity and price, are beyond the reach of ordinary buyers, as well as the publication of hitherto unprinted MSS. The Society will be organized as soon as 300 subscribers have been enrolled, and will at once commence work. The Rev. Walter Gregor, of Pitsligo, Fraserburgh, Aberdeenshire, is the interim secretary. We cordially wish every success to the "Early Scottish Text Society."

The authorities propose to complete the design for the restoration of the Westminster Chapter-house by following out the plan originally proposed. The six great windows, with the smaller window over the entrance, are to be filled with stained glass represent-

ing the history of England as associated with Westminster Abbey during the six centuries in which the Chapter-house was connected with the historical interests of the country. The first of these windows is already in progress, and it is hoped that the public will not be slow to continue the remainder, and to complete a work which is so much needed for the proper effect of this magnificent monument of mediæval architecture and of English history.

A curious case was recently decided by the Clitheroe county magistrates. The 27th of May last was the day after the annual club day at Chipping, and, in accordance with the custom which has existed for years, the villagers elected the mayor, as he is called, in the following manner :—The man who was the most intoxicated was placed in a chair on a cart, and dragged through the village amid great uproar. Those who formed the procession carried mops, fire-arms, and sticks decorated with different colours. Two drunken men headed the procession, playing cornopeans. The police interfered, and summoned ten of the men before the Clitheroe magistrates for being drunk. They denied that they were drunk, and the magistrates dismissed all the cases, one of the justices remarking that he approved of these old customs being carried out.

A correspondent writes to the *Glasgow Herald*:—"A striking instance of the reckless manner in which antiquities are destroyed, and the necessity for Sir John Lubbock's Ancient Monuments' Bill, has just come to light in the Shetland Islands. The other evening it was discovered that the venerable ruin called Picts Castle, situated in the Loch of Clickimin, but accessible from the shore, and, in fact, the only antiquity of any note in the immediate vicinity of Lerwick, was in danger of being altogether demolished. A local shopkeeper was observed carting away stones from the ruins for the purpose of building a stable in the vicinity. Some gentlemen who had observed the proceedings, remonstrated with him and ultimately persuaded him to desist. Steps should be taken to prevent the demolition of a building which has been visited by antiquaries from all parts of the country."

The Royal Archæological Institute holds its Annual Meeting at Bedford from July 26 to August 1. The excursions are as follows :—July 26. Visit to the site of Bedford Castle; general inspection and perambulation of the town.—July 27. To Dunstable, Eaton Bray Church, Eddlesboro' Church, the Priory Church.—July 28. *Vid* Cardington Church to Cople Church, and Willington Church, Sandy; to the Roman Camp, the Amphitheatre, near Howbury; Risinghoe Castle, and Bedford.—July 29. To Luton, the Church of St. Mary; to the Abbey Church of St. Albans, the Church of St. Michael, and Old Verulam.—July 30. To Clapham Church, Colworth (Mr. Magniac's collections), to Sharnbrook Church, Felmersham Church, Stevington Church, Cross; Oakley Church.—August 1. To Elstow Church, &c., Houghton Conquest Church, Houghton Ruins, Cainhoe Castle, Wrest Park, Woburn Abbey.

Mr. W. Thompson Watkin, of Liverpool, is about to issue by subscription a work on *Roman Lancashire*. In this the author will bring together the many scattered records which exist of discoveries of Roman antiquities in the county of Lancaster, and proposes to engrave every article of interest now extant, including altars, tablets, miscellaneous inscriptions, rings, fibulæ, and other minor articles. The roads will be particularly dealt with, as it is important that as much light as possible should be thrown upon the Roman itineraries. The fact of the Tenth Iter of Antoninus passing through the county renders it necessary to enter at length into the question of the sites of the stations upon it. A map of the county, showing the course of the roads and their nature, marked with the site of all discoveries, large or small, and the position of the various stations, will accompany the work. The destruction of the remaining vestiges of the Roman era, which proceeds almost daily, forms a convincing argument as to the necessity for a work of this nature. The total obliteration of Roman Manchester is an instance of this destruction, and a plan of the station, drawn from old maps, is the only means of preserving to posterity the identification of the site. The numerous hoards of coins found in the county will also form a subject of inquiry. Much new information has been gathered from MSS.; and of several of the inscriptions photographs have been specially taken, with the view of obtaining absolute correctness, upon epigraphic points.

Many will be interested to learn that the graves or trenches in which the bodies of the unfortunate Highlanders were buried after the battle of Culloden are being cared for by the present proprietor of the estate of Culloden. Formerly the graves were distinguishable in the level greensward at the roadside only by the slightly-raised sod, but stones bearing the names of the clans have just been erected at the head of each trench. On one stone is inscribed the names of the clans "M'Gillivray, M'Lean, and M'Lauchlan;" and there are separate stones for "Clan Mackintosh." Two graves are marked, "Clans mixed." At the "great cairn" a slab has been placed bearing the following inscription :—"The battle of Culloden was fought on this Moor, 16th April, 1746. The graves of the gallant Highlanders who fought for Scotland and Prince Charlie are marked by the names of their clans." The interesting prehistoric remains at Clava have also received some attention from the owner of the property. Some of the standing stones which had fallen down have been set up; unfortunately, one or two have been made to face in the reverse way from what they did originally. In clearing up the ground round the largest circle, paved, or rather causewayed, paths have been discovered leading from the base of the cairn in a straight line to three of the outer standing stones. Local archæologists have also recently found a great number of "cup markings" on the stones in this locality. One stone discovered the other day had cup marks upon both sides.

The large and important collection of books and manuscripts relating to the history and literature of America, formed by Mr. Henry Stevens, of Vermont, and lately sold by Messrs. Sotheby, contained nearly all the early voyages and travels of English, Dutch, French, and Spanish navigators, notably Theodore

de Bry, *Voyages and Travels*, 1590–1634 folio, first edition, complete and perfect as the Grenville copy in the British Museum—£151. Other copies, more or less incomplete, were sold at from £13 to £18. Adrien Vander Donck, *Beschryvinge van Nieuw Nederland*, first edition, 1655, vellum—£13 2*s*. 6*d*. *Georgia: Transactions of the Trustees for the Colony of Georgia*, &c, the original manuscript, 1738–1747, in the handwriting of the first Earl of Egmont, President of the Board—£150. Hulsius, *Collectiones Navigationum*, &c., 1598–1650—£100. Peter Martyr, *Extraict ov Reveil*, &c., containing his letter about Cuba to supply the lost report of Cortes, and the relations of Hernando as to the Discovery of Mexico, 4to; Paris, 1532—£33 10*s*. Smith (Captain John, some time Governor of Virginia), *Historie of Virginia*, 1584–1626, first edition; folio, London, 1632; some maps restored in margin—£10. There were also many books of the American Revolution and the War of 1812, with examples of early printing, especially in New England, and numerous works of American literature, besides the extraordinary collection of Franklin letters and writings. The last named has, however, been withdrawn from the sale, an offer having been accepted of £7,000 for it on behalf of the United States Government.

The Ordinal and Statutes of the Cathedral Church of St. Andrew at Wells, from the MS. (*No.* 729) *in Lambeth Palace Library, by the permission of His Grace the Archbishop of Canterbury, and the consent of the Dean and Chapter of Wells*, will be published shortly by subscription, by the Rev. Herbert Edward Reynolds. The contents of the MS. include the following:—Statutes made by the Dean and Chapter in the time of Bishops Jocelin and William de Button; the lattter series principally affecting the status and duties of the College of Vicars, disclosing a somewhat singular condition of society amongst the clergy of the Church in the thirteenth century. At page ninety-one we have the form of enthroning the Bishop, and at page ninety-five a general kalendar of the colours for each season. The "Modus vel ordo crismatis faciendi," "Juramentum ad dignitates promovendas," and the oath of allegiance, bring us to the table of contents, which strangely enough has no mention of the ordinale, but begins at page 55. The work, which is now nearly completed, will contain an explanatory preface, containing much hitherto not very accessible information from the registers of the Dean and Chapter, such as the Liber Ruber and Liber Albus. The Elizabethan Charter, "that strange document," will be added. Its identity and interest will be increased by numerous engravings of the most beautiful architectural features of this beautiful Cathedral, while a plan of the building and the Chapter House will assist the student in understanding the order of processions and the positions of the different altars and chantries.

The July number of the *Quarterly Statement* of the Palestine Exploration Fund contains full particulars of the very remarkable discoveries which have been made in the last few months. First in interest, perhaps, comes Professor Sayce's commentary on the newly-found inscription at the Pool of Siloam, dating from the time of Solomon. Lieutenant Conder has found, close to the spot where he places the site of the Crucifixion, which is still called the Place of Stoning, a Jewish tomb of Herodian period, standing alone, cut in the rock. A drawing and plan of the tomb have been made for the Society. Another drawing has been made of the real mouth of Jacob's Well, recently uncovered by the Rev. C. L. Bardsley. The well mouth is much worn by the friction of ropes. It was formerly covered over by a Christian Church, and if, as is possible, this Church dates back to the second or third century, the stone should be no other than the very stone on which our Lord conversed with the woman of Samaria. Another discovery, only indirectly connected with the Bible, is that of the ancient Hittite City of Kadesh, on the Orontes. Not the least surprising thing about this are the facts that Lieutenant Conder found it from an Egyptian record written 3,000 years ago, and that the old name, though it has disappeared from history since the thirteenth century before Christ, is still attached to it. Another paper, in the same number of the journal, clears up a curious mystery attached to Ain Gadis, the probable site of Kadesh Barnea. It is a most remarkable spring—it issues a full-grown stream from the rock; it forms an oasis in which there is abundance of grass, with great trees, even in the arid desert of Tih; it runs away and loses itself in the sand.

The workmen engaged in the restoration of the parish church at Preston, Holderness, whilst digging up the floor of the nave, discovered a number of beautifully-carved figures in alabaster. After a careful examination, these figures proved to be portions of an Easter Sepulchre, which, at one time, no doubt, occupied a legitimate position in that ancient fabric. Easter Sepulchres are rarely to be met with in this country. They usually stood on the north side of the chancel near the altar, in an arched recess, resembling somewhat in design the canopy of a tomb. This recess was called a sepulchre, to represent the "Sepulchrum Domini," wherein were placed on the evening of Good Friday the crucifix and pyx. It was an ancient belief that the second advent of our Lord would take place on Easter Eve, hence arose the practice in the very early Church of watching the sepulchre until the dawn of Easter Sunday, when the crucifix and pyx were removed with devout ceremony to the altar. The purport of these sepulchres was in some instances rendered more permanently apparent by a few images being carved on the front of the base representing usually the sleeping soldiers who watched the tomb. The only specimen of an Easter sepulchre in this immediate neighbourhood is in Patrington Church, which has a representation, amongst other figures, of three sleeping soldiers. Amongst the figures found at Preston are two representations of the Resurrection and the sleeping guard, as well as several incidents in the life of our Saviour. Many of the figures are unfortunately mutilated, no doubt through the fanatical conduct of the Puritans. The rector (the Rev. Edwin Evers) is now having these interesting groups of figures put together for preservation.

The church of the united parishes of St. Margaret, Lothbury, St. Christopher-le-Stocks, and St. Bartholomew-by-the-Exchange, was reopened recently, after

having been closed for upwards of three months, for cleansing and repairs. The main object of the repairs has been to replace the church, as far as practicable, into the condition in which it is believed Sir Christopher Wren, its architect, intended it to be left. It is known that the church was intended to be without either galleries or an organ. These have been removed. The screen erected by Sir Christopher has been replaced, the only deviation from his design being that the pews have not been built of the height usual in his day. Another restoration consists in opening out the west window of the church, which had been blocked by the organ gallery, and in replacing the architrave of the door leading from the tower, which had been destroyed when this gallery was erected. In the course of the repairs the workmen found several interesting relics of the old church of St. Margaret, which was destroyed by the Great Fire of London. The west wall appeared to be *in situ*, and in the vault below the church were the remains of an opening in this wall, which must have been the entrance into the crypt of the old church. The fragments found show that the old church was partly of the reign of Edward II. and partly of a period about a century later. A small fragment of the older work, consisting of a stone from one of the arches, has been preserved and placed in the vestry. This stone bears the mark of the mason who originally laid it. There was also a curious flight of steps leading from the vault up to the floor of the present church. The entrance to these steps was and is still closed, but the steps are visible from the vault, and in this case also each stone bears the mason's mark. These steps are probably not older than the time of Sir Christopher Wren. The repairs have also established the fact that the tower was open to the street, and this was a common feature.

Correspondence.

BISHOPS OF MAN IN THE SIXTEENTH CENTURY.

I shall be much obliged if any of your readers acquainted with Manx history can give me authentic information as to the succession of the bishops in the See of Man throughout the sixteenth century, and especially as to what part bishops of the house or name of Stanley bore in it. All the ordinary accounts are, I am convinced, more or less erroneous, and the confusion is extreme. Thomas Stanley, son (really illegitimate son) of Edward Stanley of Flodden, first Lord Monteagle, appears to be put in, put out, consecrated, deprived, restored, to resign or to die, wherever a gap has to be filled or an awkward corner turned. In some one or other capacity he is used by various authors to cover all defects between 1510 and 1570. Moreover, two writers introduce a real or apocryphal "James Stanley" from 1573 to 1576; for whom the compiler of a so-called Catalogue of Manx Bishops, attached to Seacome's *History of the House of Stanley* (Ed., Liverpool, 1741), substitutes the already terribly over-worked Thomas Stanley aforesaid, as successor to Bishop Salisbury. Seacome himself, by the way, correctly inverts this order, making Stanley Salisbury's immediate predecessor; but he makes the strange blunder (in which he is followed by Train) of affirming that this Thomas Stanley resigned the See on succeeding his father in the peerage of Monteagle, which, since he was not legitimate, was an impossibility.

Some have suggested—perhaps, rather as a desperate expedient than on solid grounds—that there were two bishops bearing the same name. Some authorities place Stanley's consecration in 1530, and allege that he was deprived by Henry VIII. in 1545 or 1546, and restored by Mary in 1556 or 1557, on the death of Bishop Man. But there are great difficulties in the way of accepting any of these statements. In fact, the confusion is almost endless.

So far as I can see at present, the following few points are clear:—

1. Huan Hesketh, Bishop of Man, was alive in 1520 (as he was executor to his brother's will, which was proved in November of that year), and dead before June, 1523, for—

2. On June 18, 1523, John Howden was provided to the See vacant by the death of "Hugo" (Mag. Brady, *Episc. Suc.*, vol. i. p. 107).

3. A certain "John" (Qy. Howden?) was Bishop of Man in 1532, as on July 31 in that year an indenture was made between him and the Earl of Derby as sovereign and liege lord of the island, as appears in the Lex Scripta of the Isle (Train, vol. i. p. 344).

4. In 1546, Henry Man was appointed to the See, then and for some time past vacant, "per mortem naturalem ultimi episcopi ejusdem" (Rymer, t. xiv. p. 85).

5. On June 21, 1555, in Consistory at Rome, Thomas Stanley was provided to the see "per obitum bonæ memoriæ N. [*sic*] vacanti"; the provision thus ignoring, as was natural, the appointment of Man by Henry in 1546, though that bishop was still living (*Mag. Brady*, vol. i. p. 108). In this Bull of Provision Stanley is described as a simple cleric. "Clerici Sodoren. seu alterius civitatis vel dioc."

6. Bishop Man died October 17 (or 19), 1556 (Br. Willis, vol. i. p. 367).

7. In September, 1570, John Salisbury was nominated to the See of Man, vacant "per mortem Thomæ Stanley," and was confirmed April 7, 1571 (Brady, vol. i. p. p. 109, *et al*). But, as if errors must pursue the unfortunate Stanley to the last, Brady immediately adds, "Thomas Stanley . . . . died on 19 October, 1556," which was the date of the death of Bishop Man. Stanley died in 1568 or 1570, exact date unknown.

I shall be much obliged to any learned reader who can help to clear up this blurred page in the history of a highly interesting island.

JOHN WALTER LEA.

9, St. Julian's Road, Kilburn, London, N.W.

ARCHÆOLOGICAL SOCIETIES.

(iv. 32.)

In my *Collectanea Antiqua* I have endeavoured to pay a tribute of regard to the memory of some of my

friends and colleagues, under the title of "Biographical Notices." For the last volume I selected Thomas Wright, John Yonge Akerman, and James Robinson Planché. The limits and character of the work compelled me to omit others, whom I have, however, reserved for a separate work, should I be spared to write it. These notices, although they are necessarily of no great length, contain some salient points in the character of each of the deceased never before published, and, if known, never before dwelt on and emphasized. To supposed defects in the first of these three Mr. Parker objects; but in a courteous and friendly spirit, and with a compliment which quite covers the charge of onesidedness for want of information. I believe that were the Memoir before the readers of THE ANTIQUARY they would see I was not called upon to enter into the full causes of a division which made the British Archæological Association two Societies—Institute and Association. My object was to show Mr. Wright's connection with me in the origin of the Association. To write a full history would require from me and Mr. Parker a volume. I cannot see any errors in what I have printed. In Mr. Parker's remarks are two or three, of no great importance, but which show how difficult it is to secure facts. Mr. Albert Way was never Secretary of the Association; he was Joint-Secretary with me in the Canterbury Congress, but which he did not attend.

I never before heard that any party wished to set up Mr. Britton in the place of Professor Willis. At the Canterbury Congress, Mr. Britton felt himself slighted in the Architectural Department; but not, I think, in reference to Professor Willis.

Mr. Wright was never a writer in *The Times*. The reports of meetings were either made by that paper's regular reporters, or by some one of the Committee or Council.

Perhaps this may be a good opportunity to inquire why the Institute has never published a memoir of Mr. Way; or caused a statue or bust of him to be sculptured, or a medal engraved? Societies, as well as individuals, should study to be grateful and consistent.

C. ROACH SMITH.

Temple Place, Strood.
July 13, 1881.

THE VIVIFIED TAU.

(iii. 97.)

The able and interesting Paper on the Tau Cross communicated by Mr. Jewitt, has suggested to me a theory, which I would advance with all diffidence, of a possible connection between this symbol and that 'Mother-Goddess' so widely worshipped throughout the East.

On comparing Mr. Jewitt's illustration of the "headed Tau" from the Serapeum with the well-known coin bearing the image of the Ephesian Artemis, a striking resemblance is at once apparent, the lower part of the body tapering, in each case, down to the pedestal representing the swelling base of the Tau. The whole resemblance seems too curiously close to be accidental, and the peculiar shape of the Ephesian image, which seems unnatural on any other hypothesis, is at once explained by regarding it a development of the vivified Tau. It will be remembered that this shape was conventional, and considered to be of divine origin (*τοῦ Διοπετοῦς*).

Nor is this all. Mr. Jewitt does not allude to the three curved lines on his "headed Tau," but may we not compare these with the marks which Schliemann terms the conventional emblems of "the Ilian Athene," the swelling breasts and navel, which recur so regularly on his specimens of the fictile art of Troy? It would perhaps be going too far if we were to connect this Trojan goddess also with the Tau, though some of her rudimentary effigies might support this view; but the symbolic meaning of these marks on the headed Tau would be at once confirmed if we admit a connection between it and the Ephesian image, in which the breasts were an essential feature (*vide* St. Jerome, "istam *multimanomiam* quam Græci *πολύμαστον* vocant, ut scilicet ex ipsâ effigie mentirentur omnium eam bestiarum et viventium esse *nutricem*").

If then a possible connection may be conceded between the "headed Tau" and the "Mother goddess," the question arises, firstly, what was the origin of the Tau as a symbol; secondly, how was it evolved into a pseudo-human form? The first of these problems is probably insoluble, but may be connected with the prominence of the Triad in Egyptian mythology, and illustrated by St. Patrick's traditional adaptation of the shamrock as a symbol of the Trinity. The second point admits of closer examination.

In the first place, the frequent use of the sacred (solar) disc in Egyptian art would seem to show that it was a subsequent and distinct addition to the original Tau, and the origin of the "loop." From this combination, I should imagine (though Mr. Jewitt does not imply it), sprang the conception of a Tau in human form. This development may be forcibly illustrated by a study of the Trojan whorls, which show how a human form was gradually evolved from the simple swastika. A quaint instance of the modus operandi occurs in this rock-drawing, found in Jebel Shammar (*Pilgrimage to the Neja*), in which a primitive "headed Tau" is transferred into the figure of a Bedouin. Perhaps also, Clement-Ganneau's thesis (*La Mythologie Iconologique chez les Grecs*) of an "ocular mythology" might help to explain the subsequent development of the Tau, much as, in heraldry, *ex post facto* legends have arisen from a misreading of armorial bearings.

The history of that mysterious goddess whom the Ephesians worshipped, but who is found under strange disguises in almost every religion, would require separate treatment. In this note I have only dealt of her connection with "the headed Tau."

J. H. R.

FIELD NAMES.

(iii. 252; iv. 35.)

Your correspondent, Mr. M. Bevan Hay, suggests that the local name, *Carr*, may be related to the British *Caer*, a camp. In many parts of England

where this word is to be found, the idea of a camp, British or otherwise, is out of the question. I have inserted the word in my *Glossary of Words used in the Wapentakes of Manley and Corringham, Lincolnshire*, where I have explained it as, "Low, unenclosed land, subject to be flooded." I find that the Rev. J. C. Atkinson, in his *Glossary of the Cleveland Dialect*, gives a definition which shews that in that part of Yorkshire the word has a meaning almost exactly the same as here. His words are, "*Car, Carr*, sb., a flat, marshy piece of land under natural herbage, usually lying at or near the foot of a bank, and in that sense, low: not necessarily otherwise. Generally used in the plural. O.N. *ker*, kiörr; S.G. *kærr; N.kjerr;* Dan. *kær*. Of the latter word, Molbech says it is originally a Norse word, and is commonly used to express a track distinguished by depth of soil, and burdened with accumulated water."

I have notes of Carrs in Lincolnshire in the following townships, but am certain that the list might be much extended:—Scotter, Messingham, Gainsburgh, Redburne, Appleby, Haxey, Hibbaldstowe, Waddingham, Atterby, Snitterby, Blyton, Morton, and Winterton. Prestwick Carr is in Northumberland, Morden Carr in the Bishopric of Durham, Castle Carrs in Derbyshire, and Gringley Carr in Nottinghamshire. A rental of Molesby in Cleveland, Yorkshire, taken in the reign of Henry VIII., has the following entry:—"Uno Clauso vocato Law Carr 8s" (*Monasticon Anglic.*, iv. 568). A swampy piece of ground near York is now called Scarcroft. The late Mr. Robert Davies, in his *Walks through the City of York* (p. 113), mentions this place, and says that "its proper name is Carr-croft," adding that Carr is in Yorkshire a common designation for low, marshy land."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I remember that near the village of Wrington in Somersetshire there is a locality which was, and I suppose still is, known by the name of "Half-Yard." Though, I think, usually associated in the minds of the inhabitants with a portion of the road at the place, and which happened to be perfectly straight for some little distance, may not this in reality, originally at least, be the name of one of the fields adjoining the road? If so, will your correspondent kindly inform me what would be the origin of the name?

HENRY DENHAM.

ESSEX BRASSES.

(iii. 274.)

If Mr. J. A. Sparvel-Bayly would kindly print a list, in your columns or elsewhere, of the interesting collection of Essex brasses lately exhibited by him at the Archæological Institute, he would be conferring a great favour upon students of those memorials. I observe from your report that many of the brasses exhibited on the occasion referred to are described as "inedited," by which I infer it is meant that they are unnoticed in the best known Lists, such as those of Messrs. Haines, Manning, &c. I have rubbings of a considerable number of Essex brasses in my own collection, and have quite recently found brasses existing at Felstead, Writtle, Hatfield Peverel, &c., which are unnoticed by Mr. Haines in the List appended to his Manual—by far the best and fullest in existence. I have been also inclined to think that many may have escaped notice in the less accessible portions of the county, such as the Hundreds of Dengey, Rochford, &c., and shall hope to find this expectation confirmed by Mr. Sparvel-Bayly.

As a brass-rubber of twenty-four years standing, I regret to be able to endorse the painful statements of your correspondent, Mr. Arthur G. Hill, as to the rapid disappearance of these memorials. Whenever a church which contained them has been "restored," it is the rule rather than the exception that they should be swept away as the contractor's or the workmen's perquisite!

Frequently, also, if preserved, they are treated with much indignity, being removed from the graves of the persons whom they commemorate, and placed with ludicrous irreverence against the walls of the building, sometimes at such a height as to preclude the possibility not only of rubbing, but of examination. They are also almost invariably injured during the progress of any repairs, owing to the absence of a little intelligent watchfulness on the part of those in charge. Supposing these various hazards all escaped, we shall too often find the slabs which they adorn have become the chosen depositories of a lectern, a gas-stove, a stack of hot-water pipes, and so forth; or, if free from such incumbrance, carefully obscured by cocoa-matting and the tenacious yet gritty deposit which invariably underlies that vile material.

I should like, by the way, to indicate, as an exception to all that I have said, the care which has been shown for the preservation of an interesting series of brasses by the Vicar of Brightlingsea, in Essex, although he has carried out an extremely satisfactory restoration of his noble church.

Referring to Mr. Hill's letter it may not be out of place to state that the word *Yenk*, signifying either *thank*, or, possibly, *think* (*which* seems rather uncertain), occurs on the fine gateway into the Cathedral Close at Norwich, built by Sir Thomas Erpingham, somewhere about 1420. Formerly this was misread into *pena*, and an absurd belief, wholly destitute of other foundation, arose therefrom that this gateway had been erected by the knightly soldier of Agincourt, whose kneeling effigy at the summit of the structure seems designed to express his *thankfulness* towards his Almighty Preserver, as a *penance* for imagined Lollardite proclivities!

The legend, "Thinke and Thanke God of alle," also occurs on the fine tower of Great Ponton Church in Lincolnshire, built by Anthony Ellys, merchant of the Staple, about the close of the fifteenth century. *His* tomb within that church has also been destroyed within my recollection.

C. G. R. BIRCH.

Brancaster Rectory, Norfolk.

TRADITIONS ABOUT OLD BUILDINGS.

(iii. 8, 188; iv. 33.)

Besides the parish church of Wrexham (referred to in my letter, published in the ANTIQUARY for July,) there are, it now appears, three other churches in Wales concerning which has been told the now familiar story of the goblins that pulled down in the night what had been built in the day. These are the churches of Llangar near Corwen, and of Corwen itself, and that great church which Robert Dudley, Earl of Leicester began to build in the outer court of Denbigh Castle, but which he never got completed.

(1.) Concerning *Llangar Church*, I quote the following sentences from the "Gossiping Guide to Wales":—"There is a local tradition that Llangar Church was to have been built where the Cynwyd crosses the Dee. Indeed, we are told that the masons set to work, but all the stones they laid in the day were gone during the night, none knew whither. The builders were warned, supernaturally, that they must seek a spot where, on hunting, a 'carw gwyn' (white deer) would be started. They did so, and Llangar Church is the result. From this circumstance the church was called Llangarw-gwyn, and from this name the transition to Llangar is easy." The position of Llangar Church is peculiar; there is the church, but there is no village.

(2.) *Corwen Church.*—When the British Archæological Association visited this church in 1878, the rector, the Rev. W. Richardson, said, there was "a singular legend in connection with a rude stone which was built into the wall of the north porch of the building. All attempts to build the church on the site first selected were frustrated by the influence of certain adverse powers, till the founders, warned in vision, were directed to the spot where this stone stood."

(3.) *Old St. David's, Denbigh.*—The following sentences relating to this church are taken from a *Guide* to Denbigh, published by Thomas Gee:—"Tradition . . . . tells us that this great building could not be completed, being a vain-glorious undertaking, like the Tower of Babel; that the plan and the site met the disapproval of heaven, and that whatever portion was finished in the daytime was pulled down and carried to another place at night by some invisible hand . . . . . It may have been true that Leicester's enemies . . . . *did* pull down portions of the buildings at night by way of revenge."

(4.) I distinctly remember a story current, twenty years ago, among the boys of the Grammar School of Thetford, Suffolk, to the effect that when a particular gateway on the Place Farm was bricked up, Sir Richard Fulmerston, driving a spectral coach and four, would dash through at night and throw it open. Sir Richard was the founder of the Grammar School, and had formerly lived at Thetford Place. This story was reported in spite of the manifest fact that the gateway referred to was then actually bricked up, and so remained.

ALFRED N. PALMER.

3, Ar-y-bryn Terrace, Wrexham.

THE LITTLE MIDSHIPMAN.

One of the "little midshipmen, in obsolete naval uniforms, eternally employed outside the shop-doors of nautical instrument makers in taking observations of the hackney coaches"—as they are described by Dickens—is about to be removed to the company of his compeers in the Minories, from a post he has occupied for some sixty years or more by the door of No. 157, Leadenhall Street. It would appear that the principle laid down by the Court of Appeal on the 3rd of March last does not apply in the present instance. There the question at issue was the property of the historic signboard, representing King Charles II. in the Boscobel oak, of the Royal Oak Inn at Bettwys-y-Coed. The sign, painted in 1847 by David Cox, was fixed by holdfasts over the entrance to the house, which was then held by a yearly tenancy, and subsequently on a lease. In 1851, Cox touched up the picture again. On a sale of the lease, in 1876, to a Miss Thomas, by Mrs. Richards, the assignee of the lease under her marriage settlement, the signboard was expressly excepted from the assignment to Miss Thomas. When Mrs. Richards afterwards claimed the signboard, desiring to remove it, the local agent of Lady Willoughby de Eresby interfered, her ladyship being the owner of the freehold of the house. In effect the Court ruled that the signboard belonged to Lady Willoughby de Eresby, as being annexed to the freehold, and had never come within the category of "tenant's fixtures." The picture, valued at £1,000, was produced in court as an exhibit, having been removed by the trustees in certain liquidation proceedings. But the premises against which our little friend has been set up day after day, and from which, for security, he has been taken down and placed indoors each night, have been sold, and the Messrs. Wilson are about to transfer their business to the Minories. There he will again be placed, standing with his left leg (not his "right leg") foremost, dressed in his laced cocked hat, dark blue coat, yellow kerseymere, flapped waistcoat and breeches, white silk stockings, and buckled shoes of a bygone age. Of the two wooden midshipmen already in the Minories, one of nearly life-size stands over the quaint, old-fashioned shop, with bowed windows, of Mr. John Omer, optician, at No. 99. He wears the more sober uniform of the present time. The other, arrayed in an impossible suit of a sky-blue coloured coat and white pantaloons, confers special singularity upon a shop on the same side of the way, near the railway bridge. An exact counterpart of the former of these two, but much reduced in proportions, may be seen at Messrs. Hughes and Son's, in London Street, Fenchurch Street. Readers of *Dombey and Son* need not be reminded how large a part the wooden midshipman plays in the still-life of that story. It is not always easy to identify the places which Charles Dickens describes in his novels; but there can be little question that the shop soon to disappear from Leadenhall Street was that of Solomon Gills. There we may yet see the little back parlour in which Old Sol and Captain Cuttle kept a reckoning day after day, and worked out the course of the *Son and Heir*, with the chart spread before them on the round table. In that room the simple-minded

sailor, reading softly to himself the Burial Service the while, and stopping now and then to wipe his eyes, committed Walter's body to the deep. Into that room one evening later on, whilst the Captain was toasting a slice of bread which he had put upon his hook, the shadow of Walter Gay enters, to the confusion and delight of Florence. In the attic at the top Gills was wont to keep watch, thinking of the boy to whom he was so attached; and there Florence found a refuge when other home or resting-place was denied her. To many, perhaps—certainly to myself—some of the characters in this tale are more real than the actual wayfarers and inhabitants who throng that crowded street, and it is not inappropriate that the coming change should be recorded in your columns.

W. E. MILLIKEN.

A-5, Cornwall Residences, N.W.

STONEHENGE.

(ii. 150.)

At the above reference Dr. B. Nicholson alludes to some of the upright stones having fallen. In *The European Magazine* of January, 1797 (vol. xxxi. p. 76), is an account of an accident which befel these stones. Can this be the date that the stones, spoken of by Dr. Nicholson, fell to the ground, or is there any period known other of their having been displaced?

I have extracted the paragraphs from *The European Magazine*, which are as follows:—

"On Tuesday, the 3rd inst., some people employed at the plough, near Stonehenge, remarked three of the larger stones had fallen, and were apprised of the time of their fall by a very sensible concussion, or jarring of the ground. These stones prove to be the western of those pairs, with their imposts, which have had the appellation of Trilithons. They fell flat westward, and levelled with the ground a stone, also of the second circle, that stood in the line of their precipitation. From the lower ends of the supporters being now exposed to view, their prior depth in the ground is satisfactorily ascertained; it appears to have been about six feet. The ends, however, having been cut oblique, neither of them was, on *one* side, more than a foot and a half deep. Two only of the five trilithons of which the *adytum* consisted, are now, therefore, in their original positions. The destruction of any part of this grand oval we must peculiarly lament, as it was composed of the most stupendous materials of the whole structure. The above accident is to be attributed to the same circumstances that occasioned the disclosure of the subterraneous passage at Old Sarum two years ago; and there is no necessity of calling in the aid of any other agency than that of repeated moisture on the foundation, and particularly of the rapid thaw that succeeded the late deep snow.

The second account runs thus:—"On Tuesday, January 3, in consequence of the rapid thaw succeeding a very severe frost, the weather being perfectly calm, one of the Trilithons in the inner circle of Stonehenge, which were so called by Dr. Stukely from their being formed of three stones (an impost resting upon two upright stones), suddenly inclined and fell. It had long deviated from its true perpendicular. There were originally five of these Trilithons, two of which are, even now, still remaining in their ancient state. It is remarkable that no account has ever been recorded of the falling of the others, and perhaps no alteration has been made in the appearance of Stonehenge for three centuries prior to the present tremendous downfall. The impost, which is the smallest of the three stones, is supposed to weigh twenty tons. They all now lie prostrate on the ground, and have received no injury from their aerial separation."

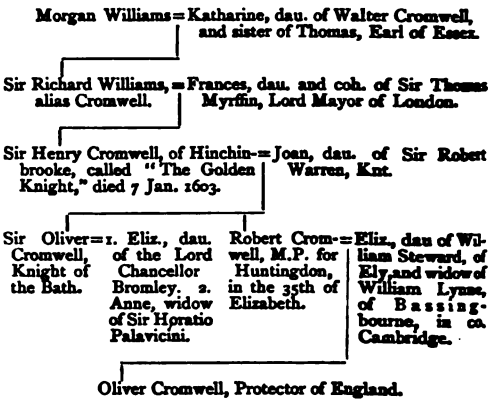
G. H. OSBORNE.

Perry Barr, near Birmingham.

CROMWELL FAMILY.

(ii. 168.)

It is rather late to call attention to a mistake which appeared in an article on the above subject in the second volume of THE ANTIQUARY. One mistake in that article has already been corrected; but in the scrap of pedigree there given by Mr. R. S. Charnock, the mistakes are so frequent that it wants altogether re-writing. The pedigree, as far as this portion is concerned, should stand thus:—



Mr. Charnock will find ample proof of these statements in the *Visitation of Huntingdonshire*, published by the Camden Society; Burke's *Vicissitudes of Families*; Thomas Cromwell's *Oliver Cromwell and his Times*, and other works.

BERTRAM WILVERTON.

Leeds.

PAROCHIAL REGISTERS.

(iii. 46, 286.)

Since I last wrote to you on this subject, a case has occurred which aptly shows the importance of keeping these registers where they are. An action was brought in the County Court, by the sexton here, for 13*s.* 6*d.* received by a person who, claiming to be sexton, had intruded himself into the churchyard and wrongfully

received the sexton's fees. The case involved the question—not only who was sexton, but also who had the legal power of appointing him to that office. The ancient terrier decided this latter point, and, as is usually the case, this terrier is bound up with the parish register. A fortnight ago, I, as its custodian, had to attend the County Court, and produce it there; and it settled the case.

No Act of Parliament—so far as I am aware—provides for the admission of a copy of a terrier as evidence, whatever may be the case in certain instances with marriages and burials, and, consequently, if this register had been removed to London, some one would have had to bring it thence into West Cornwall.

Our County Court is seven miles from the place where this dispute arose, but upwards of three hundred from London.

FREDERICK HOCKIN.

Phillach Rectory.

THE SURNAME SEABORNE.

(iii. p. 286.)

This Scandinavian name is doubtless=Sea-Bear. Many of our old Scando-Gothic nouns have a double form, a shorter, and a longer in -N, of which only one remains in the modern dialects. Thus, both Ari and Arin (Arn), an Eagle, now only Arn (Ern) in English; so Biri and Birin (Birn); Old-English had already laid aside the form in -N, and used only Bera, our Bear. In modern Scandinavian the shorter side-form has gone out, and they now have only the word with the N-ending, thus Björn, &c. Sea-Borne is, therefore, the modern Scandinavian man's name, Sjö-Björn, Sö-Björn. In ancient Scandinavian Runic monuments this name occurs as Si-Biurn and Sai-Biurn. In Icelandic it is Sæ-Björn.

GEORGE STEPHENS.

Cheapinghaven.

THE TERMINATION "HOPE."

Those who have been interested in the correspondence on this subject in vols. i. and ii. of THE ANTIQUARY will be glad to have their attention directed to the following extract from a Border Survey of 1542, printed in the introduction to *The Newminster Cartulary* (Surtees Soc., Vol. lxvi., p. xviii), from Hodgsons *Northumberland*, III. ii. 222–226. "The said valyes or hoopes of kydland lyeth so dystante and devyded by mounteynes one from an other that suche as inhabyte in one of those hoopes, valyes, or graynes can not heare the Fraye, outecrye, or exclamac'on of suche as dwell in an other hoope or valley upon the other syde of the said mountayne, nor come or assemble to theyr assystance in tyme of necessytie."

J. T. FOWLER.

ALEXANDER CRUDEN.

Can any reader of THE ANTIQUARY throw any light on the history of the family of A. Cruden, author of the famous *Concordance?* I am told that the family originated at Cruden, near Aberdeen, in the ninth century, in which neighbourhood there exist to this day persons bearing the name of Cruden. What is the earliest known date of the existence of Cruden as a surname? I shall be very glad of any information on the subject.

M. CRUDEN.

SAINT LAURENCE.

(iii. 286.)

In *The Calendar of the Prayer Book, Illustrated*, (Parker, 1866), it is stated of Saint Laurence:—"In England he is one of the most popular saints, about two hundred and fifty churches being dedicated in his name, one to SS. George and Laurence, and one to S. Laurence and All Saints, and one to SS. Mary and Laurence." What is the authority for your correspondent's supposition that the saint was ever in England? It is not in Mr. Baring-Gould's *Lives of the Saints*.

ALBERT CLOWES.

TURNER'S PICTURE OF "BLOIS."

Can any of your readers tell me where I can see Turner's "Blois"? The engraving of it is in his "Rivers of France," and Ruskin speaks of it in "Modern Painters," but I cannot find the original. It is not in the National Gallery, nor is it mentioned in any of the catalogues of Turner's pictures in private collections, given in Thornbury's "Life of Turner."

G. WASHINGTON MOON.

A CURIOUS BOOK.

I have in my possession a book entitled "Baptistæ Mantuani Carmelitæ Adolescentia seu Bucolica," bearing date 1669. Could any of your readers give me any information regarding it, as my curiosity has been awakened by the fact that it is from Thomas De Quincey's library?

A BOOK-HUNTER.

Edinburgh.

PETERTIDE FIRES.

Can any of your readers inform me:—

1. Were Petertide fires common in the Middle Ages in England as they are in Penrith and especially Penzance at present?

2. Have we any existing cases of them on the European Continent in addition to the fires of St. John's Eve?

3. Is the waving of torches over the head a peculiarly Cornish or a general ancient custom?

W. S. L. S.

CORRECTION.

By an oversight the Latin quotation on p. 31 col. 2 was left uncorrected. It should, of course, read "Jugera ruris, &c."

The Antiquary Exchange.

—o—

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Browning's Dutch Anthology.—Browning's Russian Poets, 2 vols.—Butler's Hudibras, part iii., 1798.—135, care of the Manager.

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Keble's Christian Year, 6th edition.—Paley's Evidences, first edition.—Pope's Poetical Works, 4 vols., Glasgow, 1768.—Rogers's Ode to Superstition, 4to, 1786.—Raleigh's Poems, first edition.—W. E. Morden, 39, The Parade, High Road, Lee, Kent.

Byron's Ode to Napoleon, 8vo, 1814.—Waltz, an Apostrophic Hymn, by Horace Hornem, 4to, 1813.—Keats's Life, Letters and Literary Remains, 2 vols. foolscap 8vo, 1842 (?).—Landor's Poems, from the Arabic and Persian, 4to, 1800.—Moore (T.) M.P., or the Blue Stocking, 8vo, 1818. — Southey's Wat Tyler, 12mo, 1794.—W. E. Morden, 30, The Parade, High Road, Lee.

Vol. 4 Camden's Britannia (Scotland); Gough's edition, folio, 1806.—Vols. 1 and 2 Burke's works, the eight volume edition, 8vo, 1823.—Vol. 5 Oliver Heywood's Works, 8vo, 1827.—Yorkshire (County) Poll Books, 1734, 1740.—Domesday Book (Yorkshire).—Dugdale's Visitation of Yorkshire.—Histories of Halifax.—Crossbow and other ancient Arms and Armour.—T. Turner, Old Market, Halifax.

Old Prints or Views of Boston.—Mr. H. Booker, Boston, Lincolnshire.

Any odd parts of "Archæologia Cambrensis."—Rev. W. A. Leighton, Luciefelde, Shrewsbury.

Lysons' Environs of London, vol. 2 (Middlesex).—G., 44, Hillmarten Road, N.

Ramsey's Poems, 2 vols., 1720-5, 12mo.—Butler's Analogy, first edition.—Shelley's Alastor, 8vo, 1816.—Watts's Divine and Moral Songs, 1720.—Wesley's Hymns for Public Thanksgiving Day, 8vo, 1746.—J. Drowley, Forty Hill, Enfield.

The Antiquary.

SEPTEMBER, 1881.

The Right of Pre-emption in Village Communities.

ONE of the fundamental principles of the Village Communities of India and Germany is the principle of reciprocal assistance among the members of each commune, resulting in a number of privileges which the individual may claim from the commune and the commune from the individual. With especial jealousy did the early communes guard themselves from the intrusion of strangers into their midst, and their safeguard against that intrusion took the form of the Right of Preëmption: that is, that if a villager desired to sell his homestead and village-plot it was incumbent on him to offer it first to the commune; and if the seller neglected to do this, the commune claimed the power of reclaiming the lot from the foreign purchaser at the price he gave for it. Thus we find that in India

In the stronger communities with more decided rights, the land was not an individual but a common property, and therefore one man could not, without the consent of the others, sell to a stranger whom they probably would not choose to admit into their society.*

In Germany, where the Village Community flourished with luxuriance, the right of preëmption existed in full vigour.

A villager's homestead, before it could be offered to strangers, had first to be offered to individual communists or to the commune itself, and these had the right of preëmption in free as well as in manorial villages. . . . . If the homestead were sold before it was offered to the communists, these had the right of redeeming, within a certain period, the land sold to a stranger. (*Wellicher eyn gutt in der wallstatt verkouffte vnerbottenn wye vor stat, so mag dem nach der nechst vnnd yedes nechsten frund dem selbenn köufter das gut wol absyehenn bis zum nechstenn gericht, aber eym frömdenn hatt eyn yeder waltman eyn jor sechs wuchen vnnd dry tag zil vnnd masz, alsdann aber inn syn hand zyehenn*). Traces of the old law are found in France and even now in Germany. According to the Customary of Bayonne, the communists (voisins) had a right of preëmption over strangers (*le voisin et habitant de la dite ville est preferé à l'estranger acheteur*). And if the alienation to a stranger were completed, they had the right of redemption (*si aucun habitant de la dite ville et cité vend navire et autre batteau, le voisin de la dite cité le peut retenir pour mesme prix.**

A survival of the right is still, according to Professor Stubbs, to be found in England, for

the right of the markmen to determine whether a new settler should be admitted to the township exists in the form of admitting a tenant at the court-baron and customary court of every manor.†

If we extend our research beyond the limits of the Village Community, strictly so-called, we find other examples of the right. It was recognized by the early Hebrews, who combined it with their form of the levirate as one of the functions devolving upon the goel or next of kin.‡ It still survived in Talmudic times, but was transferred, in consequence of the altered circumstances of landholding, from the next of kin to the *bar mitzra* 'the son of the boundary' or adjoining owner, who had an absolute right of preëmption over his neighbour's property.§ In Muhammadan law the right also occurs, and has been fully expounded by Dr. Badger, in the *Times* of August 4, 1881, to which I must refer the reader for details. The noteworthy feature of

* Sir G. Campbell: *Modern India*, 94, confirmed in the Cobden Club's *Systems of Land Tenure*, 3rd ed., 143, 'the communities claimed a right of veto.' I ought to mention that I was in error in saying (*Times*, Aug. 10) that preëmption was traceable in the Indian law-books. I had for the moment confused with preëmption the regulations for the inheritance of personal property.

* Von Maurer, *Dorfverfassung*, i. 320–322; cf. Grimm, *Rechtsalterthümer*, 530, 531. Hallam, also, speaks of the *retrait lignager* of French law, which gave the relatives of the vendor a preëmption on the sale of a fief, and a subsequent right of redemption (*Middle Ages*, ch. ii.), but I am not well enough acquainted with early French law to say whether this custom has any historical connection with those quoted by Von Maurer.

† Stubbs's *Const. Hist.*, i. 84.

‡ Cf. Ruth iv. *passim*; Levit. xxv. 33.

§ Rabbinowicz, *Législation Civile du Thalmud* iii. 433 *ff.* Restrictions on the right were, however, then growing up.

the Muhammadan right is the limitation of it primarily to a co-partner in a property or in the benefits of a property. The Prophet is recorded to have said that 'the *jâr* (neighbour) has the better (or the best) claim to preëmption when his house is contiguous.' The precise interpretation of these words is matter of doubt among the orthodox schools of law, the Mâlikite school holding that *neighbour* must be defined solely as a *partner*, and the Hânafite school holding that contiguity constitutes a man a *neighbour*.*

Another form of the right or rather a survival of it, is found on the contract-tablets of Assyria. I have elsewhere pointed out the analogy between the great family-corporations of Assyria with the House Communities of Aryan civilization. Under the rule of the monarchs of the great empire (*circa* B.C. 850–B.C. 600) these great families became fiefholders, and there are instances of grants of their lands by a monarch to his successful generals. But the great houses seem to have fought for their ancient rights, and to have often disputed the validity of such grants. In earlier times it had been sufficient to invoke the wrath of the gods upon such disputants, but under the empire the exercise of the right of preëmption was barred by the imposition of a heavy fine—often ten times the amount of the purchase-money—for which provision was made by a special clause in the contract of sale. The clause ran in a set form, which I will give in the Latin translation of MM. Oppert and Ménant.† The clause refers to the sale of a field for five minas of silver by Nabu-irib to ta Samas-sillim :—

Quisquis in futuris diebus, quandocumque petet a me, seu Nabu-irib, seu filius ejus, seu fratres ejus, ex Samas-sillim, filiis ejus, filiis filiorum ejus, decem minas argenti, unam minam auri in thesauro deæ Istaris habitantis Ninua deponet; pretii decima pars (or *pretium ad decimam partem*—the meaning of the Assyrian is not clear) *ad dominum suum redibit; a negotio suo liberatus erit non vendiderit.**

The interesting point of this clause is that, as the learned French translators remark, the redemption is never absolutely forbidden, but simply barred by the exorbitant fine. For a long time the clause remained unique to me, the only light that appeared being in a sentence of Sir G. Campbell's :—

> The ordinary form of alienation [in India] was not by selling or letting, but by mortgaging, if the term can properly be applied to the transaction. The mortgagee, or depository, undertook to discharge what was due upon the land, and obtained the use of it, while the original owner retained an almost indefinite right of reclaiming it on repaying the mortgage. Nothing has been more difficult to settle than the adverse claims of persons long in possession, and of others claiming to be very ancient mortgagors.†

This showed clearly the collision between the ancient custom and the necessities of existence in advancing times, and, so far, allowed the presumption that the same thing might have occurred in Assyria. But I afterwards came across a very remarkable instance of the conflict between communal and feudal tenures in Orissa. Here there appear to have been originally village communities of the normal type, with series of village officers who were allowed the use, in the ordinary fashion, of a plot of ground in return for their services. These offices seem to have been hereditary in some families, who thus had a perpetual user of the land without acquiring any proprietary right in it. But when the Mogul Empire spread over the land, the entire body of landowners, of whatever kind, were turned into feudal tenants, and among them the village officers, who, by reason of their intelligence and vigour, frequently became small lords of the manor. But this position, though sanctioned by the Government, was not recognized by the village communities; and therefore, when an officer sold his office with the emoluments thereof, the commune endeavoured to reclaim the land. Hence, it became necessary to convey the assumed proprietary interest in the land to the seller, and at the same

* The Malikite view is clearly given by Dr. Badger; the Hanafite view may be found in Hamilton's *Hedâya*, iii. 561 *ff.*, where the Prophet's words are given substantially as above where Dr. Badger's rendering is followed.

† *Documents Juridiques de l'Assyrie*, 189, 190. The reader should know that the French translations in this work are very lax, and ought always to be compared with the original.

* I give this version with reserve, as being subject to revision by further research, but the high rank of its authors guarantees the care with which it has been made; and so far as I myself am able to test it, it seems to rest upon generally accepted values of the Cuneiform characters.

† *Systems of Land Tenure*, 3rd ed. 143.

time to indemnify the latter against the claim of the commune. From some of the deeds of sale, translated by an investigator in the early part of this century, I quote the clauses containing the indemnity :—

. . . . Let the above-mentioned take possession of the land, and bring into cultivation, and expend the profits in maintaining himself and other Fakirs and Baishnus. *Should we or our heirs ever attempt to resume it may we go to hell.*

. . . . neither we nor our heirs will ever hereafter have Dawi, Dukhl, or Huq of any sort in the above-mentioned parcel of ground.

. . . . Should any chief, or Huqdar, or neighbour, or heirs of mine advance any claims, I shall be responsible for satisfying them. Till the day of resurrection you will possess the Hita* land, and everything above and beneath it—water, dry land, mineral products, ponds, wells, trees, stones—*you may cut down and plant trees at your pleasure.*†

At the first glance one would imagine these indemnities to be merely formal, like the mention of 'heirs, executors, administrators, and assigns' in English deeds; but the express mention of the power to plant and cut down trees, which is a most jealously guarded right of the commune, combined with Dr. W. W. Hunter's remark that even now in India one never buys land itself, but only the right to receive the rent of it,‡ seem convincing proof that the clauses must be taken seriously, as an actual conveyance of proprietary rights, despite the prior claim of the commune. And so taken, they exhibit a stage of village history exactly parallel, in its own sphere of development, to that shown in Assyria.

With this example my space is exhausted. Doubtless there are other examples to be found. I have not entered on the familiar ground of Roman law with its Oriental branches nor on the Byzantine codes. Still less have I been able in my allotted space to treat these examples historically, tracing the history of each custom, or investigating the causes which led Hebrews, Assyrians, and Muhammadans, starting from the same base, to develop such divergent forms. Still each example represents a distinct epoch in the history of the right of preëmption. Its earliest form, perhaps, meets us in India; its full development is seen in Germany; in the Talmud the commune is breaking up, and the right has become the private right of any adjoining owner. In the Muhammadan law the progress of commerce has still further restricted the operation of the right to cases of actual partnership, while in Assyria and Orissa it exists only in a modified form as a survival.

Yet the mere juxtaposition of these instances will be useful if it draws attention to their fundamental unity of type. The independent development of such similar customs in various lands is to be traced, not to the action of chance, but to the orderly working of natural causes, and those causes are the influences which agriculture invariably exerts upon the form of the communities which practise it. The same identity of type extends to all the features of communal life. Common holding of property is a custom of Zulus, Eskimo, and Germans. The periodical redistribution of land is common to Scotland, Mexico, and Afghanistan. By far the finest example known to me of a communal village is one depicted in Commander Cameron's *Across Africa*. In fact, wherever mankind have adopted the agricultural life, they have been led to adopt one and the same mode of social life, modified only in details. Each development must of course be studied historically. We cannot invoke at random an Eskimo custom to fill up a gap in our theory of the Zulus, or insert an Afghan decision in the middle of a German decree. But we can use each to throw light upon the other, and whichever branch we may especially study, we ought never to forget that it is only one point among many in the evolution of the agricultural communities of mankind.

JOHN FENTON.

* Hita is land held rent free in return for service.

† *Asiatic Researches*, xv. p. 251. On the whole question of Orissa tenures, see Hunter's *Orissa*, ii., 200.

‡ Hunter, *ubi supra*, ii., 228.

Monmouth as a Shire Marcher.

By HUBERT HALL.

IN the earliest times Wales may or may not have been the reserve region of Keltic barbarism.

Following this, it may or may not again have been a rallying ground for the hardy remnant of an effete British population.

Snowdon may have been a later Camp of Refuge of the Kelt against the Saxon, just as the eastern marshes were of the Saxon against the Frank: and the ever-narrowing circle of the limestone towers of Lords' Marcher the triumph of military genius over guerilla tactics. Or the former may have been a nest of marauders, the latter a defensive military cordon.

The question whether the Saxon conquest of Wales was in reality such, or merely of the nature of a border inroad, is clearly immaterial with regard to the position of Monmouth.

Of whatever kind it was, whether it left the English territory richer or poorer, it settled for ever, in the eyes of each future statesman or historian of merit, the boundary line between the two countries.

This boundary, known traditionally as "Offa's Ditch," ran from north to south, from the mouth of Dee to the mouth of Wye, from Chester to Bristol, according to seventeenth-century reckoning. But, like all undefined boundaries, it admitted of extension, and this, of course, in the interests of the stronger and ever-aggressive nation.

Thus, in Domesday the fairest portion of Monmouth, the tract between the Usk and the Severn, from Caerleon to Gloucester, broadly speaking, was counted as an appanage of Gloucestershire. Thus, too, Cherbury and Montgomery were both included in Shropshire; so that a second line must be drawn within Offa's Ditch on the Welsh side, to make the final boundary between the English and Welsh counties.

This line, we learn from manuscript authority of the sixteenth and seventeenth centuries, will be found to stretch from the source of Dee to the source of Usk, or more nearly speaking, from Bala to Caerleon; nor was this a merely arbitrary and informal arrangement; it was solemnly confirmed by the Exchequer Barons in the reign of Edward III.* Henceforth Monmouth might be known as the marches adjoining to Gloucestershire; Cherbury and Montgomery as the marches adjoining to Shropshire. But, in fact, such a trivial point soon dropped out of sight before the more important interests which supervened. Though Wales was always regarded as a distinct country from England, a distinction carefully maintained and even magnified by the common lawyers of the sixteenth century, it had from the earliest times been held, nominally at least, in chief from the English crown; a position laid down for the last time with effect in the tenth year of Henry IV. Thus the princes of Wales were bound to appear on a summons before the English Parliament, just as the kings of Scotland were before the barons at Westminster, and the dukes of Normandy and Anjou themselves before the peers at Paris.

Thus, in official parlance, the Welsh were never known as "hostes," but as "rebelles." Thus, too, the sweeping statute of conquest in the twelfth year of Edward I. speaks of the country as "prius nobis feudali jure subjectum—jam divina providentia—coronæ regni—annexit et univit."

Down to the reign of Henry IV. the conquest of Wales went rapidly forwards; and after that date the government of the country exacted a labour and a vigilance far in excess of the pains of subjugation.

The advance of the Crown was uneven, but the result may be recorded briefly as follows:—

Comparing this progress in different reigns, we find that a certain portion of the Welsh territory was presumably more or less permanently in the hands of the English kings. The order of Henry II. for the administration of justice by the sheriffs of the conquered districts applies to an area slightly in excess of that ceded to Henry III. by several treaties with Welsh princes; and again somewhat less than that formally incorporated in the principality as recorded in the investitures of his son and grandson.

In 1263, four cantreds of Wales, together with the whole river of Conway and the White Castle, were ceded absolutely to the English Crown for ever.

In a treaty with Llewelyn in the same year this territory is defined as "Quatuor cantreda in finibꝫ suis—simul cū ōibꝫ terris quas idē dñs R cepᵗ seisire fecᵗ in manu sua, vel alio aliqº mº acquisivᵗ extra terr. Anglesie."

* Plᵗita cor. Rege, Mich. T. 9 Ed. III. Thus we read: "Factu fuit nobis Caerlyon id est Claudiocestriæ—in confinio Cambriæ."

These—he is to hold "freely and surely"—"sicut ante guerra tene cõsuevet."

In the 38th year of his reign, Henry III. invested his son Edward with a somewhat more extensive territory, including Montgomery and Bristol.

In 1277, Llewelyn made, in default of issue, Edward I. his heir to Anglesey—as having been granted to him "by the same king his lord."

Edward I. invested his son Edward with his Lordships in Wales, independent of the English Crown.

Edward II. granted to Edward III. all North Wales, Anglesey, the four cantreds, and all West and South Wales, together with the forfeited domains of Rece ap Meredith and the cities of Montgomery and Chester.

Those lands had been granted to Meredith by Edward I., "for his lawful service," and included, I strongly suspect, the north-west portion, at least, of Monmouthshire. But as neither Monmouth nor Chester were ever held to be part of Wales—by many they were not even considered as shires marcher—such an inclusion can scarcely be counted as a precedent.

Edward III. invested his son, the Black Prince, with all his lordships and lands in North, South, and West Wales, and the same form was usual up to the reign of Edward IV. The investiture by that king of his son Edward as Prince of Wales, marks a new era in the history of the Welsh marches. But, in order to make this clearer, it will be well to allude to a few circumstances which had preceded it.

The crown had early cause to repent of the absolute and unfettered jurisdiction which it had committed to the lords marcher; but though it had the wisdom to foresee the evil results of its policy, it dare not at once reverse it. Lordships marcher were safer expedients than Counties Palatine in the eyes of Norman and Angevin kings taught by the experience of their own feudal relations with the French crown.

Early in John's reign we find a Custos Marchie Wallie; and this, according to the famous interpretation of Comes Littoris Saxonici, can only mean the marches over against Wales. Later in this reign we find, in Magna Charta, an explicit statement as to the existence of separate Welsh, English, and marcher jurisdictions in the article commencing "Si nos dissaisivimus Wallenses."

This jurisdiction of the lords marcher was again acknowledged in the most important charter of Edward I., wherein he grants to his son Edward a separate authority in Wales, independent of the English crown "sic' alii marchiones hent in terris suis in March Wall."*

Yet very soon the Crown began to encroach upon the feudal jurisdiction of its vassals. It had been content at first to leave them to settle the country and to preserve a rough justice in the rear of its own fitful conquests; but now that a permanent hold had been obtained on the greater part of Wales, the independent rule of these turbulent barons was an object of increasing jealousy.

This position of things, the strength of the Crown coincident with the loss of prestige of the lords marcher, can best be seen under Henry III.

It was only natural that the border nobles should view the progress of the Crown with anxiety; but they went further, and resisted it "by every legitimate means"—that is, rather by sedition than by violence.

Several cases exist to prove this. Richard de Clare was arraigned in Gloucestershire for a disseisin committed in Glamorgan, but denied the jurisdiction of the Crown as having transgressed "within his own liberties."†

Thus, too, Simon de Montfort, for his wife Eleanor, claimed compensation for loss of the government of Pembroke.‡ In another case of pillage and violence, tried in Hereford, the accused demanded exemption from English jurisdiction, as the crime was committed in "Walshry;" and he was borne out by his lord, who claimed trial of the case, "qd̄ terra illa est in Wallia et infra libtatē suā et nūquā soleb' pl'itare in cȭ sed infra libtatē."

Another marcher baron refused to co-operate with the king's justice, but raised an unseemly disturbance in court, haranguing

* 13 Ed. I.

† Mich. T. 32 Hen. III. A district of Glamorgan was called the "Inglyshrye" as late as Elizabeth.

‡ Pembroke was once to all intents a County Palatine.

the suitors by way of giving vent to his feelings.

The Crown also took occasion to direct the administration of justice in the marches, through proclamations to the sheriffs, ignoring the jurisdiction of the lords marcher, and even curtailing it. For instance, the sheriffs of Stafford and Shropshire were commanded to keep the peace with Llewelyn from Chester to Gloucester "that is in the marches."

A royal investigation of the mismanagement of an inquest in Worcester was even threatened. Yet in the next century (1333–48) the whole of Gloucester, Hereford, and Shropshire, were admitted by the Crown to be "in the marches of Wales." But it was not till the reign of Edward IV. that the Crown acquired a permanent jurisdiction over both Wales and the marches, and this only in a limited degree.

Still to this period the apologists of the Council of the West always looked in after-times for a precedent, which they readily found in the Charter of Investiture of the Prince of Wales.*

By this instrument, power was given to the prince to appoint justices in Gloucester, Hereford, Shropshire, and Worcester, within or without the liberties, "eisdē cōm et eorū cuilibet adjacēn"—as well as in Wales.

Baronial justice was not indeed all that could be desired, but its course was not much assisted by the interpositions of the Crown.

It suited the former well enough to preserve a sort of no-man's-land, blessed with an interchangeable code of procedure through which conviction for licensed rapine could be most safely escaped.

The policy of the Crown, however, was wholly different. The English were warned to shun the contamination of the accursed Kelt for fear of perishing with him.

For an Englishman to pillage over the borders, unless in the ranks of a royal army, was a piece of well-meant patriotism to be deprecated, but not punished; unless indeed the Saxon were smitten with the charms of some Welsh maiden, in which case he was adjudged to lose the rights of citizenship.†

But for a Welshman to cross the border, was to venture his life with every able-bodied marcher who obeyed the summons of the hue-and-cry. None of Welsh blood, it is needless to say, could hold any royal or municipal office. But, above all, woe to the "waster, rymer, minstrell or other vagabund," who dared to court an audience for his seditious music!* As an instance of the extreme animosity of the official mind against the alien, we may take the official document which bitterly complains how certain Welsh had been permitted to buy and sell in Hereford "and after return without grievance."

Complaints, undoubtedly well-founded, were indeed rife, respecting the atrocities of the "Walshry."† Yet, I am inclined to believe, from many circumstances, that these stories should be taken in connection with other charges of legal chicanery and arrests for feigned debts freely circulated against the Welsh. No nation perhaps was ever so litigious, or so deeply versed in the forms of the civil law as they were at a slightly later period—a fact of which I am deeply convinced from a long study of contemporary suits. The remedy of the Crown then against these disorders was found in the creation of a special court, nominally under the authority of the Prince, really in the hands of the Privy Council.

According to a later State Paper, though after the reign of Henry VI., there were no more rebellions; yet the state of the country was such, that Henry VII. sent Prince Arthur with, for the first time,‡ a resident council "to terrefie and keepe under the Walshe, and to defende the Englishe counties adjoyning from theire spoyles."

The shires of Shropshire, Hereford, Cheshire, Gloucestershire, and Worcestershire were placed within the jurisdiction of the justices, who had powers of Oyer and Terminer and special gaol delivery throughout Wales and these the marcher shires. As Monmouth was not specified as one of the latter, and as its position did not need explanation till Henry VIII.'s Act of Union,

* 16 Ed. IV. † 2 Hen. IV.

* 2 Hen. IV., cap. 27.

† This name is used contemptuously of both country and people. We may compare with it Irishry, Jacquerie, and some others.

‡ Edward IV's. council was not resident, as it is often complained.

it is almost certain that it was tacitly included with Gloucestershire as a Lordship marcher placed now for the first time under the direct jurisdiction of a commission from the English Crown. The judges of the school of Fortescue knew their business as well as their brethren of the Exchequer in the days of Edward III.—at least in the opinion of Elizabethan authorities. This account is corroborated by the statute 17 Henry VIII. We there learn that from the long absence of a resident prince, Wales and the marches are fallen into a bad state, justice being greatly impeded by the distance from a civilized centre.

All these drawbacks will, it is hoped, be removed by a new-modelled council; evil doers being punished, and good men "condignely cherished and rewarded." There are also, as elsewhere, special enactments against comortha, a forced "benevolence," whereby dissolute nobles repaired their squandered fortunes; and provisions to facilitate the valuation or management of the king's possessions in those parts.

The justices, or a quorum of four, were to take no bribe, but work hard at receiving bills from complainants, and writing their answers *in dorso*.

No such bill however was entertained without the certificate of a justice of assize—to prevent abuse of equity.

Yet their sterner labours were also relieved by the care of the princely household. In this seventeenth year of Henry VIII.'s reign, the Princess Mary was the titular head of the Western Council. The lady governess and the officers of the Court were under its control, and were to be guided by its discretion in their system of teaching Her Highness the art of her "Virginalls," and, in moderation always, Latin and French. Especially, too, these were to regulate her diet, and see to the "cleanliness and well-wearing of her garments—both of her chamber and bodie;" and ever to order themselves "sadlie" in her presence, without lewdness or profanity.

From such trivialities as these we come fitly enough to the two pretentious, confused, and mischievous statutes of the close of the reign, the Act of Union and its Confirmation.*

* 27 Hen. VIII. and 34 and 35 Hen. VIII.

The first of these is ushered in by an Act in the previous year, reciting the old stories of Welsh atrocities, and introducing some tyrannical restrictions on freedom of action.

The Act of Union itself, in so far as it concerns Monmouthshire, is clear enough, though the ignorance displayed of the previous history of the question is not reassuring.

Whereas, it is stated, the larger share of the Lordships marcher are now in the king's hands; five of these, the position of which admits of doubt, shall be redistributed. One, Monmouth, is to be an English county, and sue in English Courts; the other four—namely, Radnor, Brecknock, Montgomery, and Denbigh—are to have, for convenience, a special Chancery jurisdiction of their own.

It is important to note, however, that none of these are marcher shires proper, but lordships marcher, abutting on English or Welsh counties respectively, to which they are now respectively relegated, Monmouth being carved out of Gloucestershire as permanently an English county.

In the Confirmatory Act, Wales is to consist of twelve counties, of which eight were Welsh counties in ancient times, and four new ones are added.

The old counties were Glamorgan, Caermarthen, Caernarvon, Pembroke, Cardigan, Flint, Anglesey, and Merioneth. The new ones, Radnor, Brecknock, Denbigh, and Montgomery, as before.

Over and besides, the Act continues, the shire of Monmouth, and divers other dominions, manors, lordships, in the marches of Wales, united and annexed to the shires of Salop, Hereford, and Gloucestershire.

The Act thus acknowledges, if in part it overrides, the verdict of Domesday, and of the Exchequer Barons.

But whatever interpretation be given to these Acts, their existence is of little constitutional importance as affecting the position of Monmouthshire; for the question was never an open one before, and was never asked afterwards.

Had it been otherwise, any sovereign of the Tudor or Stuart families might have enacted in a servile or illegal Parliament the redistribution of any English, Welsh, or French district, in such form as a particular

courtier, mistress, or minister should suggest; but it is doubtful for how long the arrangement would have lasted. Local patriotism is, when justly stirred, very warm and very lasting, especially when inspired by a Keltic imagination.

From this time forward the case of the shires marcher resumed its normal form. Volumes of legal and official treatises were compiled to prove that the "four shires" either were or were not in England or the marches. Sometimes Monmouth was included with them; sometimes it was omitted. But none ever attempted to prove rationally that any of these were, or had been, parts of Wales.

The confirmation of this opinion, as seen in the official documents at such a distance of time as late in the reign of Elizabeth, is very striking.

In a list of the deputy-lieutenants for Wales and four of the march shires in the year 1575, we find the twelve Welsh shires as laid down by Henry VIII.'s Act; then for the march shires, Monmouth, Salop, Hereford, and Wigorn. In a list to be presented to Her Majesty for the year 1572, of the Welsh counties which returned sheriffs, there are twelve counties, amongst which is not Monmouth. A duplicate return by the justices of assize bears like testimony.

In a list of English and Welsh counties returning sheriffs for the year 1573, Monmouth is in its alphabetical order amongst the other English counties, and the Welsh counties are headed "Wallie." But here a Minister was piqued into "ticking" the four border counties with the letter W! The same order is preserved in the Liber Pacis for 16 Eliz., Monmouth being included with Oxon, Berks, and five shires marcher in one circuit.

In 1575 Monmouth is not to be found in the list for the Justices of the Peace of the twelve Welsh counties.

In an original pricked sheriffs' list "for the twelve counties of Wales," November, 1589, there is no trace of Monmouth. In two original pricked sheriffs' lists, on the contrary, for England, one of Elizabeth, the other of James I., Monmouth does find its place.

In the face of such evidence as this it would be, I imagine, somewhat difficult to alter the immemorial position of Monmouthshire.

An Early Cookery Book.

AMONGST the beautiful and rare manuscripts which enrich the Holkham collection is a small volume, which, from the curious nature of its contents, may well claim the attention of the antiquary. This *Noble Boke of Cookry*, consists of about eighty leaves, written very neatly and clearly in black ink still of a good colour, with headings and ornamentation in red. The paper has here and there suffered from damp, but is on the whole in excellent preservation. The style of the handwriting gives the impression of a date somewhat earlier than can really be claimed for the manuscript, for among the feasts placed at its commencement is included the installation feast of "Nevell, Archbishop of York, and Chaunceler of England," which took place in the reign of Edward IV.

The first eleven leaves of the volume are devoted to the *menus* of certain royal feasts, and very amusing they are with their mixture of French and English, and their descriptions of the wonderful "subtiltes" with which the tables were adorned. On looking over these lists we shall surely lament that we cannot see the "gret swan and vi. signets echon with a skriptur in his bille," or "a leshe of braun with garters," or a "brod custad with a castell ther in with a stuf in the castell of a gille and the demon in the myddes bringing a doctur to suttlete in a pulpit in clothing of grene tabard and hood with a rolle on his hed, wrytin ther on 'in deo salutare meo;'" but we shall rejoice even more decidedly that we in these days are not set down to feast on stewed "porpases" or roasted "whelpes," or required to eat our venison "in furmenty" (a sort of porridge made of wheat and milk); or "gobbettes of pork" in "custad."

The first feast described is: "The ffeste of kynge henry the iiij to the herawdes and ffrenche men when they had justid in Smythfelde;" the second is: "the crownacon of kynge henry the ffyfte;" the third is: "the

stallinge of Clifford, Bishope of Londone;" the fourth is: "the ffeste of Nevell, Archbishope of Yorke, and Chaunceler of England, at his stallacon in York," which fills twelve pages, and seems to have been a very grand affair. These feasts have all their first, second, and third courses, and Nevell's seems to have been a series of feasts, all of three courses; but it is impossible to discover any sort of method in the courses—in fact, each course of each feast seems to have consisted of every kind of bird, beast, and fish, without any particular order, except that "potage" of various kinds; or, "venison in furmente," generally came first, and "custad," "ffrituns," "appilles" and "peres," "wayfurs and ypocras" last.

After the feasts comes—

Seruys in the monthe of Janyuarie.

braun and mustard	lambe. cony.
nombles to potage	and bitur and
pestelles of pork	then for a soket
and swans	doucets of friturs
martyns to potage	of appilles.
pige. pelle.	

A dener for a housold in the same monethe.

ffurmente to potage	vele. lambe
with venyson	cony. and
beef. moton	wild fowle
swan and pigge	birdes and friturs.
martins to potage	

Then we have:—

Seruis in the monethe off ffeurielle.

braun and mustard	wigions
gruelle	ptuche (?)
beef	quailes
pestelles of pork	tansay
swane	ffrittures
lambe	wayfurs
heron	and ypocras

The ffirst course.

ffirst braun and mustard	wodcok
nombles to potage	bakmetes
beef. moton	then a sewet
pestelles of pork	tansey
capon and lesche	small birds
martins to potage	bak quynces
lambe	peres and apilles with
cony	blanche pouders
bittur	

All these lists of dishes are picked out and garnished with red ink, and then, much "florished" in red, "Her endethe the ffests ryalle and the seruis to a Kynge or a prince, her begynnethe the kalendar off the book of cookry."

This kalendar is a list of all the recipes which follow, or should follow, for unhappily eight leaves of the manuscript are wanting, a fact which is only discoverable on careful comparison of the kalendar with the recipes, for the manuscript has been rebound so neatly that the end of one recipe is pieced on to the beginning of another, and only close examination shows that thirty recipes are wanting. Of the recipes given we may mention the headings of a few. "To mak ij capons of one." "To mak a salt lampry freche in a nyght." "To counterfet a kidde." "Sauce camelyn for a whaile." "To bak porpas." "Pies of paris." "Mylk rostid." "Blank mange of fisshe." "Chekyns in cawdell." "Hennys in gruelle," and suchlike oddities.

Here is evidently the ancestor of our game pie:—

ffiesshe pies of capon or off ffessand.

To mak pyes of fflesshe of capon or of ffessand tak good bef pork vele and venyson, hewe it smale, do ther to pouder of pepper clowes maces guingere and mynced dates and raissins of corans mele it with malmsey or vergius and cast in saffron and salt and luk it be welle sessoned then couche it in a large coffyn and couche in the capon or fessand hole and yf ye will smyt them in peces and colour them with saffron and put ther in other wild fowle yf ye wille and plant ther in herd yolks of eggs and straw on cloves maces dates mynced, raisins of corans quybibes (?) then close them up and bak them and serue them.

In the first part of the next recipe we surely have the progenitor of the familiar "toad-in-the-hole"—the toad being personified by "smal birdes" on flesh days, and "wardens, or other pears," on fast days:—

To mak custad lombard.

To mak custad lombard mak a large coffyn then tak dates from the stones, tak gobbettes of mary and small birdes and parboile them in salt brothe and couche ther in, then tak cloues maces and raisins of corans and pynes fryed and strawe ther on and sett them in the oven to bak and luk ye have a coup of cow creme yolks of eggs good poudures saffron sanders and salt, then fill the coffins ther with, and on fisshe daies boille wardens or other peres paire them and hole them at the crown then fill them full of blaunche poudur and torn them in blanche pouder and skoche them all about that the pouder may abid ther in then set the stalks upright and ye may mak your coup of creme of almondes and bak up your custad as ye did of fflesshe and when they be bak gilt the stalks of the peres and serve them.

What a memorable day must that have been when some careless cook, having pre-

pared the pears to counterfeit the birds, and covered them with almonds and custard, forgot to coffyn and consign them to the oven, and was compelled to serve them cool and juicy as they were—a delicious dish of pears in custard!

And now to show that, in spite of their oddities, our forefathers knew what was good, we will give the recipe for

A stewed capon.

To stew a capon tak parsly saige isope rosmary and brek them betweene your handes and stop the capon ther with and colour it with saffron and couche it in an erthen pot and lay splentes under nethe and a bout the sides of the pot and straw erbes about the capon and put ther to a quart of wyn and non other licour then couer the pot close that no brothe passe out then set it on a charcole fyere and stew it softly and when it is enoughe set it on a wispe of strawe that it touche not the ground for brekinge then take out the capon with a prik and luk yf it be enoughe or els stewe it better and mak a coupe of good wyne, mynced dates and canelle and draw it with the same wyne put ther to raissins of corans sugur saffron and salt and guinger and wyn then lay the capon in a disshe and put the fat of the sew to the coupe and pour it on.

Indeed, we feel satisfied that many of the recipes are excellent. The principles of good cookery were the same then as now, but the kitchens of those days were sadly deficient in appliances, and the cooks had but a few "pouders" and "erbes" wherewith to flavour their dishes. The enormous quantities of eggs and almonds used in these recipes are surprising, while we see that every fish that swims, and every bird that flies (many of which are now extinct in England) were put in requisition. Thus, of strange animals, we have a "dragon," a "martynet," and "gotwhelpes:" beside the common kinds of fish, we have the "whaile," the "porpas," the "congur," and the "lampry." Of the rarer birds we have the "crayn," the "bittur," the "egret," the "brewe," "yarrowe-helpes," and the "sarcell." Of birds which we have but do not commonly eat there are the "pecock," "dotterelles," "railes," "sparrowes," "redshanks," "colombes." Of fruits, mention is made of "appilles," "peres," "dates," "quynces," "figges," grapes, "raissins," and "raissins of corans."

Some dishes were evidently great favourites, as, for instance, one recipe is headed thus:—

Pik and eles in ballok brothe
that must our dame have, or
els she will be wrothe.

Some sauces appear over and over again, as "Sauce Madame," a kind of rich gravy; "egredouce," corresponding to our mint-sauce; and "Sauce Camelyn," a sharp sauce. But there was one point of culinary etiquette the cook of those days had always to bear in mind. Nothing less than the whole bird or fish must be set before a "kynge" or "other estate;" the "pik and eles" above mentioned were to be served whole to "a lord," but to be quartered for the commons, and this rule seems to have been invariable.

Perhaps the longest and most elaborate of these recipes is that which tells how

To mak a fresche lampry bak. Tak and put a quyk lampry in a pot, and put therto a porcyon of red wyne, then stop the pot close that he lep not out [&c. for a page and a half, then] mak a large coffyn of pured flour and put thy lampry therein, and close it round about to the pen, for ye must haue a pen betweene the lidde and the coffyn to blow the pen that the lidd may ryse well, and luk the ovone be hoot, and set it into it.

A number of the dishes are prepared with the addition of bread in some shape or other, and the reason is not far to seek, for the lack of vegetables is remarkable. Potatoes, of course, were not; but neither is there mention of turnips, carrots, or any other vegetable except onions and "yonge pesen," which were made into a kind of thick soup.

Minute directions are given for colouring the different preparations. The finer roast meats were "endored," that is, egged over and browned; while almost every stew was coloured with saffron or "sanders" or "greene erbes." And, when all was complete, it was poured into a "chargiour" or "dysshe;" and, if a sweet dish, it was "florished" with almonds or "comfets," or strewed with flowers; but the only flowers mentioned are "violettes," "primeroses," and "floures of borage." One dish of stewed apples is directed to be ornamented with "floures from the sam tre," showing that at any rate they had good keeping apples.

Although we have confined our attention to the subject-matter of this little manuscript, it is not wanting in other attractions. It is pretty in appearance, quaint in language, and instructive with respect to the manners of the period.

R. N.

Archaic Land Customs in Scotland.

SIR HENRY MAINE happened to come across, during his researches into the history of the Village Community, a Parliamentary Return of Boroughs and Cities in the United Kingdom possessing common land. This return gives a very remarkable custom, still existing in the Burgh of Lauder, which Sir Henry Maine characterizes as, perhaps the most perfect example of the primitive cultivating community extant in England or Germany. Sir Henry Maine goes on to say that a re-examination of Scottish agricultural customs might be usefully undertaken. That these primitive land customs existed in the north of Scotland has been long known, though nothing definite has been collected thereon; but it has been generally thought that the older usages had been effaced in the Lowlands.

Into the general re-examination of Scottish agricultural customs we do not propose to enter; nor will the archaic customs of northern Scotland engage our attention. But it is worth while stating in these pages a few of the facts which the land customs of Lowland Scotland afford to the inquirer into archaic land customs.

Let us start with the peculiar custom of the Burgh of Lauder. It is the most archaic in form, and the most complete in detail, that is to be found. It will, therefore, enable us to trace more easily the development of archaic custom into later custom, or its break-up under the influence of extraneous events. Within the bounds of the Burgh of Lauder there

are 105 separate portions of land called Burgess Acres. These vary in extent from one-and-a-half acres to three-and-a-half acres. To each such acre there is a separate progress of writs, and these "Acres" are the private and absolute property of individuals. . . . . No one has hitherto been admitted a burgess of the burgh who has not been an owner of one of these Burgess Acres. The lands of the Burgh consist of . . . . . Lauder Common, extending to about 1,700 acres, which has, from all time of which there is any record, been possessed thus. A portion of it has been set off periodically, say once in five or seven years, to be broken up and ploughed during that time, and at the end of the time fixed has been laid down in grass, and grazed along with the other lands: when another portion of the common was, in the same way, broken up and ploughed, and again laid down in grass. The portion of the common so broken up and ploughed at a time, has, of recent years, been about 130 acres in extent. An allotment of this portion of the common has been given to the owner of each of the 105 burgess acres, whether he happened to be a burgess or not, one allotment for each acre. The portion laid off for cultivation is, in the first place, cut into the number of allotments required, and the share of each person is decided by lot. The conditions attached to the taking of hill parts have been, compliance with a system of cultivation prescribed by the town council, and payment of a small assessment, generally just sufficient to reimburse the burgh for expenses laid out in making drains, roads, &c., to enhance the value of the land for cultivation. These allotments have been called "Hill parts," and the average worth of each is £1 per annum. The whole of the remainder of the common has been used for grazing purposes, and has been occurred as follows:—Each burgess resident within the bounds of the burgh has grazed on the common two cows, or an equivalent, and a certain number of sheep—at present, and for some years, fifteen; and each widow of a burgess, resident in the burgh, has grazed on the common one cow, or an equivalent, and a certain number of sheep—at present, and for many years, twelve.

The chief points to be noted in this extremely archaic community are, first the arable mark being cultivated under rules prescribed by the town council; secondly, the arable mark being shifted periodically from one part of the domain to another; thirdly, the assignment of parcels within the cultivated area to members of the community by lot; fourthly, the right to land for purposes of tillage being inseparably connected with the ownership of certain plots of land within the township; fifthly, the right to pasture on the part of the Common in grass.* All these features of the modern Scottish burgh are features also of the primitive village community, and it rightly enters into the field of archæological inquiry to examine how far this is an isolated example of survival of archaic institutions in this particular spot, and how far it may help us to discover remnants of such a survival elsewhere in Lowland Scotland. So far as I have been able to ascertain from the Reports of the Agricultural Survey, published in 1798, the Reports of the Municipal Corporation Commission, published in 1835, and Sir John

* Maine's *Village Communities*, p. 97.

Sinclair's *Statistical Account of Scotland*, and the New Statistical Account of this century, Lauder appears to be the only community thoroughly to be identified with archaic society. What we have to look for, then, is those features of archaic society that other communities may have kept, while they have let the remaining features decay; or such examples of the development of archaic agricultural customs into modern agricultural customs as may be found to exist, and which ought historically to exist, side by side with the example of the Burgh of Lauder.

Of the arable mark being cultivated under rules prescribed by the town council we have some analogous evidence. This was not the only duty of the primitive village council. They divided the lands, and determined the rights of individual villages; and, in case of alienation of the allotted land, the village has a *droit de retrait*, or right of pre-emption.* This right of pre-emption is an important one for our present purpose. Commencing far back in the history of the village community, it comes down to modern times, and is represented in full force in English manorial rites. We have it, too, in Lowland Scotland, modified, of course, from its early form, but still undeniably a relic of the archaic village, rather than a legislative enactment for a modern burgh. At Paisley, the following custom was observed:—

Lands, &c., within burgh are held in feu of the magistrates, council, and community, and by an ancient and peculiar practice (the validity of which has been sanctioned by the Supreme Court), investiture was given in burgh lands by a very simple process. The heir, or other person holding a conveyance to lands, and desiring to be entered or invested in place of the ancestor or granter of the conveyance, appeared personally, or by attorney, and, in the usual manner, made symbolical resignation of his right in the hands of the magistrates, for the purpose of obtaining what is termed "new and heritable booking." This "booking" consists in the registry of the *res gesta* (including a description of the land, and a statement of the nature of the party's right in connexion with the person last "booked" in the record or chartulary of the burgh; and an authenticated copy or extract of registry, under the hands of the town clerk, was held to complete the investiture, without charter, sasine, or any other written instrument. This practice, however, became exposed, in process of time, to great inconveniences, and is now little resorted to, except in the transmission of property in the different churches.*

At the village of Crawford, in Lanarkshire, we have something more primitive still. "It consisted of about twenty freedoms, which were in the form of run-rig. Besides the masters of these freedoms, who were called lairds, and their wives ladies, there was a subordinate rank, who feued ground for a house and a yard. Each freedom consisted of four or five acres of croft land parcelled out in all the different parts of the town, with a privilege of keeping a certain number of sheep, cows, and horses on the hill, or common pasture. This little republic was governed by a *birley* court, *in which every proprietor of a freedom had a vote.* If the proprietor resided not in the place his tenant voted for him. The great business of the court, which was held weekly, was to determine the proportion and number of sheep, cows, and horses which the respective proprietors should keep on the common pasture."†

I have treated upon the Burlaw Courts of Scotland in my book on *Primitive Folk-moots*, but not having come upon this particular instance before its publication, I could not notice the connection between the holding of land and the right to be a member of the court, which this example from Crawford so clearly establishes. This valuable record of archaic village life in Lowland Scotland is the link that was wanting to connect two sets of ancient customs together—namely, the old forms of cultivation and the old forms of village legislation; and it enables us to go forward to less complete relics of the village community with the almost certainty that they once belonged to as complete a whole as Lauder or Crawford.

There is no evidence of the arable mark being shifted from one part of the domain to another. Of the third feature of the archaic example we are following—viz., the assignment of parcels within the cultivated area to members of the community by lot—we have ample evidence. Readers of *Waverley* will remember the description given by Sir Walter Scott of the lands of Tully-Veolan;

* Laveleye's *Primitive Property*, p. 312.

* *New Statistical Acct. of Scotland*, vol. vii, 174.
† Sinclair's *Statistical Account of Scotland*, iv, 512.

and the great novelist's ideal village, situated in the midland county of Perthshire, is essentially a Lowland picture of agricultural life. The common field of Tully-Veolan is described as being cultivated by the joint labour of the villagers in "alternate ridges and patches of rye, oats, barley, and pease." These ridges of arable land, known by the name of the run-rig system of cultivation, were very common all over Scotland. Each patch, a long narrow strip stretching the full length of the common field, was allotted every year to a villager who possessed a right to a portion, and upon it he cultivated the crops determined upon by the community. After the harvest the divided arable lands were thrown open to pasture land.

In Roxburghshire and Selkirkshire this state of things is borne witness to by the reports of the Agricultural Survey, published by the Board of Agriculture in 1798. I quote therefrom the two following passages:—

> Of the arable district, at least two thirds are divided into inclosures of very different sizes and forms. This was occasioned partly by the irregular limits of some estates, which the owners were unwilling, and could not be compelled to alter, and partly by the eagerness of little proprietors to enclose the lots which fell to their share, upon the divisions of commons and of fields belonging in alternate ridges to many individuals, without attempting, by judicious exchanges with their neighbours, to render their possessions more compact and agreeable to the eye (page 61).
>
> In former times there were several commons in which the cattle belonging to different proprietors went promiscuously under one herd or keeper. The arable land, also, was possessed in alternate ridges, separated by broad balks, on which the large stones were laid when the indolent husbandman could take that trouble, and was pastured by the cattle after being freed from the crops. Lands thus awkwardly possessed and wretchedly managed, might not improperly be called wastes; and though Acts of Parliament passed as early as 1695, for dividing, at the instance of any proprietor having interest, yet no advantage was taken of such beneficial laws till the year 1738 or 1739, when the lands were parcelled out among the several proprietors, in proportion to the valuation or rate by which they paid the land tax (page 124).

The parish of Smallholm, in Roxburghshire, was all cultivated upon the run-rig system,* at Libberton, in Lanarkshire,† at Lanark itself,‡ at Largs§ and Kilmarnock‖ in Ayrshire, the run-rig system is reported upon as being in full force. Then, coming to Berwickshire, we find, at Whitsome, where there is also a Burlaw Court, meeting in the open air on the "Birlie-knowe," the following interesting picture of bygone cultivating customs:—

> To convey some idea of Whitsome as it was, it may be noticed that the range of land on the north side of the village was divided into several small portions, still denominated "lands." Hence the possessors or occupiers were styled "portioners." "The ten lands" formed the southern part of the present farm of Ravelaw; "and the nine" and "the eight" lay east from the preceding, and are included in the farm of Leetside. The southern side was parcelled out in like manner. The space between the two ranges, of considerable breadth, and upwards of half-a-mile in length, was enjoyed in common. The portioners were retainers of the lord of the manor, to whom, according to custom, they were bound to render military service.*

We come now practically to the last division of our subject, because the common of pasture is too frequent to need mention here as confirmatory of the evidence that the Lowlands of Scotland have not allowed all their old-world customs and ideas to be rooted up by advancing civilization without first having been noted by the antiquary.

Of the fourth feature of the Lauder community I am able to mention two parallel, or nearly parallel, cases. Langholme in Dumfriesshire was erected into a burgh in 1610. In 1622 the head of the Nithsdale family granted a new charter of erection to ten cadets of the family upon condition that each of them should build a house in the town; and along with the houses, four of which were only built, he granted to each of them a merk land.† This is put down as the independent act of a Scottish baron, but who can doubt that he obtained his model from the land customs that surrounded him?

The burgh of Newton-upon-Ayr has a remarkable custom, which is thus described by Sir John Sinclair:‡

> The number of freemen or burgesses is limited to forty-eight, which compose the community. Each of these freemen possesses what is called a lot, or freedom, containing about four acres of arable land; besides the common, on which the burgesses have an exclusive right to pasture their cattle. No houses are annexed

* Sinclair's *Statistical Account of Scotland*, iii. 217.
† *Ibid.* ii. 242.
‡ *New Statistical Account*, vol. v. [illegible]
§ *Ibid.* vol. v. *s.v.*
‖ Sinclair's *Statistical Account*, ii. 98.

* *New Statistical Account of Scotland*, ii. [illegible]
† *Ibid.*, iv. *sub-voce.*
‡ *Statistical Account of Scotland*, ii. [illegible]

to these freedoms; but every burgess must reside in the borough, or possess a house as his property, which he may rent to any of the inhabitants. The community meet every two years to elect their magistrates, and at this election every freeman has a vote. . . . . The right of succession to these freedoms is limited. A son succeeds to his father; and a widow, not having a son, enjoys the property of her husband as long as she lives. But as the female line is excluded, the lots of freedom frequently revert to the town, who dispose of them to the most industrious inhabitant of the place, on their advancing a certain sum of money which is placed in the public fund.

Irrespective of the evidence afforded by this quotation of allotment in the common land being dependent upon property in the burgh, there is something further to notice in connection with the lands of this burgh. Like all social institutions, the primitive village community gave way during the progress of its people towards nationality and empire. It gave way in England, and we had feudal lords and manorial tenants. It gave way in Ireland, and the people are now thinking traditionally of times, when they, as well as their lords, had rights in the village lands. It has given way everywhere, and rightly so, under the laws which political economy has enunciated in shape of the highest culture being required on lands absolutely owned by capitalists and tilled by farmers. But in one portion of the history of the development of communal land-holding into personal land-holding, we have evidence that the outcry against the new laws of absolute ownership resulted in a compromise with periodical redistribution. This is how Mr. Fenton looks upon the institution of the year of Jubilee among the Israelites—the year when the land returned to the community, and was redistributed.* But I was able to point out to him, that in the borough of Newton-upon-Ayr there is exactly the same principle adopted. There, it was found that annual redistribution of lands did not fit in with the requirements of the advancing age, and they set in motion a mode of transference of their old communal lands into lands held by absolute ownership which is very illustrative of this stage of transition in the history of land-holding. I quote the following from the *New Statistical Account of Scotland*:—

It would appear that the common property has been divided among the forty eight freemen, from time to time, from the first erection of the burgh [1314?] But the first "daill" or division of which there is any record, took place in 1604, and was to subsist until 1615. Owing however to a want of entries in the community book for a considerable period after this last date, we have no account of another "daill" till 1655, which was also to subsist for eleven years. But, from 1666 till 1771, a new partition was made every seven years, and the allotments made are regularly recorded. In this last mentioned year the freemen resolved that the division which then fell to be made should continue for 57 years. And when this period had expired, in 1828, it was determined that the continuance of the lots which were then balloted for, should be for 999 years. In 1833, it was further agreed that few rights of their lots should be granted to such of the freemen as might wish to hold their lands in that manner.

No better record than this could exist to tell the present and future generations how private land-holding has come about, how allotments of land from the village community, first yearly, soon became extended over a number of years until, in the progress of time, the original allotment became private property, and the communities who had granted them away had dwindled down into manorial courts and parish vestries.

In these short gleanings of an important and a large subject from one little portion of Great Britain, we have gathered up fragments of archaic history belonging to a time when history was not written; and these fragments will, I trust, be a welcome addition to the storehouse that is gathering of the relics of primitive life in Britain. That they are not all complete is merely to say that they are "survivals" of ancient customs; but I think we have here evidence enough that, if Lauder be the only complete archaic land community in Lowland Scotland, we can make up others by a process of historical restoration, which enables us to go from one community to another, so long as we keep to our geographical limits, in search of the typical features of the primitive form.

G. LAURENCE GOMME.

* See Fenton's *Early Hebrew Life*, pp. 71-3.

The Slav and the Celt.

THE most important of the various branches of ethnology, is the relation of the various civilized races of Europe to each other. Some anthropological researches among savage

tribes may have special charms from a scientific point of view, but the ethnology of civilized Europe has grave political bearings which make it attractive alike to the student and the statesman.

Of the various subjects of interest connected with European ethnology, one of the most striking and singular is the similarity, in many points, of the language, folk-lore, antiquities, and primitive customs of the Slavonic and Celtic races of Europe. One would suppose from *à priori* reasoning that adjacent races would be the most similar to each other, but, as a fact, in ethnology (as in geology) we frequently find distant nationalities similar to each other, while those which are adjacent are comparatively distinct. So it is certainly the case in Europe. As one passes from a Celtic land through the phlegmatic Germanic populations of Central Europe, when one comes amid the more impressionable and impulsive Slavonic races, one is by many things reminded of the Atlantic-washed shores of the West. The Slav is perfectly distinct from the German in manner, voice, aspect, language, even walk. We feel we are among another people, and yet a people not so dissimilar in many points to the Irish, Welsh, or Cornish, which have been left a thousand miles in the West. If we look beneath the surface the impression is not destroyed. The Slavonic dialects, though semi-Indian—*i.e.*, Aryan in type—are still in many things more akin to the Celtic and Latin than to the Germanic branches of the family; the Slavonic folk-lore is, in some points, strikingly like that of Ireland or Cornwall; and even the prehistoric remains have some points of similarity.

I shall confine myself, in the present Paper, to two points, which are only selected out of a mass of cumulative evidence which proves a similar, if not identical, origin of the Slavonic and Celtic tribes of Europe, but which, though they may be traced through common Aryan origin among the Teutonic and Latin races, yet are not elsewhere quite so marked. The first is the barrows, the other the tribal arrangements of the clan or sept.

1. If we were asked who were the chief barrow builders of Great Britain, and of whom the barrows reminded us, we should certainly say of the ancient Britons, of the Cornish, the Cymri, the Cumbrians, or the Gaels, rather than of the Saxons. It is true that we have Anglo-Saxon graves, and that in Scandinavia there are not a few Scandinavian mounds, yet the idea of a barrow or a cairn is rather connected with the memory of the Celts, either of the prehistoric or of the Romano-British period, than of the Anglo-Saxons. So when we meet in more Eastern lands the mound or barrow we are reminded of the works of the ancient British tribes or their descendants in our own island or in Brittany.

The menhir, the holed stone, the processional avenue, may be characteristically Celtic, and we may not find them easily paralleled in Slavonic lands, possibly for the simple reason, not that they are developments which arose among the Celts in ages posterior to their separation from the other Aryan tribes, but that most Celts, or at least their more populous races, live in countries where large monoliths would be difficult to obtain.

Now the Slavonians (whatever we may think of our own British barrow-builders) were among the greatest barrow-builders in the world; nay, the barrow has produced a greater effect on the nomenclature, the ideas, the history, even the politics, of these nations than in Western Europe. One whole government of Russia takes its name from Mohileff,* the barrow land. Several towns derive their names from this root, "mogila," a barrow—*e.g.*, Mogilno near Posen.* The mogila is far more a common word in the language than barrow or cairn in ours.

Among the most famous antiquities of Poland are the prehistoric mounds of Wanda and Krakus, near Cracow, marking the supposed foundation of the kingdom, or rather its refounding by Krakus, which are to Cracow what the Pyramids were to the old Egyptian capital, only nearer to the city.

In a flat country like those great plains of the Vistula, the Don, the Dnieper, the Volga, &c. &c., which include most of the habitats of the Slavonic races, the tumulus or "mogila" is easy to raise, and when raised is conspicuous far and near. Hence it is that the Slavonic tumuli are even larger and more

* "Mogula," Russian,—a grave, a tumulus; "Mogila," Polish,—a tomb-hill, a tumulus.

famed locally than even the Celtic barrows. Nor is the "mound building instinct," if we may so call it, as extinct among the Slavonians, as for nearly a thousand years it has been among the Celts, and still longer, perhaps, among the Germanic, Greek, and Latin races. One of the finest mounds or barrows of Europe is (by a curious and characteristic revival of the ancient Aryan custom) the Mogilo of Kosciusko, outside Cracow, one of the most conspicuous objects from every point of the city and its environs, which may, perhaps (supposing our existing historic records to be destroyed) puzzle the archæologist of the future. This magnificent tumulus, by a national effort during the lives of the present generation, was erected as a monument.

It has the practical advantage of showing the merits of the tumulus-building as a memorial to an individual in modern times. It is not (considering the effect produced) expensive; it is certainly (by experience in all the countries of Europe, not the least in England) very lasting and permanent; it catches the eye, and certainly has a sort of barbaric majesty about it. Perchance the tumulus of Kosciusko may not be the last barrow the world will ever build, and the instinct of mound-building is not so utterly extinct in mankind as it appears at present. The idea of casting a little earth on the grave of one we love is natural to mankind, and is an instinct even consecrated by the Christian Church. If a man has many admirers, and each thinks it a duty to express his love or regret by throwing earth or stones on the grave, a mound or a barrow is soon formed. This instinct is now reduced into a mere form; but in one case—though not on the actual grave—the instinct has been given vent to in modern times, and so it is just possible that this may not be the last case of this mound-building instinct working in an European population. Fashion and prejudice alone perhaps hinder some of us, especially the impulsive Slav and Celt, being mound-builders still, and the mourners giving a practical and permanent expression to their respect for the deceased.

2. The retentive conservatism which makes them stick to primitive Aryan law produces another curious point of similarity between society in Slavonic and Celtic lands. Even by an almost proverbial expression in England we acknowledge that the Highlanders, the Welshmen, and the Cornishmen are "clannish." The primitive Teutons were clannish also once, but, except in some out-of-the-way parts of the German Empire, they have pretty nearly ceased to be so now, and we English have been almost forced to adopt and Anglicize a Celtic word to express a Celtic idea. But the clan is the key-note of the history of the Scottish Highlands, of Wales, and, perhaps to a far greater degree than is commonly supposed, of Cornwall. The clan or the sept lay at the basis of Celtic society.

But the Celtic clan, for mutual protection and support, may possibly be compared to the Slavonic "mir," which actually involves a community of property. How powerful the "mir," or village commune, is, even in our own days, in the largest of the Slavonic nations, may be best realized by the fact that, in the reforms instituted by the late Czar, Alexander II., it was acknowledged as the basis of Russian rural society. It is true that the Slavonic village community—which Sir H. Maine proves to be a very ancient Aryan institution, with some striking parallels in India and Europe—is much smaller than the Celtic clan, for the simple reason that the Celtic clan did not involve community of property. The Slavonians, as village-dwellers, founded these small associations, which lie at the base of Slavonic society, even where the tradition of common property has died out.

All Aryan races were at one time clannish or tribal; and there can be no doubt that, at a remote prehistoric epoch, they had community of property, like the modern Slavonic "mir." So also all European-Aryan races—the Teutons, the Latins, even the Greeks, as well as the Slavs and Celts—were probably mound or barrow builders; but the tradition is, I think, more lively among the Slavs and the Celts than among the other European nations. Possibly the Slavs and Celts are more conservative constitutionally, or the influence of civilization less potent with them in eradicating and rendering obsolete ancient Aryan customs and ideas.

To conclude, I am inclined to think that

if we would seek to solve the many problems which puzzle us about primitive or prehistoric Europe, the solutions may be more likely to be found in the traditions and remains of out-of-the-way Slavonic or Celtic lands—in the mountains of Galicia or Bohemia, or the forests or steppes beyond the Vistula, or, on the other hand, in the wilds of Ireland or the Welsh mountains, on the Cornish and Breton moors—than in the more central regions of Europe. The most interesting evidence of a common origin will be the frequent reproduction, under another form, of the same traditions or remains, proving more than an accidental similarity.

W. S. LACH-SZYRMA.

Early Omnibuses in Paris.

By WILLIAM E. A. AXON, M.R.S.L.

IT was in the year 1662 that Paris, the city of the rich and the privileged, saw the beginning of a democratic experiment which was to give to the *bourgeoisie* the fashion of transit previously possible only to the rich members of the aristocracy. In January of the year named, the king granted letters patent to the Duc de Roannès, who was Governor of Poitou, the Marquis de Sourches, who was Grand Prevôt, and the Marquis de Crénan, who was Grand Cup-bearer, giving them exclusive right to run *carosses à cinq sols* in the streets of Paris. Roannès was an intimate friend of Pascal, and the gossip of the time regarded the great mathematician as the author of the twopenny-halfpenny coaches worked by this aristocratic copartnery. That he derived more than empty fame from them is also clearly shown by a letter from his sister, who has also left a graphic account of the "inauguration" of these seventeenth century omnibuses. These particulars were given by M. Paul Parfait, in one of the *feuilletons* of the *République Française* of September, 1880.

At seven o'clock in the morning of March 18, 1662, four of the carriages were placed before the Luxembourg, and three at the Porte St. Antoine. Superintendents from the Châtelet were present in their robes, with horsemen and archers of the town, and the guards of the Grand Prévot. The superintendents proclaimed the establishment of a service of cheap coaches, explained their utility, and said that the King would rigorously punish any attempt to injure or annoy the new vehicles or their passengers. They delivered to the coachman their livery-coats, which were blue, and had the arms of the king and the city embroidered on the stomach. Then the first coaches started, with one of the guards inside; and a quarter of an hour later the second was sent after it. The archers and horsemen were scattered all along the route. The same ceremonies were observed at each end of the line. Madame Perier was delighted with the success of the first day. The carriages were filled several times during the morning, and amongst the passengers were several women. These hardy adventurers not having come to grief, many of their more timid sisters followed the example thus set. The greatest inconvenience arose from the fact that the *carosse* was frequently full when expectant travellers were eager to be accommodated in it. Thus, Madame Perier waited at the Porte de St. Méry and saw five of the coaches pass her without being able to obtain a seat in any one of them. The *carosses à cinq sols* were objects of universal curiosity, and on the first and second day the town was almost *en fête* with the crowds of sightseers anxious to gaze on this latest luxury of the gay city. Yet they had enemies, some of whom ventured to ridicule them "au petit coucher" of the most Christian King. A jest's prosperity, however, lies in the ear that hears it; and the King, who was much pleased with the new system, replied so drily that the facetious courtier was compelled to be silent. ("Mais le roi y répondit si obligeamment et si sèchement pour la beauté de l'affaire et pour nous, qu'on rengaina promptement," are the words of Pascal.) The *carosse à cinq sols* held eight passengers. The exterior was decorated with the escutcheon of the town, and each coach was numbered, so that those who had to complain either of the coachman or the lackey (guard, or conductor) might be able to identify them. The coaches ran in certain defined routes, from one side of the town to the other; and were so arranged

that passengers might easily pass from one line to another. The great success which attended these cheap coaches in their earlier days was not lasting, and in a few years, as the number of passengers decreased, they were finally discontinued. This was held by the ignorant to be due to the death of Pascal. They thought, that if he had lived, so great a mathematician would have cast the horoscope of the unlucky coaches, and found some means of averting the influence of the malign constellation under which they languished. In the present day, without resorting to any theory of magic, mathematical or otherwise, the failure of the first omnibus will be accounted for on more prosaic ground. The inventor was in advance of his age by two centuries. There did not then exist that crowd of persons to whom time is a business element of the first importance. In the seventeenth century Leisure, "that fine old gentleman," as George Eliot calls him, was still alive. In the nineteenth century he has had many mishaps, has been run over by cabs and omnibuses, and was finally killed in an alarming railway accident.

Last Words on Book-Plates.

THIS so many of our correspondents and readers have interested themselves in this curious subject, another chapter will, we are sure, be acceptable, and will at the same time clear off a too long outstanding batch of letters which have awaited our attention for some time. We have also a further encouragement, in that the veteran antiquary, Mr. Thoms, has stepped into the arena with his invention of a new form of book plate. A copy of this is now before us. It consists of a portrait of the owner of the book taken by photography in the style of Houbraken's engravings. Mr. Thoms cut out the portrait, signature, &c., from the framework of one of these engravings, and substituted his own, from which a copy was produced. The result is certainly a very admirable book-plate.

Mr. James W. Lloyd, of Kington, Herefordshire, sends us the following notes on two or three *old* book-plates—rescued from oblivion, he says, through attention which has been awakened by the interesting articles on the subject which have appeared in these columns. "In a copy of Francis Godwin's* *Catalogue of the Bishops of England*, 2 vols. small 4to, published in 1615, I have a curious old plate of E. Edwards, with arms and crest, and the motto, NI. BYDD. DOETHNA. DDARILENNO. which, Englished, reads: 'Who reads not cannot be wise.' Beneath this plate I found another one, of Jos. Smith, LL.D., Doctors' Commons, the motto is: TURRIS. FORTISSIMA NOMEN DOMINI, without a crest; and, again, beneath this, I found one of another member of the Smith family, 'Jos. Smith, *LL.B.*, E. Coll. Reg. Oxon,' with the same motto and a crest on a wreath, a bittern (?) with snake in its bill. These volumes are of interest from the fact of their former possessors being men of note in the Church, and they have left abundant MS. notes in their pages. E. Edwards, whose autograph, dated 1791, appears on the title-page, was vicar of Llanarmon yn Yale, and curate of Wrexham, and was author of a revised and enlarged edition of Browne Willis's *Survey of St. Asaph*, published at Wrexham in 1801. On a fly-leaf is the following interesting record, 'This book belong[d] to y[e] Very Rev[d] D[r] Timothy Halton, born at Graystock in *Cumbrland*, A.D. 1632, being y[e] 2[d] son of Miles Halton, Esq., High Sheriff of Cumberland sometime of Wingfield *Mannor*, in Darbyshire, who by M. Wyvil† his wife had a numerous issue. He was admitted at Queen's College, Oxon, Mar. 9, 1648, elected fellow of y[e] said college Mar. 1656, became afterwards chaplain to William Lucy, Bishop of St. David's, was chose proctor of y[e] clergy of that diocese 1661, and by y[e] aforesaid Bishop made Canon of St. David's, and afterwards Archdeacon and prebend[ry] of Brecknock upon y[e] decease of Bishop Nicholson. He was instituted July 10, 1675 (upon y[e] King's presentation) to y[e] Archdeaconry of Oxford, at y[e] resignation of Bishop Barlow, whom he

* Francis Godwin, Bishop of Llandaff, was translated to Hereford in 1617, over which see he presided till his death in 1633.

† Granddaughter to Sir Timothy Fetherston.—

also succeeded in the provostship of Queen's College, Apr. 6, 1677, having been before abroad with S^r^ Joseph Williamson at y^e^ Treaty of Cologne. He succeeded Archbishop Lamplugh in y^e^ Rectory of Charleton upon Otmore, in Oxfordshire, was Vice Chancellor of y^e^ University, and at Queen Ann's accession to y^e^ throne became her Chaplain in Ordinary. He dy^d^ July 21, 1704, Ætat. 72, and was bury^d^ in Queen's College Chapel, where he was a considerable benefactor.*

"In an old Baronetage which has been in my family upwards of forty years, hidden under a circulating library label, I found the plate of the Countess Tyrconnel, and below this that of Sir Gervase Clifton, Bart., with the motto *Tenez le Droit*.

"Among the most interesting of my heraldic plates are two different ones of James Walwyn, Esq., Longworth, Herefordshire, mottoes, *Non deficit alter*, and DRWY RYNWEDD GWAED (through virtuous blood); and of non-heraldic but artistic plates I have two good etchings—viz., one of Joseph Rix, F.L.S., F.R.G.S.E., L.W.C.A., St. Neots, county Huntingdon, the design being a group of old Bibles, &c., in rich bindings, with clasps, &c., lying round and upon an Elizabethan chair, the name on a scroll, and over an open Bible is another scroll with the motto QUOTCVMQVE LIBROS JVDEX VNVM JVDICEM LEGO; the other represents a pedestal, upon which is lying apparently a coat of chain armour, and on a helmet a falcon; against the pedestal is a sword, and over the front a shield, bearing the name "H. B. Ker, Lincoln's Inn." A greyhound, collared, stands looking to the back, and at foot is a pair of spurs."

Mr. Hamilton mentions his never having met with a book-plate of Robert Southey, and doubts his having had one (vol. i. p. 118). But the Rev. Hugh A. Stowell points out what many must know, that he is mistaken in his supposition. "A specimen of the poet's book-plate," writes Mr. Stowell, "is now before me in a copy of Sir W. Davenant's *Madagascar, with other Poems*. The second edition. London: Printed for Humphrey Moseley & Co., 1648, which also bears the Laureate's name on its title-page in his neat autograph, 'R. Southey, Bristol, 1803.' The plate is a woodcut, with an unmistakable Bewickian look. It represents a rock thickly crowned with shrubbery, from which pours a rivulet of water into a brook below. Against the face of the rock leans an armorial shield bearing the poet's coat, a chevron between three crosses crosslet. On the ground, to the right of the shield and in contact with it, is the helmet, supporting on a wreath the crest, an arm vested and couped at the elbow holding in the hand a cross crosslet. Across the sinister chief, corner of the shield, and trailing thence to the ground, is thrown the riband bearing the motto, *In labore quies*.

"About 150 of these badges of former owners occur in the books on my shelves, in spite of the marauders. Of these the three oldest I believe to be those of Bishop White Kennet, John fourth Earl of Cork, and the Rev. Mr. Charles Lyddel, all of the first quarter of the 18th century. The earliest with a date is a foreign one, that of 'Franciscus, Præpositus S. Salvatoris, Pollingæ, A° 1744.' Noble names, in addition to those already enumerated by your contributors, are the Earl of Ancrum, Viscount Hereford, Philip, first Lord Hardwicke, Viscount Delvin, and the Earl of Shannon. Literature is represented by those of John Trotter Brockett, F.S.A., Rev. Wm. Borlase, F.R.S., John Bruce, Edward King, F.R.S. and A. S., George Ormerod, LL.D., William Pinkerton, F.S.A., Rogers Ruding, F.S.A., Sam. Goodenough, LL.D., F.R.S. and L.S., Bishop of Carlisle, Benjamin Hall Kennedy, Sir C. G. Young, and others. Libraries of note by those of Thomas Jolley, F.S.A., Maitland of Dundrenan, Exeter College and Christ Church, Oxford, West Dean, and Calwich Abbey. A fragmentary plate, evidently of Drake of Ashe, bears twenty quarterings; another, nameless, but of Godwin, is printed in gold, with the motto, 'Win God, win all.' A very elaborate and neat one of seventeenth-century design is that of James Dix, Bristol, 1850—subscribed 'Biblical Collection,' and most appropriately superscribed 'Gather up the fragments that nothing be lost,' while the heraldic motto is 'Y^e^ ende crownes.' A very simple design, but, to my thinking,

* For an account of the Halton family, with pedigree, see *The Reliquary*, vol. v. p. 58.

the finest I possess, is that of George Talbot Bagot, done probably about 1840—I only wish I knew by whom, and whether he still works at his art."

Another correspondent, Mr. W. H. K. Wright, of Plymouth, remarks:—

"The articles which have already appeared under this heading in the columns of THE ANTIQUARY have doubtless awakened an interest in the subject outside the comparatively limited circle of those to whom the accumulation of these unconsidered trifles is a hobby. It may, also, fairly be assumed that the remarks made by former correspondents have been fully appreciated by those who, like myself, whether from taste, inclination, or the force of circumstances, have become what a friend has aptly termed 'ex-librimaniacs.' Following, therefore, the suggestions already made, and the example set by previous writers, and desiring, moreover, to add something to the interest brought forward upon so attractive a theme, I venture to note a few thoughts and to mention a few examples from my own collection.

"First, however, it is but fair to say that my collection of book-plates numbers less than a thousand examples, and has been obtained within the last twelve months. In this it bears a striking contrast to the stock of a gentleman with whom I have been recently corresponding, who has, he informs me, some twenty thousand examples, and is continually adding to his collection. Time, however, will doubtless remove this deficiency in my case.

"One of your correspondents dwells at length on the sentimental side of the question, and expresses his regret that the number of book-despoilers is so rapidly increasing. He cannot sanction the ruthless severance of the faithful companionship between the books themselves and the marks of their ownership. For my own part I quite agree with the sentiment, although the force of circumstances sometimes make me commit the sin. The ardent collector, in whatever pursuit, is compelled, now and then, to steel himself against mere sentiment; but he who loves the books for their own sakes will often hold his hand, even in the midst of his ardour. Frequently, however, it is a case of sacrificing either the sentiment or the book-plate, as the possession of the plate does not necessarily mean the ownership of the book also.

"A short time since I purchased several lots of auctioneer's rubbish, in the shape of old books, none of which were of the smallest value or use to me. On examining my prize, I found that one fine book-plate was the sole object of value, that the volume containing it was an odd one, and that the rest were mere waste paper. I had little compunction, therefore, about removing that plate and adding it to my store. Again, when having discovered a prize in an unexpected place (a waste-paper shop), I proceeded carefully and lovingly to withdraw it from the prison in which it had been so long confined. The plate to which I allude, and which I consider as one of the gems of my little collection, was attached to an odd volume of the *Universal History*. The name 'Charlton' is upon it, and the engraving is very fine. The arms are simply—a lion rampant, on a field, or. Crest—a tiger's head. The shield is of the last-century pattern, surrounded by various devices, which seem to represent the Arts, Music, Sport, War, Peace, &c. &c.

"One plate (that of J. L. Templer, Torrhill, Devon) bears this appropriate motto—'The wicked borroweth, and payeth not again;' an adaptation of the Scripture proverb which all book-possessors know to their cost to be only too true.

"Of local book-plates I have many interesting specimens. By local I mean of Devon and Cornwall, and I would suggest to collectors that they should each endeavour to procure representative specimens of the principal persons and families of their own particular district, making that a speciality, although not neglecting other general specimens. By this means the pursuit might be made both interesting and valuable, especially to students of heraldry. Of local names I have the following—Pitman Jones, of Exeter; George Prideaux, Plymouth; Thomas Gill, Tavistock; Bethel Walrond, Tiverton; John Harris, Radford; Laurance Hynes Halloran, Exeter; Rev. John Buller, North Devon; Sir William Molesworth, Cornwall; John Augustus Barron, Plymouth; John Hawker, Exon; Richard Buckland, Druggist, Truro; John Manley, R.N., Plymouth; John Shelly, Isaac Latimer, C. C. Whiteford, T. Wool-

combe, R. W. Coryndon, Charles Spence Bate, all of Plymouth, besides many others that I need not particularize here. One other I may mention which has a local connection, and it is one of two dated specimens I possess—viz., 'Jean Elie Jaquéri, de Moudon en Suisse, Né en 1732. H. Skinner, Exon, Sculpt., 1755.' The other dated example is that of John Peachey, Esq., 1782.

"Of early plates with elaborate ornamentation and curious devices I have many examples, some of them possessing characteristics interesting to the student of art, others to those who make heraldry their hobby. 'John Cheale, of Findon, Esq., His Book,' reminds one of the inscription attached to books by unlettered persons in the days of our youth. 'Brewse of Gawer and Bramber;' William Frankcombe; Henry Dawkins; Sir Atwell Lake, Bart.; of these I have each two examples, differing in some slight respect. Amongst my finest specimens I may note the following—Sir Anthony Thomas Abdy, Bart., Right Hon. Lord Brooke, William Bedford, Thomas Beach, [illegible] Davenhill, S. P. Peach of [illegible], George Secker, D.D., Charles [illegible], Esq., Ashenhurst. In addition to many other personages of the present generation I have Marquis Cornwallis, Marquis of Donegal, De Burgh, Earl of Clanricarde, [illegible] and Orrery, Drogheda, Lumley, Shelburne, [illegible] Dundas of Arniston, Henry [illegible] Langdale, Sir Robert Bowl[illegible], Sir John William Lubbock, Bart., and many more. Those of John Claudius Loudon, [illegible], William Thomas Mercer, M.A. [illegible], George Ormerod, D.C.L., Sedbury Park, and others have special interest.

"I have not attempted the detailed description of any of these plates, preferring for the present to leave that task in other hands. Possibly an occasion may arise for another reference to this matter which may combine other features. A few curiosities of the devices used may not, however, be out of place here. Thomas [illegible] bears for a motto 'Free for a Blast,' and his crest represents a huntsman with the hunting-horn [illegible] mouth. John [illegible] bears simply a hand on his crest and [illegible] motto is 'This hand is an enemy to tyrants.' Addis Archer bears a sheaf of arrows; John Reed Appleton, three apples; the device of the Butlers is well known; Christ. B. Bell bears 'the bell;' Darnell Bullman has for his crest a 'bull;' Edward W. Cox has the representation of two lively '*bantams*;' John Frederick Doveton, a '*dove*,' &c. &c. I might add many more, but I hesitate to lengthen these notes by extending my list. I will therefore content myself with calling a few interesting examples of plates which have not previously been mentioned, and which deserve, in my opinion, a passing notice. One of these is of the pictorial order, and represents a knight in full armour resting on the margin of a river, which is depicted as rushing rapidly on its way. The knight is evidently spent with the fatigues of the fight, and he rests his head wearily upon his right hand, while the left is [illegible] placed upon the shield which [illegible] by his side. Upon the shield is engraved the owner's coat of arms, and beneath the picture appears the name of the owner [illegible]. It is an exquisite little engraving and a very appropriate [illegible].

"Another with the motto [illegible] [illegible] of a different character. [illegible] a series of [illegible] [illegible] [illegible] [illegible]

"[illegible] the figure of Britannia [illegible] holding a spear in her left hand, while the right supports a shield emblazoned with the owner's arms. On the margin of the shield is the motto— [illegible] one of many nameless plates which I have [illegible]

"In addition to the foregoing and many other [illegible] [illegible] [illegible]

[illegible]

readers of THE ANTIQUARY may derive a little profit from these hurried and incomplete jottings."

Mr. W. Louis King, referring to Mr. Shirley's statement (ii. 115), that book-plates do not occur within the covers of books until the end of the seventeenth century, calls to mind that coat armour was not uncommonly engraved at the back of title-pages during the sixteenth century, and this no doubt was the origin of the custom of affixing in later days book-plates at this position in a book, "Thus, in the *Jewell House of Art*, written by Hugh Platte, and printed in 1594, which is now before me, there is engraved at the back of title the armour coat of 'Robt. Devorax, Earl Essex and Ewe, vicomt Hereforde, Lord Ferrer of Chartley, Borcher, and Lonayne.' This vies with Sir Francis Fust's coat armour mentioned by Mr. Shirley, as it contains no less than fifty-five quarterings."

A Scarborough correspondent sends a supplemental list of book-plates noted from those in his own library :—

Richard Benyon, Esq., Englefield House, Berks.
William Putland, Esq. (*Domine dirige nos*).
Cecil D. Wray (*Et juste et vray*).
Sir Chas. Hardy, Kt. Rawlins, Oxon.
John Travers, Esq. (*Nec temere nec timidè*).
Elizabeth, Duchess Dowager of Manchester.
Bernard Brocas Beaurepaire.
William Lee, Esq., of Hartwell, Bucks (*Verum atque decus*).
Matt. Waters, Esq., Walls End.
The Right Hon. George Lord Macartney, Knight of the Order of the White Eagle, and of the Bath (*Mens conscia recti*).
Mansf^{t} de Cardonnel Lawson (Rise and shine) (*L'Esperance me console*).
William Brompton Hexney.
Hum. Perrott.

"In an old volume, entitled *The Gentleman's Journal* (1692)—which is, probably, the first magazine published in this country—there is a plate of Edward Coke, of Norfolk, Esq., 1701. In another ancient volume, *Magia Adamica, or The Antiquitie of Magic* (1650), I find the plate of Viscount Torrington (*Tuebor*)."

Mr. F. A. Blaydes adds to the list of dated book-plates already given in THE ANTIQUARY (see vol. ii. p. 8), the following from a small collection in his possession :—

1702. Coleraine, the Right Hon^{ble} Henry, Lord, of Coleraine, in y^{e} Kingdom of Ireland.
1704. Bridgman, S^{r} Orlando, of Ridley, in the county of Chester, Bar^{tt}.
1710. Milles, Thomas, Lord Bishop of Waterford and Lismore.
1757. Chilcot, Thomas, Organist of Bath.
1797. William Moffat.

Mr. H. Astley Williams writes :—"I have in my collection of book-plates an interesting dated one. It consists of an oval-shaped portrait of the gentleman, round which is the inscription: 'M. Ioh. Baptista Renz Augustan, A.C. 1697, Ætatis 39, Minist. 11. Auxilium meum a Domino. Ps. 122.' Beneath, in a small oval, are the arms, and at the bottom the following information: 'Gener. Anton. Reiseri Th. D. Patr. Frider. D. Matr. añ Justinâ succe à stetten filiâ nat. in Patria prim. ad minorit deus ad. S. Annæ Diacon. Postea ad S. Jacobi, nunc ad S. Ulrici Pastor Evangel.' I thought that this might be interesting to the readers of your magazine, who are, like myself, collectors of book-plates, as it is the most diffuse in information that I have seen."

Mrs. Emily Cole sends a note of the following in her collection :—Henry, Lord Shelburne, 1707. The Rev. Mark Noble, 1802. She has a leaf out of a book in which is written, Francis Fust, his book, August 1, 1724. This is rather a contrast to the elaborate book-plate done after he inherited the title, which was about 1727 or 1728 (see *ante* ii. 117). Another inscription is as follows :—"James Pearce his valuable book, if any time lent, please return it. The wicked borroweth and payeth not again." There is no date, but it was afterwards in the possession of William Ragsdel, 1807. John Lloyd, A.M., 1700. Charles Barlow, Esq., of Emanuel Colledge (so spelt), Cambridge, 1703.

Mr. George J. Gray, of Cambridge, writes :—"The Hon. J. Leicester Warren, in his *Guide to the Study of Book-plates* (p. 62), says, 'The general antiquary will be surprised to learn that we have as yet no English book-plate with a date to record

earlier than the Restoration;' he also heads his chronological list of English *dated* book-plates with one of 1668, as the earliest dated specimen that he has seen or heard of, and that one is 'a purely typographical specimen' composed of movable type. I have acquired a much earlier book-plate than the one mentioned before, and twenty-nine years *before* the Restoration; it is not engraved, but printed at a printing-press. It was gummed on the back of the title-page of *A Recollection of such Treatises as have bene heretofore severally published and are nowe revised, corrected, augmented.* By Jos. Hall, Dr. of Divinity. London, folio, 1621. This is the inscription on the book-plate.

'Francisus Frampton.
Bacc. Art.
An. Dom. 1631.'

Enclosed within a square ornamental border or borders, for there are two; the outer one is exactly like the border on Caius's *Hist. Cant.*, 1574. Printed by John Day, of London; also on 'Littleton's *Tenures in English*, London, 1608, no printer's name. On the book-plate is written, 'Art. Magn. Anno 1633.' Underneath the book-plate, on the book itself, is written in the same handwriting:—

"'Fr[a]ncis Frampton my Son was borne December the fifth betweene the howres of 12 and 11 being Satterday in the yeere of grace 1635 and was baptized the thirteenth of the same month his Godfathers [were] my uncles Thomas Lavolt of Preston and George Frampton of [ ] his Godmother my Cosin Jane Wolfoxious of Huish. The Preacher Mr. Thomas Rivers of All-hallowes and the text Math. 28th. 19th.'

"I think that I can pride myself on having the earliest English *dated* book-plate known—at present—for I feel sure that others will turn up soon when collectors of book-plates are more numerous. I should be glad of any information concerning the Francis Frampton to whom this book-plate belonged."

Lord Hungerford of Heytesbury.

By WILLIAM JOHN HARDY.

PART II.

WE have spoken already of the incarceration of Lord Hungerford's third wife in one of the towers of Farley Castle. The authority for that statement is a letter* addressed by the unfortunate lady herself to Cromwell. It has been shown that her marriage with Lord Hungerford took place in the autumn of 1532,† and we may certainly conclude, from the manner in which her father, Lord Hussey, refers to him in his letters to Cromwell, that, at any rate, at first, he was an acceptable son-in-law. In 1536, Lord Hussey was attainted, and executed for being concerned in the Lincolnshire rebellion, and all his estates forfeited. Now can the fact of Elizabeth's prospects being altered by her father's forfeiture have had any influence upon Lord Hungerford in his treatment of her? Certain it is, that, for some cause or other, Walter desired to rid himself of his wife, and, according to her own statement, does not appear to have scrupled to practise the vilest means to attain his object. Here is the letter in which Lady Hungerford tells her doleful story to Cromwell :—

Most piteously complayning and mekely beseechynge your good and gracious Lordship tenderly to consider the humble complaynt and true intent of me, your most powrest and unfayned bed woman, Elizabeth Hungerforde, now abyding as I have byn long in captivitie, and as a prisoner within my Lord's castell of Hungerforde,‡ where no creature is suffryd, nor dare come unto me at any tyme what nede so ever I hathe, or shall happen unto me, for my Lord's displeasure, but all only such as [illegible] appoynted [illegible] which have not only heretofore sought all the means they myght to [illegible] [illegible] my Lord, [illegible] shall please your good Lord [illegible] [illegible] gentleman, or woman dwellyng about my Lord, [illegible]

And where as my [illegible] Lord Hungerforde of late, unknowen to me, obteyned a [illegible] of your Lordship to lycence [illegible]

* [illegible] Vol. 88.

† Walter must have been married to Elizabeth Hussey more than seven years, but there is no record of his having a child by her.

‡ Farleigh-Hungerford.

devossid for myne incontinence, as he dampnablie hath reported to my great slandre and utter confusion in [the] worlde; obiectyng suche a crime of me unto your Lordship, and other, as I never offendid in, I take God to record. And now, perceving with hym selff that he cold not, nor yet can perceve any maner of cause on my behalff to him geven, to be devossed, but that I may soner obiect such matters ayenst hym, with meny other detestable & urgent causes, than he can ayenst me, if I wold express them, as he well knowith.

And further, that it pleased your good Lordsheip of yower goodnes & charitie to advertyse hym, at the sendying forth of your Comission, that I should have thynges necessarie in every behalff, as it besemyd for his owne honor; and that he should depart somwhat with me yerely towards my sustentacion and leving, which thynge chieffly, as I suppose, is the very cause only at this tyme, of his stay in the matter, for surely it may please your good Lordsheip thondrestand that it wyll greve hym not a little to depart with one grote at any tyme, although I am not of myself owned of one peny, nor yet have any erthly frend more than your Lordship in this world, able to help me, or howse to resort unto,* or that any man will or dare speke or do for me toward your Lordshipe, or any other for fere of my Lord's dysplesure; by reason wherof now of his own presumpcion he hath discharged your Lordship's commission assigned, without any examinacion or amendement had or urged of his demayner towards me.

And so am I your most wofulst & poorest bed woman, left in worse case than ever I was, as a presoner, alone, contynually lockt in one of my Lord's Towers of his castell in Hungreford, as I have byn these thre or fower yers past, without comfort of any creature, and under the custodie of my Lord's Chapleyne, S[r] John A' Lee,† which hath once or twese heretofore poysond me, as he will not denye uppon examinacion. And, after that he hard say that your Lordship's pleasure was that my Lord Hungreford should geve me yerely a pension, for my honest sustentacion, he then sayd, and promised my Lord, that he wold sone ryd me for that matier, and so ease my Lord of that money paying, yf he myght have the kepeing of me ageyne, as now he hath. And I am sure he intendith to kepe promes with my Lord, yf yower good Lordshipe see no remedie in this behalff shortly; for I have none other mete, no drynke, but suche as comyth from the said Prist, and brought me by my Lord's foole, continually, myne old servitor, as all men in these partes knoweth, whiche mete & drynke considering the Prist's promese made unto my Lord, and his acts herentofore done unto me, as my Lord well knowith, I have oft feryd, & yet doo, eny day more than other, to taste, either of the same mete or drynke. Wherfore many and sondre [times] I have byn, and yet am, fayne to dreynke water, and sometimes for lack of water, savinge your honor and reverence, myne owne water, or else I should die for lacke of sustenance, and had long er this tyme, had not poure women of the country, of their charite, knowing my Lord's demayner always to his wyves, brought me to my greate* wyndowe, in the nyght, suche mete & drynke as they had, and gave me for the love of God, for mony have I none wherew[t] to pay theym, nor yet have had of my Lord these iiij yeres iiij grots.

And thus my syngular good Lord, I am like to perishe, I fare me very sone, unlest your good Lordship, movid with petie and compassion, will comand my sayd Lord Hungerford, now beyng in London, as I beleve, to bryng me byfore your Lordship, and also, the seyd Priest, S[r] John A' Lee, by home your Lordship uppon his examynacion will perceive many strange thengs of my Lord's demayner. And to thintente that I may, uppon causes reasonable, be devorssed frome my seyd Lord, or else requyre hym to suffere me to come out of preson, and then wyll I come up afote, with some poore bodie, unto your Lordsheip, for the securite of my lyff; yf it may please you to condesend thereunto, as y shall most humblie beseche your good Lordship, for surely I wyll not long continue this wrechyd lyff with him. I had better destroye my selff, or begg my lyving frome dore to dore. And therfore on the reverence of Jesue Christ, let not his fayre craftie & subtill tonge, longer defraud your good Lordshipp in this mater, but requyre his Lordshipp to send for me, and saffly to be brought before your Lordeship without further delay, or els to comand some other, at your Lordship's pleasure, to fetch me from hym. And in so doing I shal be bounden to pray, as I doo evermore, to God, for the precervacion of your honorable estate longe to endure.

By your most bounden bed woman,
ELIZABETH HUNGERFORD.

Even had John Cotell not been strangled and burnt at Farley Castle, Lady Hungerford's imprisonment and ill usage there, described in the foregoing letter, would be amply sufficient to account for the existence of the evil reputation and legends which attach to the place; for her story was, she says, well-known to every dweller round about. Lady Hungerford complains that she has been kept a prisoner "these thre or fouer yeres past." Supposing, then, that her incarceration began shortly after her father's death, we may date this threnetic letter about the close of the year 1539. Let us mark a few of the prominent facts disclosed by the letter.

It has been said that Lord Hussey's forfeiture left Walter, the husband of a wife destitute of lands or fortune. In what way, then, did Lord Hungerford show his displeasure?

* We may conclude that Walter's ill-treatment of Elizabeth began after her father's death, as she speaks of being without any person to whom she can appeal for her help; an expression she would not have used had her father been alive.

† John a'Lee was the last chantry Priest of the chantry of Walter Hungerford founded in 1443; he was appointed in 1533 (see Canon Jackson's *Guide to Farleigh Hungerford*, p. 50).

* (?) Grated window.

Not satisfied with keeping his wife a close prisoner within the castle tower, he sought the aid of poison to finally rid himself of her, perhaps to be free to take a more advantageous partner. The poison system having failed, Walter sought a divorce from his wife, charging her with incontinence, and without giving her opportunity to answer that accusation, obtained a discharge of the commission. Cromwell, however, on the commission, inserted a clause which should provide Elizabeth with "thinges necessarie in every behalf" for her. [illegible] to this, Walter again had recourse to the aid of poison; happily his prisoner knew of it. Every morsel of food she received, brought to her by Walter's servants, she feared to eat, and when her letter was written, trusted for support to the charity of the villagers, who at night brought to the "grate window" of her prison meat and drink, because they knew of her Lord's "demeanor always to his wyves." So we see that Elizabeth was not the *first* victim of Walter's cruelty. The simple words in which the writer describes the villagers providing her with a means of sustenance, brings the scene before us with dramatic vividness. Lord Hungerford was dreaded by them also, so to avoid his observation, and escape his anger, they availed themselves of the cover of darkness to practise their acts of kindness to the prisoner. It will be noticed that Elizabeth concludes by herself asking for a divorce from Walter; "or else," she adds, speaking of her husband, "require hym to suffere me to come out of preson." She will then, she says, come "up afote" before the minister and plead her case. The perils then attending a journey on foot from Wiltshire to London had no terror for her. She was ready to risk everything for freedom—for, as she puts it, death itself was preferable to such captivity. There is something pathetic in the words with which Lady Hungerford concludes her letter; Walter she believes to be in London, and may tell his own false version of the story to Cromwell. "Let not his fayre craftie and subtill tonge," she says, "defraud your good Lordshipp"; perhaps, as she wrote this, her mind wandered back to the days when her lord had spoken to her many a word of fair promise, which time had proved to be crafty and subtle. Lady Hungerford's letter gives us no alternative; we must either discard her statements as void of foundation, or accept them as they stand, and believe Walter to have been the personification of villainy. If we do the latter, it must be admitted that, though not perhaps guilty of the treason he was charged with, his life was justly ended on the scaffold.

On the 23rd and 27th of February, 1540, we have the fact recorded that Lord Hungerford was at Farley, and that he took the depositions of certain witnesses upon some point connected with a charity founded by Thomas Horton.* One of these witnesses was "*William Byrde, Parson of [illegible] and Vicar of Bradford*." It is unfortunate that we do not know what answer Cromwell made to Walter's letter, in which he says that Byrde was still at large in his parish.† The writer, it will be remembered, was, or pretended to be, most anxious to hear from Cromwell what he should do in the matter, adding that though he had asked many times for instructions, as yet he had received none. However it may have been, we see that in February 1540, Byrde was still at large, and acting as Vicar of Bradford.

The Parliament of 31 Henry VIII. met at Westminster, on the 28th April, 1539; Lord Hungerford, we see by the Lords' Journals, was present on the day of meeting‡ and frequently afterwards. The third session began on the 12th of April, 1540, and was prorogued on the 11th of May following, on which day Lord Hungerford was again present. After the prorogation he seems to have gone back to Farley, as, a few days later, on the 15th and 19th of May, we find him signing the confessions taken before him, of several persons, who impeached others of treasonable words.§ On the 25th of May, the prorogued session of Parliament commenced its labours again. Lord Hungerford was present, and sat constantly until the 15th of June following, two days after that the Bill for Thomas Cromwell's attainder was introduced, being read a second and third time on the 19th of June. On

* See State Papers for the year 1540.
† See before, p. [illegible].
‡ *Journals of the House of Lords*, vol. [illegible], p. 103.
§ See State Papers for the year 1540.

the 2nd of July, the Bill for Lord Hungerford's attainder was introduced; it was read a third time, and passed on Wednesday, the 14th. The entry in the Lords' Journals stands thus:—

"Hodie.—Pro tertio lecta erat attinctura "Willielmi Birde, Clerici et Domini Hunger-"ford de Heytesbury, de alta proditione, et "communi omnium Procerum consensu, "nemine discrepante, est expedita."*

On Friday, July the 16th, the Bill was returned from the Commons and passed. It stands thus on the Parliament Roll:†

The attainder of Byrde and the Lord Hungerford.

Sheweth that where William Byrde, clerk, vicar of Bradford,‡ in your county of Wilts, having a traitorous heart mind and intent towards your most excellent Highnes, and also being confederate, aiding and "accounsaill" with the rebels, at the commotion time in the north parts of this your realm of England, one William Williams late of Bradford aforesaid, near kinsman§ unto the said William Byrde, the 12th day of October in the 28th year of your most noble reign [1536] at such times as he, the said William Williams went towards the north parts, for the subduing of the said rebels, came unto the said William Byrde at Fikelton in the same county for to take his leave of the said William Byrde, shewing him of his said going into the north parts, and the said William Byrde, nothing regarding his bounden duty unto God, nor yet his duty of allegiance unto your most excellent Majesty, then and there falsely, maliciously and traitorously answered and said unto the said Williams "I am soree therefore. Seest thou not how the King "plucketh doune Abbeis, and images every day? and "if the King goo thither himselfe he will never come "home againe, ne none of them all which doo goo "with him, and in trueth it were petye he shulde "come home againe." And the said William Byrde of his further wilful, malicious, and traitorous mind, at such time as one John Mason, the 20th Day of November in the said 28th year of your Majesty's noble reign, at Fikleton aforesaid, said in the presence of the said William Byrde, and other persons, "Oh "good Lord! I wene all the worlde will be heretick "in a while" unto whom the said William Byrde, then and there answering, said, "Doiste thou marvaill at "that? I tell the it is no mervayle, for the great "Master of all is an heretike, and suche one that is "not his like in the worlde," not only in manifest dispites, contempt, slander, &c. . . . . contrary to the form and effect of divers Statutes in that case provided, but also contrary to your peace, crown, and dignity.

And where also Walter Hungerford, knight, Lord Hungerford and Heytesbury, having and bearing a traitorous heart and mind towards your Highness, knowing the said William Byrde to be a false and abominable traitor to your Majesty and to your realm of England, falsely, maliciously, and traitorously willing and minding to aid, comfort, and assist the said William Byrde in his said detestable . . . . treasons, the 20 *day of October in the said 28th year of your most excellent and virtuous reign* caused the said William Byrde to be attached, and apprehended of treason and to be conveyed and brought to him at Farley, in your said county of Wilts, and then and there, he the said Lord Hungerford did not only falsely, maliciously, and traitorously, assist, comfort, and abet, him the said William Byrde in his said abominable treasons &c. towards your Highness, but also the said Lord Hungerford, did then and there, falsely, maliciously, and traitorously, retain and take the said William Byrde to be his Chaplain, by the space of one quarter of one year, and during the same time did give unto the said William Byrde, meat drink and wages. And the said Lord Hungerford of his further malicious and traitorous mind towards your Highness, being seduced and led by instigation of the Devil, nothing pondering his bounden duty unto God, nor yet his duty of allegiance unto Your Majesty &c. . . . . willing and desiring by all his wicked wit and power the mortal death and utter destruction of Your most royal person, the 22nd day of March in the said 28th year of your most noble reign, at Farley, &c. . . . . and at divers other days, and places within "the same county, &c. . . . . "styred, &c. one Sir "Hugh Woodes, Chaplaine, and one Doctour Maw-"delyn, privily for to conjure to thintente that he "the said Lord Hungerford might know by them howe "long your Majesty should lyve, and howe your High-"nes should spede against your ennemeys, not only "to the great sclaundre and peryll of your moste Royall "person, but also contrary to your peace, croune, and "dignitie." And moreover the said Walter Lord Hungerford, being a man of false and traitorous heart and mind towards your Highness, replete with innumerable, destable, and abominable vices, and wretchedness of living, &c. . . . . *the 11th day of May in the said 28th year of your most noble reign*, at Heytesbury in your said county of Wilts, &c. . . . . and at divers other times and places within the same county, continually by the space of three years, now last past "hathe accustomably exercised frequented and "used the abhominable and detestable vice and synne "of———with William Maister*, Thomas Smyth, "and other his servaunts," contrary to your laws, statutes, peace, and dignity. For the which said treasons and offences by the said Walter Lord Hungerford, and the said William Byrde severally committed and done, as is aforesaid Be it enacted, by the assent of the Lords Spiritual, and Temporal, and the Commons in this present Parliament assembled, and by authority of the same, that the said Walter Hungerford Knight, Lord Hungerford of Heytesbury, and the said William Byrde, and either of them shall by the authority of this Parliament, be convicted and attainted of High Treason, and that they

* *Journals of the House of Lords*, vol. i. p. 156.
† Parliament Roll, 31 & 32 Henry VIII. m. 42.
‡ Bradford is in the original spelt "Brodford."
§ William Williams was a nephew of William Byrde.

* Eleanor, one of Lord Hungerford's daughters, was wife of a William Maister (see *ante*, p. 50).

and either of them shall, by the authority aforesaid be taken deemed and adjudged for abominable traitors, and shall have and suffer such pains of death, loss of goods chattels and debts, as in case of High Treason, and also the said Walter Lord Hungerford and the said William Byrde and either of them shall, by the authority aforesaid lose and forfeit, &c., all such castles, manors, &c.

On the 24th of July the Bill, amongst several others, received the royal assent, and four days later Lord Hungerford, with Thomas Cromwell, his former friend and patron, suffered death on Tower Hill. Holinshed supplies the fact that at the time of his death "he seemed so unquiet, that many judged him rather in a frenzy than otherwise."

How far Lord Hungerford was guilty of the crimes laid to his charge it is impossible to say. The two principal counts in the indictment against him were for treason, and on that point we have for authority only his own statements to Cromwell, as to what he did to suppress treason, and the indictment itself, which tells us what he did to promote it—neither authority, I think, particularly reliable. It is the last count in Lord Hungerford's indictment that—if sustained—would cast an indelible blot upon his character. In support of this, we have the fact that his treatment of his wives had been unnatural, and the significant words which Lady Hungerford uses in her letter to Cromwell, where speaking of her husband's accusations against her, she says: "but that I may soner obiect such matters ayenst hym, with meny other destestable and urgent causes than he can ayenst me, if I wold express them, as he well knowith."

Whether guilty or not guilty of treason, Lord Hungerford appears to have been guilty of the grossest ill-treatment of his wife. Sympathy for her must therefore have been awakened, so that it is pleasant to be able to record the fact that, after her Lord's execution, she became the wife of Sir Robert Throckmorton, with whom she spent many years of presumably happy life, and by whom she became the mother of several children.

Brasses of Huntingdonshire.

By the Rev. Dr. Valpy French, F.S.A.

PART II.

OFFORD D'ARCY CHURCH.—I found a brass of an ecclesiastic loose in the churchwarden's house. He is attired in a doctor's cap and academicals,* in kneeling attitude. Mr. Herbert Haynes† assigns to it the date 1530, and regards it as the production of one of the provincial engravers who appear to have established themselves in the neighbourhood of Cambridge. I cannot pass by the name of Mr. Haynes without expressing the loss which this branch of archæology sustained in the premature removal of one so devoted to the study of Christian archæology, so exemplary in every relation of life.

There is little doubt that this brass keeps alive the memory of Dr. W. Taylard, brother-in-law of Alicia Taylard, described in the first part of this article, and son of the William and Elizabeth Taylard before mentioned. He is described, in the *Visitation of Huntingdon*, by Nicholas Charles, as "Utrius-que juris Doctor, persona de Offord et ibi sepultus." I should mention that the villages of Dodington and Offord D'Arcy are not two miles apart as the crow flies; the river Ouse flows between the two, over which is a bridge at Offord. This Dr. Taylard appears as a legatee in the will of William Taylard, his father, and in that of Alicia his widowed sister. He was also executor of John Taylard, of Upwood. His name occurs, too, in several contemporary indentures. Before the restoration of the church by the late Rev. W. Thor[illegible]ll, I am told by Mr. Birch that this brass was upon the pavement of the chancel.

Brass of Sir Lawrence Pabenham, and his two wives, attached to the south wall of the nave in Offord D'Arcy Church. Engraved about 1440. This is the only brass now extant in the church. The inscription runs:

> Hic jacent Laurenc[illegible] Pabenham Miles qui obiit x° die Mens Jan. A° d[illegible] M° cccc° et d'na Elisabeth uxor [illegible] Laurencij.

* An ample gown completely covering the person and provided with a tippet.

† Vol. i. 29; vol. ii. 90.

Una triu' sororu ac ffiliaru' t heredu' d'ni Joh'is Engeyne d'ni de Engeyne. que obiit xxiij° die mensis Septembr Anno.
d'ni M° ccc° lxxvij°. Ac d'na Johanna sec'da ux' dicti laurency filia Egidij daubeney militis. qu ai'bu ppi'ciet d's Amen.

The period speaks for itself. The plate armour has superseded the mail. The bascinet is less pointed. It encases the whole head. There is a gorget of plate instead of the camail. In the place of the jupon we see a cuirass, and attached to it a skirt of seven taces, or plates overlapping upwards. The epaulieres consist of more pieces. Roundels appear which are secured by rivets. The misericorde is worn almost behind the knight. The fingers are not divided. The belt is diagonal. The pommel of the sword is pyriform.

The lower portions of these effigies are lost. Among other good examples of this period of armour may be mentioned the brass of Sir John Wilcotes, in Great Tew Church, Oxfordshire; of Robert Suckling, in Barsham Church, Suffolk; of Ivo Fitzwaryn, in Wantage Church, Berkshire; and a fair example of a knight between his two wives is the brass of Sir John Hanley and wife in Dartmouth Church.

The ladies both wear the horned headdress. The dress of the first wife corresponds almost entirely to that of Lady Le Moigne, and therefore needs no further remarks. The second wife wears an elegant and simple dress, consisting of a supertunic, encircled at the waist by a plain broad band. The collar falls back upon the shoulders, the sleeves hang like those of a surplice. Beneath this dress was a kirtle with tight cuffs. A precisely similar dress appears on the brass of Maud, wife of John Fossebrook, in Crauford Church, Northhamptonshire. She was nurse to King Henry VII.

Lawrence de Pabenham obtained by his father's will the manor of Thenford, in Northamptonshire. Bridges, in his history of that county, states that this Lawrence was twice married—that his first wife was Elizabeth, the daughter of John Engayne, by whom he had issue one only daughter, Catherine, the wife of Sir Thomas Aylesbury; that his second wife was Joane, the daughter of — Dawbeney (this Offord brass teaches us that his name was Jiles), by whom he had issue one son, John, and one daughter, Eleanor.

Again, in vol. ii. p. 123, Bridges remarks that John Engayne being a banneret and resident in Huntingdonshire, was required, with all the power he could raise, to attend King Edward III. into France. By Joane, his wife, daughter of Sir Robert Peverel, he had one son, Thomas, and three daughters, Joyce, *Elizabeth*, and Mary. His son, Thomas Engayne, succeeded to his possessions. This Thomas married Catherine, daughter of the Earl of Devon. Upon his decease without issue, his sisters—Joyce, wife of John de Goldington; Elizabeth, widow of Sir Lawrence Pabenham, Knight; and Mary, wife of Sir William Bemak, Knight—became his heirs. These sisters subsequently divided his estate between them.

Somersham.—Brass of a Priest. On the ground, within the altar rails. The date, early sixteenth century. He is clad in chasuble, alb, and amice. The stole and maniple are wanting. He holds in his hands a chalice which contains a wafer, upon which is stamped I. H. S., the three Greek initial letters of the word, IHΣOUΣ.* His head appears with the tonsure, and with that particular form of tonsure in which the hair is preserved and only a bald spot shows upon the crown of the head. This kind of tonsure was unknown in the Early Church, for St. Jerome, commenting upon Ezekiel xliv. 20, says, "This evidently demonstrates that we ought neither to have our heads shaved as the priests and votaries of Isis and Serapis, nor yet to suffer our hair to grow long, after the luxurious manner of barbarians and soldiers."†

It seems at first sight difficult to decide the dates of pre-Reformation ecclesiastics upon brasses, but the following indications reveal a late date:—(1) Careless delineation; (2) Omissions, as here (exactly the same omissions of stole and maniple occur in the brass of the Rev. William Byggins in Sawston Church, Cambridgeshire); (3) The apparel of the alb encircles only the upper half of the sleeve; (4) The material is stouter, and

* They were first found, I believe, on a gold coin of Basilius I., A.D. 867.

† Cited by Bingham, vol. i. p. 229.

hence stiffer; (5) The hair worn short; (6) The ends of the stole and maniple are narrower; (7) The vestments fit looser; (8) More shading is employed; (9) The lines are less bold.

The *amice* and *alb* are not certain indications of the priestly office; for angels, when represented on brasses, are often found so vested, as also is St. Matthew as an evangelistic symbol.

There are three brasses of civilians in the county—viz., at Godmanchester, Stilton, and Broughton.

That at Godmanchester represents a civilian with his two wives. It is situated at the entrance of the chancel. The civilian remains perfect; only the matrices of the brasses of the wives remain, their figures placed as usual to the right and left of their husband, faced towards him. The indentations both of the wives and of the inscriptions below are clearly defined. This brass is engraved in Fox's *History of Godmanchester*. The date is early sixteenth century. The civilian is represented in a long, full gown, open up the front, with very full sleeves, which are edged with ermine; a frontal orfrey of ermine is also distinguishable. He wears a *gypciere*, or purse.* The "cut-purse" was so termed from the manner in which he severed this gypciere from the girdle.

The class of costume represented on this brass is common from the year 1500 till the reign of Edward VI.

The figures are in standing posture, characteristic of the period. Similar costume may be seen on brasses in Pakefield and Little Waldingfield Churches, Suffolk. The hair is represented as long, after the year 1480.

In *Broughton* Church are matrices of two magnificent brasses. Of the metal, nothing remains but some fragmentary portions preserved by the rector. One of these was to the memory of Lawrence Martin and wife: date about 1490. Portions of the inscription remain—a shield with initials L. M., and a canting rebus; also an evangelistic symbol.

The man wears the usual civilian dress, with gypciere and rosary pendant. The rosary, as is well known, is a method of counting beads, so as to meditate upon the incarnation, passion, and resurrection of Christ. It is divided into three parts, each consisting of five mysteries, to be contemplated during the repeating of five decades upon the beads.

The Lawrence Martins are, I believe, a Suffolk family. They seem to have settled at Long Melford in the time of Richard II. Their cloth-mark and the initials of Roger and Lawrence Martin appear on thirteen stone shields outside the Martin chancel in that church. This chancel was built by his benevolence late in the fifteenth century.

Mr. Almack, in a Paper read before the Suffolk Institute of Archæology, speaks of a very ancient altar-tomb in that church, without inscription, supposed to be for Lawrence Martin, with the image of St. Lawrence and his gridiron over him.

In Broughton Church we find a similar shield to that in Long Melford; the same initials, "L.M.," but instead of the cloth-mark is the canting rebus of a tun or cask. In St. John's, Cambridge, *Ashton* is represented by an ash-tree growing out of a tun. In Bristol Cathedral, Abbot Burton's rebus is the plant "burr," growing out of a tun. The rebus of "Bolton" is a tun pierced by a bolt. Bishop Langton's rebus, in his chantry in Winchester Cathedral, is a musical note called a "long" inserted into a tun. The see "Winton." is represented by a vine and a tun.

The evangelistic symbol of the ox represents St. Luke; the explanation given of this symbol being that the ox, as the emblem of sacrifice, is the sign of a priest or victim; and St. Luke dwells specially upon our Lord's sacerdotal power. Others assert that the evangelistic attributes are taken from the four faces in the first chapter of Ezekiel.

At *Stilton* is a brass in the nave to Richard Curthoyse, yeoman, date 1573, and wife, Anne, 1606; also to their sons, Thomas, 1590, and John, 1618.

The dress of the father and son is precisely similar. They wear a furred gown, a costume which is still preserved in the livery gown of the City of London; they are bareheaded, with full ruff, high-buttoned waistcoat, knee-breeches. The lady wears a hat, ruff, open-breasted gown, padded shoulders,

* These were generally made of stamped leather, or velvet, and were frequently ornamented with foliated and other patterns. The frame-work was often of metal.

stomacher, hooped skirt covering the feet, very like the dress of Ciceley Page in Bray Church, Bucks.

The dress is conventional throughout. That of the father and his wife is exactly like the costume on a brass at Enfield, Middlesex, to William Smith, of the Guards, servant to Henry VIII., Mary, and Elizabeth, who died 1592.

The son wears the much shorter dress of a later period—the doublet and petticoat hose, with short cloak over all.

The inscription under the parents is :—

Here lyeth buried the bodies of Richard Curthoyse late of Stilton yeoman and Anne his wife by whom she had issue three sones and three daughters John Tho William Ann Isabell and Joane the said Richard deceased the 15 day of January 1573 and the said Ann y^e^ second of Decemb^r^ Anno 1606.

That beneath the sons is :—

Here also lyeth buried the bodies of Thomas & John sonnes of the abovesaid Richard and Ann which Thomas deceased the xviii day of May Anno Domini 1590 and John the xxii of July 1618 to whose pious memorie William His Brother caused this monment to be laid.

In Little Gidding Church are six little brasses, rendered singularly interesting as commemorating some of the family of that holy man, Nicholas Ferrar, whose memoirs have been written by Dr. Peckard, formerly master of Magdalene College, Cambridge, and whose life appears *in extenso* in the *Ecclesiastical Biography* of Christopher Wordsworth.

Walkeline de Ferrariis came over with William the Conqueror. To Henry de Ferrariis William gave Tutbury and other castles. In time the family became numerous, founded religious houses, and had the honour of peerage. One line established itself in Yorkshire, from which descended Nicolas, the father of the celebrated Nicolas. He was born in 1592, in the parish of St. Mary Stayning, in Mark Lane; was educated at Enborn, near Newbury. In his fourteenth year he entered at Clare Hall, took his B.A. in 1610. In 1613 his health failed, and it was suggested that he should join that noble party who accompanied Elizabeth to the Palatinate with the palsgrave, her husband. He formed one of the retinue, and was much noticed by Elizabeth. At Amsterdam he quitted the royal party; visited Hamburg, Leipsic, Prague, Padua, Rome, Madrid, and thence home, having studied deeply at several of the universities, and having been smitten with dangerous illness both at Padua and Marseilles. In 1618 he returned to England, declined the Savilian Professorship at Oxford, succeeded his brother in 1622 as deputy-governor of the Virginia Company, and extricated him from his embarrassment. He soon resolved upon religious retirement, and purchased the lordship of Little Gidding, 1624. Nothing was left but a large mansion-house and a tiny church adjoining. He obtained leave from Bishop (afterwards Archbishop) Williams to have service performed. He put it in repair. The minister of the adjoining parish of Steeple Gidding performed daily service at eight, litany at ten, evensong at four. Nicholas resolved to become deacon; Bishop Laud ordained him in 1626. Mrs. Ferrar was dissatisfied with the repair of the church. She floored and wainscotted it throughout, provided suitable furniture for communion-table, pulpit, and desk, taking care that the two latter should be on the same level; she provided a new font, with leg, laver, and cover all of brass, and a large brass lectern. Beneath the east window, the Commandments, Pater Noster, and Apostles' Creed were engraved on four tablets of brass. These produce a curious effect from the west entrance.

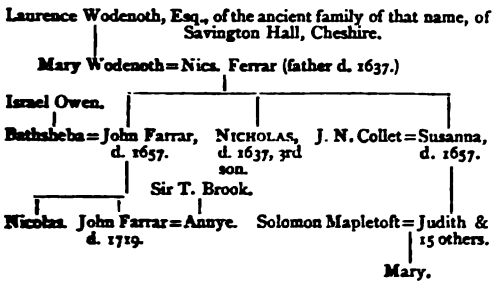
The devotions of the family were constant both in their oratory and the church. The procession to church was conducted in the following order :—

The three schoolmasters in gowns and Monmouth caps; Mrs. Ferrars' grandsons in same costume, two and two; her son, Mr. J. Ferrar, and her son-in-law, Mr. Collet, same dress; Mr. Nicholas Ferrar, in surplice, hood, and square cap, sometimes leading his mother.

Mrs. Collet and all her daughters two and two; all the servants two and two, dress uniform; then on Sundays the choristers two and two.

I cannot stay to notice their attitude and obeisances in church, the general rigour of their lives, their recreations, meals, method of education. Suffice it simply to mention the system of nightly watchings. There was a constant double night watch, of men at one

end of the house, of women at the other. The watchings began at 9 P.M., and ended at 1 A.M. It was so arranged that each watch should, in those four hours, distinctly repeat the whole Book of Psalms in the way of antiphony; that they should then pray for the life of the king and his sons. Their watch being ended, they went to Mr. Ferrar's door, bade him good morrow, and left a lighted candle for him. At one he rose and betook himself to religious meditation, founding his practice upon the passage, "At midnight will I rise and give thanks." The following pedigree is based upon statements upon the brasses :—



The inscriptions read as follows :—

Here lyeth the Body of
John Farrar, Esq^r., Lord of
this Mannour, who departed
this life y^e 28^th of Sept^br. 1657.

Here lyeth the Body of
Anny^e Wife of John Ferrar,
Esq^r., who departed this life
the 8^th of March, 1702,
She was the daughter of
S^r Tho Brook.

Here lyeth the Body of
John Ferrar, Esq^r., Lord
of this Mannour, who
Departed this life Feb^r
the 23, 1719. Aged 89.

Here lyeth y^e Body of Mary Mapletoft, Eldest Daughter of Solomon Mapletoft & Judeth his wife, & grandchild to John and Susanna Collet, she died y^e 14 of July, 1656.

Here also sleepeth Susa'na, Wife to John Collet, Esq^r., By whom she had Issue 8 sonns & 8 Daughters, she was y^e only Daughter of M^r. Nicolas Farrar, of London, Merchant, & sister to John Farrer, Esq^r., late L^d of this Man'or, who died y^e 9^th Oct^br., 1657, aged 76 years.

Here sleepeth Eleanor Goddard, Daughter to George Long of London, Merchant, and Relict of James Goddard of Marston in Wilts, Gent., who died April the 20^th, 1717.

In Stanground Church, close to Peterboro', are two inscriptions as follows :—

Here lyeth buried y^e body of Elias Petit, sometime Vicar of this place, 4^th sonn to Valentine Petit of Dandelyon in the Isle of Thanet in Kent, Esquire, who departed this life xv^th Novemb., 1634, o' the yeare of his age 31^th.

Hic jacet Corpus Roberti Smith Genos,
qui obiit quarto die Decembris A° D'ni, 1558.
Finibus exiguis clauduntur corporis artus
Viva vivet virtus spiritus astra tenet.

Here lyeth buried the bodye of Alice Smith, wife to Thomas Smith, sonne to the above said Robt. Smith, who dyed the v^th of Septemb^r, A° D'ni, 1595.

Whose constant zeale to serve the Lord,
Whose loyall love to husband dere,
Whose tender care towards children al,
Remaines abyve though corpes lye here.

SMYTH.

In *Overton Waterville*, north aisle, recumbent, is this inscription :—

Hic jacet Johannes de Herlyngton qui obiit
xii die January A° d'ni mill'mo cccc viii.

In *Winwick*, nave, recumbent, is the inscription :—

Here lyeth the Body of Edward Collin^s
The son of Edward Collin of Winwick Gen
who Departed this life the 28th day of Januar^y
1685 in the 49^th year of his age and left
issue Edmund his only child.

In *Offord D'Arcy* Church, or rather, belonging to it, in the possession of the churchwarden, is the inscription :—

Johannes Atkinsonus dudum
Offordi' Rector utriusque
Pius prudens vigilans fidelis
Anno ætatis climacterico
Christo milleno sexcenteno
Quarto que deno Junii septimo
Vitam hanc morte vel magis vita
Fæliciore commutavit
Istoque est conditus monumento
Quod illi posuit sumptu suo
Amans amanti conjux viro.

"Climacterico" is a peculiar expression.

In *Bythorn* Church are the following inscriptions :—

Beneath this stone are deposited the remains of
Philip Huslwait a native of Bythorne,
who in the 66th year of his age
departed this Transitory life Feb^r 12th 1785
at Tempsford in the County of Bedford,
in hope through the divine mercy of a
resurrection to life and felicity eternal.

"We know that if our earthly house," &c.
2 Cor. vi.

Here lyeth y^e body of Sillina Parris
y^e wife of William Parris shee
dyed y^e 31th of Octo^r 1658.

In *Sawtry St. Andrew* is an inscription to Mary, wife of Rev. John Newton, rector, 1633. Chancel.

Thurning Church :—

Aspice, dic titulum legis in hoc sepulchro
Conjugem piam fœminam, religiosam
Suorum nuper solatia in funus versa
Clauditur hic ænigma charitatis, sine liberis mater
Quos enim natura negavit fecit charitas
Quæ in hoc saltem domicilio semper incaluit
Majora velis ; tegitur hac urna Susanna Welles
Imo ossa hic conduntur, spiritus in sinu Abrahæ.

Reade here, & learne to live under this stone
Lye Grace & Vertue, twisted in to one
Here rests interr^{d} y^{e} Friend (there needs no more)
Of God, of Church, of Kindred, house and poore,
All would not save life, but here needs must lye
So much true worth, reade here & learn to dye.
Ita parentavit mœstissimus Nepos, S. D.

From St. Neots Church, far the most beautiful in the county, all the brasses are gone ; the most ancient is a dark blue marble slab, now in the Jesus Chapel. Upon the face of the stone is a dog, supporting a cross, of which the stem is represented as budding, and the transverse beams as branching into trefoils thrice-ternate. Upon the sockets may be deciphered—

Joha'ne LA' LOVS LE LIST ISSI..
Prie Pur Le Alme De Luy
Ky Pur Lalme de Luy Pri'era
Cent Jours de Pardoun Avera.'

In Jesus Chapel is a piece of mural tablet, on which are the characters OR THE SOV. Below this is an escutcheon charged with a crown. This has been absurdly referred to St. Neot. The crown on the shield was supposed to denote the royal birth of the saint (as brother of King Alfred), the R was copied as a B, the punctuation omitted ; and the archæologist was presented with "ob-the-sov" for his ingenuity to work upon. Mr. Whitaker, who wrote the life of St. Neot, changed the letter o into A, and ventured the interpretation "Ob thesaurum in cœlo," &c. Others suppose it—

Of your charite pray for the soul of.

Mr. Gorhams, who, in his valuable history of St. Neots, enlarges upon this subject, imagines that the crown belonged to the founder of Jesus Chapel before mentioned.

Reviews.

Loci e Libro Veritatum ; Passages selected from Gascoigne's *Theological Dictionary* illustrating the condition of Church and State, 1403–1458. With an Introduction by JAMES E. THOROLD ROGERS (Oxford : Clarendon Press. 1881.) Small 4to. Pp. xc. 254.

MR. THOROLD ROGERS has done great service by the publication of this book. It is a book that might have been produced perhaps by a publishing society, and been accessible, therefore, only to a few ; but in the ordinary way it is one that rarely meets with approval, either at the hands of so competent an editor as Mr. Rogers, or, more seldom still, at the hands of a publisher. Its particular value lies in the fact that it tells us a great deal of the social life and some of the political events of a period not much known in English history—the reign of Henry VI. In the following passage in his *Constitutional History* (iii. p. 176) Professor Stubbs sums up an event which was the key-note to much that happened in those troublous times :—"The clergy, under the guidance of Bouchier, were employed in the trial of Bishop Pecock, of Chichester, a learned and temperate divine, who was trying to convert the heretics by argument rather than by force, and who, in the strength of his own faith, had made admissions which recommended him to neither the orthodox nor the heterodox." That Pecock was not the enlightened precursor of broader views of theology ; that his trial and condemnation were as much for an attempt to further the Yorkist cause as for heterodoxy ; that he upheld in the pulpit what was recognized as the crying evil of the age —the utter worthlessness of the clergy—is proved by Gascoigne's work. And Mr. Rogers points out with singular force that Pecock's tenets and preachings were but a sample of what was going on almost everywhere, and steadily bringing down upon the nation the civil war between York and Lancaster. That war, nominally the factious fight between two rival families, was really due to the "two cankers of the time, the total corruption of the Church and the utter lawlessness of the aristocracy." How the Commons House of Parliament stood out against these abuses, and gained thereby a great stride in the development of present constitutional law, is well told by Mr. Rogers. "To my mind," he says, "the parliamentary leaders of these six years of the fifteenth century (1449–1454) are as real, as noble, and as worthy as any in the long succession of wise statesmen that I have read of, or have known." This is not saying too much. The Commons had to fight against the "want of governance" in a king who was as nearly a saint as humanity can approach to. "There is nothing more touching in English history," says Mr. Rogers, "than the reverence men felt for Henry." Nominally, and through the evil counsellors who were by his side, Henry upheld the bad government. Then, again, the Commons had to fight against the power of the turbulent nobles, whom the king even could not check ; and they had to fight against the turbulent populace,

who had learnt rebellion from the hard school of want and oppression. Grand as was the career of Henry V., noble as was the cause of his war with France—viz., the uprooting of religious and social abominations, that war cost England years of misery, though it gained her some of her glorious renown as a nation, and some of her parliamentary privileges. Mr. Rogers depicts Henry V. in a splendid light—as a crusader against European immorality. Severely orthodox, scrupulously just, a model of private virtue, of dauntless heroism, of consummate military skill—are the characteristics of the father of that sixth Henry whose life was only wrong in that he was born a monarch, and succeeded to the inheritance of the victor of Agincourt.

We cannot linger longer over this most interesting volume. We have no space to spare to speak of the social history here contained, of the new evidence contributed to the history of prices, of commerce, and of taxation in England. We have only to say how much there is to admire in the literary skill and the historical judgment shown in the selection here laid before the student; and we lay the book down with a recommendation to literary men to study its quaint local Latin (if one may so say), and to historical students to study its new information.

Records of the Past; being English Translations of the Assyrian and Egyptian Monuments. Vol. XII. Egyptian Texts. (London: Bagster and Sons. 1881.) 8vo, pp. viii. 161.

We are sorry to say that this is the last volume of this valuable series published under the directions of the Biblical Archæological Society. Whether we consider the political, or whether we consider the social and institutional history contained in these twelve volumes, there can but be one opinion that they are of the utmost value to the Biblical student. The present volume, in addition to the texts, now for the first time published, contains an alphabetical Table of Contents of the series of twelve volumes, and we are promised a supplementary volume, containing a copious alphabetical index of the proper names and leading points of interest in the series. The present volume consists of translations of the *Book of Hades*—a sacred book of the Egyptians—the dream of Thothmes IV., and several inscriptions of great interest. The most interesting of these is certainly the *Book of Hades*. It gives a fresh insight into Egyptian thought on a subject which has always found an important place in all systems of religion. How clearly the ancient thought of Egypt is paralleled by the thought of European nations is, however, best seen in the translation from a papyrus of Leyden by M. Maspero. In this we have a husband complaining of the evil condition he is in three years at least after he became a widower. Though the Leyden Papyrus is not an official document, the translator thinks it has a judicial character, and compares its incidents to the curious actions the Norsemen brought against ghosts in the Middle Ages. They accused, judged, and found guilty dead persons who rose from the tomb to haunt the house they lived in. In like manner, in this Egyptian document, it appears as if the husband sues "the wise spirit" of his wife, and forbids it to inflict on him persecutions which no anterior ill-usage ever justified. To transmit the writ unto Ament, says M. Maspero, he probably read it aloud in the tomb, and then tied it to the statue which was supposed to represent his wife. She received the summons in the same way she was accustomed to receive the prayers and food which were given to her statue at certain times of the year. This is a glimpse of the important work we have in these volumes, and we congratulate the Society upon the successful accomplishment of its valuable labours—labours which many might, and, indeed, must, have shrunk from if they had not been supported by the unity of effort which societies produce.

Ancient Wood and Iron Work in Cambridge. By W. B. REDFARN; the letterpress written with the assistance of the Rev. D. J. STEWART, M.A., and JOHN WILLIS CLARK, M.A. (Cambridge: W. P. Spalding.) Parts 1, 2. Folio.

These are the first two parts of what promises to be a most interesting and important work. There is so much vamped-up woodwork to be seen now-a-days, that accurate representations—such as are given here—of really authentic pieces, are of special value to all interested in this charming branch of art. The six plates here produced represent a panel of bold design in Queen's College Lodge, carved in 1531–32, which was moved from the College Hall to the President's Lodge in 1732–34; a chair in the same lodge, which, without proof, has been supposed to have belonged to Erasmus; book-cases in Trinity Hall Library, of about 1590; a nobly proportioned chimney-piece of about 1620, at a house in St. Andrew's Street; an earlier chimney-piece (dated 1594) at 3, Sussum's Yard, Bridge Street; and a richly carved arm-chair of about 1630. We are not informed as to the extent of this book, but we trust that before it is completed the author will add an introduction, giving an historical account of the changes of style in wood-work at various periods, and the influence of foreign artists upon our English taste; and we also hope that he will be able to ferret out the names of some of the artists who produced these beautiful objects.

Southwark and its Story. By CHARLOTTE G. BOGER. (London: Simpkin & Marshall. 1881.) 8vo, pp. 236.

A series of articles in the columns of a local paper is the origin of this little book. The author has compiled some very readable matter, covering a long period—*i.e.*, from the time of the Romans to the present day. There is nothing in these pages but what is familiar to the antiquary; but, as the mass of general readers are frequently unacquainted with the history of their immediate neighbourhoods, this small volume will prove of value in directing attention to some of those landmarks which are in the present day too rapidly disappearing. It is written in an agreeable manner, and cannot prove tedious to the most superficial reader. Southwark, the most ancient of metropolitan boroughs, is rich in historical interest. Mrs. Boger says:—"It struck me that what was new and in-

teresting to myself might be equally so to others especially to those who have not time or courage to face more solid reading on the subject." The work tells of the visit of the Romans, Danes, and Saxons; and, of course, St. Mary's Overies occupies a prominent position. The Abbey of Bermondsey and its royal associations are treated at some length in chapter vii. Some modern historical events are also graphically portrayed—the unfortunate incident arising out of the visit of the Austrian General, Haynau, to the brewery of Messrs. Barclay and Perkins, as well as the large fire of 1861, the greatest conflagration which has occurred in the metropolis since the memorable fire of 1666. Mrs. Boger tells us "that she has omitted much of interest with regard to the inns, prisons, &c." These, with their peculiar associations and incidents, are fast becoming things of the past, and every year adds to their obliteration. A perusal of this book may awaken attention, and induce readers to refer to more comprehensive works. We cordially recommend it to the notice of our readers, and wish it every success.

Transactions of the Essex Archæological Society, Vol II. Part II., new series. (Colchester: W. Wiles.)

There is much of extreme interest to the antiquary in this number of the Essex Archæological Society's Transactions. There are—"A History of the Priory at Hatfield Regis, *alias* Hatfield Broad Oak," by G. Alan Lowndes; "Records relating to the Guild or Fraternity of Jesus, in Prittlewell," by J. A. Sparvel Bayly; "Inventories of Church Goods, 6th Ed. IV.," and "Particulars of the Descent of the Manor of Little Stambridge," by H. W. King; and an Account of the town and church of Witham," by Lieut.-Col. W. J. Lucas. The first named Paper gives some interesting land records of the twelfth and thirteenth centuries, and these are always valuable to the student of history. That the arable lands were cultivated upon the principle of the open intermixed lands of the old village community there is some curious evidence. We have the "dool, and unploughed strip of land in a ploughed field," which tells us of the narrow grass balks separating the allotments in the common fields; and there are one or two instances of fines for encroachment, which belong equally to the open-field cultivation, thus: "The Prior was also fined sixpence for a trespass with ten of his beasts in the wheat of the Lady of the Manor, and fourpence for six of his pigs being in the same." The Paper on the Guild of Prittlewell gives some curious information on this important subject, and should be compared with the evidence brought together by Mr. Toulmin Smith, Mr. Coote, and Mr. Cornelius Walford. We have only space left to draw attention to the Roman pavement discovered at Colchester, the design of which differs considerably from that of any hitherto found there. The account of this discovery is accompanied by three illustrations showing the pavement as it exists—a conjectural restoration from the remaining details—and a plan of the site on which it was found. We congratulate the Society upon its satisfactory financial statement, and feel sure that all the members must be more than satisfied with the labours of their indefatigable secretary.

An Old Story re-told from the "Newcastle Courant." The Rebellion of 1745. Printed for Private Circulation, 1881.

On the leaf next this title-page there is the following note:—"The following compilation appeared in the *Newcastle Courant* from week to week, and for that purpose was written in sections as it appears. It was not intended to be a complete history of the Rebellion, but merely a reproduction of what was said in the North of England concerning the movement at the time it took place." The excerpts are connected here and there by fresh matter. Those who have the main facts of the transaction in their minds will find this a very interesting narrative. It contains many odds and ends of information not to be found in histories, but which throw a good deal of light upon the state of the country at that time. We should have thought it would have found a larger circle of readers than that likely to arise from "private circulation."

The Western Antiquary, or Devon and Cornwall Note Book. Edited by W. H. K. Wright. July 1881. (Plymouth: Latimer & Son.) Part. I.

The means by which we gain knowledge of local antiquities are rapidly increasing and the first part of this new claimant is made up of some very excellent notes from a great many out of the way sources, and from the pens of many able men, among whom we may note Mr. J. P. Briscoe, Mr. W. H. Rogers, Rev. H. Friend, Mr. G. C. Boase. These notes are reprinted from the *Weekly Mercury* under the able editorship of Mr. W. H. K. Wright, and we cordially re-echo the words we said when the scheme was first started, and wish the *Western Antiquary* every success. If it keeps an independent course, and gathers up within the compass of its pages all that is yet to be learnt of Devon and Cornwall, it will have a career of great usefulness and of some considerable duration.

Gloucestershire Notes and Queries. Parts X. and XI. (London: W. Kent & Co. 1881.)

These are capital continuations of previous good work. The real value of such publications consists in the fact that contributors who are interested in the history of their localities may send up valuable information without troubling to put it into literary shape. By this means there is accumulated within a small compass the materials by which others may hereafter build up a history. We hope that Gloucestershire men will enrol themselves in the good work, and thereby continue to make their Notes and Queries all that it should be in the literature of the age. It is much more the local inquirer than the literary man that can do good in this department. Among the most interesting articles we may mention that on the Custom of the Manor of Longhope, Building Traditions, some Local Bibliographies and some Indexes to Monumental Inscriptions. There is also a very useful map of Gloucestershire attached to Part XI.

Meetings of Antiquarian Societies.

METROPOLITAN.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.—July 29, Annual Meeting.—Mr. J. G. Waller in the Chair. The Annual Report was read. It stated that the Society was in a flourishing condition, and that the funds were all that could be desired. The summer excursion to Enfield was, through the kindness of the Rev. George Hodson and Mr. E. Ford, one of the best the Society has had. The increase in the number of members was satisfactory. The report, with the balance-sheet, was adopted, and the officers were re-elected.

HISTORICAL.—July 21.—Mr. C. Walford in the Chair. The following Papers were read:—"Extracts from the first Register Book of the Parish of Penrith," by the Rev. E. King, being various notes referring to remarkable events, local and general, interspersed among the regular entries of baptisms, marriages, &c., from 1556 to 1707, referring to Border raids, visitations of the plague, induction of vicars, the Earl of Essex conspiracy, excommunications, &c.—"Voltaire in his relation to the Study of General History, from a Philosophical Point of View," by Dr. G. G. Zerffi.—"On the Early History of the Mediterranean Populations from the Emblems on the Greek and Roman Autonomous Coins of Syria, Asia Minor, Greece, Italy, Spain, &c.," by Mr. Hyde Clarke. These he showed were symbols of the names of cities in Canaanite, Khita, Cypriote, Etruscan, Iberian, &c. From the coins, gems, and syllabaries he demonstrated the community of Cyprus and Attica, their resemblance to Akkad in ancient India. From the numeral values of the Hebrew or Phœnician alphabet he determined their origin from the Canaanite and the identity of this with Khita.

INDEX SOCIETY.—July 25, Annual Meeting.—Mr. Robert Harrison in the Chair. Mr. H. B. Wheatley read the third Annual Report of the Council, a document of considerable length. The main object of the Society was to build up gradually an encyclopædic index, which, being in divisions, would be in the most handy of forms. It was expected that before the end of the present year an arrangement might be completed by which, for a small annual sum, the Society may be accommodated with the use of an office in the neighbourhood of the British Museum. The Index of Obituary Notices for 1880 will be published in a separate volume. The Index for 1881 will be the largest yet issued, as it contains a considerable number of entries from American papers. The Chairman, in moving the adoption of the Report, congratulated the Society on its satisfactory character. The progress of a society like that was necessarily slow. [illegible] to get friends to do voluntary work, and [illegible] spend a portion of their money in printing. [illegible] be a great thing for them to have [illegible] permanent official, for they [illegible] voluntary work at present. [illegible] the foundation of a library of indexes. [illegible]

no branch of knowledge, and earnestly invited an increase of members. At present the bulk of the work done had been antiquarian, but other subjects had been and would be taken up.—Mr. Tomlinson, F.R.S., seconded the proposal, which was at once adopted.—On the motion of Mr. H. T. Wood, seconded by Mr. Gomme, thanks were passed to the auditors.—The new Council was elected, the American Minister being president.

PROVINCIAL.

COTTESWOLD NATURALISTS' FIELD CLUB.—July 12.—Sir W. V. Guise, Bart., President.—Under the guidance of Mr. Witts the Club proceeded to examine the earthworks at Cooper's Hill. These are upon a scale so extended and enclose so large an area, that it seems strange they should hitherto have escaped notice. The fact that these earthworks are in all their most salient points concealed by woodland is doubtless the cause that they have hitherto escaped the attention of antiquaries. They may be described as two concentric lines of rampart and fosse, extending from Prinknash on the west to a point in the Buckholt Wood on the east, a distance of nearly two miles, and resting either flank on the precipitous face of Cooper's Hill, which thus forms a natural fortification, the gorge of which is protected by the double line of vallation. The area enclosed within these boundaries is about a square mile in extent—much too large, as it would seem, for a military work, but well adapted for an *oppidum* which would serve for the protection and settlement of an entire tribe, with its flocks and herds, and cultivated ground. Further to strengthen this extensive line of rampart, there is in rear thereof, and about the centre, a small irregular fort containing less than an acre, which was doubtless used as a *place d'armes*. This, like the rest, has to be sought in thick woodland, which is so intricate and bewildering, that even with the aid of Mr. Witts and the Ordnance Map, it was not always easy to determine the relation of the fortification to the general disposition of the ground. The inner line of rampart, where exposed, has been much levelled by cultivation, but it is well seen on the eastern farm above Prinknash. The party made their way to the May-pole on Cooper's Hill, and then, after a short delay, to the West Tump barrow, about a mile distant, where Mr. Witts had had the dry walling exposed and the excavation laid open for examination. The tumulus was the subject of one of the last letters written by Professor Rolleston, who from the first took a most lively interest in it and pronounced it to be one of the most interesting barrows ever discovered, being a transition barrow containing features both of the long and round barrow. The barrow is of the "horned" form, 149 feet in external length and 78 in greatest width. It is carefully constructed of hand-placed stone, and is surrounded by dry walling, very neatly and carefully put together. [illegible]
[illegible]
[illegible]
[illegible]
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[illegible]
[illegible]

the skeletons, till at length, at a distance of 24 feet from the outer wall, the trench terminated in a sort of semicircle, around the end of which were five flat stones, on which, sitting in a contracted position, was the skeleton of a young woman, with the remains of a baby in close proximity. At this point the trench came to an end, and there were no further signs of bones in any direction. Professor Rolleston was of opinion that it was in honour of this last body that this great cairn of stones had been piled up—who shall say how many thousands of years ago? All the skulls found were of the long-headed type. They have been properly cared for, and some of them, carefully set up, will find a place in the Gloucester Museum. Mr. Witts read a Paper on the barrow, embodying the facts above stated.

SURREY ARCHÆOLOGICAL SOCIETY.—July 27.—The Dorking Annual Excursion. — The first visit made was to Wotton House, noted as the residence of the celebrated John Evelyn. The valuable paintings, including the fine half-length of Evelyn, by Sir Godfrey Kneller, also the unrivalled collection of books and manuscripts in the library were inspected.—At Wotton Church a Paper was read on its history by Mr. Milbourn. Having described the architectural features, he went on to speak of the various monuments, particularly alluding to those of John Evelyn and his wife, Mary Evelyn, in the Evelyn sepulchral chapel, and of William Glanvill, situated in the churchyard. The last-named bequeathed a certain sum of money for the benefit of five poor boys of Wotton, not exceeding the age of sixteen, on condition that such boys should attend on the anniversary of his death at his grave, and repeat the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, also read the fifteenth chapter of the First Corinthians, and write in a legible hand two verses of the same. Mr. Evelyn pointed out that the ancient arch at the west end, which was thought by many to be Anglo-Saxon, was identical with one in the chancel, for which a modern arch had been substituted.—The party then proceeded to Abinger Church, and here the first thing which attracted notice was the old stocks, a memorial of bygone days, which has been carefully preserved by a roofing. A Paper was here read by Major Heales, who remarked that they were on the highest point on which any church in the county was built, and that the parish, although in length about nine miles, at the widest part was very little more than one. It was called in Domesday Book Addisbourne, the *bourne* having some allusion to the brook which they had seen more than once in the journey thither, and he said there was no doubt that the two mills situated on the stream were on the identical site of two referred to in Domesday. The earliest part of the present church was the nave, the chief and remarkable feature of which consisted in the three windows which were placed very high up on the wall on either side, and which there was every reason to believe were of an early Norman period, perhaps from 1120 to 1150. Where the wall was thinned off, it was probable that there stood the original chancel arch, as it was clear that the present chancel was of a considerably later period, he presumed of the Early English period in the twelfth century. Having spoken of the absence of monuments, Major Heales called attention to the pulpit, the ancient carved panels of which were of Flemish work of the sixteenth century. He then spoke of the goods of the church in the time of Edward VI., the inventory of which had been preserved. Concluding, he said he found from the register, which commenced in the year 1559, that in 1654 there was a meeting of the parishioners, who agreed to permit a gentleman named Hussey and his son, of Lincoln's Inn, to build for themselves a pew, which was allotted to them in perpetuity, the premium which they paid to the parish being £5, and the annual rent for a 1,000 years to be a peppercorn.—The last place visited was Shere, and the party proceeded at once to the church, where the Rector (the Rev. L. R. Adams) and his curates received them. Mr. Ralph Nevill described the architecture of the church. Mr. Nevill said the earliest part of the church of which they had cognizance was of Transitional date, of the twelfth century, the tower and an arch (now walled up) leading to the south transept being of this date. The tower was of a too unusually light and good design to be Early Norman. In the middle story was a double round-headed window, and the belfry stage was lighted by three round windows on each side. The south aisle was divided from the nave by a somewhat peculiar arcade. The arches were certainly Early; but he could not say whether the exceedingly clumsy capitals were now of their original shape or had been cut down, as was so easy where the material was chalk. In the Tower of London were some of Norman date of somewhat the same character, in which a circular shaft supported a square order, but in that case the projecting corners were roughly carved. Other features of the church were described, including the round arch of the south door, the elegant carved work in which was mentioned, and the two lancet windows in the south aisle were said to be of Early English date. The decorated portion of the church consisted of the tower arches, the north transept chantry and window, the east windows of the chancel and south chapel, and also the two-light window on the south side, which was, however, of rather earlier character than the remainder, and was a graceful specimen. It was evident that the old Norman arches of the tower were taken down and replaced by those of Decorated date. The arch on the south side was, he concluded, built in at an earlier date, probably when the passage to the belfry was cut into the south-west pier. There was no distinctive moulding to the arch, but he concluded that it was Early from the fact of its being built of the local sandstone, which was not much used at a later date. The chancel arch and its capitals, being no doubt originally hidden from view by the rood-screen, was, as was commonly the case, of plain character. There was on the north side a squint for watching the two altars from outside the church, the arrangement for double view being somewhat peculiar. The arch could be seen on the outside. This was thought by some to be for the use of lepers, but he was inclined to think it was for the purpose of protecting the church against robberies, which were frequent, or for watching a corpse lying in state. The Paper also dealt with the histories of the manors of Shere and Shere Vachery, and gave some particulars gleaned from the churchwardens' accounts of

Henry VII. The plan adopted for raising money in those days seemed to have been to hold a drinking, the proceeds of which went to the church. There were records of several successful bouts, and of one held about 1500 by John Redford, the rector, at his own expense, for strangers brought together by him, at which he raised the sum of £7 3s. 4d. There were also numerous records of king-games, a sort of summer May-game, and other sports that brightened the lives of our villagers before the icy hand of Puritanism and social changes reduced them to dull drudgery. In conclusion, Mr. Nevill said most of the brasses mentioned had disappeared, but most of the slabs remained, many being to the Bray and Duncomb families. These seemed to have been of extraordinary long life, and there were two instances of 97, and one of 92, and eleven names from slabs gave an average of 83½ years. — Mr. Nevill then read a Paper, which had been prepared by Mr. Granville Leveson-Gower, on "The Parochial History of Shere." The writer stated that Aubrey derived the name from the clearness of the stream at Shere, but this derivation was unintelligible; and Manning was probably right when he derived it from "shire," a division or separation. Some account of the Bray family was given; a brief memoir of William Bray, the author, with Manning, of *The History of Surrey*, who was born there, being also introduced. The writer stated that the earliest register now to be found commenced in 1691, but Manning and Bray's *History* stated that it commenced 20th August, 1545. He did not believe it was altogether lost, and it might possibly be among Mr. Bray's documents, or in the depths of the parish chest in the south porch. He trusted that inquiries would be made as to the whereabouts of the missing book. The present register had no entries which specially helped to illustrate the parochial history of Shere; and there was an interesting book of churchwardens' accounts, of the time of Henry VII., from which several extracts were given in Manning, but it deserved to be printed in full, and was worthy of a place in the Society's volumes. The Paper gave an abstract of the will of Robert Searcliff, rector of the church, who died in 1412, and whose brass in the chancel gives a representation of him in his vestments. The wills of some other rectors and inhabitants were also mentioned.

THE RECORD SOCIETY. — August 9, Annual Meeting.—Mr. James Crossley, F.S.A., President, in the Chair. The Report, which was read by the Chairman, stated that since the last annual meeting two volumes have been issued to the members. These are an Index to the Lancashire and Cheshire Wills, preserved at Chester, from the earliest date, about 1545, to the year 1650, edited by Mr. J. P. Earwaker, M.A., F.S.A. From these volumes it is now possible for any one to ascertain at once what wills, relating to any particular family, are there preserved, and also whether any will of which he may be in search is to be found there or not. Roughly speaking, these two volumes are an index to about 25,000 wills. In order to render them as complete as possible, the editor has added a list of the early wills copied into the Registers or Enrolment Books at the Bishop's Court, Chester; a list of the wills printed by the Chetham Society; a list of the wills examined by the Revs. J. and G. J. Piccope, and since then either lost or destroyed; and a list of the wills found in one of the Harleian MSS. in the British Museum. To the second volume is appended a list of the Lancashire and Cheshire wills proved in London during the Commonwealth period, 1650–1660, and also a list of the Administrations granted in London during the same period. To each volume the editor has added an introduction, which contains much information bearing upon the Lancashire and Cheshire wills. With regard to future volumes, the Council direct attention to the following list:—Volume V., the second for the year 1880–81, will be a volume of Cheshire Funeral Certificates, from the Harleian and Lansdowne MSS. in the British Museum, and a few from the Public Record Office, edited by Mr. J. Paul Rylands, F.S.A. Volume VI., the first volume for the year 1881–82, will be the Registers of the Parish Church of Prestbury, co. Chester, from the years 1560 to 1630, edited by Mr. James Croston, F.S.A. Next year, being the Preston Guild year (held every twenty years), it has been suggested that the Guild Rolls, of which the earliest is dated 1397, and which abound in information relating to the chief Lancashire families, should, if possible, be printed before then, and the Council hope that this will be able to be carried into effect. The volume will be edited by Mr. W. A. Abram. During the past year eighteen new members have joined the Society, and the present number is 275.

KENT ARCHÆOLOGICAL SOCIETY.—Twenty-fourth Annual Meeting, Canterbury. Earl Amherst, President, in the Chair. The Rev. Canon Scott-Robertson, Hon. Secretary, read the Annual Report, which stated that the Council were preparing to issue another volume of *Archæologia Cantiana*. Interesting discoveries of foundations containing Roman masonry have been recently made at St. Pancras ruins, in the cemetery of the ancient Abbey of St. Augustine, outside the city of Canterbury. Other discoveries have been made near Canterbury and Wingham by Mr. Dowker. At the Roman castrum of Reculver, the demolition of certain wooden outbuildings has exposed to view a portion of the core of the Roman wall, not before seen. Owing to a slight landslip this masonry needs to be underpinned. The Admiralty had resolved to underpin it, and to face it with new brickwork. The Secretary having represented the state of the case to Colonel Pasley, the Director of Works, that gentleman has most kindly ordered that, instead of a complete masking wall, nothing more than piers necessary for support shall be placed over the old wall core. — The Report was adopted, on the motion of the Bishop of Dover, seconded by Sir Walter Stirling.—The visitors then proceeded to St. Martin's Church, on St. Martin's Hill, where the Rev. Canon Routledge read an interesting Paper on that ancient edifice. The original church, allowed to fall into partial ruin after the Roman evacuation of Britain, was probably restored towards the end of the sixth century, to serve as an oratory for Queen Bertha and her attendant, Bishop Leotard, and re-dedicated to St. Martin of Tours, and portions of that building, he believed, were existing even in the present day. He assigned the different

portions of the church, as it now stands, to Roman, Saxon or pre-Norman, Norman, Early English, fourteenth century Decorated, beginning of the fifteenth century, and end of the fifteenth century periods. He called special attention to the circular buttress on the south side of the nave, which was very peculiar. It was not unlike a circular projection in the Saxon tower of Sompting, in Sussex. The most interesting of all was the font. Assuming it to be Norman, it was almost unique, as being built up of various stones in different tiers. It was more than probable that the whole font was pre-Norman, chiselled out into the present pattern.—The party then moved down to the grounds of the Kent and Canterbury Hospital, where the Roman foundations of St. Pancras Chapel, said to have been consecrated by St. Augustine, have recently been excavated, through the kindness of the Bishop of Dover and Canon Routledge. The latter gentleman read a Paper descriptive of the chapel and remains, and afterwards made a brief statement as to the excavations. At the western porch there were still standing portions of a wall built with Roman tiles and seashore mortar, pronounced by Mr. Parker to be a Roman wall. They had discovered the foundations of a wall and buttresses exactly corresponding on the other side. Below the surface there were parts of a pavement consisting of coloured and patterned tiles. The foundation walls were composed of Roman tiles, with here and there salmon-coloured mortar. That there was on this spot some early Roman buildings, whether of a secular or religious character, was indisputable. The Roman tiles were pronounced to be of a good time, and Mr. Roach Smith says "there can be no doubt of the foundations being those of a rather extensive Roman building." The concrete floors at the east end of the nave and in the southern *porticus* were apparently Roman or Saxon. He believed there was originally a small Roman church, which, falling into partial ruin, was restored by Ethelbert, and converted by Augustine to Christian worship.

WILTS ARCHÆOLOGICAL SOCIETY. — Annual Meeting. Sir Charles Hobhouse, President. Three days were devoted to excursions around Bradford-on-Avon and other parts of North Wilts. During the week's discussions the state of Stonehenge occupied prominent attention. The Committee reported that, in conjunction with the Secretary of the British Archæological Association, a representation had been made to the Society of Antiquaries and the Royal Archæological Institute of Great Britain, calling their immediate attention to the insecure condition of certain stones on the outer circle, and their imminent danger of falling. At the same time, the question of re-erecting the great trilithon which fell in 1797, and which had been so often advocated by the archæologists, was again pressed upon the parent societies. A Committee of the Society of Antiquaries, including Sir John Lubbock, had consequently visited Stonehenge last month, and made a careful examination of the stones, the result being that the whole question was to be submitted to a general meeting of the Society of Antiquaries next November. In the course of the discussion it was stated the leaning stone was at an angle of sixty degrees, and that unless some measures were immediately adopted to make it secure, its remarkable character would be destroyed.

[We are obliged to defer our Reports of the Annual Meetings of the Archæological Institute and of the Cambrian Archæological Society until next month, owing to pressure on our space.]

Obituary.

JOHN HILL BURTON, LL.D.

Born Aug. 22, 1809; *died Aug.* 10, 1881.

The Historiographer Royal for Scotland was a native of Aberdeen. His father was a military officer, and died while the future Scottish historian was still young. Mr. Burton was apprenticed to an Aberdeen "advocate," or solicitor; but he soon wearied of the monotony of that business, and set himself to work his way as a practitioner at the Scotch bar. He became an advocate in 1831, and soon began to devote his energies to writing, and contributing several papers to the *Westminster Review*, and subsequently to the *Edinburgh*. His *Life and Correspondence of David Hume* was first published. The *Lives of Simon Lord Lovat and Duncan Forbes of Culloden* followed in 1847. Two years later was published his *Political and Social Economy*, which had a considerable success at the time. Mr. Burton next published *An Introduction to the Works of Jeremy Bentham*. Among his minor works the most interesting are *The Scot Abroad* and the *Book Hunter*. But some time before 1853 Mr. Burton had seriously devoted himself to the study of the history of his native country. In that year he published a *History of Scotland from the Revolution to the Extinction of the last Jacobite Insurrection*. This, however, was but the introduction to his greater work; and in 1867 appeared the first four volumes of a *History of Scotland from Agricola's Invasion to the Revolution of* 1688. Three more volumes were published in 1870, while in 1873 a second edition of the same work appeared in eight volumes. This work it was which brought him the appointment to the ancient but undefined office of Historiographer Royal for Scotland. Mr. Burton's last work was the *History of the reign of Queen Anne*.

DR. FERDINAND KELLER, F.S.A.

Born Dec. 20, 1800; *died July*, 1881.

We are indebted to Mr. W. M. Wylie, F.S.A., for the following particulars of one of the most profound and most assiduous students of archæological science of modern times. Dr. Keller was born in the Schloss at Martalen, in the Canton of Zürich, and belonged to one of those old families of Switzerland who seem to have taken root there in perpetuity. There is still extant a grant of arms to the Keller family by the King Maximilian in 1487, at Antwerp. Early in life Dr. Keller seems to have resided for several years in England, where he filled the post of tutor in the Seymour family. Here probably he acquired his very accurate knowledge of our language and a strong partiality for Englishmen. However the *mal du pays* was too strong to allow Dr. Keller to remain absent for many years, and we find him back

in Zürich in 1832. Here occurred one of those little events which, trifling as they appear, so frequently shape out a man's future life and destiny. During an evening ramble in April, 1832, at a spot called Burghölzli, near Zürich, Dr. Keller found some peasants uprooting an ancient tree. It had fixed itself on some pre-historic tumulus, the contents of which were thus brought to light, and excited a very strong interest in Keller's mind. He called his friends together the next day to view these relics of ages past, and out of this fortuitous assembly arose the Society of Antiquaries of Zürich, which, under Keller's guidance, soon took brevet-rank among the first societies of its kind in Europe. Dr. Keller was elected President, and filled the post till 1871, when ill-health compelled his resignation. During this long period, however, Dr. Keller devoted himself continually, both mind and body, to the study of archæology and the well-doing of the Society he had called into existence. Let any one take the trouble to examine the literary doings of the Society of Antiquaries of Zürich, and the noble Museum they have collected, and it will be seen what *can* be done, with the smallest possible finance, when *will* and abilities are present—here, to be sure, we have the *will* and abilities of Keller. His Society now stands alone on its mettle. Will it maintain its doings and reputation? Our wish is that Keller's spirit—and a double portion of that spirit, could this be possible—may continue to animate his successors. One thing forces itself on our notice—that the Zürich Society have known how to effect much with the modicum of money at their command, putting to shame our English confederations, who, too often, waste abundant funds in costly working, with but a modicum of return. Dr. Keller's patient work and research was however, not without reward, for in 1853 came the most precious discovery of the Pfahlbauten. This, however, like other discoveries, might have passed by unknown and uncomprehended, but for Keller's presence. He alone it was who furnished the clue to unveiling the mystery, and urged on the active research of others. The whole of the Swiss lakes and morasses were found to teem with remains of a bygone race, or races, who had lived above their waters during the many ages of the Stone, Bronze, and Early Iron Periods. In fact an entire old past world was opened up to us, with all its effete cultivation. For all this we have to thank Dr. Keller. Others tried to deprive him of his laurels, but his friends soon put things right. The Pfahlbauten discoveries brought Keller into much closer relation with our English antiquaries, and many visited Switzerland to profit by his acquaintance. A favoured few, indeed, became his intimate friends, and the prevalent regret of us all was that we had him not permanently among us. On his deathbed he sent us—*moribundus*—touching words of adieu. He was a man of simple habits, full of a quiet zeal and learning, and as good and true a gentleman as ever lived. Dr. Keller's account of the Pfahlbauten discoveries was translated into English and published by Mr. J. E. Lee, F.S.A., in 1866, and they had the benefit of the author's revision. We may add that Dr. Keller's Papers were communicated to the Society of Antiquaries through Mr. Wylie, who translated them before presentation.

The Antiquary's Note-Book.

ACCOUNT OF THE VILLAGE-OFFICERS OF TONDAMANDALAM UNDER THE PRESIDENCY OF FORT ST. GEORGE.—1. A karnam, who keeps all accounts belonging to the village; enjoys a portion of land for his service, denominated kanakku-mányam, which is inserted in the Terabadi, and is generally situated in the extremity of the bounds of the village, in order to prevent others encroaching on them; besides this he receives a fee called shálága, or wora, for keeping an account of the measurement of heaps, and also, he gets a fee called kuri-kadir, or "sheaf-fee" for chopping the stalks from dry grain.

2. A kâvel or kávelgar, whose duty it is to watch the bounds of the village, crops, stacks, heaps, and other property of the inhabitants in the village; he enjoys a certain quantity of terabadi-mányam, a part of which generally lies at the extremity of the limits of the village; as also kavel-valakku, or fee in sheaves. This officer is held answerable for all thefts committed on the heaps of the village; and for such of the property of the inhabitants as is stolen by night.

3. A karumán, or blacksmith, is employed to manufacture the iron implements required for agriculture, and to assist in building houses for the cultivators, in which former case the cultivators furnish him with iron and charcoal only; and, in the latter, they pay him for his labour. He also possesses terabadi-mányam in the village, together with shema (or sheaf) and hand-fees.

4. Tatchen, or carpenter, who manufactures all the wooden implements of agriculture; he claims the same fees as the blacksmith.

5. A tattan, or goldsmith's duty, is to shroff (to assay) the money collections of the village; he also works in gold and silver, and enjoys a terabadi-mányam as well as the fees valakku and mára.

6. A kannán, or brass-smith, whose duty is to cast images for the pagodas, and manufacture brass pots, &c., for the use of the inhabitants; he enjoys terabadi-mányam but this does not exist in every village.

7. A kal-tatchán, or stone-cutter, to cut images, build pagodas, and manufacture stone mortars, grinding stones, &c., for the use of the inhabitants, for which purpose a terabadi-mányam is optionally allowed him, but not in every village.

8. A kúshavan, or pot maker, supplies earthen pots to the cultivators, pot-rings to the wells, and anai-kal, or spouts for the sluices of tanks, and accordingly enjoys terabadi-mányam, as well as valaku or sheaf and hand-fees.

9. Návidan, or barber, attends all marriages and funerals of the cultivators, and enjoys terabadi-mányam, fees, &c., besides which the inhabitants optionally pay him for his trouble.

10. A vánnan, or washerman, washes the clothes of the cultivators, attends all marriages and funerals; and is also allowed a terabadi-manyam, notwithstanding, he is paid optionally by the cultivators.

11. A panisevan, or virakudiyan, literally a workman, attends on the head-cultivator of the village, announces all marriages and deaths to the com-

munity, and is allowed a certain quantity of terabadi-mányam with sheaf-and-hand-fees.

12. A vallúvan, or tailor, sews the clothes of the cultivators, and prays at festivals and at the time of measuring the crops; and is, in consequence, paid a fee in grain mixed with chaff. He sometimes officiates in the capacity of a kadúmi, a snake-doctor.

13. Avániyan, or oilman, is to press oil for the use of the inhabitants and of the pagodas. He has no fee whatever alloted for this service, but is exempted from professional duty.

14. A par-vániyan, or chetti, keeps a shop in the village, and supplies the inhabitants with spices, and is likewise exempted from duty.

15. A yélavanyan, or gardener, to cultivate the gardens, and sell greens and fruits; he is exempted from duty also.

16. Valayán, fisherman or boatman, whose business is to open and shut the sluices of the tank; is employed at the ferry in cases where the village happens to be situated on the bank of a river; and, in consequence, enjoys terabadi-mányam fees, &c., he also fishes in tanks, &c, and sells the fish in the village.

17. A vochan, whose office it is to perform púja in the pagoda of the village deity, and to carry a fire-pot on his head when any dispute happens, is entitled to a fee in the village.

18. Totty, kumbokutti, or vettiyan, who is a Pariar by caste, is employed in measuring all the heaps of grain and carrying letters and money in his first capacity; in the second, he waters the fields; and in the third, burns the dead. He possesses mányam with fees.

In addition to these, there exists a calendar Bráhman to point out lucky and unlucky days and hours for commencing ploughing, sowing, cutting the crops, irrigating, &c., and to officiate as a priest at marriages and funeral ceremonies; there are also cow-keepers or shepherds to attend the cattle and sheep of the cultivators.

[On the Revenue System of Fort St. George: *Journal of Asiatic Society* (Great Britain), vol. i. pp. 298-300.]

PYE BOOK.—The following curious observations on the word Pye, by the late Sir T. Duffus Hardy are taken from the Appendix to the Thirty-Fifth Report of the Deputy Keeper of the Public Records (p. 195):—

"The derivation of the word "Pye-book" is by no means certain. It has, however, been suggested that the word pye, or pie, may be an abbreviation of the Greek Πί-ναξ, *pinax* (an index), or of the Latin *pyctacium* (a list or schedule), or else taken from the mediæval Latin word *pica*, a single-pronged instrument used by way of a pointer or index. Though the etymology is obscure, its meaning is clear enough, being nothing more nor less than an index of names with references to the places where they occur. The Latin word "pica" has another meaning besides that given above, which Ducaange explains as a directory (*directoire*). He derives his opinion from the Brevi-arium printed in 1555, where *pica* is thus defined, "Incipit ordo Breviarii seu Portiforii secundum morem "et consuetudinem ecclesiæ Sarum Auglicanæ una "cum ordinali, seu quod usitato vocabulo dicitur Pica, "sive directorium sacerdotum;" and under the word "Ordinale," he gives a similar interpretation, "Or, "dinele quod usitato dicitur pica sive Directorium "Sacerdotum." Caxton printed in 1477 a Directorium Seu Pica Sarum. From these instances it is evident that the pica was the Roman ordinal or directory, in which was ordained, in a technical way, the manner of saying and solemnizing the daily offices of the church; the difficulty and intricacy of which, as well as the meaning of the word pye, is thus alluded to in the Preface to the Prayer-Book of King Edward the Sixth, "Moreover the number and hardness of the "rules called the Pie, and the manifold changings of "the service, was the cause, that to turn this book "only was so hard and intricate a matter, that many "times there was more business to find out what "should be read, than to read it when it was found." From this it would seem that the Directory instead of clearing rendered the matter more obscure, and hence perhaps may have arisen the typographical expression of type being thrown into pie—*i.e.*, to be placed in proper order from disorder. The *pica* type of later days probably took its name from the large letters in which the Anglican Portiforium was printed; be this, however, as it may, it is conclusive that the word *pica* or *pie* signified a directory or index. I have not as yet been able to discover the earliest use of the word in the sense of a simple index of legal or civil matters, but it seems probable that it is derived from the ecclesiastical term *pica*, abbreviated into pi, pie, or pye. The etymology of the word is yet to be fixed.

The earliest occurrence that I have met with of the word *pye*, in the sense of an index, is in the year 1547 in a document containing a list of names of persons. It is headed "A pye of all the names of such Balives as been to accompte pro anno regni regis Edwardi Sexti primo."

There is also a series of books in the Public Record Office called "Pye Books," which are indices to the indictments in the Court of Queen's Bench at Westminster. They commence in the year 1673, and therefore not so early as those at Lancaster, which begin in 1660 but relate only to affidavits.

(Signed) T. DUFFUS HARDY.

WORDSWORTH.—The following copy of a holograph letter of the poet in the possession of Mr. B. R. Wheatley, is characteristic and interesting from a biographical point of view:—

Rydal Mount, August 14th, '41.

MY DEAR Mr. POWELL,—

I deferred writing to you till I could learn the price of the carriage upon the portraits that were sent down for my signature. It is 5*s.* 8*d.*, which be so good as to pay Mr. Quillinan when you may happen to see him. The likeness seems much approved in this neighbourhood, and the engraving is certainly excellent. I cannot suggest anything for its improvement. Our medical attendant is about to send for an impression, which he means to lend to a Bookseller in Ambleside, to be exposed at his shop-window for a while, and this may induce others to apply for copies. There is not much enthusiasm in this neighbourhood, so that I could scarcely venture to recommend sending copies upon trial to Kendal or Keswick in particular. At Kendal, the Booksellers I employ, who publish my vol. upon the Lakes, are named Hudson

and Nicholson. They are respectable people, and perhaps a few copies might be disposed of there by them. I will mention the subject to my son, William, who lives at Carlisle, and he will be able to ascertain whether there is likely to be any demand there. There is a shop there, kept by Mr. Turnham, who has prints sent down from London to dispose of upon commission; but with what success I know not; but I do know that there is little interest taken in literature or works of art in these two counties; and for myself, I do honestly believe that there is not a part of Great Britain in which I am less thought of than in Cumberland and West[d]., if you except my immediate neighbourhood. Pray thank Mr. Plow (?) on my part for his obliging intention of sending me a few copies of the print. They will be much valued by my connections. Many thanks for the package of cheeses, and believe me, my dear Mr. Powell,

Faithfully yours,

WM. WORDSWORTH.

Antiquarian News.

The old parish church of Cheadle has been completely restored, under the care of Mr. G. E. Street.

The Rev. Kenelm H. Smith, of Ely, has been appointed by the Society of Antiquaries of London Local Secretary for Cambridgeshire, by diploma.

Among the manuscripts added to the Bibliothèque Nationale in 1880 is a collection of letters of Alfred de Musset, enclosed in a sealed chest, which is not to be opened before the year 1910.

The chapel of Lincoln's Inn, which is said to have been designed by Inigo Jones, is about to be altered and enlarged under the superintendence of Sir E. Beckett, Bart., Q.C.

The north porch of Salisbury Cathedral was thrown open lately, on the completion of a restoration carried out as a memorial to the late Dean Hamilton, at the expense of his widow. The work has been carried out from the designs of Mr. G. E. Street.

Mr. James Coleman announces for early publication a fac-simile of William Penn's original plan and proposal for the founding and building of the splendid city of Philadelphia. The fac-simile will be reproduced from a copy of the book purchased from the Penn Library.

An action by the Attorney-General, to restrain the Corporation of Wallingford from destroying an old Roman camp at Wallingford, which was used as a recreation ground, was recently heard before Vice-Chancellor Hall. We are glad to learn that the Corporation submitted to a perpetual injunction upon terms which had been agreed to.

Nooks and Corners of Lancashire and Cheshire, by Mr. James Croston, F.S.A., author of *On Foot through the Peak*, *A History of Samlesbury*, &c., which has been for some time in the press, will be ready at the end of August or early in September. Mr. John Heywood, of Manchester, will be the publisher.

The ancient parish church of Salton-in-Ryedale, near Malton, was recently reopened by his Grace the Archbishop of York, after undergoing restoration. This is the second of the few ancient churches of which Ryedale can boast that have been opened recently after restoration, and the work is about to be extended shortly to at least three other edifices in the district. When will this work of restoration end?

Colonel Wilson and Mr. W. M. Ramsay are at present making an archæological tour in Phrygia and Kappadokia. At Doghanlu they have made careful drawings of the Phrygian inscriptions, our previous copies of which they have found to be very inaccurate; and they have also taken measurements of the tombs and their ornaments. One of the chief objects of their tour is to examine the Hittite sculptures and inscriptions at Boghaz Keui and Eyuk.

Mr. Robert Linton, Kilmaurs, near Dundee, who has lately made some valuable and rare fossil discoveries, has added another to his list. In the Annick Lodge shale he has found a very fine specimen of the Labyrinthodon order. It is embedded in a slab 31 inches by 17, and shows 28 distinct vertebræ and 12 ribs, above one-half of which are complete and in position. Mr. Linton has so carefully cleaned the bed of the fossil that every detail is visible to the unaided eye.

The last portion of the ancient prison associated with the burning of Cranmer, Ridley, and Latimer, known as the "Bocardo," or Bishop's Hole," situate at the back of the ancient hostelry, the "Ship Hotel," in the city of Oxford, is about to pass into the possession of a new owner, who will build an extensive furniture warehouse on the site of the "Ship Hotel" and adjoining premises. We are glad to learn, however, that the "Bocardo" will be carefully preserved in its original form.

We are informed that two round barrows in the parish of Duntsborne Abbas, which are marked on the Ordnance map, and are described as two of the finest in the county, are now in process of demolition for road repairs. Mr. Witts, at a meeting of the Cotteswold Naturalists' Field Club, suggested that measures should be taken to protect them, and stated that they are on land the property of Earl Bathurst. Surely Sir William Guise, the President of the Club, will use his influence for the preservation of these barrows?

The Antiquarian Museum, Edinburgh, received a valuable addition to its store of antiquities lately, in the shape of an ancient Scottish canoe, which has been presented by Dr. Bruce, of Dingwall, in whose possession it has been for some time. The canoe, which measures sixteen feet in length, is hollowed out of a single tree, and is a much ruder specimen than any of those displayed in the museum. Instead of possessing a prow, the bow has been roughly cut square across, and the stern-board, which, along with the prow, usually distinguishes ancient Scottish canoes, is missing.

The *Standard* Vienna correspondent says—A discovery of great interest to antiquaries and students of

the early history of the human race has just been made at Hallef, near Salzburg. A tumulus has there been opened, containing a large quantity of human bones and other relics, including bronze rings of various sizes and workmanship, knives, coral, amber, and numerous other trinkets. The most important object among the remains is a skull of massive build and unusual shape, and with the teeth in an excellent state of preservation. The mound where the discovery was made is believed to have been the burial place of members of an ancient Celtic race.

The British Museum has purchased a collection of biblical and other Oriental manuscripts, which are of the utmost importance to the criticism and exegesis of the Old Testament. The collection, which was made in South Arabia, consists of forty manuscripts. Fifteen of these are portions of the Hebrew Scriptures, and two are probably the oldest which have as yet come to light of the Old Testament Scriptures. A third, which contains the Hagiographa, exhibits a recension of the Hebrew text, the other two portions of which are already in the Museum, thus completing the whole Hebrew bible. Several of these manuscripts have the Arabic translation of Suadiah, in alternate verses with the Hebrew, while others have the superliniary or Assyrian, vowel points, which till comparatively recent times were unknown.

In the course of the demolition of some old buildings at 406 and 407, Oxford Street, last month, a number of objects interesting to antiquaries were brought to light. The premises where the discovery was made are situated in the rear of the north side of Oxford Street, near its intersection with Tottenham Court Road. On Wednesday week, the workmen, on reaching the foundations, came upon a quantity of old armour and weapons—helmets, breastplates, spears, swords and daggers, some very curious in shape. On opening a stone vault they found some plate, including church utensils, such as a monstrance and a chalice, the workmanship of which is thought to be of the fourteenth century. On the base of the monstrance are engraven, in old English characters, the words:—"Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine."

A volume of *Letters and Memorials of Cardinal Allen*, of various dates, between the years 1567 and 1612, is now in the press. These documents have been extracted from the State Papers and Vatican transcripts in the Public Record Office, from the British Museum, the archives of the English Colleges at Rome and Valladolid, the Archives du Royaume, Brussels, the archives of Simancas, and from other sources. They are 280 in number, and 220 of them are now being printed for the first time. This large collection of contemporary letters and memorials must necessarily be of great historical value, and may be expected to throw additional light upon the domestic and foreign policy of the Government in the reign of Queen Elizabeth. We understand that the work is edited by the Rev. T. Francis Knox, D.D., and that a limited edition will be published by subscription by Mr. David Nutt.

It has just been announced that large portions of the picturesque rock at the Gowan Hill on the north side of the Stirling Castle are being quarried and blown up in masses with dynamite for "road metal," though abundance of material for this purpose could be found elsewhere. The hill thus wantonly damaged is the ancient Mote Hill of the district—the "Heading Hill"—"the sad and fatal mound," as Walter Scott terms it "that oft has heard the death axe sound," associated with some of the most pathetic events in Scottish history, and with the early days and amusements of James V. Surely there must be sufficient public spirit in Stirling to put a stop to this almost sacrilegious destruction of an ancient landmark. But public indignation is fitful and not always easily roused, and all experience shows the urgent need of the interposition of the Legislature to preserve our ancient historical monuments from destruction.

The *Pall Mall Gazette* says, the gentleman who has transferred to the Corporation of Conway without any pecuniary condition his interest in the historic ruins of Conway Castle has set an example which may be judiciously followed by other proprietors. Most of the owners of these relics of antiquity show a commendable liberality in opening them for the enjoyment of the world at large, but until these sites are vested in a public body there is always a danger lest such privileges should be withdrawn. The private owner who does not retain such possessions for his own personal enjoyment or the gratification of his friends alone naturally imposes upon the public the payment of a small fee for the privilege of entering, and this often has the effect of keeping outside the very class which would most of all be benefited by the right of admission. When such buildings are kept up by the rates they are open to all, and the sense of proprietorship comes home to everyone.

A meeting of the Welsh Dialect Section of the Cymmrodorion Society was recently held at the residence of Dr. Isambard Owen in London, and attended, amongst others by Prince Louis-Lucien Bonaparte and Mr. Howell Lloyd. The general prospectus or scheme of the work of the section was submitted in draft, and after discussion and revision was adopted. After stating that the section has been founded in connection with the Cymmrodorion Society to carry out a systematic investigation of the varieties of spoken Welsh, the committee proceed to point out the heads under which the peculiarities of dialect may be arranged. The first division comprises local words, phrases, and idioms; under the second head are grouped peculiarities of grammar and syntax; in the third place come peculiar place-names, and names embodying a record of historical events, &c.; the fourth division consists of local names of animals, plants, and minerals, while under the fifth head is placed the mode of pronunciation prevailing in different districts.

The parish church of St. Margaret, Leicester, was re-opened on the 13th July. The principal works which have been carried out under the direction of Mr. Street, R.A., are as follows:—Interior: Nave, aisles, and tower—The plastered ceilings, with the rough roofs which carried them, have been replaced by new open roofs covered with lead; the plastered ceiling of the tower replaced by stone groining; the

floor repaved. Chancel—The decoration formerly existing cleaned, and in injured parts renewed, with a slight variation in the lower part of the walls; the floor of the chancel repaved except in the sacrarium, where the former paving remains; and the two westernmost beams of the roof ornamented with tracery, &c., in a similar manner to the others. Exterior: The plinths of the south aisle have been renewed, and the two westernmost windows of the south wall of the south aisle and the west window of the nave are new. The buttresses at the south-west angle of the south aisle have been rebuilt; the porch extensively repaired and re-roofed; the clerestory walls and windows extensively repaired; the south, west and north doors cleansed from paint and repaired; the vestry almost recased with stone. The large windows in the tower, which were formerly blocked up, with bricks and plaster, have been opened, the mullions repaired and glazed. During the progress of the works the parapet of the tower was found to be unsafe. It has been rebuilt, but the pinnacles have yet to be added.

With the demolition of the church of St. Matthew's, Friday Street, which, on its union with the parish of St. Vedast, Foster Lane, will probably soon be carried out, another of the few remaining churches in the City which were re-erected after the Great Fire in 1666, from designs of Sir Christopher Wren, will pass away. The earliest record of the church, says the *City Press*, is in 1322, when the patronage was vested in the Abbot and Convent of Westminster. When this establishment was dissolved, and Westminster was made a bishopric by King Henry VIII., the living of St. Matthew's was bestowed on the new diocesan, but was afterwards given to the Bishop of London by Edward VI., who, at the same time, dissolved the bishopric of Westminster. After the Great Fire in 1666, by which the church was destroyed, the parish of St. Peter, Westcheap, was united to it, and in 1685, at a cost of £2,381 8*s.* 2*d.*, the present church was built by Sir Christopher Wren. The formation of the church presents a curious peculiarity; it is 60 feet long and 33 feet broad, and the height being equal to the width, the area is in reality a double cube. The communion-table and rails, presented to the church by Mr. James Smyth in 1685, display some good specimens of carving, whilst the register books contain entries of the marriage, baptism, &c., of many members of the family of Sir Hugh Myddelton, who was also one of the churchwardens. The customary facilities will be afforded, and pecuniary aid allowed, by the Ecclesiastical Commissioners to relatives for the removal of monuments, tombstones, bodies, &c., claimed by them, and where no such claim is put forward, the monuments will be removed and re-erected in St. Vedast's, Foster Lane, and the bodies reinterred in the City of London Cemetery at Ilford.

Mr. John Nanson, town clerk of Carlisle, writes to the *Times*, of July 29, as follows:—"Examining some old deeds in my possession relating to lands in the neighbourhood of Penrith, Cumberland, I came across one bearing date the 21st Richard II., being a conveyance from John Scott, of Penrith, and Elena Hogge, of Carleton (a hamlet in the parish of Penrith), to William Gerard, of Carleton, of several small parcels of land, measuring together an acre and a rood, lying "in campo de Penrith"—that is, in Penrith Field or Town-Fields. The remarkable thing about the deed, however, is that one of the pieces of land is stated to lie "juxta terram Alani *Shakespere*," and in the testing clause the name of Shakespere occurs again, the words being as follows:—"In cujus rei testimonium huic presenti cartæ nostræ, sigilla nostra apposuimus, hiis testibus, Roberto de Alanby, Thoma de Carleton, Alexandro Atkynson, Johanne Gerard, *Willielmo Shakespere*, et aliis. Datum apud Penrith die Dominicâ proximé post festum Paschi, anno regni Regis Ricardi Secundi vicesimo primo." The date of the deed would, therefore, be about April, 1398, or 166 years before the birth of Shakespeare. May it be that Shakespeare's ancestors were originally settled in Cumberland, near the Scottish border, and that one of them, following the standard of the Earl of Richmond, afterwards Henry VII., settled at Stratford-upon-Avon after the battle of Bosworth Field? In an exemplification of the grant of arms by the Herald's College to Shakespeare's father in 1599 it is recorded that 'his greatgrandfather for his faithful and approved service to the late most prudent Prince King Henry VII., of famous memory, was advanced and rewarded with lands and tenements, given to him in those parts of Warwickshire, where they have continued by some descents in good reputation and credit."

Mr. Jonathan Peckover has favoured us with an account of a remarkable discovery of tumuli at Crowland. The indirect cause of their being brought to light was the disastrous floods of last autumn, threatening to inundate the surrounding district. To avoid the recurrence of so great a danger the Commissioners determined to raise the Crowland bank of the Wash for a considerable distance, and for that purpose purchased a portion of land close to the town of Crowland, which at a former period had been an open common. Before the field was excavated the foreman of the works noticed a slight elevation in one part, which was in fact the remnant of the largest of the tumuli, and it was not until the works had proceeded too far to preserve it, that the Commissioners became aware of its true nature. Three tumuli were found, two of which had completely disappeared, and the third, as mentioned above, was hardly noticeable. The men in digging came upon a distinctly different soil, containing several layers of ashes, which proved to be these artificial mounds resting upon a sandy foundation in a similar manner to those at Leverington. The depth of clay removed to reach this surface being two feet nine inches. The largest barrow was 60 feet in diameter, and on the north-east side, about ten feet from the outer edge, and near the base, was discovered a rude urn filled with calcined human bones. This is in the possession of Mr. H. E. Watson, and is formed of the rudely-burnt pottery made from the shelly gault of the district, being of a reddish colour. Near to it was lying a bronze implement resembling a hammer, also the tusk of a boar, and numerous flints, some of which appear to have been manipulated. On the top of the urn was a conglomerate of bones, stones, and ashes, these were lying in the foreman's yard. Near to this urn, and chiefly in the hollow that had been originally formed round the base of the

mound, was discovered a collection of curious and perhaps unique implements made of the same rude pottery, the use of which it is difficult to determine. They are mostly broken, but appear to have been orginally from six to eight inches long. They are pointed at one extremity, with a projecting head at the other on one side, being from three-quarters of an inch to an inch square. They may have been used during the burning of the body. The two other tumuli lay in a south-easterly direction, and urns of a similar nature were found in each of them. Resting on the sandy beach on which the mounds are built was a layer of peat, and in this were found the roots and trunks of large trees, from two to three feet in diameter, which had fallen, and appear to be oaks that must at one time have formed a grove round these sepulchres, singularly confirming the words of the Anglo-Saxon chronicle. In addition to the tumuli already mentioned, Mr. A. S. Canham has observed traces of another in the same field as "Anchor Hill," and it is worthy of notice that these two, the Abbey, and the group now discovered, lie in one line. There is also evidence of a further barrow about a mile away, in Borough Fen. Besides the more ancient relics, the workmen came, at a higher level, upon two busts of gothic figures, one of a female, which had evidently been portions of the ornamentation of the monastic buildings, thus confirming the fact of the gradual accumulation of the soil in the Fens, which in this case had in the course of ages all but obliterated a group of three tumuli. These tumuli answer in a remarkable degree to the descriptions given in the life of Guthlac, edited by Mr. Walter de Gray Birch.

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Such instances as the above I know to have been but too common at the time. Public enterprise was held in check by the miserable foreign and domestic policy of the Government, and private rapacity, with social lawlessness, was the universal result.

There were feuds between town and country; Protestants and Papists; patriots and courtiers—that is, piratical mayors and Government emissaries. Family and local history was distorted by a thousand wilful and daring libels.

The Lucys and the Conways were not the only objects of local jealousy and agrarian outrage. Other and still more glaring cases exist within this very period; and no one has yet arisen to rebut the infamous calumnies which have blackened the name of the ill-fated William Darrell.†

We know the opinion of the country gentlemen of the age with regard to the prevailing character of the inhabitants of small industrial towns such as Stratford. "That thei be townes of no good government and full of light people as Wevers, Tuckers, Sheremen, *Glovers*, and suche other, whiche live ther losely and without due obedyence." It was not even safe to store the Queen's munition in such places, for "if suche wilfulnes shoulde enter into their heddes as hath bynne sene to often in England then mighte thei sone have th' th'were not fitte for them to use—for there is no house so stronge in any of thies Townes that ys able to defende yt from them—nor anie manner of p'son dwellinge in any of the s^d Townes that dare warrante the kepinge of hit; and this is the opinion of all the gentlemen and wise men of o^r countrye."‡

Stratford *glovers* could also quarrel amongst themselves; for during Shakespeare's youth a scandalous suit arose between a son and mother of the name of Dixon.

The former should have succeeded his father (also a glover) in the possession of two messuages in "Brydge Strete;" "a barne and bakyarde" in "Walker's Strete att Chappell Lane;" and one other tenement in "Chappell Strete." The good woman, however, pretended that she had found a will to the contrary effect, which she prized so highly that she could not be induced to show it.

* By indenture dated 37 Henry VIII.

* One of these was a John Hamlett.

† I am happy to say, however, that I shall soon be in a position to entirely re-write this episode of family history.

‡ Reports of Commissioners of Musters, Aug. 1569, State Papers (Domestic).

Yet even this upheaval of society denotes the extraordinary mental and animal vigour of the age to which we are indebted for the genius of Shakespeare and the enterprise of Drake—both of whom, it is well to note, sprang from districts notorious for their turbulence.

HUBERT HALL.

FIELD NAMES.

(iii. 252; iv. 35, 83.)

The word "Carr" in East Cheshire, and some parts of Lancashire, is the name given to the ochreous deposit of iron. Carr Meadow, Carr Field, Carr Lane, Carr Brook, and Carr Well are names of frequent occurrence, and always mean that the places contain this ochreous deposit. Whether all the names are ancient or not I cannot say. Some of them are, but it is possible these names may have been originally given for other reasons, and the word "Carr," afterwards associated with all places where this iron deposit is met with.

JOSEPH SIDEBOTHAM, F.S.A.

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A large extent of property, comprising this and adjoining parishes, formerly possessed by the Fermors, Earls Pomfret (now extinct), passed to the family of Hollis. The last owner, Brand-Hollis, died early in this century, leaving directions or instructions that when he died he should be buried in a certain field named, in a hole standing upright, in the parish of Corscombe, Dorset, and the field to be ploughed and cross-ploughed the same night, so that no trace of him might be found. Singularly enough, he died suddenly in the same field near his residence. His and his predecessors' views were very peculiar, as may be gathered from the following names of fields in the parish of Halstock, Dorset, which belonged to the Hollis's, but, after the death of the *upright* man, all passed by purchase to several proprietors:—Bastwick, Allen, Prynne (5), Needham, Goodwin, Hollis (6), Hamden, Leighton, Pym, the Good Old Cause (4), Brooke, Northumberland (3), Leicester (2), Leslie, Maiden-Bradley, Peters, Valtravers, Vevay, Berne (2), Bradshaw, Cooke, January 30th (3), Nassau, Reasonableness, Vane (2), Scott, Harrison, Comprehension, Hutchinson (3), Vines, Coin, Understanding, Bestall, Toleration, Education, Government, Holland, Constitution, Coste, Christchurch, Laypreacher, Mashem, Molineux, Baron, Limbury, Squire Mead, Brondoaks, Frogwell (2), Popple, Stockland (2), Struts, Gore (2), Coombepot (2), Burnham Down (3), Russell (3), Spence, Memmo, Plato, Machiavel, Middleton, Hervey, Tindell, Boomers, Sharpe, Brucketts (3), Elleries, Annett (3), Lecker (3), Ireton, Eames (4), Little Venus (2), Poor Venus, Cuckooford (2), "Quiet Woman" Inn, Linnards, Bransford (2), Chesford (2), Flexly, Merryday Hill, Dancing Hill, Clarkham (3), Temple, Harris, Mayhew, Cotton, Massachusetts, Belchier, Eliot (2), Adams, Hanover, New England, William III., Settlement, Stuart, Revolution, Free-state, Boston, Burnett (2), Saville (2), Commonwealth, Republic, Lampugnano, Olgiati, Plutarch, Pythagoras, Aristotle, Numa, Cicero (3), Liberty, Xenophon, Buchanan, Plato, Socrates (2), Solon (2), Brutus, Cassius, Lycurgus, Confucius, Maber, Messala, Thrasybulus, Pelopidas, Timoleon, Webb, Aristogiton, Harmodius, Hiero, Maitland, Portland (4), Lellin (3), Oathams, Bacon, Stodge Park, Ganderclose, Struts, &c. These are in addition to the ordinary agricultural field names. Tradition says, the *free* names were given by the *penultimate* Hollis, of which family, I believe, there were four, all of the Republican or Commonwealth strain. It is amusing to hear a Dorsetshire farmer pronouncing some of the names, and considering "use makes master," they come almost as easy as "Homemead," "Cowleaze," &c. I believe many similar strange field-names exist in the adjoining parishes which formerly belonged to the Hollis's.

R. F. MEREDITH.

Halstock, Dorset.

TRADITIONS ABOUT OLD BUILDINGS.

Can you find space for one more example of the class of superstitions connected with buildings to which Mr. Gomme, in his Paper printed in THE ANTIQUARY for January last, has referred?

In a report of the visit of the members of the Cambrian Archæological Society, in August, 1878 (during their Lampeter meeting), to Llanddewi Brefi, occurs the following reference to the church of Godrefarth, near Llanddewi:—"The tale goes that repeated attempts were made to build a church at Godrefarth, ... but the walls fell down as quickly as they were built, and it was not till the present site was fixed upon that a church could be erected. There is a saying that, in the building of the tower, two oxen brought the stones from the Voelallt Rock. One of them died, and the other, lamenting his dead companion, lowed three times, and the rock at once was shattered, and thereafter no difficulty was experienced in fetching the stones for the tower" (*Oswestry Advertiser*, May 28, 1878).

ALFRED N. PALMER.

3, Ar-y-bryn Terrace, Wrexham.

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During a tour in Gloucestershire, from which I have just returned, I paid a visit to the village of Churchdown, about four miles from Gloucester on the east and six from Cheltenham on the west. The church, dedicated to St. Bartholomew, is built on the summit of Churchdown Hill, and the ascent to it is steep and tortuous. It has a nave and north aisle, and on the inside of the tower wall there is this inscription:—"Thys Bel hows was buyldede in the yere of our Lorde Gode 1601." On making inquiries about the church, I was told the story, of which the following account is from Rudder's *History of Gloucestershire* (1779), page 339:—"There is a silly tradition in this part of the country, that the church was begun to be built on a more convenient and accessible spot of ground, but that the materials used in the day were constantly taken away in the night and carried to the top of the

mound, was discovered a collection of curious and perhaps unique implements made of the same rude pottery, the use of which it is difficult to determine. They are mostly broken, but appear to have been orginally from six to eight inches long. They are pointed at one extremity, with a projecting head at the other on one side, being from three-quarters of an inch to an inch square. They may have been used during the burning of the body. The two other tumuli lay in a south-easterly direction, and urns of a similar nature were found in each of them. Resting on the sandy beach on which the mounds are built was a layer of peat, and in this were found the roots and trunks of large trees, from two to three feet in diameter, which had fallen, and appear to be oaks that must at one time have formed a grove round these sepulchres, singularly confirming the words of the Anglo-Saxon chronicle. In addition to the tumuli already mentioned, Mr. A. S. Canham has observed traces of another in the same field as "Anchor Hill," and it is worthy of notice that these two, the Abbey, and the group now discovered, lie in one line. There is also evidence of a further barrow about a mile away, in Borough Fen. Besides the more ancient relics, the workmen came, at a higher level, upon two busts of gothic figures, one of a female, which had evidently been portions of the ornamentation of the monastic buildings, thus confirming the fact of the gradual accumulation of the soil in the Fens, which in this case had in the course of ages all but obliterated a group of three tumuli. These tumuli answer in a remarkable degree to the descriptions given in the life of Guthlac, edited by Mr. Walter de Gray Birch.

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We know the opinion of the country gentleman age with regard to the prevailing character of the bitants of small industrial towns such as "That thei be townes of no good government light people as Wevers, Tuckers, Shereme and suche other, whiche live ther losely a due obedyence." It was not even safe to Queen's munition in such places, for "if s nes shoulde enter into their heddes as hat to often in England then mighte thei s th were not fitte for them to use—for the so stronge in any of thies Townes that ys a yt from them—nor anie manner of p'sor any of the s^d Townes that dare warrante of hit; and this is the opinion of all and wise men of o^r countrye."‡

Stratford *glovers* could also quarrel selves; for during Shakespeare's you suit arose between a son and mother Dixon.

The former should have succeeded a glover) in the possession of tw "Brydge Strete;" "a barne an "Walker's Strete att Chappell Lane tenement in "Chappell Strete." T however, pretended that she had fo contrary effect, which she prized could not be induced to show it.

* By indenture dated 37 Henry VIII.

* One of these was a Joh

† I am happy to say, however be in a position to entirely re-w family history.

‡ Reports of Commissioners of State Papers (Domestic).

...quired

even this upheaval of society denotes the ...dinary mental and animal vigour of the age to ...re are indebted for the genius of Shakespeare ... enterprise of Drake—both of whom, it is ...ote, sprang from districts notorious for their ...e.

HUBERT HALL.

FIELD NAMES.

(iii. 252; iv. 35, 85.)

"Carr" in East Cheshire, and some ...ashire, is the name given to the ochreous ... Carr Meadow, Carr Field, Carr Lane, ...and Carr Well are names of frequent ... always mean that the places contain ...deposit. Whether all the names are ... cannot say. Some of them are, but ...se names may have been originally ...easons, and the word "Carr" after... ...l with all places where this ...h.

JOSEPH SIDEBOTHAM, F.S.A.

...property, comprising ... ...merly possessed by the ... ...extinct), passed ... ...ner, Brand-Hollis, ...directions ... ...ld be buried ... ...ling upright ... ...l the field ... ...e night, ...Singularly ... ...ld near his ... ...us were very ... ...wing names ... ...nt, which belonged ... ...lls of the ... ...sonal ... ...Goodham, ...n, the ... ...d (3), Leicester ... ...lmours, Vevay, ...pth (3), ...nion, ...Understanding, ...ment, Holland, ...Leppencher, ...ge Mead, Brom... ...d (2), Straits, ...hus (3), Russell ... ...dbivel, Middleton ... ...ape, Bracketts ... ...l, Intan, Eames ... ...lmsford (2), ...ll (2), Chesford ... ...ll, Clarkham ... ...ts, Massachusetts, ...g, New England, ...Revolution, Free- ...Commonwealth,

Republic, Lampugnano, Olgiati, Plutarch, Pythagoras, Aristotle, Numa, Cicero (2), Liberty, Xenophon, Buchanan, Plato, Socrates (2), Solon (2), Brutus, Cassius, Lycurgus, Confucius, Maber, Messala, Thrasybulus, Pelopidas, Timoleon, Webb, Aristogiton, Harmodius, Hiero, Maitland, Portland (4), Lellis (3), Oathams, Bacon, Stodge Park, Ganderclose, Straits, &c. These are in addition to the ordinary agricultural field names. Tradition says, the ... names were given by the *penultimate* Hollis, of which family, I believe, there were four, all of the Republican or Commonwealth strain. It is amusing to hear a Dorsetshire farmer pronouncing some of the former, and considering "use makes master," they come almost as easy as "Homemead." ... I believe many similar strange field-names exist in the adjoining parishes which formerly belonged to the Hollis's.

Halstock, Dorset.

R. J. M...

TRADITIONS ABOUT ...

... ...

... ...

... there is a ... tradition ... ... the church was begun ... more convenient and accessible ... of ground ... ... in the day were constantly ... the night and carried to the ...

...s ...e ...de ...nb ...first ...the ...also ...gham, ...ion of ...el and ...e wall ...normous ...ibbs and ...mong the ...ions which ...d ever

hill; which was considered as a supernatural intimation that the church should be built there."

There is another story, which, like the one just given, is told by many people in Gloucestershire. On the other side of Churchdown Hill, as one walks from the railway station, there is village called Hucklecote, anciently Ukelcoed. It is said that during the service in Churchdown Church, when the people had replied with the usual "And make Thy chosen people joyful," one of the people from Hucklecote got up and said, "And what have the Hucklecote people done?"

Whether it was on this account or not that the Churchdown villagers were called the "chosen" people, and Churchdown itself called "Chosen," I do not profess to say; but it is nevertheless a fact, that many of the country folks round about do not know that the village has any other name than "Chosen." The rivalry between the two villages may possibly account for the removal of the stones of the church during building.

THEOPHILUS PITT, A.K.C.

BLOOD MONEY.

Can any of your readers inform me what is the usual meaning to be attached to the term "blood money," when found in borough records of the reigns of (say) Charles II. or James II.? It occurs frequently in the records of some of the towns of West Cornwall. The ordinary signification of the word, I used to suppose, was the payment of a witness in capital cases involving death sentence. But the frequency of the expression suggests some other signification. Could it imply a fine for an assault involving shedding of blood?

While on the subject, I may mention that the borough records of some of our old towns open an exceedingly interesting field of antiquarian research, and one which has as yet scarcely been sufficiently followed up. The town life of old England is brought before our minds vividly in some of these records, which have the advantage, which some documents have not, of being authentic, or at least authoritative. The periods of the Civil Wars and of the Restoration are especially interesting when studied in our borough records.

W. S. L. S.

Newbyn.

HERALDIC FLAGON.

My father possesses a silver flagon, which, I believe, came to him from a great aunt. On the flagon are the following arms:—(1) Three swords pointing to the centre base—one from dexter chief, one from sinister chief, and one from chief. (2) Between three plovers, a chevron.

Can you tell me whose these arms are? Most probably a Devonshire or Cornish family. There is nothing in the engraving to show the tinctures. The only arms I know of at all resembling the ones first described, are those on the retainers' arms, in the fresco in the lobby of the Houses of Parliament, "The siege of Basinghouse," and a coat of arms at the top of the west window of Exeter Cathedral; but I think in both of these there is a bordure.

The Hall marks on the flagon are, (1) D, (2) a lion passant regardant, (3) lion's head, crowned, (4) F°. The nearest marks to that which I know are those for the year 1670.

Can any of your readers tell me whether the Cheshire family, of Chilcot, or Chilcote, are in any way connected with the Devonshire and Middlesex families of Chilcot, or Chilcott, alias Comyn, which latter family bears on its arms, in a pale, the arms of the Comyn family, which would look as though they were from the north.

I enclose my card, and remain, &c.

A. B. W.

ALEXANDER CRUDEN.

(iv. 87.)

Alexander Cruden was born at Aberdeen, 1701, and intended by his parents to become a minister of the Scotch Kirk, which, however, was abandoned, and he removed to London, where he maintained himself by giving lessons in the classics.

In 1732 he commenced business as a bookseller, employing his leisure time in the compilation of his celebrated *Concordance*. Symptoms of insanity, however, making their appearance, which ended in lunacy, his friends placed him in an asylum at Bethnal Green, from which he made his escape, and brought an action for false imprisonment, but was nonsuited. He subsequently resumed his old employment of correcting for the press; but signs of a deranged intellect were always more or less apparent, and his after-life were characterized by a series of intellectual obliquities. He died in 1770, aged 69 years.

T. W. HENSON.

Nottingham.

THE KENTISH GARLAND.

(iv. 58.)

Ashford may have been a hotbed of nonconformity, and it may have had men who dared to speak out on the other side, but as it is not a corporate town, and never was, and as it has no All Saints' Church, and never had, the anecdote recorded of Andrew Broughton, the regicide, could not have occurred there. It occurred at Maidstone, which is and was a corporate town, and which has and had an All Saints' Church. I believe Andrew Broughton resided at Earl Street, Maidstone, and Thomas Wilson was the incumbent of All Saints' Church at the period spoken of.

WILLIAM ROGERS.

Maidstone.

BRASS RUBBINGS.

Can you or any readers of THE ANTIQUARY give me a good and cheap receipt for making a kind of heel-

ball, which will produce impressions of brasses of the same colour as the originals? I have tried bronze-powder, mixed with wax, &c., as directed by Beasley, but it did not answer at all; besides, it would require a large quantity of bronze-powder to make a very small quantity of heel-ball, which would cost more than the colour of the infusion was worth.

LLOYD MOSTYN.

Cowes.

PAINTING.

I have a painting, representing a party of eleven persons, male and female, sitting at a table, covered with a white cloth, with various dishes on it, being served by three servants, one bearing in a peacock in a dish, and two others pouring wine into cups or glasses held by the guests. In a fold in the curtain hanging behind the table are the initials, P.E.V.L., underneath which is the date, 1634.

I should feel much obliged if you, or some of your readers, could tell me what painter used the initials and lived at the time indicated.

G. WOLLEN.

Glengariffe, Torquay.

YE LEGEND OF YE WREKIN.

Can any of your readers inform me who was the author of a legend with the above title, written in the style of Barham; and where it originally appeared? The following lines from it are often quoted:—

Not that in Wales,
They talk of their ales,
But spell it, as though 'twere on purpose to trouble you
With a C and a W,—R and a W.
A word to pronounce which you'd have some ado,
But the nearest approach to the sound is cooroo;
For to learn the Welsh language if e'er you should choose
You'll W have to pronounce like two U's.

ASKEW ROBERTS.

Croeswylan, Oswestry.

SEVENTEENTH-CENTURY TOKENS.

I shall be glad if any of your numismatic readers can tell me where the following token was issued:—It is of copper, thicker than the usual specimens of seventeenth-century tokens, resembling in this respect, as well as its general appearance, some of the Irish tokens of this period.

O. WILLIAME.DICK.OF.BRAID. A kiln, or forge, from which flames are issuing. W.D.

R. VIRTVTE.FORTVNA.COMES. A caduaus.

JAMES W. LLOYD.

Kington.

CHRONICLES AND STORIES OF CRAVEN DALE.

In your number for July the stanza quoted from *Chronicles and Stories of the Craven Dales* is, I believe, incorrect. I used long ago to hear the story told in the West Riding that the Archbishop of York came to confirm at *Settle*, on which occasion the parish clerk gave out in broad Yorkshire, "A hymn of my own composing—

Why hop ye so, ye little hills?
Ye hills why do ye hop?
Because to Settle there is come
His Grace the Archbishop."

WILLIAM WICKHAM.

HERALDIC.

Could any reader of THE ANTIQUARY kindly inform me to whom the following arms belong?:—Arg., a tree in pale ppr.; over all, on a fesse az., a crescent, between two mullets of the field. Impaling, erm., three increscents, 2, 1, arg.

There is no crest above the shield.

W. A. WELLS.

27, Kingswood Road, Merton.

GAWLER'S HILL, SOMERSETSHIRE.

I am very anxious to know the history of Gawler's Hill, at Chiselborough, in Somersetshire—*i.e.*, why the hill was so named, and why some of the fields in the neighbourhood are called Gawlers?

JULIA HALL.

Croft Cottage, Marlow, Bucks.

"POSYE OF FLOWRED PRAIERS."

Can some reader of THE ANTIQUARY kindly furnish me with a copy of *A Posye of Flowred Praiers*, written by Sir John Conway when a prisoner at Ostend (about 1588), on his trencher, "with leathy pensell of leade"?

RICHARD SAVAGE.

West Street, Stratford-on-Avon.

POLISH PEERAGE.

Can any of your readers tell me if there is a Polish Peerage, or a work on the pedigrees of the nobility of Poland?

MONRO PHILLIPS.

17, Clifford Street, Bond Street.

SLOPING OF CHURCH NAVES.

(iii. 189, 239, 287).

To your list of churches with sloping naves may be added Eaton-under-Heywood, in South Shropshire.

ALBERT CLOWES.

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Keble's Christian Year, sixth edition (86).

Autographs of W. M. Thackeray (87).

Dibden's Bibliographical Decameron.—Bibliotheca Spenseriana.—Œdes Althorpinæ (82).

Byron's Deformed, 1824.—Curse of Minerva, 1812.—Ode to Napoleon, 1814.—Poems on his Domestic Circumstances, 1816 (84).

The Antiquary.

OCTOBER, 1881.

Westminster Abbey: a Study on Poets' Corner.

IT has often been asked when the term *Poets' Corner* was first applied to the poets' chosen place of burial in the South Transept. The question occurs in one of the early volumes of *Notes and Queries*, 1851, "When was the name Poets' Corner first applied to the South Transept of Westminster Abbey?" Thirty years have elapsed, and no answer has yet been given.

One would naturally hesitate to accept the word *Corner* as applicable to so large a space in the Abbey as that occupied by the transept, but by constant use the term has become familiar, and so many poets and other literary men have been buried there because of this phrase, that by gradual acceptance it has, for many years, become universal, notwithstanding its inconsistency. In dictionaries of the early and middle part of the last century, the word *corner* is defined to mean an angle, or remote place. It is also applied to an enclosed space, secret or retired. This definition being accepted, one is inclined to inquire whether *Poets' Corner* was not at one time more in accordance with it.

The consideration of the exact position and limits of the Lost Chapel of St. Blaize, as set forth in the number of THE ANTIQUARY for June last, has for several years past led the writer to the conviction that the term *Poets' Corner* was originally applied to the small enclosed space to the east of the altar wall of the chapel, and including, perhaps, the open space northward as far as the grave of Chaucer. (See the plan on page 242, THE ANTIQUARY, vol. iii.) It is only a few months since that the writer acquired a complete and unquestionable, but hitherto unlooked-for, confirmation of his supposition as to the position and limits of the Corner.

The first use of the name *Poets' Corner* was probably subsequent to the burial of, and the first placing of Chaucer's table-tomb against the west screen of St. Benedict's Chapel, and also to the burial of Spenser, and the erection of his monument, by Ann Clifford, Duchess of Dorset, soon after 1598. Then the art of poetry had acquired greatness and popular favour, whereby a strong desire became implanted that succeeding poets should have their graves as near as possible to those of the Great Father of English Verse and the Prince of Poets. This feeling of veneration led to the choice of the graves of Drayton, Cowley, Denham, and Dryden, with others intervening and following.

It is known that Matthew Prior desired to be buried at the feet of Edmund Spenser. This wish was faithfully complied with, and it indicates that Spenser lies in the narrow trench of earth which was then between the broad concrete foundation of the eastern wall of the fabric and the then existing interposed wall of St. Blaize's Chapel. This trench not allowing a coffin to lie across it, Spenser's coffin was probably placed with the foot to the north, and, Prior's coffin being placed in the same direction, his wish was fulfilled. It was, perhaps, remembered how Spenser's coffin was directed, although there is no record of it.

It is sad to note the deplorable injuries which were done to the fabric: first, by the astounding demolition of the triple arcade of the east wall so as to place the table-tomb of Chaucer after moving it from the first site before mentioned, followed by the erection of a debased canopy covering also a mourner's place, by Nicholas Brigham, in 1558, and, secondly, by the demolition of the altar wall of St. Blaize's Chapel and the erection of the high and massive wall necessary for the attachment of the enormous monument of Prior, designed by Gibbs and erected by Roubiliac. These are among the earliest of the spoliations and intrusions which continued throughout the century and ever after.

It may be conceived that this previous state of the South Transept was exceedingly favourable to the creation of the endearing and reverential name, *Poets' Corner*. It might first have been called *Spenser's Corner;* and, as other burials of poets gradually followed, it would naturally change into the more comprehensive term, *Poets' Corner*.

The common parlance and vulgar errors about the Abbey have always been remarkable, and might well form a theme for consideration. The Chapels, for instance, were generally known and called, not by the names of those to whom they were dedicated, but by the names of those who were buried or had monuments therein. So arose the names of the Nightingale, the Exeter, the Dean's Chapels, &c. This nomenclature is not yet obsolete. Nothing, therefore, could be more natural than that the ultimate name, *Poets' Corner*, should have continued so long. The phrase being thus started among the officials and visitors of the Abbey, and with such an origin of use and growth, we shall never know to what person nor to what exact time to attribute its invention. The name is not used by Addison, who, in his first allusion to the place in the *Spectator*, No. 26, calls it the Poets' quarter.

This approbation of the phrase and its great popularity seems to have led to the application of it to the street or road south of Henry VII.'s Chapel, which street is also called *Poets' Corner* simply. The ground of this part of the Abbey land was once a cemetery; for, on searching there for the suspected remains of the foundation of the lost southern buttress of the Chapter House, and in digging for a new drain, several stone coffins were brought to light, and the excellent foundation of the ancient buttress was found in true position, and thereon afterwards was erected the sixth flying buttress, of which no trace or tradition had remained.

John Dart, the author of *Westmonasterium*, has not written the name in question, although it might have been common in his day, if not even invented by him. He was himself something of a poet; witness the poem of forty-two folio pages, containing more than a thousand lines, printed in long primer type, and prefixed to his great work. But although Dart has not named the *Corner*, he has most ingeniously shown and realized it in one of the vignette initials preceding some of his chapters. In the first volume, page 75, it occurs, and again in the second volume, at page 1 of the supplement. This remarkable initial seems to have remained entirely unnoticed, for neither he nor any other writer alludes to it, and so it has at last become altogether overlooked.

The initial is a Roman I, standing in the midst of a perspective view of this original *Poets' Corner*.

In the left-hand angle is shown the open door and doorway of the eastern, or palace, entrance. Behind it is the door of the south-east turret, and the way to the crypt of the Chapter House. On the right is the lower part of the wall of St. Blaize's Chapel, against which is the mural monument of Shadwell, and at the corner is shown a part of the monument of St. Evremond. Behind the initial is the monument of Edmund Spenser, and on the left wall is the monument of Butler in its first and original place. The monuments of Drayton and Ben Jonson, though then in place, are, perhaps for artistic reasons, omitted.

This state of things seems to answer all the conditions of *Poets' Corner*, and gives its exact position and limits, soon after—through the loss of all trace of the Chapel of St. Blaize—to be expanded to the whole of

the transept, so as to include the graves of succeeding poets, as well as the monuments of some of them and cenotaphs of others.

It will be remembered that in the Paper on "The Lost Chapel," allusion was made to an authority for the clustered pillars and bases named as having existed at the two northern angles of the chapel. This authority is the vignette in question, in which Dart has shown the pillar and base of the eastern of these angles, to which appears attached the monument of St. Evremond. This attachment shown is somewhat erroneous, as his plan puts the monument on the plain wall, between the corner of the chapel and the main pillar, westward, of the fabric.

It may well be imagined from all this with what veneration *Poets' Corner*, as it then existed, was held by John Dart and his contemporaries, and has so continued up to the present time.

Having alluded to the probability that the table-tomb of Chaucer was once against the screen of St. Benedict's Chapel, it may not be inopportune here to follow out the probable story of it.

The tomb proper is evidently due to the period of the death of Chaucer. Its quatrefoils bear his shield of arms, and around at least three of the sides with the verge moulding, which probably bore a painted inscription. In 1556, there was perhaps some necessity for totally removing the tomb, of which advantage was taken by Chaucer's admirer, Nicholas Brigham, to place it where it now is, and add to it a handsome, though debased, canopy of Purbeck marble, and also a similar marble slab, with a new inscription in Latin, that of the marble table having become decayed and illegible. This slab has undergone great decay and disintegration, so much so as to almost totally obscure the inscription, as reported by Neale in 1823. Fifty years' more disintegration followed with still further obscuration, when the writer closely scrutinized and cleansed the slab, discovering traces of all the letters but four. Without any attempt to strengthen the engraving, the lettering was developed by painting all the remaining traces with gold-coloured paint, and with the same pigment reproducing the four absent letters; and now the inscription of 1558 is quite distinct and perfectly durable.

The table of the tomb has lately been fully cleansed of dirt and adhesions, beneath which the moulding, as well as much of the surface, was found still to retain its original polish, which the adhesion had preserved. Now the table displays a fine specimen of the best Purbeck marble, which need never become dull again.

In the year 1850, a good antiquary, Mr. Samuel Shepherd, F.S.A., called attention to the decay and ruin going on in Chaucer's monument. He obtained the sympathy of many other antiquaries, and it led to the appointment of an influential committee, headed by the then Presidents of the Antiquarian and Camden Societies. Subscribers were enlisted, and closer examination and trial was made, in which the writer assisted; but the difficulties of treatment were so many, and the satisfactory result appeared so doubtful, that the proposition was, happily, abandoned.

This Paper might with propriety and great interest be extended to include a description and account of the probable positions of the graves, the erection of the monuments, and the changes on some of them; as well as the cruel havoc made to place them on the arcades and walls of this grand transept. This may well form a future addendum to the present paper.

HENRY POOLE,
Master Mason of the Abbey.
The Old Rectory, Smith Square, S.W.

Butler's Unpublished Remains.

IT is somewhat surprising that manuscripts of so great a genius as the author of *Hudibras* should remain for many years unprinted, and that some of these should even now remain unedited; but so it is. When Samuel Butler died all his manuscripts came into the possession of his friend, William Longueville, a bencher of the Inner Temple. Upon the

decease of this gentleman, his son Charles became possessed of them, and he bequeathed them to John Clarke, and in 1754, Clarke certified that the manuscripts which Robert Thyer proposed to publish were genuine. In 1759, Thyer published two volumes of *General Remains in Verse and Prose* of Mr. Samuel Butler, with a long list of subscribers, containing over 1,000 names. In 1826, Joseph Booker, the bookseller, reprinted the *Poetical Remains* with a selection of five characters. He had intended to reproduce the whole work, but apparently he did not receive sufficient support, and he contented himself with a portion only. The reason he gives is as follows:—"On a careful perusal, however, of his prose writings there was found so much which, from its dryness, coarseness, and prolixity, would ill suit with the more refined taste of modern readers, that the idea has been abandoned."

There is nothing in these books to indicate that more remained behind unprinted, but such is the case. A large collection of MSS., some few in the handwriting of Butler, the majority consisting of transcriptions, are now in the possession of Mr. Thomas Boone, who has kindly allowed me to make use of them. Thyer's edition of the *Remains*, 1759, contains one hundred and twenty characters —viz., an Affected man, Affected or formal man, Alderman, Amorist, Anabaptist, Antiquary, Astrologer, Atheist, Bankrupt, Duke of Bucks, Bumpkin or Country Squire, Busy man, Choleric man, City wit, Cheat, Catholic, Churchwarden, Clown, Complimenter, Court-beggar, puffing Courtier, modern Critic, Cuckold, Curious man, Debauched man, Disputant, Drole, Embassador, Empiric, Epigrammatist, Factious Member, Fanatic, Fantastic, underserving Favourite, Flatterer, Glutton, Haranguer, Hen-pect man, Herald, Hermetic Philosopher, Horse Courser, Hunter, Humourist, Hypocrite, Imitator, Impudent man, Inconstant, Insolent man, Intelligencer, Jealous man, corrupt Judge, Juggler, Justice of Peace, Knave, Knight of the Post, Latitudinarian, Lawyer, Leader of a Faction, Libeller, Litigious man, Lover, Luxurious man, Mathematician, Malicious man, Medicine taker, Melancholy man, Miser, Mountebank, Newsmonger, degenerate Noble, hypocritical Nonconformist, Obstinate man, Opiniaster, Overdoer, Pedant, Pettifogger, Pimp, Play writer, Philosopher, small Poet, Politician, modern Politician, Popish Priest, Prater, Pretender, Prodigal, Projector, Proselite, Proud man, Quaker, Quibbler, Rabble, Ranter, Rash man, Rebel, Republican, Ribald, Risker, Romance writer, Rude man, Sceptic, Seditious man, Shopkeeper, Sot, Squire of Dames, State Courier, modern Statesman, Superstituous man, Swearer, Taylor, Tedious man, Time server, Translator, Traveller, Ungrateful man, Vintner, Virtuoso, Wittal, Wooer, Zealot.

The following is a list of those sixty-six characters which still remain unprinted, and are to be found in this collection:—An Antisocordist, Banker, Bowler, Brisk man pert, Broker, Buffoon, Catchpole, Clap'd man, Coffee man, Coiner, Conjurer, Constable, Court-wit, Coward, Credulous man, Cruel man, Cully, Cutpurse, Dancing master, Detractor, Dueller, Dunce, Envious man, Fencer, Fidler, Fool, Forger, Gamester, Hector, Highwayman, Host, Ignorant man, Impertinent, Impostor, Incendiary, Informer, Jailor, Juror, Lampooner, Liar, Merchant, Modish man, Musitian, Negligent, Officer, Oppressor, Parasite, Perfidious man, Plagiary, Player, Proud lady, Publican, Quareller, Rook, Sailor, Scold, Scrivener, Self conceited or singular, Sharke, Silenc'd Presbyterian, Soldier, Stationer, Tennis player, Usurer, Vainglorious man, Voluptuous.

It is easy for the editor of 1826 to detract from the merit of these characters. They are certainly coarse, but it is hardly fair to charge them with prolixity. They are sketched with a powerful hand, and are full of curious little touches, that exhibit forcibly the habits of the seventeenth century. Of the *Banker* we read: "He is both usurer, broker and borrower—a triple cord that is easily broken. He borrows with one hand and lends with the other, and having as much to do as he can turn both to has never a third to pay. He lives by use upon use or taking up usury upon interest; for he borrows of Peter to pay Paul five in the hundred and lends it to John for fifteen."

A Coffee Man is described as keeping "a coffee market, where people of all qualities and conditions meet to trade in foreign

drinks and news, ale, smoak, and controversy. He admits of no distinction of persons, but gentleman, mechanic, lord and scoundrel mix, and are all of a piece, as if they were resolved into their first principles." "*A Fool* is the skin of a man stuff'd with straw like an alligator, that has nothing of humanity but the outside." "*A Lampooner* is a moss-trooping poetaster, for they seldom go alone whose occupation is to rob any that lights in his way of his reputation if he has any to lose." "*A Liar* is a crooked gun that carries wrong and his bore is a great deal too big for his bullet." "*A Mercator* is a water spaniel that fetches and carries from one country to another. Nature can hide nothing out of his reach, from the bottom of the deepest seas to the tops of the highest rocks, but he hunts it out and bears it away." "*A Plagiary* is one that has an inclination to wit and knowledge, but being not born nor bred to it takes evil courses and will rather steal and pilfer than appear to want or be without it. He makes no conscience how he comes by it, but with a felonious intention will take and bear away any man's goods he can lay his hands on. He is a wit sharke, that has nothing of his own, but subsists by stealing and filching from others." "*A Scrivener* is a writer of great authority and one whose works are for the most part authentic; for if he be discover'd to have committed a fault he expiates the offence with his ears, as Caligula made the bad writers of his times do theirs with their tongues." "*An Usurer* keeps his money in prison, and never lets it out but upon bail and good security, as Oliver Cromwell did the Cavaliers, to appear again upon warning." These short extracts from some few of the characters will give readers an idea of these unprinted works of a great genius; but as extracts are not altogether satisfactory, I will add two characters in full. The latter part of *The Modish Man* is, however, omitted, as it is hardly fitted for printing in these pages:—

"A JUROR

Is a sworn officer, that takes his oath to measure other men's oaths by, like a standard; and if they agree not perfectly, they will not pass for good and lawful perjuries, but are void and of none effect. He goes to a court of justice as a young fellow goes to a gaming ordinary, that though his name be not in the list of any that are *[illegible]*, he may come in with a *tales*, and do a job of justice on the bye. His business is to pass on men's lives and fortunes, in which he might make himself considerable advantages, if it were not for his conscience, and chiefly his ears, which he knows not well how to preserve or be without; for if they were lost he were incapable of dealing any more in his profession, and while he keeps them they cost him more than his head is worth. His employment is a kind of work of darkness; for when he is upon service, he is shut up without fire or candle, as cardinals are at the election of a new Pope, that his conscience may play at *blindman's-buff* with the rest of his fellows, until they are all agreed and hit the right or wrong, and *agreed among themselves*, whose fortune it is to be hang'd, and whose but undone, which if they had but been allow'd light, they might have done as well by casting lots, or throwing *cross or pile*. His jurisdiction extends but to *matter of fact*, in which words are included by a figure in law; for words that will *bear an action*, are held sufficient to make one, as the law makes no difference between *bearing* of witness and *making* of it. His oaths, though of less bore, are found to do greater execution than those of common swearers; for wheresoever they hit they either kill or maim."

"THE MODISH MAN

Is an orthodox gallant, that does not vary in the least article of his life, conversation, apparel, and address from the doctrine and discipline of the newest and best reform'd modes of the time. He understands exactly to a day what times of the year the several and respective sorts of colours, ribands come to be in season, and when they go out again. He sees no plays but only such as he finds most approv'd by men of his own rank and quality, and those he is never absent from, as oft as they are acted, mounts his bench between the acts, pulls off his peruque, and keeps time with his comb and motion of his person exactly to the music. He censures truly and faithfully according to the best of his memory, as he has receiv'd it from the

newest and most modish opinions, without altering or adding anything of his own contriving, *so help him God!* It costs him a great deal of study and practice to pull of his hat judiciously and in form, according to the best precedents, and to hold it, when it is off, without committing the least oversight. All his salutes, motions, and addresses are, like true *French* wine, right as they came over, without any mixture or sophistication of his own, *damn him upon his honour*. His dancing-master does not teach, but manage him like a great horse; and he is not learnt, but broken to all the tricks and shews. He is as scrupulous as a *Catholic* of eating any meat that is not perfectly in season, that is, in fashion, and drest according to the canon of the church, unless it be at a *French* house, where no sort of meat is at any time out of season, because the place itself is modish, and the more he pays for it and is cheated, the better he believes he is treated. He is very punctual in his oaths, and will not swear anything but what the general concurrence of the most accomplisht persons of his knowledge will be ready, upon occasion, to make good."

I shall hope to give in a future article some notice of the poetical portion of these unpublished Remains.

HENRY B. WHEATLEY.

Shakespeare as an Angler.

By the Rev. H. N. ELLACOMBE.

WAS Shakespeare an angler? If we are to trust Sir Harris Nicolas, we must answer in the negative. In his beautiful edition of Walton's *Angler*, he gives an appendix of quotations on angling from the earlier poets; and among these Shakespeare's notices of the art are confined to four quotations. Mr. Roach Smith, in his *Rural Life of Shakespeare*, gives the same four quotations only, and dismisses the subject in a few words. Miss Bessie Mayou, in her *Natural History of Shakespeare*, gives a rather longer list; but as her quotations are selected with reference only to the fishes named, and not to catching them, we learn little from her book of Shakespeare's practical knowledge of the art. Yet we think there is little doubt that he was a successful angler, and had probably enjoyed many a day's fishing in the Warwickshire and Gloucestershire streams, to which he looked back with pleasant and refreshing memories while he lived and wrote in London. This appears in many ways.

There are scattered throughout the plays many actual descriptions of fishing; but they are necessarily short and incomplete, for it is not in a tragedy or comedy that we should expect to find a technical description of fishing or any other art. But his knowledge of the art, and his practical love of it, come out rather in numberless indirect allusions, in proverbial expressions, in the unconscious use of the terms of the art, in the use of words and phrases which show his perfect familiarity with it, and in the many little hints which show that he was no "prentice hand," but an experienced craftsman. They come out also in his not very frequent, but always accurate, accounts of different fishes; and they especially come out in his almost loving descriptions of brooks and running streams, and in his bright word-painting of river scenery. There are many such, which will at once occur to the memory of every angler; and among these, there are some which few but an angler would, and some even which none but an angler could, have written:—

I. The actual descriptions of fishing are these:—

1. *Ursula.* The pleasant'st angling is to see the fish
Cut with her golden oars the silver stream,
And greedily devour the treacherous bait;
So angle we for Beatrice; who even now
Is couched in the woodbine coverture.
Fear you not my part of the dialogue.
Hero. Then go we near her, that her ear lose nothing
Of the false sweet bait that we lay for it.
Much Ado about Nothing, act iii. s. 1 (26).*

2. *Cleopatra.* Give me mine angle; we'll to the river; there,
My music playing far off, I will betray
Tawny-finn'd fishes; my bended hook shall pierce
Their slimy jaws; and, as I draw them up,
I'll think them every one an Antony,
And say: "Ah, ha! you're caught."
Charmian. 'Twas merry, when
You wager'd on your angling; when your diver

* The quotations and line numbers are from the Globe Shakespeare.

Did hang a salt-fish on his hook, which he
With fervency drew up.
Antony and Cleopatra, act ii. s. 5 (10).

Shakespeare was evidently impressed with Antony's love of fishing. This practical joke of Cleopatra's is recorded in Plutarch's *Life of Antony*. It is a story which an ordinary reader would laugh at and pass by; but an angler would dwell upon it with especial delight, and would be sure to store it in his memory and, if he could, would perpetuate it as Shakespeare has done; as he has also recorded Cæsar's character of his "great competitor:"—

He fishes, drinks, and wastes the lamps of night in revel.

3. *Hamlet.* Thrown out his angle for my proper life,
And with such cozenage.
Hamlet, act v. s. 2 (66).

4. *Claudio.* Bait the hook well, this fish will bite.
Much Ado about Nothing, act ii. s. 3 (113).

5. *Leontes.* I am angling now,
Though you perceive me not how I give line.
Winter's Tale, act i. s. 2 (180).

6. *Third Gent.* One of the prettiest touches of all, and that which angled for mine eyes (caught the water, though not the fish) was when, &c.
Winter's Tale, act v. s. 2 (90).

7. *Gratiano.* I'll tell thee more of this another time;
But fish not with this melancholy bait,
For this fool gudgeon, this opinion.
Merchant of Venice, act i. s. 1 (100).

8. *Salarino.* Why, I am sure, if he forfeit, thou wilt not take his flesh; what's that good for?
Shylock. To bait fish withal; if it will feed nothing else, it will feed my revenge.
Merchant of Venice, act iii. s. 1. (53).

9. *Third Queen.* He that will fish
For my least minnow, let him lead his line
To catch one at my heart.
Two Noble Kinsmen, act i. s. 1 (123).

10. *Wooer.* As I late was angling
In the great lake that lies behind the palace,
From the far shore, thick set with reeds and sedges;
As patiently I was attending sport,
I heard a voice, a shrill one, and attentive
I gave my ear, when I might well perceive
'Twas one that sung, and by the smallness of it
A boy or woman—I then left my angle
To his own skill, came near, but yet perceiv'd not
Who made the sound; the rushes and the reeds
Had so encompast it; I laide me down
And listned to the words she sung, for then
Through a small glade cut by the fishermen,
I saw it was your daughter.
Two Noble Kinsmen, act iv. s. 1 (71).*

11. *Caliban.* I'll fish for thee.
* * * * * *
Caliban—No more dams I'll make for fish.
Tempest, act ii. s. 2 (166, 184).

12. *Hamlet.* A man may fish with the worm that hath eat of a king, and eat of the fish that hath fed of that worm.
Hamlet, act iv. s. 3 (28).

These are the chief passages in which angling is at all described; but before going on to the more numerous passages in which it is otherwise mentioned, it is worth while to notice the way in which Shakespeare, and other early writers, use the word "angle;" for the word has a curious history, and gives a good example of the way in which words rise, change their meaning, and disappear. Without questioning whether the word is derived from Angulus, or ἀγκύλος, or ἄγκιστρον (all of which have been suggested), it is enough to note that it is an old Anglo-Saxon word, meaning the fishing-hook, as distinguished from all other hooks. In the *Colloquy* of Archbishop Ælfric (in the tenth century) there is a conversation between Magister and Piscator:—"*M.* Quomodo capis pisces? *P.* Ascendo navem et pono retia mea in amne et hamum projicio et sportas et quicquid ceperint sumo," where the Anglo-Saxon gloss on "et hamum projicio" is "aud ancgil vel æs projicio." From the hook, the word was soon extended to the whole tackle required for river fishing; and the verb "to angle" and "angling," and the substantive "an angler," were formed.† The *Book of S. Albans* uses the word only in its larger meanings. "Here begynnyth the treatyse of fysshynge with an angle." "The beste to my symple dyscrecon whyche is fysshynge; called Anglynge wyth a rodde and a lyne and a hoke." Yet the word was still sometimes confined to its original meaning of "hook." The Vulgate reading of Matt. xvii. 27, is "vade ad mare, et mitte hamum," translated by Tyndale (1534), "goo

* I give these two quotations from Littledale's edition, without entering into the question of the authorship of the play. By the best authorities the first quotation would be assigned to Shakespeare, the second to Fletcher.

† "*Angylle*—To take with fysche."—*Prompt. Parvu.* 1440.

to the see and cast in thyne angle;" by Cranmer (1539) "go thou to the see and cast an angle;" by the Geneva translation (1557) "go to the sea, and cast in thyne angle;"—while the earlier translation of Wiclif (1380), had been "go thou to the sea; cast an hook." Shakespeare uses the word for rod and line and all the tackle; but it is very little used after his time in that sense, nor is the verb "to angle" much used—and gradually the word has almost entirely fallen into disuse in common conversation, and is only met with in books (which still speaks of "angling" and "an angler" but never of "an angle" or "to angle"); or on the signposts of pleasant, old-fashioned river-side inns, of which a few may still be found with the inviting names of "The Angler's Delight," "The Angler's Rest," or "The Jolly Angler." The word still exists in the Flemish words, "angel," a hook; "angelaar," a fisherman; "angelijn," and "angelsnoer," a fishing-line. It also still exists in the German, and in the Italian languages.

But to return to Shakespeare's angling. It is not every enthusiast in fishing that writes a treatise on the art of angling, but if he is an enthusiast, it will very soon show itself in his constant reference to his hobby; in his applying the technical language of the art to matters of everyday life; and in his drawing from it his proverbs and illustrations. And this is just what Shakespeare does. Angling terms and phrases are used in abundance, and many a wise saying is hidden under a homely fishing proverb, and many a good lesson driven home by an illustration from the gentle art. And it is noteworthy that these proverbs and illustrations do not take the hackneyed form of the old Moralities, 'ut pisces escâ sic homines voluptate capiuntur,' but they are given with a freshness and reality which tell that he was thinking of actual fishes and fishing, and not of the pithy sentences that they might suggest.

The proverbial expressions are such as these:—

1. *Pistol.* Hold hook and line, say I.
2 Henry IV., act ii. s. 4 (172).

The proverb in full is "Hold hook and line, and all is mine;" and is interesting in connection with the angling literature of Shakespeare's time. Steevens says it is found in the frontispiece of a black letter ballad entitled *The Royal Recreation of Joviall Anglers;* and it also appears on the frontispiece of *The Secrets of Angling*, by J. D. (*i.e.*, John Dennys), a work which was not published till two years before Shakespeare's death, but which had been written long before, and which he may have seen, as it is not at all unlikely that he may have known the author.

2. *Edgar.* Frateretto calls me; and tells me Nero is an angler in the lake of darkness. Pray, innocent, and beware the foul fiend.
King Lear, act iii. s. 6 (8).

3. *Iago.* She, that in wisdom never was so frail,
To change the cod's head for the salmon's tail.
Othello, act ii. s. 1 (155).

4. *Leontes.* His pond fish'd by his next neighbour, by Sir Smile, his neighbour.
The Winter's Tale, act i. s. 2 (194).

5. *Angelo.* O cunning enemy, that, to catch a saint
With saints dost bait thy hook.
Measure for Measure, act ii. s. 2 (180).

6. *Morton.* But for their spirits and souls
This word, rebellion, it had froze them up,
As fish are in a pond.
2 Henry IV., act i. s. 1 (198).

7. *Speed.* What, are they broken?
Lance. No, they are both as whole as a fish?
Two Gentlemen of Verona, act ii. s. 5 (19).

8. *Parolles.* I love not many words.
First Lord. No more than a fish loves water.
All's Well that Ends Well, act iii. s. 6 (91).

9. *Dromio of Ephesus.* I pray thee, let me in.
Dromio of Syracuse. Ay, when fowls have no feathers, and fish have no fin.
Dromio of Ephesus. For a fish without a fin, there's a fowl without a feather.
Comedy of Errors, act iii. s. 1 (79).

The "finless fish" was one of the "strange concealments" and "skimble-skamble stuff" by which Glendower "angered" Hotspur, and "put him from his faith."

10. *Aufidius.* I think, he'll be to Rome
As is the osprey to the fish, who takes it
By sovereignty of nature.
Coriolanus, act iv. s. 7 (33).

In Shakespeare's time the osprey was the proverbial royal fisherman by nature, and it has always been an object of admiration to fishermen, not only for its beauty, and as a special ornament in the wild scenery of Highland lochs, but also for its wonderful skill in catching fish, often literally "robbing the fisher of his prey." In another passage Shakespeare alludes to the fable that the

osprey fascinates the fish, who thus becomes an easy booty :—

Your first thought is more
Than others' laboured meditance; your premeditating
More than their actions; but, oh Jove, your actions
Soon as they move, as ospreys do the fish
Subdue before they touch.
Two Noble Kinsmen, act i. s. 1 (146).

11. *Imogen.* The imperious seas breed monsters; for the dish,
Poor tributary rivers as sweet fish.
Cymbeline, act iv. s. 2 (35).

12. *Tamora.* I will enchant the old Andronicus,
With words more sweet, and yet more dangerous,
Than baits to fish, or honey-stalks to sheep;
When as the one is wounded with the bait,
The other rotted with delicious feed.
Titus Andronicus, act iv. s. 4 (89).

13. *Kent.* I do profess to be no less than I seem; to serve him truly that will put me in trust;
. . . . and to eat no fish.
King Lear, act i. s. 4 (13).

This is not in any sense an angling proverb; but it is a proverb that preserves the record of a religious intolerance of which the fishermen of Elizabeth's day justly complained—the branding a man as a Roman Catholic, and therefore hostile to the Queen's Government, because he ate fish.

14. *Lady Capulet.* The fish lives in the sea.
Romeo and Juliet, act i. s. 3 (89).

This proverb is one of Lady Capulet's wise saws, by which she tries to recommend Paris to her daughter; but the force of it as applied to Juliet has not been quite satisfactorily explained.

15. *Benvolio.* Here comes Romeo — here comes Romeo.
Mercutio. Without his roe, like a dried herring: O flesh, flesh, how art thou fishified.
Romeo and Juliet, act ii. s. 4 (38).

16. Measure my strangeness with my unripe years.
Before I know myself, seek not to know me;
No fisher but the ungrown fry forbears.
Venus and Adonis (524).

17. But whether unripe years did want conceit,
Or he refused to take her figured proffer,
The tender nibbler would not touch the bait,
But smile and jest at every gentle offer.
Passionate Pilgrim (51).

It may be said that all these are common every-day proverbs, and hackneyed illustrations. Of course they are; but, as a matter of fact, we can generally make a good guess at an author's tastes, amusements, or business, by noting the proverbs and illustrations he makes use of. Authors do not use technical terms in the familiar way in which Shakespeare speaks of fishes and fishing, unless the terms really are familiar to them by frequent use: and while we find these terms and allusions used by Shakespeare in an apparently unconscious way, as the natural turn of his thoughts, we do not find in all Milton's poetry the slightest mention of fishing: and he speaks of fishes only as parts of the Creation. Of course this would be partially explained by the fact that all the early years of Shakespeare were passed in the country, and of Milton in the town: but it is more fully explained by our knowledge that the tastes and amusements of the two were entirely different, and the difference is shown very clearly in their writings.

But beyond these homely proverbs, similes, and illustrations, Shakespeare's knowledge and love of fishing is perhaps even more shown by his use of angling terms, or terms ordinarily used in connection with fishes, where other writers would have used non-technical words; such as these :—

1. *Hotspur.* And by this face,
This seeming brow of justice, did he win
The hearts of all that he did angle for.
1 *Henry IV.*, act iv. s. 3 (82).

2. *Cressida.* Perchance, my lord, I show more craft than love;
And fell so roundly to a large confession
To angle for your thoughts.
Troilus and Cressida, act iii. s. 2 (160).

3. *Polixenes.* I fear the angle that plucks our son thither.
Winter's Tale, act iv. s. 2 (51).

4. *Falstaff.* They would melt me out of my fat, drop by drop, and liquor fishermen's boots with me.
Merry Wives of Windsor, act iv. s. 5 (100).

5. *Bertram.* She knew her distance, and did angle for me,
Maddening my eagerness with her restraint.
All's Well that Ends Well, act v. s. 3 (212).

6. *Chorus.* But to his foe supposed he must complain,
And she steal love's sweet bait from fearful hooks.
Romeo and Juliet, act ii. Prologue (7).

7. *Gonzalo.* Is not, sir, my doublet as fresh as the first day I wore it? I mean, in a sort—
8. *Antonio.* That sort was well fished for.
Tempest, act ii. s. 1 (102).

9. *Troilus.* While others fish with craft for great opinion,
I with great truth catch mere simplicity.
Troilus and Cressida, act iv. s. 4 (105).

10. *Servant.* It is written — that the shoemaker should meddle with his yard, and the tailor with his last, the fisher with his pencil, and the painter with his nets.
Romeo and Juliet, act i. s. 2 (41).

11. *Clown.* I will henceforth eat no fish of fortune's buttering.
All's Well that Ends Well, act v. s. 2 (8).

Any one of these passages, taken by itself, would give but small proof that Shakespeare was an angler; but it is the collection of small hints and casual notices that make a sort of cumulative evidence that fishes and fishing were much in his thoughts. And it should be noticed that in many, or even in most of the passages, the character of the speakers does not call for allusions to fishing—they are not fishermen so-called, or even country gentlemen—while in some cases the allusions may almost be said to be out of character. These are not the only instances where Shakespeare, as speaking his own feelings, or as interpreting the feelings of the time, is careless in observing too closely the exact fitness of the supposed speakers, whether as regards their date or their country; but such instances are of the greatest value to all who can read between the lines, and so look through his characters upon his own life, or the history of his time.

Shakespeare's love of angling may be further proved from his special mention of many different fishes. Leaving such general expressions as "fishes of the sea," "beasts, birds, and fishes," "fish and fowl," "ravenous fishes," and such like, we find that he mentions by name, among freshwater fishes, salmon, trout, pike or luce, eels, dace, minnows, carp, tench, gudgeon, and loach.

With salmon—"the most stately fyssh that any man can angle to in freshwater"—Shakespeare seems to have had but a small acquaintance, and he probably only knew the fish as an article of food. There are only two passages in which he speaks of the monarch of freshwater fishes, and neither of them refer to fishing for it:—

1. *Fluellen.* There is a river in Macedon, and there is also, moreover, a river at Monmouth; it is called Wye at Monmouth; but it is out of my prains what is the name of the other river; but 'tis all one, 'tis so like as my fingers is to my fingers, and there is salmons in both.
Henry V., act iv. s. 7 (28).

2. *Iago.* She that in wisdom never was so frail,
To change the cod's head for the salmon's tail.
Othello, act ii. s. 1 (155).

Nor has he much more to say about trout; and the little he does say proves that he was not acquainted with, and did not practise the noble art of fly-fishing for trout.

1. *Mrs. Overdone.* But what's his offence?
Pompey. Groping for trouts in a peculiar river.
Measure for Measure, act. i. s. 2 (90).

2. *Maria.* Lie thou there; for here comes the trout,
That must be caught with tickling.
Twelfth Night, act ii. s. 5 (24).

In the present day catching trout by tickling is considered to be poaching, though it can only be done by great carefulness and delicate handling. But in Shakespeare's day it seems almost to have been the accepted system for catching

The wary trout that thrives against the stream.
QUARLES.

Shakespeare's contemporaries and fellow workers, Beaumont and Fletcher, speak of it as quite the regular way:—

I told him what would tickle him like a trout;
And as I cast it, so I caught him daintily.
* * * * * *
Here comes another trout that I must tickle,
And tickle daintily.
Rule a Wife and Have a Wife.

The pike, or luce, was probably better known to Shakespeare, and the opportunity of a pun on his old neighbour, Sir Thomas Lucy, of Charlecote (through whose park runs the Avon, with a plentiful supply of luce, or pike), was not to be lost.

Slender. All his successors, gone before him, hath done't; and all his ancestors that come after him, may; they may give the dozen white luces in their coat.
Shallow. It is an old coat.
Evans. The dozen white louses do become an old coat well; it agrees well, passant; it is a familiar beast to man, and signifies—love.
Shallow. The luce is the fresh fish; the salt fish is an old coat.
Merry Wives of Windsor, act i. s. 1 (14).

This, again, has no reference to the catching of pike, but to the old coat of arms of the Lucys; one of the oldest bearings in English heraldry, and borne not only by the Lucy family, but by many others. (See Moule's *Heraldry of Fish.*) But the following passage is a distinct account of trolling for pike:—

Falstaff. Well; I'll be acquainted with him if I return; and it shall go hard, but I will make him a philosopher's two stones to me. If the young dace be a bait for the old pike, I see no reason, in the law of nature, but I may snap at him. . 2 *Henry IV.*, act iii. s. 2 (354).

The dace is not mentioned elsewhere.

(*To be continued.*)

Civic Life in bygone Centuries.

A RECENT search among the archives of the Corporation of Leeds has discovered some quaint records, which date back for more than two centuries. They lift the curtain from curious aspects of municipal life prior to the reign of Charles II., throwing a side light upon the eventful times of Oliver Cromwell, and the memorable days when Milton had just given his immortal epic to the world. Some of these antiquated chronicles are almost as difficult to decipher as the shorthand in which Samuel Pepys had then begun to write his celebrated diary of the Restoration period. This is no fault of the ink, which must have been of very good quality to keep its colour so long. The old manuscripts are now, however, stained and time worn, bearing unmistakable evidence that full two hundred years have passed since the crooked and antiquated handwriting of these official pages was penned.

Some of the earliest entries give a rather droll revelation of the convivial and festive customs then largely associated with public business. Thus, we read that, in February, 1662, the Corporation, "having received great testimony and satisfaction to the abilitye and fitnesse of Thomas Gorst in the performance of the art, trade, or mistery of a cooke," ordered that the said Thomas Gorst should "be reported and taken to be the sole and only Cooke to the now present, or hereafter Maior and Aldermen of y° sayd burrough;" and that he should, "from tyme to tyme, vpon any publique occation, dress or order to be dressed, the several dishes appoynted for any such meeting or solempnitye." The Corporation also forbade any person to interfere with him in his profession. Upon minor occasions the feasting was enjoyed in some favourite public house: and there are, accordingly, many entries of payments to certain landlords on account of the "treate" with which newly elected Councillors or Aldermen invariably commended themselves to the jovial circle of municipal magnates. In a memorandum by the town clerk, dated September, 1765, with regard to the date and mode of choosing new Mayors, it is formally notified that, "afterwards the old Mayor, the Mayor-elect, and the rest of the Court, go and drink a glass. The old Mayor pays a guinea, the Mayor-elect 10*s.* 6*d.*, the Aldermen 2*s.* a piece, and the Assistants (or Councillors) one shilling each. What is spent above is paid by the treasurer out of the Corporation stock. Sunday after the last mentioned day, the new Mayor goes to Church with the old Mayor—the former in a scarlet, and the latter in a black gown; and dine together at the old Mayor's. After the Michaelmas Quarter Sessions, go to the Court to swear the new Mayor, *and then sup with him.* Waites playing before them from Court. New Mayor gives the old Church ringers ten shillings." The last sentence but two evidently refers to the festive duties of the Town Clerk himself, concerning whom we find it unanimously agreed, at a Court held in October, 1755, "that the Town Clerk do dine as usual with the Mayor." At a later date, more than one payment of six guineas was made to the Mayor, as "half of the annual sum allowed for the Chief Constable and other attendants, in lieu of eating at His Worship's." Subordinate officers, such as the Beadle and Mace Bearer, enjoyed several perquisites, one of which was an allowance "in lieu of dinners" on what were known as Gown Sundays, when the Corporation went in State to Church. At the same period there was an annual grant of £45 to the Mayor "towards the support of his dignety." And yet the "dignety" was one which some gentlemen refused to accept. In 1753, a worthy townsman chosen as chief magistrate, was so contumacious and ungrateful, that he would not yield until the point was decided against him by Lord Justice Mansfield, at York Assizes; and then he only consented on condition that the duties of the

office might be discharged by his brother. Many others selected against their will for civic honours equally objected to serve, but did not carry their resistance to the extremity of litigation, preferring to pay the heavy penalties imposed for their refusal. The fines prescribed by the Corporation, so late as 1830, were £400 for every Assistant, and £500 for every Alderman failing to take office within ten days after election. Fines of equal amount were payable for resignation without the consent of the Corporation, unless the member had ceased for twelve months to reside within the borough, or the Alderman had attained the age of seventy years. It was also provided that there should be a penalty of £400 for refusing to serve the office of Mayor—never having served; £300 for refusal, after having served once; £200 for twice; and £100 for every subsequent refusal. As the records shew, these were no idle enactments. In December, 1786, four individuals paid amongst them no less than £800 in this way. The exacting conditions were, indeed, so often enforced that we are inclined to suspect the sly old Councillors of having elected wealthy but unwilling burgesses in order to extract these substantial fines from them when the corporate exchequer was at a low ebb. The civic purse does seem at times to have got rather empty; for at a Court held in May, 1720, it was "agreed and ordered by a majority of votes that no more money shall be expended upon any public or com'on treate, out of the Corpora'con's stock until the Corpora'con is out of debt." This self-denying ordinance was of brief duration.

After accepting office, some members seem to have been lax in their attendance. A fine of 5*s.* was ordered for such Aldermen, and 2*s.* 6*d.* for Councillors, who failed to attend within half-an-hour of the time specified in the notice convening each Court. As even this failed to secure punctuality, the penalties imposed upon defaulters were doubled in 1705. In the case of one or two daring absentees who refused to pay the fines, the Recorder was consulted as to "the properest way to recover the same." The first bye-law among these old Yorkshire records is dated March, 1662, and reads as follows:—

For the more Regular and due behaviour of all and every person and persons, now or hereafter members of y^e^ Corporac'on of this burrough, in the Transaction of any matter or thing in this Court; it is Ordered that vpon any matter put to question and in debate, noe member shall take vpon him to speake dureing such tyme as the Maior or any Alderman or any one of the Common Councell is in his discourse to the matter soe in question, vpon penaltye of every Alderman soe offending y^e^ summe of five shillings, and every Common Councell man or Assistent y^e^ summe of 2*s.* 6*d.*

Perhaps it would not be amiss if this wholesome regulation were still in force for the "due behaviour" of some public bodies in which interruptions and irregularities of debate are by no means unknown. The earliest mention of civic robes in these Chronicles is in a minute dated 1668. It is there noted that Madame Danby, the Mayor's wife, presented a scarlet gown to be worn by her husband and succeeding Mayors. After awhile the minor dignitaries apparently became envious of His Worship's grandeur; and so, at a Court held on May 10, 1701, it was ordered that every member of the Corporation, "except old Mr. Hargreaves," should provide himself with a suitable gown, under a penalty of £5—afterwards increased to £20—with the addition of a small fine if they failed to attend the Mayor in their official robes, when summoned to Church service upon festival days, or other public and solemn occasions. In order that there might be no evasion of these edicts it was required that the Aldermen and Assistants "do show their gowns to the Sergeant-at-Mace, on request," or be fined for refusal. In 1773, it was resolved "that the Mayor be provided with a new gown out of the Corporation stock, and that the Sergeant-at-Mace have the Mayor's old gown," —an amusing compromise between extravagance and economy. This same mace-bearer was a functionary who sometimes united in himself a singular combination of offices, as witness the following entry under date March 5, 1736:—

This day Morgan Lowry was elected Sergeant-at-Mace in y^e^ house of William Mitton, by John Brooke, Esq., (Maior), the Alderman and Councillors, and did then take the oath of office.

At same time and place he was, in like manner, elected Clerke of y^e^ Markett, and did then take the oath of office.

At same time and place he was, in like manner, elected Coroner, and did then take the oath of office.

Such a plurality of offices sounds strange in our day, and rather out of keeping with the dignity of the coronership; but the lucky Morgan must have been a favourite, and doubtless showed his gratitude by a "treate" to his civic masters, as they met in generous mood that day at "y^e^ house of William Mitton."

Even more striking than the change in social customs is the revolution in thought which has occurred since the stirring time when these old records were written. The Corporations then were close and self-elected bodies, too much under the jealous control of royalty to show any popular sympathy for the cause of either civil or religious freedom. As the present Mayor of Leeds is a Quaker, it is especially interesting and suggestive to find that one of the earliest records relates to a persecution of his Worship's co-religionists. The intolerance of the local authorities went farther than even so bigoted a monarch as James II. was then inclined to sanction. Accordingly, we read that, in 1687, a letter was read from the king with reference to some goods belonging to John Wales and other Quakers of Leeds, which had been taken from them "on account of their religious worshippe," and remained unsold in the hands of the constable. His Majesty signified his pleasure that the Mayor and Aldermen should cause "ye said goods" to be forthwith returned to the respective owners, without any charge —an order duly obeyed. By an entry, dated 1680, we are reminded of the unrelenting rigour with which Nonconformists were persecuted in the previous reign. At that date the Mayor and Alderman were each required by a Royal Commission to state— and here are their statements, preserved to this day—whether they had duly observed the Test Act, which required from all persons accepting office, a declaration against the Solemn League and Covenant and also that they should within one year have taken the Holy Sacrament according to the rites of Church of England.

Profligate and unworthy as was the monarch—Charles II.—who imposed these religious conditions, his death was lamented in due form by the local dignitaries of the period. In an address to the new king, in which congratulation and condolence are oddly mingled. Charles is lamented as our late gracious sovereign of blessed memory, "Yo^r^ maty^es^ most deare and intirely beloved brother." The loyal address adds :—

> We do in all humillitye beseech y^r^ maty^r^ to p'rmitt us to lay our most thankfull congratulacions at y^r^ Royal Feet for yo^r^ maty^es^ late most gracious declarac'on.

In the first year of his reign, James granted to Leeds, as to other towns, a new charter, in which, however, he took care to subject the Corporation, and the appointment of all its leading officers, to the power of the Crown. Besides submitting to further restrictions of their liberties, the Town Council had to meet the expense of the new Charter. This duty the members set about personally, in accordance with the following quaint resolution, dated 1685—viz.,

> That M^r^. Maior and 4 or 5 of y^e^ Aldermen, with as many of y^e^ assistants as please, doe meet on Wednesday, att y^e^ house of M^rs^. Hannah Johnson, by seaven of y^e^ clock in y^e^ morning, to goe about to collect y^e^ same.

In our own day it would scarcely be in accord with aldermanic habits to start at seven o'clock in the morning from a public-house on a collecting expedition!

As each successive monarch came to the throne, his advent was welcomed with a loyal address, and proclamations by the mayor and aldermen, on horseback, at the Market Cross; after which, as in the case of George II., "the Corporation do adjourn to the House of Mr. James Wainman, to solempnize the day, where an entertainment is to be provided at the public charge." Upon the accession of George IV., besides a coronation banquet to the Town Council, an allowance of 1*s.* per man was allowed to the soldiers in Leeds, also 5*s.* per man to the local yeomanry, and an equal sum to the volunteers, "to drink his Majesty's health."

During the rebellion of 1745 in favour of the exiled house of Stuart, the Leeds Town Council, like others, passed a resolution denouncing "the Popish Pretender;" and they did not fail to celebrate the victory of the King's troops with abundant festivity. At the commencement of the eventful war with France in 1793, a loyal address, which we find fully set out in these records, was sent

from Leeds, promising the King a firm support in its prosecution. Volunteers having enrolled themselves in the national cause, the thanks of the municipality were voted to them, in 1794, for their prompt enrolment: and an "elegant" sword was presented to the first commandant of the local battalion. In 1798, when England was in expectation of being invaded by France, the Town Council records refer to the French "as our inveterate enemies, making preparations to invade our land, destroy our commerce, and enslave our persons." A resolution was passed expressing "fixed determination to assist in repelling these tyrannical efforts by the most vigorous means in our power." An address was at the same time presented to the King, promising that "your Majesty may have ample supplies to provide for the effectual protection and safety of this kingdom," and humbly offering "our deliberate opinion that the finances of the Government ought to be strengthened at this important crisis by such a legal but general contribution out of the annual income of all property, real and personal, by a rateable proportion, as may be fully adequate (under the blessing of Divine providence) to defeat all the machinations of our foes." Since that time, Governments have not been slow to profit by this self-sacrificing suggestion of an income tax. Not content with merely verbal expressions, it was further resolved that "£500 be subscribed out of the Corporation stock, in aid of the supplies requisite for the defence of the country, and that it be subscribed in the following terms:—'The Corporation of Leeds, having no property or income whatever, save the interest of a capital of about £1,800 arising from fees of admission, or fines paid by persons refusing to serve, ordered that the Treasurer do dispose of shares in the Leeds Water Works, towards raising a sum for the purpose aforesaid." When peace was restored, in the first years of the present century, two pairs of colours were publicly presented to the local volunteers, who were, moreover, entertained to dinner at a cost of nearly £300. And yet, in 1800, local trade and social comfort were at a low ebb, as witness the following dismal petition from the Town Council to Parliament:—

The condition of the labouring people of this populous borough and its neighbourhood is extremely deplorable, owing to the excessively high price of corn and other articles of sustenance; that the petitioners are manufacturers of woollens, or connected therewith, and that the produce of their labour is almost unsaleable, from the general inability of the poor to purchase clothing; that the master manufacturers—a numerous and most valuable class of men—have struggled some time with the greatest difficulties, in endeavouring to find employment for their workmen, but from the causes above stated their goods cannot be vended in sufficient quantity, even at prices below the actual cost, and that the most ruinous accumulations of them remain in their hands, whilst their stock of trading capital (a source of incalculable benefit to the country when employed by them) is sinking so rapidly that, unless some immediate and effectual remedy to the evil can be applied, the most fatal consequences to them, and all who depend on them for employment, must inevitably ensue.

Since this lamentation was written, a good many fortunes have been made in the West Yorkshire woollen trade. The manufacturers had not then, as in a more recent period of depression, hit upon the expedient of trying to divert the fashions by inducing members of the royal house, from patriotic motives, to wear clothing of local make. In 1812 the Town Council petitioned, in alarmist terms, against Catholic emancipation. Congratulations upon the "glorious victories" gained over Napoleon Buonaparte are recorded in 1813. In the following year an address was sent to the Prince Regent, congratulating him upon "the glorious events which have led to the downfall of tyrrany and the restoration of the Bourbons to the throne of their ancestors." In 1831 the civic body, laying much stress on the protection of the interests of property, petitioned against the Reform Bill, which was passed in the following year. Apart from any political partisanship, it now sounds singularly to read how they express their "dread of the consequences of intrusting the interests of the few to the protection of the many, which would be the case in a legislative assembly elected, for the most part, by large bodies of people generally indifferent, oftentimes opposed, to such interests, and too likely to be swayed in the choice of their representatives by matters of partial and temporary interest, at the dictation of ambitious demagogues or the intermeddling of political associations formed for the purpose of controlling elections."

The reformed legislature of the nation

naturally turned its early attention to the need of reforming the civic parliaments. A Commission was accordingly appointed in 1834, and reported in the following year that

> There prevails among the inhabitants of a great many of the incorporated towns a general and, in our opinion, just dissatisfaction with the municipal institutions; a distrust of the self-elected municipal councils, whose powers are subject to no popular control, and whose acts and proceedings, being secret, are not checked by the influence of public opinion—a distrust of the municipal magistracy, tainting with suspicion the local administration of justice—and discontent under the burden of local taxation, while revenues are diverted from their legitimate uses.

Moved by virtuous indignation, the Leeds Town Council petitioned, but in vain, against being included in this sweeping condemnation. The records of the unreformed Corporation close with an unfinished minute, dated 19th December, 1835—municipalities entering in 1836 upon an era of progressive improvement under the new Act.

J. D. SHAW.

Essex Brasses.

THE following article contains some additions and corrections to the list given in the *Manual of Monumental Brasses*, by the late Rev. Herbert Haines, M.A.

Ashen.—A small brass, *circa* 1520, representing a man in armour, and his wife. Inscription and shields lost.

Althorne.—1. Inscription: "Of yo' charite pray for the soule of Margaret Hyklott which decessed the xxvij. day of August in the yere of our lord M^{l} V^{c} two, on whose soule Jhū have mercy. Amen." The figure of Margaret Hyklott is, unfortunately, gone, but above the matrix there remains the figure of the B. V. M. seated in a chair, crowned and with long flowing hair, holding upon her knees the Infant Saviour. Beneath the inscription are two female figures, children of the deceased, one a widow, the other a nun, with left hand raised in the act of benediction.

2. The full-length figure in civilian costume of William Hyklott. Above it is a representation of God the Father, seated in a chair, supporting the crucified Saviour. Beneath the figure is the following inscription: "Pray for the soule of Willm. Hyklott of Althorn, which paide for the werkemanship of the wall of this churche the same Willm. dyed the xvj. day of September in the yere of our lord M^{l} V^{c} viij. on whose soule Jhū have mercy, ame." These brasses are very well preserved.

Bowers Gifford.—The highly interesting, though mutilated, figure of Sir John Gifford, is now restored to this church.

Benfleet, South.—A mutilated Latin inscription.

Chadwell St. Mary.—English inscription and shield of arms to Cicilye Owen, who died 18th August, 1603.

Coggeshall.—Nos. 1 and 2 appear to be lost.

Corringham.—An inscription in Roman capitals, "Here lieth the body of Robte. Draper, *Person* of Corringham, who decesed ye 18 of December, 1595."

Cricksea.—Three escocheons of arms, with very long English inscription to Sir Arthur Herris, of Creeksea, who died in 1631. He married Ann, sole daughter and heiress of Robert Cranmer, of Chipsted, in Kent; and secondly, Dame Ann, widow of Sir H. Bowyer, Kt., sole daughter and heiress to Sir Nicholas Salter, Kt., of London.

Downham.—Two brass plates, fixed in a large slab of stone, were found during the recent restoration of this church, at a depth of more than a foot beneath the pews in the nave. The first is inscribed:—

> Mons Thomas Tyrell gist ici
> Dieu de s'alme eit verraie mercy

The second:—

> Alice q fut fēme de Mons Thoms
> Tyrell gist ici Dieu de s'alme eit m'cy

Beneath this is shield of arms, chequy. Sir Thomas Tyrell died at the close of the fourteenth century.

Fryerning.—The brass in this church is now lost.

Hanningfield West.—1. The half-length figure of a lady, *circa* 1400. The figures of the husband and a second wife, with inscription, lost. 2. Two escocheons of arms with two fragments of an inscription, the remainder

of the composition consisting of male and female figures; two shields lost.

Harlow.—Add, 1. The small full length figures of Thomas Aylmar and Alys, his wife. He is in civilian costume, wearing the long fur trimmed cloak. She wears a tightly fitting dress with elaborately ornamented girdle, and the kennel head dress; behind her is a group of four daughters, and behind the male figure is a group of seven sons. The inscription, rather roughly engraved, is: "Here lyeth Thomas Aylmar, gent. and Alys his wyfe which decssyd the xxviij. day of August anno dni. M° CCCCC° XVIIJ."

2. The full length figures of a civilian and his wife, with four sons and five daughters. The lady wears the horned head dress with a short veil. Inscription lost.

3. Three shields of arms. The centre one is engraved upon a circular plate, and bears a Moor's head as a crest.

Horndon, East.—The lady is represented as a widow.

Hutton.—An inscription to George White, 1584.

Laindon.—By comparing the figures with the list of rectors, as given by Newcourt in his *Repertorium*, there appears little doubt but that No. 1 commemorates John Kekilpeny, rector, who died in 1466, and No. 2, Richard Bladwell, rector, who died in 1513.

Latton.—Nos. 3 and 4 are apparently lost.

The inscription to Emanuell Woolloye and Margaret his wife has been replaced; also the three shields.

Leigh, near Rochford.—No. 111. These figures are undoubtedly of earlier date, and probably commemorate members of the Chester family.

Littlebury.—No. 6. The name of *Byrch* should be *Byrd*.

Margaretting.—A man in armour (head lost) and wife, with three sons and four daughters. One shield of arms (mutilated); inscription lost. Add: three shields and English inscription to Margaret Whetcombe, and one shield and English inscription to Peter and Julian Whetcombe.

Nettleswell.—Thomas Laurence is in civilian costume. This brass contains groups of two sons and five daughters. No. 2. The daughter is deceased, and represented as a chrism child.

Ockenden, North.—No. 2 is apparently lost.

Pitsea.—Latin inscription to Elizabeth Parlevant, 1588.

Parndon, Great.—The full-length figure of Rowland Rampston. He is in civilian costume, long fur-trimmed cloak, with hanging sleeves, low shoes, short hair, beard and moustache. Inscription: "Here lyeth buried the body of Rowland Rampston, late of this Parishe, Gent., who married Mary the eldest daughter of Captain Edward Tvrner of Cannons, Esquire; begotten on y^e^ body of Martha, the daughter and heire of John Hanchet, Esquire: w^ch^ Mary, in kinde remembrance of her lovinge hvsband provyded this monument, who departed this lyfe in the faithe of Christ and in an assvred hope of a happie resvrrection the x^th^ day of September, 1598."

Rettenden.—No. 2, with probably some other brasses, is now covered by floorboards.

Roydon.—No. 3 is now missing.

Stow Maries.—A very well executed full length female figure, in the Paris headdress, with large ruff. On each side is a group of children—four daughters and three sons. Above is a shield of arms. Beneath is the inscription in Roman capitals: "Here lieth the body of Marye the daughter of Thomas Cammocke of Maldon in the county of Essex, Esq. and late wife of William Browne of Stow Marris in the said county Gent. by whome she had iii. sones and iiij. davghters and she departed her life the xvij. day of September 1602. In the 35 yeare of her age."

Southminster.—1. Two escocheons of arms. 2. A square plate, elaborately foliated, bearing a large shield surmounted by a crest. Beneath the shield are four Latin verses. This is the sole remnant of the noble monument erected to "Master William Harris," High Sheriff of Essex, who died in 1556. 3. The full length figures of a civilian and his wife, *circa* sixteenth century; above her head is a shield of arms. One other shield and the inscription lost. 4. The small full-length figure, in short cloak and trunk hose, of John King, Gent., who died on the 14th of July, 1634. According to the English inscription, he married "Ann, daughter of John Henbone, Yeoman, late of Bursted Magna."

Stock.—The Tweedye memorial is now mural. 2. Inscription to Z. Pearse, rector, and Elizabeth his wife, 1707.

Thurrock Grays.—The male figure is now lost.

Upminster.—Nos. 4, 5, 6 and 7 apparently lost. Add the full-length figure of a lady holding a book. She has a Venetian mirror attached to her girdle. Also a small full length figure of a civilian, in long fur-trimmed cloak, low shoes, and long hair. Also a Latin inscription to John Stanley.

Waltham Abbey.—Add English inscription commemorating Robert Rampson and his charity. Also, a long English epitaph upon Sir Edward Denny, Kt., who died in 1599.

Waltham, Great.—No. 1 commemorates *Richard* Everard and Clemence his wife. He is in civilian costume. She in the dress of the period, with very high hat. She died in 1617. Three shields of arms, and English inscription. No. 2, described as "a civilian and 2 ws, *c.* 1600," is the memorial of Thomas Wyseman. One wife is now lost. Above the figures is a square plate, with shield of arms; beneath, is an English inscription, and a mutilated group of three daughters under the second wife. Add a full-length civilian figure, habited in long cloak, shoes, and wearing beard and moustache, probably one of the Wyseman family. Also an English inscription to Dorothie, wife of Thomas Wyseman; she died in 1589.

Waltham, Little,—1. An inscription: "Hic jacet Ricardus Walthm̄. qui obijt xxviij. die mensis Octobr. a'.dni. MCCCCXXVI. cuius ane p'prciet d'ns. Ame." 2. A very fine figure in armour, similar in every respect to the knight, *circa* 1450, in Isleworth Church, Middlesex, engraved on page cxcii., and probably by the same artist. Inscription beneath the feet: "Hic jacet Johēs Walton armig. quondm. dns ista. ville qui obijt xxi. die Decembr. a dni MCCCCXLVII. cui aie ppciet de ame." The whole composition is in wonderfully good preservation.

Warley, Little.—An English inscription is beneath the demi-figure of Anne Hamner.

Weald, South.—The whole of these brasses were given away in 1863 (?) by the then rector, but thanks to *Notes and Queries* several have been recovered, and will be replaced by the present rector.

Writtle.—The three groups of children described as belonging to No. 2 form portion of a recently uncovered brass representing a civilian and his four wives. It is in very good preservation, but unfortunately the inscription is gone. Add also a fine brass representing the full-length figures of Edward Bell, gentleman, and "Margaret his onlye wife." The English inscription shows that he died in January, 1576. Beneath are the figures of three sons and one daughter. The whole surmounted by a shield of arms.

In Little Burstead Church there are three seventeenth-century inscriptions. I also possess rubbings of the brasses in the following churches, and find them correctly described—viz., Aveley, Baddow (Great), Barking, Dagenham, Faulkbourn, Ingrave (remarkably fine), Ockendon (South), Orsett, Rayleigh, Rawreth, Rainham, Runwell, Sandon, Shopland, Springfield, Stifford, Stondon Massy, and Willingale Doe. I may add that I commenced my Essex collection in August, 1880.

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Oliver Cromwell and Genoa.

By J. THEODORE BENT.

DURING the Protectorate, a very close intimacy existed between England and the Italian Republic of Genoa; perhaps not so much owing to the excuse alleged by Cromwell when the Spanish Ambassador complained of the favour shown to the emissary of Genoa. "Do ye not perceive," said Oliver, "that England and Genoa are both Republics? Hence, they wish to do themselves mutual honours, being, as they both are, under the protection of St. George." But more probably it may be attributed to the close relationship which existed between Cromwell's family and the wealthy house of Pallavicini, in Genoa.

Sir Horatio Pallavicini came from Genoa to England in Queen Mary's reign, and settled here, being appointed collector of the Papal taxes in this country. On the accession of Queen Elizabeth, he put into his

pocket all the dues he had in his possession at the time being, and was knighted shortly afterwards for lending to the queen a portion of his ill-gotten gain.

Sir Horatio had three children by his first wife, who was Genoese, and shortly before his death, on her demise, he married a Dutch lady, who only remained his widow for a year and a day, when she gave her hand to Sir Oliver Cromwell, the Protector's grandfather. He, too, was a widower, with several children; and so pleased with the arrangement did the respective families of Cromwell and Pallavicini seem, that three of the Cromwells married the three Pallavicini, and hence the Protector had two Genoese uncles and one Genoese aunt.

This will easily account for the intimacy which existed between Cromwell and the Ligurian Republic, without going further afield for a reason. There is a report current in Genoa that Richard Cromwell, the Protector's son, died at the Scogliétto Palace in Genoa; but there is only evidence as to his having spent a short time there.

In the archives of Genoa, the correspondence between the Genoese ambassadors and the Republican authorities is kept in full, forming several large folios, and each letter abounds with accounts of some pleasing audience he had had with the Protector, and of the amicable commercial terms which existed between the two countries.

Hidden away amongst these are two letters of the Protector's, one professing to be a translation and copy of one he wrote shortly after the battle of Worcester, and the other being written in his own hand and signed with his own signature.

Of the first of these I here append a translation. It was written to Guglielmo Sentalle, Orator of the Parliament of Genoa, who supplied the translation, which is now in the archives, appended to a letter from the Genoese Ambassador in London, describing the same event. It runs as follows, and is without date:—

I cannot at present give you full details of the successes which the Lord has been pleased to work for this Republic, and yet I cannot keep silent; and so, according to my powers, I will sincerely represent the events as they occurred.

The battle was fought with varied success for some hours, but always with good hopes on our side, until at last we became completely victorious, so much so that the total ruin of the hostile army was the result; and when they were all put to flight the fall of the city of Worcester soon followed, which gave itself up to us.

Our soldiers entered in almost on the heels of the enemy, fighting with them in the streets with great courage, and getting hold of their baggage and artillery. As to how many dead there may be I cannot give an exact account, since a revision has not been made; yet there are many, since the dispute was long and hand to hand, and sometimes from hill to hill, and from one point of defence to the other.

Our prisoners are from six to seven thousand, and many noblemen of high rank, and officers; the Duke of Hamilton and the Earl of Ross, and several earls and marquises, and others, who will be fitting subjects for our justice.

We have sent a considerable body of troops after the enemy who fled in haste, and I have already heard they have taken a considerable number. Another very important thing is that the whole country round has risen against the enemy. I think that my forces, which, by divine Providence, betook themselves to Stroud, Shrewsbury, and Stafford with those beside under Colonel Selbourne, seem in a manner to have foreseen what would happen, and have been greatly instrumental in preventing the return of the enemy into Scotland. I hear besides that the enemy have not more than a thousand horsemen in their flight, and that we have nearly four thousand following them, and others who are to interpose themselves between them and their return into Scotland.

Of a truth the battle was hard fought; yet, nevertheless I do not believe we have lost more than two hundred men; the dimension of a debt to the mercy of God passeth my understanding. Truly this appears to me a crowning mercy, and if it is not such, at all events it will prove to be so, if we, to whom so much is given, render the thanks due to God, and if the parliament, in changing the government, does His will and that of the nation, seeing that the people are so willing in defence, and that the diligence of our servants has been thus signally blest in this last great work.

Therefore, I take upon myself the hardihood humbly to beg of you that all your thoughts may only have regard to the exaltation of His honour, who has worked such great salvation, and that the maintenance of those continued mercies may not cause pride or vanity, as formerly similar ones caused to His chosen people; but rather that the fear of the Lord God alone by His mercy may hold rule, that the people thus prospered and blessed may be humble and faithful, and that justice, rectitude, and truth may flow upon us on returning thanks to our gracious God.

These will be the prayers of your most humble and obedient servant,

OLIVER CROMWELL.

The second letter is written in Latin, presumably not the Protector's composition, but in his handwriting and with his accustomed signature, and is a purely business letter to the Doge, as follows:—

Oliver Cromwell, Protector of the Republic of England, Scotland, and Ireland, to the Most serene Doge and most illustrious Governor of the Genoese Republic, sendeth greeting.

Most serene Doge. Most illustrious Governors :—Whereas we have deemed it necessary to send a fleet of ships of war into the Mediterranean, for the security and protection of the navigation and commerce of the Republic and its people ; it has seemed good to us to advise your most serene Republic of the fact that we do this without the slightest intention of causing any injury to any of our confederates and friends, amongst whom we number your Republic, and that, in fact, we have given express orders to our Admiral, Robert Blake, whom we have set over our fleet, to conduct himself with all kindness and gratitude towards them all.

On your part we feel confident that our existing friendly terms will urge you, as often as our fleet touches at any port or station of yours, to supply it with provisions and everything necessary, and will receive it on most friendly terms ; and that you will be willing to receive in perfect good faith the request we make of you in this letter, and that you will be good enough to inform your prefects and local governors by messenger or by letter when the occasion may occur to receive our Admiral, whensoever and wheresoever he may require.

May the Great God sustain and protect your most serene Republic.

Your good friend,

[*Signature.*]

Given at Whitehall, Westminster,
[Old style] August 5th, Year 1654.

The following is a passport given to Fiesco, the Genoese Ambassador, by Cromwell, likewise reposing in the archives, and illustrating the style of credential necessary for travelling in those days :—

Whereas his excellencie the Lord Ambassador Extraordinarie from the Commonwealth of Genoa now residinge here is upon his Retorne home ; And our will and Pleasure beinge that the said Lord Ambassador in his passage thither should travell with all safetie and honour not only through theese Countries Butt at sea alsoe, Wee doe therefore heereby will and require you that you permitt and suffer the said Lord Ambassador to passe from England, beyond the seas to Genoa, with his Retienue, followers, and servants, consistinge of about thirtie-five persons, as alsoe his goods, necessary baggage, and foure Horses, without search, payment of Custome, or any other lets or interruptions, and that you use and treate the said Lord Ambassador with all the honor and respect that is due to a person of his degree and qualitie. Whereof you are not to faile ; and for so doinge this shall be the said warrant given at Whitehall, the 25th of March, 165[illegible].

To all our admirals and commanders att sea, and our officers, as well Civil as Militarie, at Land, the Commissioners of our Customes, and all others whome these may concern.

[*Signature.*].

The small kindnesses which passed between the Protector and his Genoese friends, private as well as public, are attested in the voluminous correspondence of the ambassador, and on the death of Cromwell, the Doge and Senate of Genoa sent an address of sympathy to "Richard Cromwell, Protector of the Republic of England, Ireland, and Scotland," in the following words :—

Inasmuch as Francesco Bernardi, our agent at your Court, has given us advice how the Lord God has been pleased to take from this world the most serene Oliver, formerly Lord Protector, and that your most serene Highness, as his first-born, and legitimate successor, by his last will has been clothed with the said office and dignity ; Therefore we have expressly commanded the said Francesco Bernardi, now our resident minister, to present himself before your serene Highness and to express by word of mouth our lively grief and feeling for so great a loss, as also on the other hand the extreme satisfaction we feel on hearing that your serene Highness has been deservedly raised to the above named dignity, praying you benignantly to listen to our resident at your Court, and to give the same credit to his words as if we ourselves were present, knowing well that he never could sufficiently express our good inclination and immutable affection to your serene Highness and the ardent desire that we have to continue with you in that sincere good correspondence already carried on with your most serene predecessor of happy memory, whilst we pray to heaven for a long life, health, and contentment for you.

Another little document attached to the English correspondence, and of interest to us, is an autograph letter, sent by Andrew Marvell, Milton's friend, and Poet Member for Hull, to the Genoese Ambassador, inviting him to attend the funeral of Oliver Cromwell. It is written in excellent French, and runs as follows :—

SIR,—His serene Highness having commanded me, on account of the indisposition of "Chevalier Fleming," to invite you, amongst other foreign ministers, to be present at the obsequies of his Father, of glorious memory, which will be celebrated on Tuesday next, I have learnt from the said Chevalier that you are not well, and hence I have decided the rather to let you know of it in writing ; nothing doubting you will pardon and excuse me for having chosen rather to lose the honour of rendering you this service in person than to inconvenience you by a visit out of season.

At any rate, I assure you that I am, Sir,
Y[r] most humble and affectionate servant,
ANDREW MARVELL.

Whitehall, Nov. 20, 1658.

Bernardi, the Genoese Ambassador, carefully informs his Republic that he considers this invitation a mark of especial favour, con-

sidering the fact that he had only been a short time in England, and that, owing to ill-health, he had as yet been unable to present his credentials at Court.

Shortly after this he writes to say that he had been present at the obsequies; that they were "wonderful to behold;" but adds that the climate of England was most atrocious, and that he had well-nigh caught his death of cold on the occasion; and on this plea excuses himself from sending for the present a detailed account of the ceremony.

After having recovered sufficiently from the effects of his cold, Bernardi writes a long account of Cromwell's funeral to Genoa, which letter is inserted along with his other correspondence, and is as follows:—

The guests invited to the ceremony exceeded 1,500 in number, to whom his Highness (Richard Cromwell) had sent personal invitations for them and for their suites as well, who formed double that number.

All these people assembled at nine o'clock precisely at Somerset House, where each was received and, in conformance to his rank, conducted into a room prepared for the purpose, all hung with black cloth, and adorned inside with the arms of the deceased.

The street from the said Palace all the way to Westminster (which is over a mile) was closed by carriages, guarded by soldiers, so that none could pass down the centre except the invited guests; the banners of the companies draped in black and the drums muffled.

The effigy, or rather statue, of the deceased, life-size, and which up to then had been stretched on a bed, was now set upon its feet under a canopy, with regal vestments, a crown on the head, and in one hand a sceptre and in the other a globe.

One hour after mid-day it was placed on a bier, richly adorned, and carried under the canopy by twelve persons to the spot where the hearse was in waiting, open at all sides, and then the effigy was placed upon it.

The roof of the hearse was adorned with many plumes and banners, covered with black velvet both outside and in, and all around hung velvet, ten spans in length, down to the ground, and held up by gentlemen of quality, whilst two servants sat, one at the head, and the other at the feet of the effigy.

The said hearse was drawn by six horses, likewise adorned with many feathers, all covered, except the eyes, with black velvet, which almost trailed on the ground. The coachman and postillions had long robes of the same material.

When all was in order, the king-at-arms sent his heralds to summon below the guests from the different rooms. He began with the lowest class, as follows:—

1st Division. Sixty poor people, just the number of the deceased's years, all dressed in new long robes of black, and followed by two flags.

2nd Division. The inferior attendants of the guests and low officials of the Court, followed by two flags.

3rd Division. Court officials of middle rank and the superior attendants in the train of the guests, with two other flags.

4th Division. The Poor Knights of Windsor, dressed like priests at the High Mass, being a most ancient custom at the funerals of the Kings of England, which same caused so much laughter and noise amongst the crowd, who had not seen it before, that the soldiers had some ado to quell them. They also carried two flags.

5th Division. The under officials of the Secretary of State, of the Army, Admiralty, and Treasury, and gentlemen of the embassies and of the public ministers.

6th Division. The head officials of the Privy Council and Houses of Parliament, with the physicians and advocates of the most serene Protector, followed by a horse, all covered with black cloth and plumes, and led by two men.

7th Division. The Masters in Chancery and of the Court of Common Pleas, with the Aldermen and the principal officials of the City of London, followed by a horse as above.

8th Division. The Judges of the Supreme Court of Admiralty and of Wales, followed by a horse as above.

9th Division. The supreme Judges of England, followed by a horse as above.

10th Division. The head officials of the army, followed by a horse, as above, but covered with black velvet down to the ground, and adorned with many more plumes.

11th Division. The Lords of the Great Seal, followed by a horse as above.

12th Division. The Lords of the Treasury, followed by a horse as above.

13th Division. The resident and public ministers of the Prince, followed by a horse as above.

14th Division. The noblemen, or rather peers, of the kingdom, followed by a horse as above.

15th Division. The ambassadors, followed by a horse as above.

16th Division. The Lords of the Privy Council, followed by a horse as above.

17th Division. The relatives of the deceased, followed by a horse, with black velvet trappings down to the ground, and covered with black armour; with plumes and jewels of great value, led by six men in black velvet, each of whom carried a portion of the armour of the deceased.

18th Division. The effigy of the deceased in the above-mentioned hearse, accompanied on all sides by heralds of arms and many banners; ten trumpeters on horseback, in black velvet, who sounded dolefully, whilst the velvet, which hung on the ground on all sides, was supported by men of quality.

Finally came the Governor of the City of London, in the place of the present serene Protector (by which was shown a peculiar favour to the said city), and the procession was concluded by the Life Guards of his Highness and halberdiers.

When the hearse reached the door of the Church of Westminster, the nobles, public ministers, &c., were shown their appointed places; and ten of them

carried the effigy under a canopy into the choir of the church, wherein it was deposited on a royal couch under an edifice made expressly after the fashion of a pavilion, which cost more than £4,000 sterling, where it will remain three months, exposed to public view, and thence will be taken into another edifice in the chapel of King Henry VII, and will be placed over the monument, under which is laid the body of the deceased, just as has always been the custom at the obsequies of the kings and princes of this nation.

All the aforesaid people followed behind the noblemen, dressed in the finest cloth, the shortest of whose trains trailed two spans upon the ground, some eight spans, some twelve, and some sixteen, carried by the gentlemen of their suite. The shortest train of the ordinary people touched the ground, and they consider that the cloth given by his Highness for this solemnity cannot have cost less than £30,000 sterling.

Your humble servant,
GIOVANNI BERNARDI.

Greek and Gothic Art at Rome.*

MR. TYRRWHITT has produced a really valuable book, and one that will live; but it is to be feared that it is too thorough to become popular. He has not spared his own labour, but he expects a good deal of work from his readers also. To understand it properly the reader ought to have before him the plates of Seroux d'Agincourt's *History of Art by its Monuments;* but as these were originally engraved about the middle of the eighteenth century, from drawings or tracings made at that period, their accuracy is not always to be depended upon; from the 3,335 subjects given on these plates an immense mass of valuable information is to be obtained; but although the work was republished by Longmans & Co. in 1847, the plates were not re-engraved, and it is easy to see that these old plates cannot be entirely depended upon. To remedy this he refers also to many of Mr. Parker's 3,354 Historical Photographs. This may be all very well for Mr. Tyrrwhitt's pupils in Oxford, where both the old engravings and the new photographs, often of the same subjects, are readily accessible; and readers in London will most probably find both, either in the British Museum or at South Kensington; but even Cambridge does not possess a set of Mr. Parker's photographs, and for a part of this book the use of these is quite necessary. The numerous extracts from other books add greatly to the value of this. It is time, however, to let Mr. Tyrrwhitt speak for himself, but it is almost necessary to begin with one of his extracts:—

* *Greek and Gothic Progress and Decay in the three Arts of Architecture, Sculpture, and Painting.* By the Rev. R. St. John Tyrrwhitt. London: Walter Smith. 1881.

GREEK ART IN ROME.

The arch, says Fergusson, was never properly understood till the Roman tiles were used for it. As with Babylonian bricks of more distant time, they were duly dated, with time and place, maker's name, and consulate, and are often important chronological evidence. The 22nd Legion has been traced through great part of Germany by bricks which bear its name. Bricks of the 6th and 9th Legions are found at York; and dates thus obtained have been found of great value in determining the period of Christian sepulchral chambers, as in the cemetery of S. Domitilla, which contains dated tiles of Hadrian's reign. Mr. Parker's photographs of the House of Pudens contain excellent specimens of first and second century brick or tile work, and illustrate its excellent application to radiating arches. The use of less splendid materials seems in time to have worked both ways, and ministered to pride of science instead of pride of state. Mr. Street has explained, in a manner equally interesting and convincing, how the progress of architectural skill, in building vast structures with bricks or stones of small size, no larger than a man could carry, gradually engrossed attention, so that men began to vie with each other in wonder-working ingenuities of construction, and to think less of sculpture and painting, or expression of solemn or inventive thought (p. 82).

Mr. Parker's photographs have their usual interest here, as documents beyond dispute; and the pictures of the brick arches are specially valuable, as giving the reader a clear idea at one glance of what the true first-century brickwork, or rather tilework, of Rome really was (p. 88).

Fergusson and Street are both high authorities on the subject of Architectural History, and though they do not always agree, yet in these extracts which Mr. Tyrrwhitt has made, the one only adds to what the other had said; and it was difficult to find a passage that would so well explain the nature of Mr. Tyrrwhitt's book:—

SCRIPTURAL CYCLES OF CATACOMBS.

As to the antiquity of the catacombs; as to their very generally, or almost entirely Christian origin; as to the important and decisive differences between the catacomb and the arenaria, or sand-pit; as to the infrequent instances and difficult expensive works by

which an arenaria could be made useful as a catacomb; as to the peculiar strata of soil adapted for these cemeteries, called granular tufa—a dry, friable stone, midway between the puzzuolana sandstone, which was too soft for the purpose, and the lithoid tufa, which was too hard; as to the way of beginning a catacomb by excavating a passage all round your lot of ground, and driving galleries across and across; as to table-tombs, arcosolia, luminaria, ambulacra, and cubicula, all this is accessible in one view, and with equal fulness and accuracy, in the late lamented Mr. Wharton Marriott's article on "Catacombs" in Smith's new *Dictionary of Christian Antiquities*, which is very generally accessible.

Mr. Parker's photographs are the best or final authority for the present state of cemeteries. They fully confirm the accuracy of Bosio, the pioneer of all subterranean inquiry in Rome, though too many paintings have perished since his time (p. 116).

The usual method of construction was to secure a piece of ground on the right sort of granular tufa, so many feet in front, facing the road, so many deep *in agro;* to excavate a passage all round it, burying people in the walls as you went on; and then to drive galleries across as you wanted more graves (p. 126).

The first and second centuries were the spring sowing of the word; and for a time it grew with little molestation, before the burning heat of summer and thick undergrowth of thorns.

The cemetery of S. Domitilla is Professor Mommsen's chosen example of an ancient burial chamber, and of the development of such a tomb into a regular Catacomb, either by extension underground, or by other subterranean additions, till a Catacomb was established. . . . . This was S. Flavius Clemens, Domitilla's husband. He may have been a man of too retiring or indolent a character; but I should not think, after Juvenal's *Fourth Satire* about the "last Flavius" (Domitian), that any kinsman of his was far wrong in keeping out of the way while he could. At all events, Flavius Clemens undoubtedly underwent death for atheism and Jewish superstitions as a Christian martyr (Suetonius, *Domit.* 15, and Dion Cassius, lxvii. 14), and was contemptuously spoken of by heathendom in consequence. By some he is thought to be Clemens Romanus himself, Bishop of Rome at the end of the first century, and it is quite possible. He died, and Domitilla was sent after his death to the island of Ponza, where she probably ended her days in exile (p. 132).

He (Christ) was Lord of Life and Death; but in primitive days people seem honestly to have looked over and beyond Death, and to have considered it as a brief passage between two lives, rather than the final consummation of a suffering and dubious existence here. They dwelt on the Lord's victory rather than on His sufferings (p. 145).

That word the Christian Faith alone could teach. But when the barbarian had once mastered it, he could take very easily to all the great Order and Law of ancient Rome. To forget all we have received through Rome is to ignore or quarrel with history; and it is in history that the strength of our case lies against the Roman Curia, whenever that case has to be gravely asserted (p. 149).

Our age is a fast one, and expects that quality in all clergy. They are to strive for pace instead of peace, and shew well in front of every movement; if possible, they are neither themselves able to see, nor suggest to others, which way it ought to move, or where it ought to stop (p. 152).

These extracts show that the author has succeeded in giving a clear account of the difficult subject of the Roman Catacombs in a very succinct manner. He gives all that is really true, avoiding the fables and the blunders of the Roman Church, without any feeling of animosity to it. It has been well shown by Dr. Christopher Wordsworth, that the greater part of these are not wilful deceptions, but blunders of sheer ignorance. The ignorance of nearly all the Romanist authorities for centuries past appears incredible until it is proved; but those who have read Dr. Wordsworth's works, from his *Travels in Italy*, thirty years ago, to his recent pamphlet, in which he shows the application of the prophecy of St. Paul to the Roman Papacy, must see that it is undeniable. Those Anglicans who were in Rome between 1860 and 1870, and were accustomed to visit the Catacombs with the official guides, will remember the wide difference between the history of the Catacombs as given on the spot by two of them on different days. One was Dr. Smith, a credulous Irishman, who either did believe, or pretended to believe, everything, and De Rossi, the very opposite, who, without exposing the rubbish, smoothed off all the angles, and explained away what he called the "imaginary difficulties" in so ingenious and charming a manner that it was almost impossible not to be led away by him for the moment, although little consideration and examination of the evidence showed that it was all a delusion. The very name of Catacomb is a misnomer when applied to the Catacombs of Naples or Syracuse; it is not the name of the family burial vaults themselves, but of the locality in which some of the earliest for the Christians were made, in the valley under the hill, on the summit of which stands the well-known tomb of Cecilia Metella; the Circus of Maxentius is made in the same valley, and is said by contemporary authorities to have been made *in Catacumbis;* and the Church of S. Sebastian, in the same valley, was the principal entrance to a large number of them in the third cen-

tury, the time of the chief persecutions. But Mr. Tyrrwhitt, though always writing as an Anglican, carefully avoids, as much as he can, all those irritating questions which make the ultramontane party so angry. They make it almost a matter of the faith, that nearly all these Catacombs, and the paintings in them, belong to the first three centuries; whereas Mr. Parker's Historical Photographs have demonstrated to all those who know anything of the history of painting, that three-fourths of them are of the eighth or ninth, when the Catacombs were restored by the Popes after they had been *annihilated* by the Lombards, as recorded in the *Pontifical Registers* published by Anastasius, the librarian of the Vatican, in the ninth century. The name of *Roma Subterranea*, used by De Rossi, constantly misleads all strangers who come to Rome. They naturally expect to find them under Rome, and are amazed to find they are two or three miles from it.

ON CHRISTIAN SYMBOLISM.

Agapæ.—These representations must be symbolic. Meetings certainly took place from Apostolic times, which may be described as suppers preceding the actually Eucharistic breaking of bread. It is at least probable that the order of the Last Supper would be followed on such occasions; and that the breaking and pouring forth—the actual celebration—would come at the end (p. 155).

At all events, the general presence of bread and fish in these pictures, instead of bread and wine, point to a distinction between the Eucharist and the Agape which cannot but be maintained. . . . . Two Agapes are represented in the Catacomb of SS. Marcellinus and Peter (known otherwise as that Inter duas Lauros, on the Viâ Labicana). Raoul Rochette selects them, with those from the Calixtine, as the most ancient with which he is acquainted, and has no doubt whatever of their relation to pictures in Herculaneum and Pompeii (p. 156).

In both of the Viâ Labicana Agapes, men and women are present together; in both, the provisions and wine are not placed on the table, but appear to have been handed by servants; and in one the requests of two of the guests are strangely painted above their heads: "*Irene da cal(i)da(m),*" "*Agape, misce mi*" (Juv. *Sat.* v. 63). The names, as Rochette observes, are probably significant . . . . it must be supposed to be a Christian Agape. Yet the guests are evidently meant to be reclining at table, not sitting, and some are crowned with Horatian wreaths of flowers. The names, SEBIR and VINCENTIU, are written above two of them. This picture would of itself be a perfect link between the classical and Christian work (p. 157).

Symbolisms and personifications of the *Church* (setting aside that of lambs or sheep attendant on the Good Shepherd) are very numerous. The Shepherd sometimes has goats with Him as well as sheep, and frequently the sheep issue in two bands from separate buildings or folds—one called Hierusalem, the other Bethleem, representing the Hebrew and Gentile sides of the Church. Sometimes, as in the baptism of S. Pontianus's Catacomb, the Lord stands by the mystic "Jordanes," and then the stag represents the Gentile Church, with the lamb. . . . . Let the building be turned lengthways to the east . . . . "it is like a ship" (p. 161).

Dove or Doves.—The single dove, in representations of the Lord's Baptism, as in S. Pontianus's Catacomb at Rome, at Ravenna, and *passim*, stands for the presence of God the Holy Spirit (p. 162).

At all events, the *earliest* representation of the four *Gospels* is the four books or rolls, or the four rivers of the rock, on which the form of Christ stands, from the fourth century (p. 163).

Many who read this will have seen or heard of some of his [Mr. Parker's] lectures, pamphlets, and photographs on the House of Pudens. The great value of such writings is, that you have the photographs to refer to at every step, and they are original documents; it is like being there, and being told where to look—seeing the actual bricks and stones in their places (p. 190).

The brethren met in the vaulted cellars during persecution, and in the basilica above at ordinary times; and we have, in the subterranean church of refuge, as in the Catacomb chapels, the type of our long, massive, round-arched and vaulted Early English buildings. So, again, the fair Basilica above developes into our later Gothic (p. 193).

THE BASILICA.

The little Church of S. Clemente, at Rome, still remains an almost perfectly preserved example of the inner arrangements of a primitive church (p. 202).

This passage shows that Mr. Tyrrwhitt himself has never seen the Church, or he would not call it a *little* church.

Its plan, and a picture of its interior, is given in D'Agincourt (*Architecture*, pl. xxiv.); and it is represented in Gally Knight's *Italian Churches*, and many other books.—*Ib.*

He forgets that Gally Knight's and these other books, were written forty years ago; and he is not aware that the great excavations made by Father Mullooly during those forty years have thrown an entirely new light upon the subject. To the amazement of the good Father, he found the original church *under* the present one, and the floor of it 20ft. below the level of the beautiful mosaic pavement of the upper church. The so-called original arrangement, therefore, does not apply to the existing church; although it is, in fact, the same church, it has been most materially altered. The original church was built at the level of the old Viâ Labicana,

which, like all the old roads, was a fosse-way, or hollow way, twenty feet below the level of the ground; the roof of this church, and all that would burn, was burnt by Robert Guiscard and his Normans at the end of the eleventh century; before that time, a new road had been made, on the natural level of the ground, leading from the Via Sacra and the Colosseum to the Lateran Palace of the popes, when all the upper part of the church had to be rebuilt. The old church was filled up with earth to the level of the new road, and an entrance made through the side wall at that level, and the beautiful mosaic pavement was then laid upon that earth. When Father Mullooly was appointed, it was all in waves, which was supposed to be from the irregular settlement of the earth;* and it was to remedy this by building brick walls under it, that Father Mullooly began his excavations, when to his great surprise he found not only the floor of the great church, but the arches of a side aisle, now under the garden of the monastery. But those arches supported the north wall of the present church; in the twelfth century they had made the nave considerably narrower than the old one, and so included an aisle in what was the width of the church below. All this has been excavated, and the north aisle of the old church is now under the garden. A new altar has been made on the old pavement, and a subterranean church or crypt made of it, which is used on certain festivals, when this lower church is lighted up. Mr. Tyrrwhitt is hardly to blame for this mistake; it is one of the many that have been made by people ignorant of the enormous excavations that have been going on in Rome. Many things that were quite true forty years ago are entirely erroneous now; for instance, twenty feet of earth have been removed from the whole surface of the Forum Romanum; and Canina's book on the Forum, which was the best book on the subject in his time, like many other books on Rome, was made up of guesses as to the sites of building recorded to have been in the Forum, but not specified in what part of it; and nine out of ten of Canina's guesses have turned out to be erroneous.

(*To be continued.*)

* But see *ante*, iii. 153.—[ED.]

Henry Andrews, Almanac Compiler.

By WILLIAM ANDREWS.

THE name of Henry Andrews is familiar to the literary and scientific world as the compiler for many years of *Old Moore's Almanac*, but the particulars of his life are not generally known. His career, although not an eventful one, was most honourable, and furnishes a notable example of a man, who, from a humble beginning, by perseverance attained an important position in life.

He was born at Frieston, near Grantham, on February 4, 1744, of parents in poor circumstances, who were only able to afford him a limited education. In his earliest years he appears to have had a love for astronomy, a science in which he afterwards became one of the most proficient in his day. It is recorded that when only six years old he would frequently stand in his shirt looking at the moon out of his chamber-window at midnight; and when about ten years of age he used to fix a table on Frieston Green on clear frosty nights, and set a telescope thereon through which to view the stars. The young student would afterwards sit by the fireside with a table covered with books, making astronomical calculations.

At an early age he left home to earn his own living, the first situation he filled being that of a servant to a shopkeeper at Sleaford. We next trace him to the city of Lincoln, where he was engaged to wait upon a lady.

During his leisure time he took every opportunity to make weather-glasses and weather-houses. The last situation he held as gentleman's servant, was, under J. Ferriman, Esq., who found Andrews so intent on study that he kindly allowed him two or three hours daily to devote to that purpose.

We are told that on the 1st of April, 1764, he went to Aswarby Hall, the seat of Sir Christopher Whichcote, to view the eclipse of the sun which was visible on that day. A number of ladies and gentlemen had assembled for the same purpose. Having previously calculated a type of this eclipse, he presented the same to the company, showing them the manner of its appearance in a dark

room upon a board, and, after it was over, they unanimously declared that his calculations came nearer than any given in the almanacs.

Shortly after the above meeting he opened a school at Basingthorpe, near Grantham. We presume the venture did not prove satisfactory, for we find that he was afterwards engaged as an usher in a clergyman's boarding-school at Stilton. His next move was to Cambridge, hoping there to obtain assistance in prosecuting his studies from the men of science in the University. Accustomed to a quiet life, he could not endure the bustle of the ancient seat of learning, so he left, and settled at Royston, Hertfordshire, where he opened a school, and continued to reside until the day of his death. He had only reached the age of twenty-three years when he took up his residence at the latter town.

A few years after Andrews settled there we find his name on the title-page of an almanac, also an advertisement of his school. The title-page of the publication is curious, and reads as follows :—

A Royal Almanac and Meteorological diary of the year of our Lord, 1778, and of the Julian period 6491, the second after Bissextile, or Leap year, and the eighteenth year of the reign of his Majesty, King George III. Containing the Feasts and Fasts of the Church of England; the times of the lunations; the rising and setting of the sun; the equation of time for the regulating of clocks and watches; the moon's rising and setting; the times of high water at London Bridge, morning and afternoon; the aspects of the planets and weather. Also, of every sixth day, the increase and decrease of day; the beginning and end of daylight; the nightly rising, southing, and setting of the planets and seven stars; adapted to the meridian and latitude, London. Likewise an exact meteorological journal for the preceding year, or the state of the barometer and thermometer, with the wind, weather, &c., as they were registered every day. Also the depth of rain which fell, and the observations made every month. To which are added the eclipses of the sun and moon, and other remarkable phenomena, that will happen this year; the Middlesex commencement of the Sessions of the Peace; a table of the terms and their returns, and for finding the times of high water at most of the seaports in this kingdom. By Henry Andrews, Teacher of Mathematics, at Royston, Herts. London: Printed for T. Carman, in St. Paul's Churchyard, who dispossessed the stationers of the privilege of printing almanacs, which they had unjustly monopolised 170 years, 1778. Price 1s.

The advertisement states :—

At Royston, Herts, Young gentlemen and others may be commendably boarded with the Author of this Almanac at reasonable rates, and be taught by him as follows—viz.: Writing, Arithmetic, Mensuration, Geometry, Trigonometry, Navigation, Astronomy, the Use of the Globes, &c.

For forty-three years Henry Andrews compiled *Moore's Almanac* for the Company of Stationers. The following extract from a letter written by Andrews' only son, proves that he did not receive liberal remuneration for his arduous task. Mr. W. H. Andrews stated :—

My father's calculations, &c., for *Moore's Almanac*, continued during a period of forty-three years; and although through his great talent and management he increased the sale of the work from 100,000 to 500,000 copies, yet, strange to say, all he received for his services was £25 per annum. Yet I never heard him murmur even once about it; such was his delight in pursuing his favourite studies, that his anxiety about remuneration was out of the question. Sir Richard Phillips, who at times visited him at Royston, once met him in London, and endeavoured to persuade him to go with him to Stationers' Hall, and he would get him £100; but he declined going, saying that he was satisfied.

He was compiler for a time of the *Nautical Almanac*, and on retiring from the appointment, he received the thanks of the Board of Longitude, accompanied by a handsome present, as a just tribute of long and able services, for which he would not receive more than a nominal payment.

In 1805, Andrews built a house in High Street, Royston, and in it he spent the remainder of his life. It is worthy of note that he paid the builders for the work as it progressed, on account of the men being in poor circumstances. We think this is a good proof of his kind consideration.

At the age of seventy-six Andrews closed his well-spent life. We find in the *Gentleman's Magazine* of February, 1820, a short notice of his career, concluding thus :—

His profound knowledge of astronomy and the mathematics was acknowledged by all scientific men who were acquainted with his abilities, but the greatness of his mind was never more conspicuous than during the period of his last illness; and on his death-bed not a murmur escaped his lips, but the serenity of mind, patience, and resignation were constantly depicted in his countenance, in which amiable situation he continued until the vital spark fled.

He was interred in the new burial-ground, Royston, and over his remains was placed a tombstone, bearing the following inscription :—

In memory
of Mr. Henry Andrews, who by his own industry, from a limited education, made great progress in the liberal sciences, and was justly esteemed one of the best astronomers of the age. He was for many years engaged by the commissioners of the board of longitude as a computer of the nautical ephemeris. He departed this life in full assurance of a better, January XXVIth, MDCCCXX. aged LXXVI years.
Also near lies interred Ann, his wife, who died August XIVth, MDCCCXIV. aged LXVII years.

A portrait of Henry Andrews was published, and is now very rare. Dr. Charles Mackay, in his entertaining volume entitled, *Extraordinary Popular Delusions* (issued by Routledge), gives a small portrait, and under it states, "Henry Andrews, the original 'Francis Moore.'" This is a mistake, as the *Almanac* was named after Francis Moore, physician, one of the many quack-doctors who duped the credulous in the latter period of the seventeenth century. In Chambers's *Book of Days* (vol. i. pp. 9–14) will be found some very interesting information respecting almanacs and almanac writers. We find it stated that "Francis Moore, in his *Almanac* of 1711, dates from the sign of the Old Lilly, near the Old Barge-house, in Christ Church Parish, Southwark, July 19th, 1710." Then follows an advertisement in which he undertakes to cure diseases. Lysons mentioned him as one of the remarkable men who, at different periods, resided at Lambeth, and says that his house was in Calcott's Alley, High Street, then called Back Lane, where he practised as astrologer, physician, and schoolmaster. *Moore's Almanac* had appeared some years prior to 1711.

The Tower of London in the Eighteenth Century.

THE worthy John Newbery, "the philanthropic publisher of St. Paul's Churchyard," as Goldsmith called him, did not occupy himself solely with books for children, for I find, among the many important works of this kind which appeared with his imprint, several intended for the use, edification and amusement of older folk. Among these may certainly be reckoned a series of guide books, published under the general title of *The Curiosities of London and Westminster.* They were four in number; and in perusing them the reader may gain some glimpses of London as it was 130 years ago. The first of them is entitled *An Historical Description of the Tower of London and its Curiosities*, and is "written chiefly to direct the attention of spectators to what is most curious in this Repository; and to enable them afterwards to relate what they have seen." It is "Printed for J. Newbery, at the Bible and Sun, in St. Paul's Churchyard," and is dated 1753.

I propose very briefly to call attention to some of those passages in this brochure which to me possessed some novelty, so I imagine that there may be others who may be also interested in them.

At this time "The Office of Records" was in the Tower, "and here," we are told,—

all the rolls from King John to the beginning of the reign of Richard III. are deposited in fifty-six preserves, and contain the antient tendres of all the lands in England, with a survey of the manors: the originals of all laws and statutes: the rights of England to the dominion of the British Seas: leagues and treaties with foreign princes, the atchievements of England in foreign wars: antient grants of our Kings to their subjects: the forms of submission of the Scottish Kings: with many others of great importance—all regularly disposed and properly referred to by indexes.

A favourite practical joke on the first of April, was the sending of simple folk to the Tower, to see "The Lions washed." At the time this little book appeared, the lions, at least, were there, as well as many other animals, which were, I believe, subsequently removed to the Zoological Gardens; and we have a long description of them, each one distinguished by its name; some interesting anecdotes are related of some of the animals.

There is, of course, a full description of the jewels, which were then pretty much as they are now; and an account of Colonel Blood's attempt to carry them off, in the reign of Charles II., is given at length.

Less than a page is devoted to the Mint, which was removed from the Tower early in the present century. The remarks are most

meagre, and no description worthy the name is given.

A very curious and noteworthy fact is, that no reference whatever is made to those scenes of splendour that have been enacted within the walls of this historic pile; and no allusion is made to the more sombre and tragic incidents of which it has been the theatre. There is no long record of its prisoners, with its thrilling human interest; no account of any one of those exalted personages who have suffered death within its walls.

The compiler evidently thought the Spanish Armada a more important subject. And there are, accordingly, several pages devoted to the history of this enterprise, together with an account of "The reliques that are preserv'd in the Tower of this memorable victory, so glorious for our country," in which there is a good deal of fine writing. Indeed, our author seems to be ill at ease when writing bare descriptions, and takes every opportunity of embellishing his work with ornamental writing such as this (he is speaking of the royal train of artillery):—

To see so many and such various engines of destruction, before whose dreadful thunder, churches, palaces, pompous edifices, the noblest works of human genius, fall together in one common and undistinguished ruin: one cannot, I say, reflect on this without wishing that the horrible Invention had still lain like a false conception in the Womb of Nature, never to have ripened into birth.

The book bristles with anecdotes of more or less authenticity. Nearly every object to which attention is directed suggests either some story or a piece of moralizing. Here is an anecdote that is at least amusing. It occurs in the description of the horse armoury:—

The only (Breastplate) that was wont to be shown as a Curiosity, hangs upon a beam on the left hand as you pass thro' the entry [the reader must remember that the whole of the armoury was re-arranged about fifty years ago, so that it will probably be in vain to look for this piece now]. It has had the lower Edge of the left side carryed away by a slant shot of a Cannon Ball; and, as an old Warder used to tell the story, the Rim of the Man's Belly that bore it, and Part of his Bowels, were carried away at the same Time; notwithstanding which, being put under the care of a skillful Surgeon, the Man recovered and lived ten years afterwards; This story the old Warder constantly told to all strangers, till his late Royal Highness the Prince of *Wales*, coming to see the Curiosities of the Tower, and it falling to the old Man's lot to attend his Highness, when he came to this Breastplate he repeated to him his accustomed Tale: His Royal Highness listen'd to him with seeming Pleasure, and when he had done, looking upon him with a smile: And what, Friend, said he, is there so extraordinary in all this! I remember myself to have read in a book, of a soldier who had his head cleft in two so dexterously by his Enemy that one Half of it fell on one shoulder, and the other half of it on the opposite shoulder: and yet on his Comrades clapping the two sides nicely together again and binding them close with his Handkerchief the Man did well, drank his Pot of Ale at Night and scarcely recollected that ever he had been hurt.

This, we are told, "so dashed the old Warder that he never had the Courage to tell his story again."

The following passages occur in the description of the horse armoury. They show a freedom in dealing with some matters of social life which are spoken of with more reticence now.

No. 11 in the horse armoury is:—

The Droll figure of Will Somers, as the Warders tell you, King Henry VIIIth's Jester: an honest man, say they, of a woman's making:—He had a handsome Woman to his Wife, who made him a Cuckold; and wears his Horns on his head because they should not wear holes in his pockets. He would neither believe King, Queen, nor anybody about the Court that he was a Cuckold, till he put on his spectacles to see—being a little dim sighted, as all cuckolds should be; in which antic manner he is here represented.

12. A Collar of Torments, which, say your Conductors, used formerly to be put about the womens necks that Cuckol'd their Husbands; or scolded at them when they came home late; but that Custom is left off now a days to prevent quarrelling for Collars, there not being Smiths enough to make them, as most Married Men are sure to want them at one Time or other.

There was, however, one sight in the Tower of London at this time which is not referred to in this guide, but it is sufficiently remarkable to notice here, showing, as it does, a laxity of that perception of decency and fitness that in these much abused later days is at all events more rigid.

A pamphlet lies before me, entitled: "An Epistle to the Bishop of London, occasioned by His Lordship's Letter to the Clergy and Inhabitants of London and Westminster on the subject of the two late Earthquakes; in which the manners of the clergy and gentry are considered: some glaring incentives to vice are pointed out, and the mischiefs arising from thence exemplified in

several real histories." By a Foreigner. London: Printed for J. Newbery, at The Bible and Sun, in St. Paul's Churchyard.

One of these "glaring incentives to vice" was to be found in the Tower of London, and it is thus described :—

Upon my first arrival in London I was led by a Curiosity customary with all Strangers to see everything which was said to be worthy of notice; the Tower, my Lord, was one of the first places to which I paid a visit; I was honoured with the company of a very worthy gentleman, a widow Gentlewoman and her daughter, a young lady of about 15 years old. We had finished our observations on one of the rooms when we came up to a figure in Armour before which was standing two young men, and as many girls, attended like us by one of the warders of the Tower. My friend was leading us by it in seeming Haste, saying, as he passed behind those who surrounded the Figure :—"*That is our Harry the Eighth famous for shaking off the power of the Pope and laying the first foundation of the Reformation;*" then, taking the young Lady by the hand, appeared intent upon hurrying her away, when stopping suddenly she observed that the Men were persuading the young women to stick a Pin into a Pincushion belonging to the Man in Armour, adding that she must see what they were about. As this was spoken pretty loud we all stopped, and turning our heads were in an instant shocked with a sight that we could never have expected; a Piece of Indecency that seemed even an Affront to Majesty, and at the same time such an Insult on Modesty as must shock every mind that had the least sense of Virtue; an Indecency that I am sure ought not to be countenanced in a Christian Country, or in any Country that has, or would be thought to have, the least regard to Virtue, or the Morals of the People.

Several instances are given of the baneful effects which a contemplation of this figure has produced, and the moral is thus enforced :—

From these Instances my Lord, what Evils may we not justly suppose this Effigy has produced? Is it thus, my Lord, that this wise and polite nation treats the memory of its deceased Kings? If it be necessary to represent the infamy of a Prince who shook off the Shackles of Rome, and to hand down his Immoralities to Posterity, may not this be done in a more decent manner? If not, my Lord, the Effigy of a dead King may do more real Mischief than it was possible for him or the greatest Tyrant to do when living. While this is tolerated, can the Legislature justly complain of and suppress the comparatively unmeaning Pictures, the paultry Prints that have been exposed to view? While this is tolerated, will it not be considered as countenancing and giving encouragement to the most obscene representation, since nothing can give a greater affront to Common Sense or to the Common Law of the Country? It is an evil my Lord that may, and doubtless will, increase by Toleration and the next Century may add a Charles to a Harry, till at last the Lusts of your Kings may be exposed in every Corner, till the Tower of London shall not only reflect Dishonour on the British Annals, but be generally esteemed a place as dangerous to Virtue as the most Public and infamous Stews. But this, my Lord, you may easily prevent, since the slightest intimation from your Lordship to those in Power will readily obtain a removal of all that is indecent.

Doubtless this powerful remonstrance had the desired effect. That such an exhibition should have been tolerated, even in those days of comparative licence, seems to me remarkable.

CHARLES WELSH.

The Public Records.

THE Forty-second Annual Report of the Deputy Keeper of the Public Records which has been recently issued, contains an abundance of new and interesting matter, filling a volume of no less than 746 closely printed pages. This is good evidence of the progress which is being made in the arduous work of calendaring and indexing the ancient records of this realm. With such annual instalments, the completion of the referental aids to the earliest and most difficult manuscript collections, is certainly brought within a "measurable distance," and the historical student will at length be in possession of the important and minute information contained in these early muniments.

The Calendar of the Norman Rolls, prepared by Mr. A. C. Ewald, is continued and concluded in the Report before us. With the rolls from the seventh to the tenth years of Henry V., dealt with in these pages, the series terminates. In a previous number (vol. ii. pp. 214, 215), we have drawn attention to the valuable contents of these rolls, and the editor has now added—on completing his labours—a most useful glossary of the more obsolete French words used in them.

Mr. W. Basevi Sanders, Assistant Keeper of the Records, who is at present engaged at Southampton superintending a full edition of fac-similes of Anglo-Saxon Charters, reports a curious point in connection with one of

the early charters belonging to the Exeter collection. In that portion of Doomsday Book which relates to the Devonshire estates of the Church of Exeter, it is stated, with reference to the Manor of Newton, held with that of Crediton: "De hoc manerio ostendit Osbernus Episcopus cartas suas quœ testantur Œcclesiam Sancti Petri inde fuisse saisitam antequam Rex Edwardus regnaret. Insuper tempore Regis Willielmi diratiocinavit coram Baronibus Regis esse suam." A charter of Æthelstan, granting a hide of land in Newton to St. Peter's of Exeter, of a date more than 100 years before the accession of King Edward, is now preserved at Exeter, and is probably one of the very charters produced by Bishop Osbern to the Commissioners of William the Conqueror, as evidence of his rights. The boundaries set out in these Anglo-Saxon charters are of great topographical interest; those in the neighbourhood of London being especially deserving of notice.

Nearly 250 pages of the Report are devoted to the new and exhaustive Calendar of the Patent Rolls of the reign of Edward I., commenced by Mr. F. Scott Haydon. The period covered is but a single year; a remarkable instance of the vast amount of information contained in this important class of Chancery Rolls. But, as Mr. Haydon tells us in an admirably written introduction, "at least seven-tenths of the roll are filled by appointments of justices to try assises of novel disseisin, assises of mort dancestor, assises of darrein presentment, assises of nuisance, juries, and certificates or certifications arising out of these, all of them arraigned between parties named in the appointments, the subject of litigation being also specified." Consequently—and we do not remember to have seen this fact pointed out before—the Patent Rolls for this period serve as a fairly complete index to the Assise Rolls.

The other entries on this roll are of the most varied nature, including documents relating to monastic and ecclesiastical matters; restitutions of temporalities; presentations to benefices; grants of custodies of lands and wardships of heirs; liveries to heirs of full age; appointments to offices; mandates for extents; protections and safe-conducts; *post-mortem* mandates; and licences for the exportation of wool. In connection with these wool licences, Mr. Haydon has been led to investigate the correctness of Misselden's estimate* of the number of sacks of wool exported in 28 Edw. III. As a result, it appears that the quantity of wool exported in that year was very nearly 45,000 sacks, instead of 31,651, the number given by Misselden on the authority of a record in the Exchequer.

The voluminous *Calendar of Depositions by Commission in the Court of Exchequer*, well deserves careful examination. The subject-matter of these records is by no means altogether of a dry, legal character. As a specimen, we may cite a case abstracted on pp. 236, 237, in which the matter in dispute was an agreement between one Thomas Cust, of Danby Hill, in the parish of Danby Wisk, Gent., plaintiff, and Ralph Thompson and Martin Dunn, defendants, touching a match or main of cocks to be fought at Bishop's Auckland, co. Durham. To elucidate the legal points, it was found necessary to obtain evidence as to the rules and methods of cock-fighting, and particularly those rules, &c., "when a battle comes to sett (*i.e.*, handing the birds and inciting them to fight) or when one or both of the cocks refuse to fight, or when one of them is so hurt that a wager of ten pounds to five shillings is offered to be laid against him." The match seems to have been a remarkable one, occupying five days — from the 18th to the 22nd of August, 1746. An extract from the evidence of John Sutton, of Warrington, in the county of Lancaster, cock-feeder, is quite worth reproducing:—

To the sixth interrogatory, this deponent saith that he was present on the twentieth of August, in the year 1746, in the forenoon, when a battle was fought in the main between a red dunn cock belonging to the plaintiff Cust, and a yallow winged gray cock belonging to the defendant Dunn; that very soon after the setting the cocks down, the complainant's red dunn cock knocked down the defendant Dunn's yallow winged gray cock, and had greatly the advantage over the defendant Dunn's cock, in so much that ten pounds was laid on the part of the complainant's cock to five shillings on the part of the defendant Dunn's cock; that upon the said ten pounds to five shillings being wagered, this deponent, according to the usual and known rule, accounted forty, and accounted either twice or three times ten, which he cannot set forth; that then the defendant Dunn pretended that his cock had fought, began accounting, and said upon the first setting to three or four times, refused,

* *Circle of Commerce*, London, 1628, p. 119.

and brought his cock unfairly to, and pusht him upon the complainant's, hastily accounting the number ten, not distinctly so as to be understood, and in such manner as is usual for handers to account ten, and hastily took his cock away, which unfair transaction this witness complained of to the gentlemen then present, who (to no purpose) spoke to the defendant Dunn, but he persisted in and did carry his cock away dead, as this witness verily believes; that then this witness, for the satisfaction of all the gentlemen present (altho' by the rules of cock-fighting he was not obliged to do it), fetch'd a fresh cock, and put him upon the sod to the complainant's cock, and that the complainant's "imediately and vigoriously," fought such fresh cock; that had the defendant Dunn's cock had the advantage over the complainant's cock, yet by taking his cock away before he had fairly and distinctly accounted ten times ten he had lost the battle; saith that after the ten pounds to five shillings was laid, and this deponent had accounted forty, the cock of the said defendant Dunn never fought or made battle at the complainant's cock to this deponent's observation, and which he, this deponent, saith he must have observed if he had fought or made battle at the complainant's cock, being this deponent's business so to do.

For further details of this curious dispute we must refer our readers to the pages of the Report, which will amply repay the perusal.

The Appendix to the Report has so fully occupied our attention, that our space will not permit us to do more than notice in the briefest manner the Calendars of State Papers and Chronicles issued in 1880. The Calendars included:—(1.) The fifth volume of Mr. W. Noel Sainsbury's *State Papers; Colonial Series, relating to America and the West Indies*, from 1661 to 1668; (2.) The eleventh volume of the *Foreign Papers*, 1575 to 1577; (3.) The sixteenth volume of *State Papers of the reign of Charles I.*, April to August, 1640; (4.) The fifth volume of *Letters and Papers, Foreign and Domestic, of the reign of Henry VIII.*, for the years 1531 and 1532, edited by Mr. James Gairdner, Assistant Keeper of the Public Records, who had previously been engaged with the late Rev. J. S. Brewer, in editing the former volumes; (5.) The fifth volume of *Irish State Papers*, 1615 to 1625.

The series of *Chronicles and Memorials* received an addition of three volumes during the same period.

Reviews.

English Etchings: a Monthly Publication of Original Etchings by English Artists. (London: William Reeves. 1881.) Parts 1 to 4. Folio.

THE revival of the taste for etching in England has been so marked, and the demand for good specimens of this art has been so widespread, that it is not surprising to find publishers coming forward to supply the demand. We have four numbers of a new periodical now before us, which contain a considerable variety of good work. There are four etchings in each number, so that subscribers cannot complain of not having a sufficient return for their money. We cannot give a list of all the subjects, but we would especially draw attention to "Baiting his Hook," by A. W. Bayes, a singularly pleasing little subject, characteristic in treatment, and rich in colour, and the "Sacristy Door," by the same artist. The projector of this series appears to have the definite object of making a character for it by giving representations of definite places, which are much more satisfactory than mere fancy subjects. One of these is Ribbesford Church before it was restored, which is treated with much taste by S. H. Baker. With reference to this, a letter from Mr. Ruskin is quoted, in which the great art critic says of the old Perpendicular traceries:—"If they are already too much decayed to hold the glass safely (which I do not believe), any framework which may be necessary can be arranged to hold the casement between them, leaving the bars entirely disengaged, and merely kept from falling by iron supports. But if these are to be 'copied,' why in the world cannot the congregation pay for *a new and original church to display the genius and wealth of the nineteenth century somewhere else, and leave the dear old ruin to grow grey by Severn side in peace?*" The italics are ours, and we should like to print them in letters of gold. Another interesting picture is "Lady Dorothy's Doorway, Haddon Hall," by W. Holmes Hay; and we are promised a series of etchings of the odd nooks and corners of London, which will commence in Part 5, for October. This is an admirable scheme, and we look forward to its successful fulfilment with much pleasure. The get up of these numbers, with their neat portfolios, is in every way admirable.

The Etcher: a Magazine of the Etched Work of Artists. (London: Sampson Low, Marston, Searle & Rivington. 1881.) Parts 21 and 25. Folio.

This well-established magazine keeps up the character of its well-earned reputation. The interior of an old Swedish church, by Axel Herman Haig, is an elaborate piece of work, very successfully carried out; and Arthur Evershed's view of Twickenham is poetically treated, and at the same time thoroughly truthful. We also like Southwold Harbour, by Charles Keene. The literary portion continues to be carefully prepared, and the July number contains an obituary notice of the charming artist, Samuel Palmer, with a list of his works with the etching needle.

Historical Handbook to Loughborough. By the Rev. W. G. DIMOCK FLETCHER, M.A. (Loughborough: H. Wills. 1881.) Sm. 8vo.

Mr. Fletcher has been for several years employed in collecting materials for a complete history of Loughborough, and he asks for copies of old documents, pedigrees, or other information that may be useful in elucidating the history. As this work is still far from finished, the author has issued this little *Handbook*, which contains much information respecting the old Leicestershire town, in a convenient form.

Palatine Note-Book: for the inter-communication of Antiquaries, Bibliophiles, and other investigators into the History and Literature of the Counties of Lancaster, Chester, &c. Vol. I. Nos. 1–9, Jan.–Sept. 1881. (Manchester: J. E. Cornish). Sm. 4to.

Mr. J. E. Bailey, F.S.A., has here produced a model of a local magazine. It is full of valuable matter which will be of interest to antiquaries generally, as well as to those of the Counties Palatines. Besides the longer articles, which consist of accounts of worthies such as Nathan Walworth of Ringley, Henry Newcome, Dr. Samuel Hibbert-Ware, Dr. George Downame, Bishop of Derry, Rev. John Whitaker, and Mrs. Elizabeth Raffald, and a variety of subjects both of general and local importance, there are notices of such interesting points as the original version of "The Three Jovial Huntsmen," Quincey's Birthplace, Mother Shipton, Prynne's seat in the Long Parliament, Queen Anne Farthings, and Crowing Hens. The valuable Chronogical List of the Chetham Society's Publications, 1843–80, and the account of Manchester Collegiate Church, in 1603, are worthy of especial mention. The editor quotes Sir Hugh Evan's resolve, "I will make a prief of it in my note-book" (although he improves upon the Welsh Parson's orthography), and he acts up to the spirit of the quotation, for he makes a brief of many valuable things.

Transactions of the Royal Historical Society. Vol. IX. London: 1881. 8vo. Pp. xxiv.–267.

This volume contains several papers of value. Mr. Chapman treats of the persecution under Elizabeth, and brings forward a heavy indictment against the Queen and her counsellors for their treatment of the Roman Catholics. Mr. Fleay analyzes the Actor Lists, 1578–1642, and gathers together a large amount of information respecting a most important point of our dramatic history. The particulars of the old actors and their companies, which are spread about in various places, are eminently confusing, and Mr. Fleay has therefore done good service in collecting the different lists extant, and arranging them in tables for comparison. Although he has found a dozen complete casts of plays, with actors' parts assigned, they are all subsequent to Shakespeare's death. With all our research, we have to rest contented with a very limited knowledge of the parts taken by the actors in the plays of our greatest dramatist. Mr. Fleay, however, is of opinion that Shakespeare himself was one of the chief actors, "fit to head the company in acting as well as in writing," because his name appears second in most of the lists, and in one holds the first place. He thinks there is little doubt "that Shakespeare played the parts of Richard II. and James I. in the two plays that got his company into so much trouble in 1601 and 1604—viz., *Richard II.* and the *Gowry Conspiracy*." The position in the lists most probably had as much to do with the share in the property of the company as with artistic excellence.

The next paper, Mr. Cornelius Walford's "Outline History of the Hanseatic League," we have already reviewed in these columns. The Rev. A. H. Wratislas contributes a "Life of Dubravius, Bishop of Olmutz (1542–1553);" the Rev. Dr. Irons an article on the "Re-construction of Civilization of the West;" Mr. Howorth, a continuation of his learned articles on the Norse stories (The Early History of Sweden); Mr. James Heywood, an article on the transference of the German Weimarian army to the crown of France in the seventeenth century; and Dr. George Harris completes the volume with a continuation of his researches on "Domestic Every-day Life, Manners, and Customs."

A more Exact and Perfect Relation of the Treachery, Apprehension, Conviction, Condemnation, Confession and Execution of Francis Pitt, aged 65, *who was executed in Smithfield, on Saturday, October* 12, 1644, *for endeavouring to betray the garrison of Rushall Hall, in the County of Stafford, to the Enemy.* Published by Ithiel Smart and Edward Archer, two ministers who were acquainted with him in his life, and present with him at his death. (London: John Field, 1644. Reprinted by W. H. Robinson, Walsall, March, 1881). 4to. pp. 16.

This is a careful and well-executed reprint of one of those pamphlets which were so common during the period of our Civil Wars. Mr. Pitt's account of his proceedings is highly instructive. He proclaims himself a friend of the Parliament, but he was willing to betray one of their strongholds to the Royalists, and his reason was not a bad one—"He told us in private that two garrisons of the king being near to it (Leichfield and Dudley), the county was forced to pay to both sides, which was a sore burden to them; better to pay to one only, as he supposed." The reprinter has not given any explanation of the cause of the reprint, or any account of the tract itself. Had he done so the interest of a curious publication would doubtless have been increased.

The Book of British Topography: a Classified Catalogue of the Topographical Works in the Library of the British Museum, relating to Great Britain and Ireland. By JOHN P. ANDERSON. (London: W. Satchell & Co. 1881.) 8vo. pp. xvi.–472.

It is now sixty-three years since Upcott's admirable *Bibliographical Account of the Principal Works relating to English Topography* was published, and although many full bibliographies of particular counties have since been issued, no general book on the subject was attempted. It was therefore high time that this im-

portant subject should be grappled with, and we are glad to be able to congratulate Mr. Anderson on the production of a singularly useful volume, which is a worthy result of many years of labour. What labour there is collecting the titles of 14,000 books on a particular subject, only those who have attempted similar works can adequately judge. The plan of the work includes Scotland and Ireland, and the arrangement adopted is as follows:—1, Catalogues; 2, General Topography under various headings; 3, Counties of England in alphabetical order, with the towns and villages arranged under the names of their respective counties; 4, Wales and its counties; 5, Scotland and its counties; 6, Ireland and its counties. There is an index, which will be of considerable assistance to those who forget the name of the county in which the town they are seeking for is situated. It must be borne in mind that this volume only refers to the books in the library of the British Museum, and although that library is particularly rich in topographical works, it is somewhat deficient in privately printed and subscription books. The cumbrous headings of the British Museum catalogue are retained here, and they seem rather out of place where the titles are arranged in chronological instead of in alphabetical order; for instance, the constant repetition of P.P. for *Periodical Publications* looks awkward; and moreover, the arrangement is not consistent, for on p. 253 we find two Bath directories under *Bath*, and two others under *P.P. Bath*. Again, such a heading as *Academies, etc.—Board of Agriculture*, draws off attention from the real title of Donaldson's *Agriculture of Northampton*. The reason Mr. Anderson gives for this is that it will facilitate the labour of referring to the Museum catalogue, and there is some virtue in this plea. Those who hold that catalogues and bibliographies are dull reading should glance their eyes over the pages of this work, and after doing so it is not unlikely that they will change their opinion. It is really a most interesting occupation to read column after column of Mr. Anderson's book, for we there see how much has been done to illustrate the nooks and corners of our land, and learn for the first time of books that would otherwise have been unknown to us.

The Library Journal. Official of the Library Associations of America, and of the United Kingdom; chiefly devoted to Library Economy and Bibliography. Vol. VI. Nos. 1-7, Jan. to July, 1881. (New York: Leypoldt. London: Trübner & Co.) 4to.

We welcome this sixth volume of a most valuable journal with more than common pleasure, because it appears to have taken a new lease of life. It is invigorating to find how much interest is felt in questions of library management and bibliographical accuracy in the New World. One thing we miss, and that is, the little attention that seems to be paid to old books. Differences of opinion as to the reading of fiction, and questions as to books for boys and girls, are well worthy of discussion; but we should be glad to see some evidence that a proportion of the readers in the public libraries care to consult our great classics in their original editions, and have been educated up to reading something superior to the mere current literature of the day. The reference lists and notices of books generally are of very great value. Mr. W. L. Fletcher has contributed useful lists of novels published in serials in the March and May numbers. The April number contains a report of the Conference of Librarians, held at Washington, in February, which appears to have been a very successful meeting. Mr Cutter discoursed on "Classification on the Shelves. Mr. Poole, on "The Construction of Library Buildings;" Dr. Homes, on "Libraries with Museums;" Mr. Green, on "The Distribution of Public Documents;" Mr. Warren, on "The Place of Libraries in a System of Education;" Mr. Melvil Dui, on "Heating Libraries;" Prof. Robinson, on "The Relation of Libraries to College Work;" and Mr. Green, on "Library Aids," a Paper which contains a large amount of practical information. Here is a very varied and important programme, and the utterances of these authorities on their respective subjects cannot be without valuable results.

Nottingham Free Public Libraries. Catalogue of the Central Lending Library, University College. By JOHN POTTER BRISCOE, Principal Librarian. (Nottingham. 1881.)

Annual Report of the University College and Free Library Committee, 1879-80. (Nottingham. 1881.) 8vo.

These two publications show the prosperous condition of the Nottingham Free Library. The total number of volumes in the libraries is 27,108, and during last year 2,308 volumes were added—that is, 1,192 by purchase, and 1,116 by gift. Of books issued for home reading and for consultation in the libraries the daily average has been 555 volumes. This is highly satisfactory; but the constant lending out of the books necessarily wears them out, and the Library Committee have been unable to replace many of the popular books, which have become unreadable by long usage. Mr. Briscoe's catalogue is made on the dictionary system, and is doubtless found very useful by the users of the library. The arrangement of some of the headings strikes us as rather confusing; as for instance, *British*, when the line of repetition might have been more sparingly used. We notice a misprint merely as an instance of the ease with which the written letters *I* and *U* may be misread by the printer. Mr. Gladstone's *Juventus Mundi* appears as *Inventus Mundi*. This is an exactly similar misprint to one we noticed in a newspaper a short time ago, when Mr. Wills's play of *Juana* was called *Inana*.

Leviathan; or the Matter, Forme, and Power of a Commonwealth Ecclesiastical and Civill. By THOMAS HOBBES of Malmesbury. London, Printed for Andrew Crooke at the Green Dragon in St. Paul's Church Yard, 1651. (Reprint. Oxford: James Thornton. 1881.) 8vo, pp. 573.

Hobbes was a writer who appears to have stumbled, as it were, upon a good subject by accident. There can be little doubt that his treatise on government owes its origin to his detestation of the Long Parlia-

ment and its effect upon English monarchical power. His book was political, not academical. How, then, is it that the present time seems to call forth a reissue of it? We do not altogether understand how such a book as Hobbes' *Leviathan* can be of use at Oxford; but the answer to the broader question is to be found in the undoubted genius of the work itself. Hobbes, it is true, wrote for a political object, but he wrote on scientific principles, and he so applied himself to his subject that his successors, Bentham and Austin, although finding much to alter in detail perhaps, owed great debts to the result of his work. Hobbes applied himself first to the question of the origin of society. He here formulated the famous, but altogether unscientific, theory of a social contract. Mankind, he supposes, were originally in a state of war, and they made a compact, under which every man abandoned his powers of aggression. Hence arose sovereignty. Monstrous as this theory seems to the school of inductive thinkers, who have worked up, from materials that Hobbes could not have procured, the question of the origin of society, it was the right way, as Sir Henry Maine so strongly insists, to commence his work on sovereignty. That he failed was due, to a great extent, to his want of materials, not to a want of the true conception of sovereignty. But leaving this part of his treatise, we stand upon different ground when we consider his examination of sovereignty itself, and its analysis in the great body of jurisprudence. He arrives at nearly the same conclusions as Austin in our own time has arrived at. Sir Henry Maine has supplied some chapters in the elucidation of sovereignty which Austin had altogether left out, but then Sir Henry Maine has called to his aid the evidence of history, which neither Austin nor Hobbes touched. Thus, then, Hobbes stands in a very instructive position for those who study political philosophy.

In matters of reprints such as this is, it is always well to retain as much as possible the old spelling and the old form of printing. By this means we are constantly reminded that we are reading a seventeenth century writer and not a nineteenth; and hence students will apply more checks to their process of reasoning than they might be inclined to do if the book were printed in modern form. This is, we are glad to say, applicable to the present excellent reprint, which is issued in old spelling, and contains in the margin the figures of the pagination of the first edition. There is a facsimile of the original engraved title-page. But we must express our surprise that so good a reprint in these respects should not have been edited for the use of modern students, and, above all, should not possess even an index.

A Grammar of the Friesic Language. By ADLEY H. CUMMINS. (London: Trübner & Co. 1881.) 8vo, pp. x.–75.

We have too long neglected the study of Friesic in England. We know a good deal about Friesic institutions and Friesic early history, because our historians know that English history began when the early Frisians invaded and subsequently occupied Britain. Their continental home was on the north-west coast of modern Germany, between the mouth of the Rhine and of the Ems. It is a characteristic of the Frisians that they have ever retained their primitive location. It has been cut down on its borders, but it has never been entirely wiped out of European geography. The language of the Frisians has been equally enduring, though now, says Dr. Cummins, spoken by but a small number of persons. It is a reflection on English students that an American has been the first to introduce the language to English readers. The *Grammar* before us is a lucid exposition, and we cordially welcome its assistance in this most interesting study. It consists of four parts—phonology, etymology, syntax, and prosody; and, as the illustrations are almost all necessarily drawn from old laws and old alliterative poems, this little book will doubtless be of considerable use to others besides philologists. Already it has brought about a stir in the antiquarian world. Mr. Hyde Clarke, following up some suggestions from Mr. Thoms, has set to work in *Notes and Queries* to see whether that journal cannot institute yet another society—namely, a Friesic Guild. If Dr. Cummins' book brings about this it will indeed have done good service.

Meetings of Antiquarian Societies.

BERWICKSHIRE NATURALIST CLUB.—July 27, 28. Redesdale.—At Elsdon, a visit was paid to the church, which is dedicated to St. Cuthbert, being one of the resting-places of the bones of that saint when the monks wandered from Holy Island to Durham. The skeletons of the three horses' heads, which were found during the restoration built up in a chamber of the tower, were shown, and placed in the same pyramidal form they were in when discovered. The curious mote hill was next visited, and a Paper was read by Mr. Arkle, attributing to it a Druidical origin. Two Papers were afterwards read by Dr. Robertson "On Elsdon Church," one in reference to the horses' heads, the doctor maintaining that they were the relics of a Pagan worship which had been preserved down to the present time. The other Paper was an account of the immense number of human skulls which were found buried beneath the church and its walls in one part, the wall having been built over them, and it is supposed the skulls were those of men of high degree who had fallen at the battle of Otterburn. On the 28th the Roman Station of Bremenium was explored, and although much of the excavations have been filled in again, yet enough of the masonry of the outer walls and gateways remains to indicate the strength and importance of this military station. Otterburn Tower, which withstood the assaults of Douglas and his army on the eve of the battle, was next visited. A Roman altar from Bremenium is to be seen here in a good state of preservation.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—Aug. 22–27. Malvern.—The Very Rev. Lord Alwyne Compton, President.—The President devoted his address to the subject of "Restoration." After commenting upon the dangers of over-restoration, he especially commended much that had been done with our cathedrals and churches during the last fifty years, and spoke of Worcester Cathedral and its recent restoration as being carefully and well carried out. The party then inspected the Priory Church. The first meeting for the reading of Papers was held on the 24th at the Malvern College. The Rev. Gregory Smith, Vicar of Malvern, presided. The Papers were by Mr. J. Tom Burgess, on the "Malvern Intrenchments," and by Mr. Nott on the "Glass of the Priory Church at Malvern." The party went first to Bosbury. Here the church was examined, and returning to Ledbury, they were shown over a fine old church. The party then went to inspect Much Marel Church. At Kempley some interesting preserves were examined. Subsequently two Papers were read. Mr. G. R. Wright, F.S.A., read a Paper on "The Alleged Assassination of Prince Edward by Richard of Gloucester." The second Paper was by the Rev. Canon Dunnington Ingram, on "The Ecclesiastical State of the Diocese of Worcester during the Episcopate of John Carpenter." The excursion on the 25th ult. was carried out amidst the discomforts of a thoroughly wet day. The places visited were Castlemerton, where the castle and turret were described by the Rev. E. C. Dobree Fox, the vicar; Portsmorton, where the church was described by the rector, the Rev. R. Pelson; Paynes Place, an ancient house in which Queen Margaret of Anjou is said to have taken shelter after the battle of Tewkesbury; and Severn End, an old timbered mansion house, belonging to the Lechmere family, near Upton-on-Severn. At the evening meeting a Paper was read by Mr. C. H. Compton, on "The Antiquity of the Game of Golf," which was followed by another, by the Rev. W. S. Lach-Szyrma, on "The Records of Municipal Corporations, with special reference to those of Penzance and Marazion." Friday, the 26th ult., was devoted to a visit to Kidderminster, Areley Kings, and Moor Hall. On arriving at Kidderminster, the party proceeded to the council-room of the town hall, where they were received by the mayor, who remarked that, in anticipation of the visit, search had been made on the previous day for any old documents that might prove to be in the possession of the corporation! The result had been the finding of several, which had not been taken much account of, but which were then upon the table! The documents were then examined, and proved to be the charter of King Charles I., incorporating the borough, together with several other papers of considerable local interest. Mr. W. H. Cope read an inscription upon an elegant silver-gilt loving cup which had been placed on the table for exhibition. Proceeding to the church, the party assembled in the chantry, built by Simon Ryas about 1530, and which had been restored as a parochial room. Its position is that of a detached chapel, in a line with the church, and, at its east end, having access to the church only by a small doorway. The body of the building, which is of considerable size, is of the fifteenth century, while the restored chancel is about a century earlier. The tower, which is at the south-west corner, is Perpendicular in its style, and in a dilapidated condition. The party then proceeded to Warshill camp, where Mr. Brinton read a descriptive account of the earthwork of one of the hill forts or towns of early date, which occur in great numbers in the district, there being one on almost every elevated site, and which appear to be so placed for purposes of general defence, and for signalling from one to the other. A halt was made at the church of Ribbesford, remarkable for the curious sculptures over the tympanum of the Early Norman door of the north porch, where an archer is represented as apparently shooting a stag and a beaver or a seal with the same arrow, which has given rise to much local comment. Proceeding along the banks of Severn, the church of Areley Kings was visited. It is a small building on high ground, from which a fine view is obtained. At the evening meeting, at Great Malvern, the following Papers were read:—1. "Some Flowers of Chivalry and Fields of Rue, 1458–71, and 1642–57," by Mr. Thomas Morgan, F.S.A. 2. "The Church of Garway, Herefordshire," by Mr. E. H. L. Barker. This is an interesting building, with a belfry only connected with the church by a passage of later date, and in the author's hands for careful restoration. 3. "Some Extracts from the Ribbesford Paris Registers and the Chapel and Bridge Wardens' Accounts of the Parish of Bewdley," with notes and introductions, by the Rev. John R. Burton, B.A. Saturday was spent at Worcester and other localities. The party proceeded to the adjacent camp on Midsummer Hill—probably an outwork to the greater one above it—and thence to the ruins of Branshill Castle. A visit was paid to the mansion of the Earl Somers, known as Eastnor Castle. The closing meeting took place in the evening, when a Paper was read by Mr. G. H. Piper, F.G.S., "On Branshill Castle," in which various details were rendered. This was followed by an account of the battle of Tewkesbury, by the Rev. W. S. Symonds, M.A.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—Thirty-sixth Annual Meeting, Church Stretton, Aug. 1–5.—President, Professor Babington.—The President gave an address on "The Camps and Other Primæval Fortifications." He proposed to arrange the existing remains under four heads:—

1. Simple earthworks.
2. Earthworks, with external stone supports; revetments.
3. Drystone walls.
4. Simple earthworks again.

The camps of the first period consist of one or more banks of earth or stones, according to the character of the ground, and external ditches. These are exceedingly common, and very difficult to distinguish from the comparatively modern camps of the Roman period. The second class consists of much more elaborate works. They have the appearance of having been constantly occupied by a garrison, and provided more or less conveniently with water. Here, again, the banks are formed of earth and stones, surrounded by formidable ditches. But one or more of the banks was strengthened externally by very large stones being placed upright against it, forming a kind

of revetment. There was also usually a well-contrived entrance, passing diagonally through the defences, and formed by a narrow passage, flanked on each side by large upright stones, supported by banks which might be used by the defenders as a cover when resisting an attempt to force an entrance. Usually, also, there is a tolerably extensive enclosure, defended by a moderately strong bank, attached to the other works. This was doubtless intended for the defence of the flocks in time of danger. It may be well to mention a few instances of this class of works. One of the best examples is very accessible, from being close to a much frequented place—Dinas Dinorwig. It is also in very fair preservation; although many of the characteristic stones have been used in the erection of a new farmhouse adjoining it. Din Sylwy, in Anglesea, and Lligwy, in the same island, are beautiful examples of this class, but they are not very easily accessible. These are both apparently of somewhat later construction than Dinas Dinorwig, for the upright stones bear a far greater proportion to the mass of the defences, and confer a far more marked character upon them. At Dinas Dinorwig the stones play a very subordinate part to the banks, except at the entrance, where they were as marked a feature as at those two places just named. At these forts in Anglesea the rows of stones seem to constitute a kind of wall, as we might almost call it, and the earth and rubbish simply fill up the space between them; for there is an internal as well as an external row of stones. The defences consist of lines formed of two rows of upright stones, which present a remarkably regular appearance from the rock splitting in flags. These stones are placed so as to touch each other, and the space between the rows is filled with loose stones of all sizes and rubble. The entrances are very ingeniously planned in both of them. These works show a decided advance upon Dinas Dinorwig, but the plan of the builders is the same, and there is no approach to the walls found in the next class. The third class shows a further decided advance in constructive power. The works of this class are very numerous, but they are usually so dilapidated as to be far from easy of detection. These defences often seem to be only confused heaps of stones, and it is only by very careful and somewhat skilled search that their true structure is discovered. But although usually so little is at first apparent, even in some of the most stupendous of them, a careful examination shows how skilfully they were built. On the top of Penmaenmawr is a dilapidated one, and Tre 'r ceiri on the Rivals is still tolerably perfect. Works of this class are by far the grandest and most interesting forts of which any remains exist in Britain, which are anterior to the Roman period. They were entirely walled forts, or even towns, built with a skill which would do credit to a modern architect and modern masons. At Tre 'r ceiri the walls are still fifteen feet high in some parts, with very nearly perpendicular external and internal faces. These walls are so perfect that a person may walk along the top of the wall behind a breastwork or banquet rising from the outer face. This breastwork is sufficiently high to have protected the defenders of the place from most of the missiles of an enemy. In this more perfect part of the wall there is a very curious sally-port, with slightly converging sides, and covered by enormous slabs extending across it; in these respects much resembling some of the magnificent pre-historic forts in Ireland. The true entrances to these fortresses are usually defended by flanking walls of great strength and thickness; the opening itself being narrow, perhaps about eight feet in width. A fine example is furnished by Carn Goch, near Llandovery. There the walls are even more obscured by fallen stones than at Penmaenmawr. Another work to be mentioned is the great "camp" upon Worle Hill, above Weston-super-Mare, in Somersetshire. This appears to have been a primæval town, with very strong fortifications, consisting in most part of dry walls of great thickness and height, with diagonal entrances flanked by outworks. In the part which is open to approach along the ridge of the hill there are the remains of two walls extending across the hill, and external to them several deep trenches; and, again, further out a considerable space is surrounded by an intrenchment of inferior strength. In the interior of this very strong place there are many pits of 28 to 30 feet in diameter, which were doubtless the foundations of huts. Each pit is lined with a wall of uncemented masonry, which does not now reach the level of the ground, and probably never rose much above it. There is a very curious approach to this outer part of this fortress from what was probably an inlet of the sea. It is a flight of upwards of 200 steps, extending from near the base to the top of the hill. This is similar to the steps forming part of the approach to a fort of apparently this class near Abergele, called Castell Cawr, which the author recently mentioned in the *Archæol. Cambrensis*. But there is one other place to refer to called Castel Caer Helen, or Pen-y-Gaer. It caps a hill overhanging the Conway valley. The entrance to it is defended by having a great number of stones so placed on end as to obstruct the approach of an enemy. The fourth class can be summarily treated. We have near this town a remarkable example of possibly very late date in Caer Caradoc, and also one which may be of very early date, called Bedbury Ring, upon the top of the hill above the town. As long as distinct and often hostile tribes inhabited the country such works as these retained their value; indeed, even to the time of the wars between the Welsh and old English or Normans, they were of much use.—On Tuesday the Association visited Shrewsbury Castle. In the inner ward, Mr. Leighton explained on a map the probable aspect of the town and its fortifications in the time of Henry III. Then pointing out the early British fortress, near Laura's Tower, the existing castle of Edward I.'s time, and the Gateway, the only remnant of Roger Montgomery's Castle, the party passed the site of the beautiful little chapel of St. Nicholas—cruciform, with apsidal east end—in the outer baily, where now stands the modern chapel of the English Presbyterians. The Gateway and Council House of the early Court of the Marches were next inspected; thence to the Free Grammar School of Edward VI. and Elizabeth. The party proceeded to the Water Gate of St. Mary, where the town was entered at the siege in Charles I.'s time. From thence to the beautiful church of St. Mary, the architectural gem of the town. Then to the Drapers' Hall, in which quaint room is an old portrait of

Edward IV. Thence to St. Alkmund's Church, whose beautiful spire is the only remnant of the original church; then to Double Butchers' Row, where the fine old timber mansion, the Guild House of the Fraternity of Holy Cross in St. Alkmund's Church, was pointed out to the admiration of all. On Pride Hill were seen several old timber houses, and at the bottom an ancient mansion, termed Bennett's Hall in the time of Richard II. On Wednesday, Thursday, and Friday the Association visited the chief places of interest in the locality—viz., Much Wenlock, Acton Burnell, Stokesay Castle, Uriconium, &c.

CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY.—August 30, 31. Egremont.—At Calder Abbey the party alighted, and a short Paper descriptive of the Abbey was read by the Rev. Canon Knowles. The ruins were then inspected, and Mr. Jackson and Canon Knowles made some remarks upon three mutilated stone effigies of mailed knights which lie against one of the walls; while Mr. Ferguson, F.S.A., directed attention to what is styled a cresset stone—a square block of red sandstone, having sixteen circular holes. These stones, several of which have been found about old abbeys, had long puzzled antiquaries; and Mr. Lees, of Wreay (a member of the Society), has the credit of discovering their use. It was the business of the cook in the monastery, it appears, to keep these holes filled with tallow or fat, into which a rush was set; and thus fitted up, the cresset stone was used to illuminate the dormitory. A walk along the romantic path by the Calder brought the party to St. Bridget's, Calderbridge, the attraction here being a curious portable or super altar, one of a number which had been blessed by the Archbishop of York about the middle of the fifteenth century, by permission of Pope Nicholas V. The altar, on which several small crosses are sculptured, was found at Calder Abbey. The party drove on to Gosforth Church. Here the curious old cross in the churchyard was inspected, and remarks as to its age and the probable meaning of the well-nigh undicipherable figures carved upon it were made.—Dr. Parker considered it much earlier, and narrated what local tradition said on the subject. This was to the effect that the cross had been erected by Danes who settled at Gosforth, and were converted to Christianity. The party next visited the church, and the rector exhibited some quaint old communion plate, some of it of pewter, and a black-letter copy of the *Book of Homilies*, folio, 1633. The carriages started again for Seascale Hall. Mr. E. T. Tyson, Maryport, here read his Paper on "The Senhouses, Stewards of Holme." The old church of St. Bridget was next visited, for the inspection of its two famous crosses.—In the evening the Rev. W. S. Calverley read a Paper entitled, "Illustrations of Teutonic Mythology from Early Christian Monuments in Brigham and Dearham Parishes." The Paper was illustrated by diagrams hung on the walls. Mr. Jackson followed with a Paper, "The Mesne Manor of Thornflatt and its Owner, 1656–59." Papers on Church Plate were next taken.—On the second day Mr. Ferguson read a Paper by Mr. G. T. Clark, on "The Mediæval Defences of the English Border." Mr. T. L. Banks then read a Paper on "Egremont Church." During the pulling down of the ancient parish church, many things unknown and unsuspected were revealed, and although as a building it is no longer existent, these new revelations may prove interesting to lovers of church architecture. The Paper described the appearance and building of the interior of the church as found on demolition, and after referring to sundry indications furnished by the exterior appearance, adds:—The base and one stone of the respond pier were found in the foundations of the modern chancel. They fit in exactly into the arch stones of the modern chancel arch. It is interesting to note that the windows, buttresses, plinths, and string courses are almost identical with the best portions of St. Bees. Some crosses and sides of graves of early and late Norman work were found in the walls of the church; none that can certainly be pronounced Saxon. The tower had a number of stones which evidently never belonged to the church, and which most likely came from the castle, for the castle seems to have been the common quarry about the time the steeple was built. These stones were battlement stones, castellated, tracing windows of fifteenth and sixteenth century architecture, a gurgoyle, &c. Respecting dates, the Norman chancel could not be much later than 1130. Except the string at the chancel arch everything speaks to a much earlier date. The Early English church was probably built between the years 1195 and 1214. The almost Norman sedilia, west door, and depressed window arches point to the earlier date, while the exceeding beauty of the detail incline to the later. The party then went to Egremont Castle, where Canon Knowles read a Paper and distributed lithographed copies of a ground plan of the grand old stronghold. The members then proceeded to Ravenglass to inspect the excavations which for some time have been going on at Walls Castle, as the remains of a Roman villa, near Walls farm, are popularly called. Mr. Robinson has been lately excavating here, with most gratifying results, a hypocaust, or subterranean heating chamber, having been discovered, thus satisfactorily dispelling any little doubt that might remain as to the villa being indubitable Roman work. The hypocaust takes the form of a small tunnel, so to speak, supported by tiny columns of tiles; the floor was laid over these, and a furnace was so constructed, that the heated air passed through these underground flues and effectually warmed the building. Tiles, stones, and a fragment of pottery were exhibited, and Mr. Jackson also showed some small pieces of glass, presumably of Roman manufacture, which had been found in the course of the excavations. The party afterwards proceeded to Muncaster Castle. They were shown over the principal apartments, including the room traditionally said to have been used by the unfortunate Henry VI., when in hiding at the castle. The well-known painting of Tom Skelton, the Fool of Muncaster (who is said to have flourished during the Civil Wars), was on view; and Mr. Ross exhibited the famous "Luck of Muncaster," a curious glass basin about seven inches in diameter, and said to be of Venetian manufacture. It is carefully preserved in wool in a box, and the greatest care was shown in handling and exhibiting it.

GLASGOW ARCHÆOLOGICAL SOCIETY.—Sept. 6.—

The annual excursion was this year to Dumfries. On arriving there the party was received by the Provost, the office-bearers of the local Natural History and Antiquarian Society of Dumfries, and others. After inspecting the Siller Gun presented to the town by James VI., the old bridge built by Devorgilla, the site of the monastery where Robert Bruce slew the Red Comyn, and other places of interest, the party drove to Caerlaverock Castle, eight miles distant, where a Paper was read by Mr. J. D. Duncan. On the way a visit was paid to the grave of "Old Mortality." On returning to Dumfries the two Societies dined together in the room in the Commercial Hotel where Prince Charlie held his court in the year 1745.

ROYAL ARCHÆOLOGICAL INSTITUTE.—July 26-30. Bedford.—Mr. Charles Magniac, President of the meeting. The inaugural address dwelt upon the important aid which archæology gave to the progress of civilization, and pointed out how unjust and silly it is to regard the present race of antiquaries as mere collectors of curiosities. Afterwards various objects of interest in the town were inspected. Bedford Castle, was the first place visited. Some foundations have recently been discovered among houses, and the proprietor of the property kindly ordered excavations to be made which have exposed the angle of a wall, but there is little to indicate of what part of the castle it once formed a part. All the buildings of this great fortress have long since been swept away, but one remarkable feature remains—a vast mound of earth on which a shell keep may once have stood. Of the churches visited, St. Paul's church is a mixture of Decorated and Perpendicular work. St. Peter's Church has a central tower, the lower and middle portions of which are pretty certainly of Saxon work, though whether executed before or after the Conquest may admit of question. The nave is Perpendicular, the choir Decorated; both have been much restored. On the south is a very fine Norman doorway. In the evening, Papers were read by Mr. M. H. Bloxham, "on Earthworks." Mr. G. H. Hurst, "On the Church of St. Mary," and Mr. J. Day, "On the Church of St Paul." Wednesday was devoted to Leighton Buzzard, Wing, Stewkley, and Eddlesborough, the churches of which places were severally explored under the guidance of Mr. Albert Hartshorne, Mr. J. H. Parker, Mr. M. H. Bloxham, and others. At Leighton, the fine tower and spire, the scroll work on the south door, and the restored market-cross came in for their share of admiration. At Wing, the ancient crypt, believed to be very early Saxon, if not Roman work, was inspected, Mr. J. H. Parker acting as interpreter. The great likeness between Stewskley and Iffley churches was noticed. At Eddlesborough they inspected the early English church, recently restored, and also an ancient barn, with windows and timbers of at least Early Tudor date. Eaton Bray church is a very fine specimen of the Early English style. The Papers read on Tuesday evening were as follows:—"On Chaucer's Monument in Westminster Abbey," by Mr. H. Bloxham; "On the Church of St. Mary, Bedford," by Mr. G. Hurst; and "On St. Paul's Church," by Mr. J. Day. Thursday was devoted to the annual general meeting of the institute, which was held in the Bedford Assembly Rooms, under the presidency of Lord Talbot de Malahide. The annual report, which was read and adopted, recorded the fact that the Council had joined with the Society of Antiquaries in considering the steps necessary for the preservation of Stonehenge, and had also entered its strong protest against the destruction of the west front of St. Albans Abbey, which is still going on under the name of "restoration." At the close of the meeting the party left for Cople Church, where they inspected the monuments, brasses, and heraldic bearings of the Launcelyns, Lukes, Rolands, and Greys. The next halting place was Willington, where the monuments, and especially the helmet and tabard of Sir John Gostwick, Master of the Horse to Henry VIII., were inspected. These, it was stated, were probably worn by him on the Field of the Cloth of Gold. Leaving Willington, they proceeded to Cæsar's Camp, in the pine woods above the town. Thence they made their way to Galleyhill Camp, where a similar construction was noticed. The general opinion was that these camps were of British, not of Roman origin, though they might possibly have been used by the Romans during their occupation of this country. They afterwards inspected Howbury Camp and Risinghoe Castle, two curious earthworks, probably also of British origin. In the evening there were sectional meetings in the Bedford-Rooms, when papers were read by Messrs. Wormall, Copner, Micklethwaite, and others.

On Friday the expedition organized was to St. Albans and to Luton. At St. Albans Abbey the archæologists were conducted over the building by Mr. J. T. Micklethwaite, F.S.A. He explained the various features of the structure from the first foundation of the present Abbey in the early Norman times, when Saxon and Roman materials were worked into the walls of the new fabric. He also explained the curious history of the recent discovery and reconstruction of the shrines of St. Alban and St. Amphibalus. They then inspected the church of St. Michael and the monument of Lord Bacon, and reconnoitred the remains of Old Verulam and of the British city on the banks of the Ver, the abbot's boathouse, and the large earthworks at Bernard's Heath. In the evening, papers "On the Earthworks of Bedfordshire," "The Mural Paintings at St. Albans," "On the Churches and the Bells of Bedfordshire," were read by Dr. Prior, Messrs. Ridgway-Lloyd, Foster, and North. On Saturday they visited Clapham Church, conspicuous all around by its lofty Anglo-Saxon towers; Sharnbrook and Felmersham, where they inspected the churches; Stevington, where they admired the Anglo-Saxon work in the tower, and also a curious low side-window, perforated through the wall to enable worshippers in the south chancel aisle to see the elevation at the high altar; Oakley—a parish almost wholly belonging to the Duke of Bedford, whose pew in the Church is partly roofed by an old rood-loft, much of which still stands *in situ*.

SUSSEX ARCHÆOLOGICAL SOCIETY. — August Meeting. Pevensey.—The visitors repaired first to Westham Church, in the vicinity of the station, a plain but rather interesting old church. From Westham the party proceeded to the fine ruins of Pevensey Castle, which is one of the most perfect of castellated remains of Roman origin. The outer walls of the castle inclose an area of about eight acres, and are

almost 20 ft. in height. In the interior is a smaller fortification of a quadrangular form, with round towers, and which was once entered by a drawbridge. The circumference of the outer walls is about 260 rods, and they must at one time have been of immense strength. The village of Wartling was inspected. A well-preserved Catherine-wheel window and a Pelham buckle of more than the ordinary size in the outer wall are worthy of notice here. The wooden spire is rather a rarity in Sussex. Ashburnham Church was rebuilt in 1693; and one of its features is that in all the windows the mullions are of oak instead of stone. The church consists of a tower, a nave, and a chancel with two side chapels to its north and south. The nave is entered from the tower by seven steps, and from it there is a similar approach to the chancel. The effect of this arrangement is extremely striking, the sacrarium standing out in grand relief as you approach it from the west end of the building. The tower, not unlike that of Battle Church, is built of local grey sandstone, and with its embattled turrets and ample buttresses, and approached as it is by a steep incline, is sufficiently imposing. The party were then conducted to the mansion of the Earl of Ashburnham, where they entered by the west door, in the entrance-hall of which are hung several very fine portraits of the Earl's ancestors, and other celebrities of days gone by, amongst them King Charles I., Queen Elizabeth, Mary Queen of Scots, Prince Rupert, and the Earl of Marlborough. The visitors were conducted to the magnificent manuscript library.

YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION.—Aug. 29th.—Helmsley was the place selected for the annual excursion, with the object of visiting the ruins of Helmsley Castle and Rievaulx Abbey, access to which was kindly permitted by the Earl of Feversham. Colonel Brooke, of Huddersfield (Chairman of the Council), read a Paper by Mr. G. T. Clarke, F.S.A., on the Castle. After inspecting the ruins the party then proceeded to Rievaulx Abbey, and spent some time in inspecting the magnificent ruins. This was the first Cistercian house built in Yorkshire, and the second in England. It dates from 1131, and was founded by Walter l'Espec, who afterwards became a monk, and was buried in the Abbey. Mr. J. T. Micklethwaite, F.S.A., briefly alluded to the rise of the Cistercian Order, and described the architectural features of the Abbey.

[Our report of the Annual Meeting of the Somerset Archæological Society is deferred until next month, owing to pressure on our space.]

Obituary.

WILLIAM BOTTRELL.

Mr. William Bottrell was well known as a collector of Cornish folk-lore. He published three volumes of *Traditions and Hearthside Stories*, which have formed a valuable addition to our stores of Cornu-British folk-lore. His taste for Cornish folk-lore developed in his early childhood, and more than half a century ago he delighted in collecting the quaint Cornish legends in a region where they are especially rife—the weird country of the "S. Levan witches," where every estate and hamlet has some wild tale told of it. We believe it was by the advice of the present editor of *The Cornishman*, Mr. A. C. Wildman, that his valuable collection of Cornish stories was given to the public. Besides his own published writings, many students of Cornish folk-lore and antiquities consulted him, and derived much valuable information, which has appeared under many forms. Mr. Bottrell resided latterly at Penzance, and was there taken by the lingering illness (paralysis) which terminated with his death. Having lost the power of using a pen, he confided the preface of his last work to the Rev. W. S. Lach-Szyrma. Having seen his third volume published and revised, the "Old Celt," as Mr. Bottrell quaintly called himself, passed away to the company of those "old men of Cornwall" about whom he had written so much.

REV. ROBERT W. EYTON.

Born December 25, 1815; *died September* 8, 1881.

Mr. Eyton was the son of the late Rev. John Eyton, vicar of Wellington and Eyton, Salop. He was educated at Rugby, and at Christchurch, Oxford, where he obtained a second class in classics and graduated in 1839. He was rector of Ryton, Salop, from 1841 to 1863, during which time he composed his great work, the *Antiquities of Shropshire*, in twelve volumes, which brings the history of the county to the reign of Edward I. Mr. Eyton was the author of *Digests of the Domesday Survey of Dorset, Somerset, and Staffordshire*, works which, though not making large volumes, are replete with classified facts of the times, and do more, perhaps, to throw light on some of the most difficult portions of Domesday than anything else published. Mr. Eyton also compiled the *Itinerary of King Henry II.* His last work was for the William Salt Archæological Society, for which he edited the "Pipe Rolls" and "Early Charters of Staffordshire."

JOHN WINTER JONES, F.S.A.

Born 1805. *Died September* 7, 1881.

He was the son of Mr. John Jones, some time editor of the *Naval Chronicle* and the *European Gazette*, and grandson of Mr. Giles Jones. Mr. Winter Jones first entered the British Museum in 1837, and rose through all the grades until, on the retirement of Sir Anthony Panizzi in 1866, he was appointed Principal Librarian. This post he held up to his retirement in 1878. He edited three volumes for the Hakluyt Society; and recently printed, for private circulation, a Paper upon Mr. Rassam's discoveries in Mesopotamia. As one of the Vice-Presidents of the Society of Antiquaries he delivered the annual address on an occasion when Lord Stanhope was prevented from attending.

JAMES THORNE, F.S.A.

Born September, 1815; *died September* 3, 1881.

Mr. Thorne was the author of *Rambles by Rivers*, which was first published by Charles Knight, between 1844 and 1849, in his series of "Weekly Volumes," and in which was interspersed much useful antiquarian and historic matter, along with gleanings of fairy and folk-lore. His most important work was the excellent *Handbook to the Environs of London*, published about five years ago by Murray.

The Antiquary's Note-Book.

EXTRACTS FROM PARISH REGISTERS OF SOUTH STOKE, WALLINGFORD—(Communicated by the Rev. P. H. Nind).—The Copy of a Supplication made to the Lord Archbishopp of Canterbury by the chief inhabitants of Woodcote and Exlade, which then were resyants there—Mr. William Palmer, Lord of the Manor of Hyde, then living and dwelling at South Stoke beneath the Hill; Mr. Richard Knapp, sojourning or dwelling at Henley, which was then ffermor of Rawlines; Mr. Richard Wintershull, Lord of Deane ffeme, dwelling at Little Stoke; and John Wylder, heire of Pables, in minoritie, remaining in the County of Berks; one Will^m Coxe then beeing tenaunt in his twoee parts of the sayd ffeme of Pables, A.D. 1597. In most humble wyse complaining show unto yo^r Grace yo^r pore and dayly orato^rs Will^m Ffrewen, Nicholas Wylder, Henry Cruchfield, Jun^r, Edward Blackhall, Will^m Nicholls, Will^m Coxe, and Will^m Allnbtt, inhabitants of the hamletts of Woodcote and Exlade, in the Parish of South Stoke within her Highness County of Oxford: that whereas yo^r Lordshipp's pore suppliants and dyverse other the inhabitants of said twooe hamletts whose several habitations and dwellings are of some twooe miles, and the greater part three miles distant from their Parish Church of South Stoke aforesayd, have always (as also their predecessors) in tyme out of myndc, at such times as unseasonable wether, by snow, sleete, or rayne, or foulness of the wayes, some tyme in the short dayes, hath hindered them from going to their Parish Church every Sunday, and otherwyse also at other times, when they have bene at their owne Parish Church at morning prayer for lyke tyme out of mynd, without any vexation, usually frequented and resorted, for the hearing of God's Word and the divine prayers, unto the Parish Church of Checkendon within the same County, being but one quarter of a myle from the habitations or dwellings of most of them, and from the other half a myle; as lykewyse on the contrary, the inhabitants of an Hamlett of the Parish of Checkendon aforesayd, three myles or more distant from their own parish Church, but within one halfe myle aforesayd have and doe still without molestation and trouble resort to the Church of South Stoke (a thing generally tolerated throughout the whole realme, for any thing that they heare to the contrary, where the occasions be lyke). Nowe, may it please your good Lorshippe to bee advertised that one M^r. Owen Thomas (a man, while hee was Vicar of Taynton on the other side of this Shiere, but a five years since, by verdict of a jury of twelve men at an Assises in this County, convicted for a common barretter and drunkard) having gotten the possession of the Parsonage or rectory of Checkendon aforesayd, were hee is and remayneth nowe Parson, hath for those twooe years past and more, eftsoones prosecutes them, and procured the Churchwardens to present them into the Archdeacon's Court of this diocese of Oxford for coming in such sorte, as is above sayd to heare divine service at Checkendon, without any disturbance there or mislyke of the parishioners. Into which Court yo^r pore suppliants being presented, have been as often called and cyted as presented to their great trouble and hinderance from their worke whereby they live and intollerable expences (in respect of their small liabilities) by their journeys to Oxford and costs day and night there, with charges and fees of the Courte; and so are still threatened by the said Owen Thomas, parson of Checkendon, never to be left in quyett by him, till hee have compelled them altogether to refrayne his sayd Church, and only to frequentt their own, contrary to his solemne advised (?) protestation, and as yt weare a kynd of sacramentail oath before many witnesses, that hee would never trouble them agayne, so that they would surcease from a suyt agaynst him (which he feared but they mentt nott) of endyting him again for a common barretter, whether of delight he taketh to continue his former conditions or of malice prepensed they will not say: but sure they are (by himselfe uttered) for this yere past, of desire of revenge agaynst them all for that, by reason of twoe women parishioners of South Stoke, of Woodcote and Exlade, among others, his purpose was made frustrate, when he unmercifully, unchristianly, and unjustly (as yt was thought) at the Assises a yeare since, sought the lyfe and blood of a poore boy of a dozen yeres of age, and also to putt them the sayd inhabitants of Woodcote and Exlade (without respect whether able or not able to endure yt) to an endlesse and intollerable toyle and travell of xii myles by the day, yt they should twise a day be compelled to their owne Parish Church. Whereupon will ensue, as y^r Grace can most wysely and honorably consider, that even the ablest of them, often the lame, the impotentt, the aged, and most women and children necessarily shall be enforced her Highnesse most wholesome and godly laws in that behalfe provyded; and their yonger children whom they carefully desyre may be trayned upp to frequent divine service and the hearyng of God's word somewhere, for wantt thereoff shall lack that good education and instruction in some part, which they wish for them, and (which is to be feared) that many shall continue still in darknesse and ignorance; and falling into neglect of the ordinary hearing of divine service and the word of God, without regard of keeping the Lord's Sabbath; shall rune into recklessnesse of their Christian duties to God and their Prince, &c.; and in the end, to make no account of any religion at all, to the high displeasure of Almighty God and their utter destruction in soule. In pitifull and tender consideration whereof, may it please y^r Grace of y^r most Christian accustomed clemency, to vouchsafe unto y^r sayd poore suppliants (being not able to give

allowance to one to serve at a Chappell that standeth neare unto them at Woodcote, where they have service duely but only upon the day of the nativitie of o^r^ Saviour Christ, upon Easter day, and upon some working dayes, as y^t^ falleth out for thanksgivinge of women and marriages) yo^r^ Lordshippe's favorable lycence or toleration, for frequenting of divine service at Checkendon, without disturbance of the parishioners there, in such sorte, as is above-sayd that they and their predecessors have, for tyme out of mynde used, being so neare and convenient for them. Not of any dislike they have or contempt of their owne Parish Church or minister, but only of desyre and love, in duty towards God, to spend the wholle Sabboth and other festivall dayes in hearing the word of God and resorting to the divine service, which they cannot so welle accomplishe at their own Parish Church, so fare distant, without intollerable toyle and some daunger to their healtes at some tymes, but specially lame folks and impotentt with most part of the aged and of women and children. Being all most willing and ready without any recusance or anyone rescusant amongst them, as they have always done, still to be partakers of the Lorde's Supper at their own Parish Church; and lykewyse at all other tymes thither to repayre as often as with convenience they may. And all yo^r^ Lordshippe's sayd poore suppliants and all the sayd inhabitants shall, as they are most bounden, dayly pray to Almighty God for yo^r^ Grace's long, prosperous and happy life.

Will^m^ ffrewen, at the tyme of exhibiting this supplication, was lyving, but deceased afore the lycense was made, and so Leonard his sonne therein named, succeeding him.

Then follows

The copy of the testimony which Hilary Fishwicke, then Vicar, gave unto his neighbours and parishioners of Woodcote and Exlade, when they went about their lycense :—

Paræchos Hosce meos Gulielmum ffrewen, Nicholaum Wilder, Henricum Cruchfield, Seniorem, Richardum Buckridg, Gulielmum Coxe, Henricum Curtchfield, Juniorem, Edwardum Blackhall, Gulielmum Nicholls, et Gulielmum Allnott, aliosque Woodcotæ et Exladiæ incolas, ut homines novi simplices et apertos. Vitæque et conversationis placidæ, ita verbum Dei audiendi, precibusque divinis publicis et cœnâ Christi sacrâ rite debitoque modo participandi, cupidos omnes et perquam studiosos nemine refractario, compertum habeo. Quapropter eis secundum petitionem ab illis exhibendam; eatenus mihi, quatenus Dei cultum et sui suorumque in timore Dei instituendorum et educandorum curam spectat, probatam tolerationem et indulgentiam iis de causis, eodemque modo quo ab ipsis expetitur, modo reverendissimo ita placeat Archiepiscopo summè exopto.

HILARIUS FISHWICCIUS,

Vicarius Ecclesiæ quæ est South Stoke diœcesios Oxon.

The licence, under the seal of the Chancellor of the Archbishop, is as follows :—

The Archbishop's Licence.

Johannes divinâ providentiâ Cantuarius Archiepiscopus, totius Angliæ Primas et Metropolitanus ad quem omnis et omnimoda jurisdictio Spiritualis et Ecclesiastica quæ ad Episcopatum Oxoniensem sede plenâ pertinuit ipsâ sede jam vacante notorii dignoscitur pertinere, dilectis nobis in Christo, Leonardo ffrewen, Nicholao Wilder, Henrico Crutchfield, Ricardo Buckridge, Edvardo Blackall, Will^mo^ Nicholls, Will^mo^ Allnott, Georgio ffuller, et Will^mo^ Etheridge, villarum sive hameletarum de Woodcote et Exlade infra parochiam de South Stoke, diœcesis Oxoniensis, nostræque provinciæ Cantuariæ et aliis inhabitantibus dictarum villarum sive hameletarum de Woodcote et Exlade prædicat salutem in omnium salvatore. Porrecta nobis nuper pro partibus vestris petitio continebat. Quod Ecclesia vestra de South Stoke prædicta. Fá domibus sive mansionibus dictarum habitationum vestraorum infra villas sive hameletas de Woodcote et Exlade prædictis, tam longe distat, videlicet per spatium trium aut duarum milliarium ad minus, ut vos propter locorum prædictorum distantiam viarum atque itinerum adeo præsertim et hyemalibus temporibus difficultatem, corporumque vestrorum aut aliquorum vestrorum incolarum ibidem nimirum puerorum, fæminarum, senum et valetudinariorum imbecillitatem, dictam Ecclesiam vestram parochialem de South Stoke prout alias de jure astricti estis, ac positi essetis (ut asseritis) adire et eandem ad divina audienda et sacramenta participanda ita sæpius frequentiusve commoda non possitis neque valeatis, Cumque præterea ubi eadem continebat petitio, ecclesia parochialis de Checkendon dictæ Oxoniæ diocesis nostræque Cantuariensis provinciæ domibus sive mansionibus dictarum habitationum vestrarum et aliorum inhabitantum villarum sive hameletarum de Woodcote et Exlade prædictis multo majis vicina existens (?) et commoda ut per unius quarterii milliarii spatium aut cocirciter distat, ut eam multo facilius et cum minore labore corporumque vestrorum discrimine quam dictam Ecclesiam parochialem de South Stoke ad divina audienda diebus dominicis et festivis adire et frequenter possitis et possint, ideo nobis supplicium fecistis et fecerunt humiliter quatenus (præmissorum intuitu) licentiam et facultatem sub modo et forma inferius descriptis vobis et aliis dictarum ullum (?) sive hameletarum inhabitantibus in posterum concedere dignaremur. Nos igitur precibus et supplicationibus vestris et eorum in hac parte utpote justis et rationalibus (præmissorum impedimentorum intuitu) favorabiliter inclinati, ut vos et omnes alii post hoc inhabitantes dictarum villarum sive hameletarum de Woodcote et Exlade prædictis, cum liberis et omnibus aliis domesticis et familiis suis de tempore in tempus Ecclesiam parochialem de Checkendon prædictâ adire et eandem ad divina audienda et sacramenta participanda frequenter, liberi liciti et impune possitis et valeatis, possintque et valeant dummodo ecclesiæ vestræ parochiali de South Stoke et ministris ejusdem vel dictæ ecclesiæ parochiali parochianis de Checkendon nullum ex inde prejudicium damnum vel gravamen aliter inde generetur, licentium et facultatem nostras ex causis prædictis et aliis, nos in hâc parte moventibus (quantum in nobis est et de jure legibus et statutis hujus regni Angliæ (hâc in parte) possumus) benigni vobis aliisque prædictis cum familiis vestris suisque concedimus et impertimur per præsentes. Ita ut ex causis supra dictis (quatenus semper inoffensi legibus, statutis ac consuetudinibus hujus regni Angliæ nobis (hâc in parte) licebit nec minister

de Checkendon vel de South Stoke prædictis, nec etiam ullus inferior ordinnius pro tempore existens dictos incolas cum familiis suis, vel eorum successores ibidem præmissorum occasione molestare vel inquietare quovismodo valeat vel præsumat—Proviso tamen semper quod juxta provisionem statutorum eâ in parte editorum vos ac quilibet vestrûm aliique inhabitantes ibidem pro tempore existentes quater ad minimum quotannis idque temporibus maxime ad id opportunis adeuntes divinas preces ac conciones, sacramenta, participanda ad parochialem Ecclesiam vestram de South Stoke accedere teneamus ac teneantur, præmissis vel eorum aliquo non obstantibus.

In cujus rei testimonium sigillum quo in hâc parte utimur præsentibus apponi fecimus: datum quarto die mensis Junii anno Domini millesimo quingentesimo et nonagesimo septimo et nostræ translationis anno decimo quarto. THO: REDMAN.
JO: COSTON.

The principall followers of this suyt, in their own name and the name of the rest, to London, Lambeth, and Croydon, were Richard Buckridge and Henry Crutchfield, Senior.

The foregoing is as true a copy as can now be deciphered from the old Register (1557) of South Stoke, Oxon.

Antiquarian News.

"The Ballade of the Scottysshe Kynge," to which is ascribed, by authorities on the subject, the honour of being the first printed English ballad, is about to be reprinted in *fac simile*, by Mr. Elliot Stock. A full historical introduction and copious notes, in elucidation of the subject, will be added.

The *Rock* states that a considerable portion of the superstructure of the shrine of St. Frideswide at Oxford has been lately found thrown carelessly into a well in the rear of one of the canons' houses at Christ Church. It is hoped that a further search will bring the rest of this most interesting structure to light.

The trustees of the Lenox Library in New York have issued a Shakespearian Catalogue, containing a variety of curious information as to the spelling of the poet's name. After consulting the principal authorities, it is found that thirty-three are for Shakspere, 111 for Shakspeare, and 282 for Shakespeare.

A stone coffin, containing human remains, has just been discovered at Ipswich, during some excavations on the site of the College founded by Cardinal Wolsey. The coffin lid is missing, so that there is no clue to the identity of the remains, but they are believed to be those of one of the monks of St. Peter's Monastery.

Preparations are being made for widening Fleet Street from Chancery Lane to the corner of Bell Yard; and, in the demolition of the block of houses, a place of interest will be "improved" from this thoroughfare—viz., the old Cock Tavern, long associated with the names of Johnson, Boswell, Goldsmith, Steele, and Addison.

The restoration of the Old Crypt School, Gloucester, a work which has been going on for some time past, has been completed. The building, which is 350 years old, is in the Late Perpendicular style. The best feature in it is the gateway and oriel window over. The lower room, with its dark oak wainscoted walls and ceiling, was used formerly as the Crypt Grammar School.

Three months ago an archæological exploring expedition was sent out from Austria to Lycia in Asia Minor. The members of the party have just returned to Vienna, and report that their excavations and researches on the sites of some of the principal cities of the ancient kingdom in question have resulted in very important discoveries, the particulars of which will shortly be made known.

In the course of the excavations for a new fort at Lier, in the neighbourhood of Antwerp, a number of bones of extinct animals, mammoth's teeth, and the almost complete skeleton of a rhinoceros have been dug up. It was in the same district that, in 1760, was found the immense skeleton of a mammoth, which has been preserved in the Natural History Museum at Brussels.

The date of the sale of the Sunderland library, to which we have already alluded, has now been fixed. The catalogue of the first portion, consisting of 2,700 lots, has been issued by Messrs. Puttick and Simpson, who will sell the books by auction on the 1st of December and nine following days. The articles are very fully catalogued, and the descriptions promise a rich treat for the lovers of fine books.

The restoration of the parish church of Market Drayton is being proceeded with. On removing the floor, the workmen discovered several hitherto unknown vaults; and the whole edifice seems to be honeycombed with such. Over one vault was found a large alabaster slab, the inscription on which, with the exception of three Latin words, is entirely worn away, but the lettering shows that it belonged to the fourteenth century.

The fourth Biennial Congress of the Students of American Archæology will be held at Madrid, from September 25 to 28, inclusive. The Congress meets under the patronage of King Alfonso and of the Municipality of Madrid; and strangers will have a rare opportunity of examining the various interesting museums and collections in the Spanish capital. It is reported that the lineal descendants of Montezuma and Columbus are to preside at some of the meetings.

An important discovery of ancient silver coins is reported from Tarlasco, province of Lomellino, Piedmont. A countryman found a vessel containing 600 silver coins, mostly belonging to the first Roman epoch, as shown by the effigies of Brutus and Collatinus designated as *primi Consules*. Others of more recent period, dating from the time of Cæsar, Pompey, Antony, and Antoninus Pius, are still of great archæological interest.

The parish church of Melksham was re-opened on the 11th of August, after restoration. The alterations to the structure principally affect the chancel. An entirely new ceiling of panelled oak has been pro-

vided for the chancel, and the walls of the chancel and chancel arches have been thoroughly cleaned. This latter work led to the discovery of some interesting work in the shape of portions of a Norman arcade running along a part of the north and south sides, with one pillar in the north-east angle.

Clapton-in-Gordano Church is in course of extensive restoration. It is an interesting structure, perched on an eminence, and is of singular and irregular outline. It consists of nave, chancel, and western tower, with a sort of transept chapel north of the nave, and a very narrow chapel north of the chancel. The earliest part of the church is the tower, which is supposed to be of the thirteenth, century. Another curious feature of the church is the reeedos, in which are two Early English capitals.

The Naples correspondent of the *Daily News* writes:—"During the excavations in Strada Campagna, in this city, a marble tomb has been brought to light, the bust of a female, and a Hermes column. The bust represents a young woman, the hair arranged in a net resting on the neck. To judge by the arrangement of the hair and the rather slovenly execution, the bust seems to belong to the end of the second or beginning of the third century, about the time of Caracalla. The Hermes presents a head of robust form, with short hair, cut in a circle on the forehead, evidently belonging to the same period."

Ashbourne Church is being restored. The work of cleaning the walls of the nave and south aisle by scraping off the plaster which has disfigured them is being very carefully and actively proceeded with. An ancient doorway in the north wall of the nave has been brought to light. The removal of the galleries has exposed to view the beauties of the arches and pillars, and the fine proportions of the nave and aisle. Some interesting frescoes have been discovered, one of them being the Lord's Prayer in Elizabethan characters, with a curious ornamental border. Portions of these have been carefully copied.

A very curious and remarkable seal has recently been found on Wash-common, the scene of the first battle of Newbury, September 20th, 1643, near the spot where the Falkland Memorial is erected. The seal is circular, and made of brass, measuring one inch and eight-tenths in diameter. It bears the device of a skeleton with the surgeon's knife in the dexter hand, and an hour-glass on the sinister side. The legend with which it is inscribed is as follows: "THE · SOSCIETY AND · LOYALTY · OF · CHYRVRGEONS · HALL LONDON." This seal is supposed to have been used by those members of the Chirurgeons' Company of London attached to the Royal army at Newbury, and it was probably lost in the encounter.

Avenbury Parish Church, an ancient structure, built on the banks of the river Froome, about a mile and half above Bromyard, has been re-opened after restoration. The interior restoration consisted in taking down the old lath and plaster, and cutting a new ceiling. By this the whole of the old oak timber in the roof up to the apex—and most of which is in good preservation—now stained and varnished, will be displayed to view. The old oak screen, which was formerly partially covered with plaster and whitewash for many years, has been completely restored and varnished, with new oak gates of very good design. The entrance porch has been entirely removed, and a level entrance is now made into the church. There is also a new gate leading into the churchyard.

The Cairo correspondent of the *Times* sends full details of the discovery, made a few weeks ago, at Deir-el-Bahari, near Thebes, of thirty-nine mummies of royal and priestly personages. Twenty-six are now identified, and the correspondent sends a list of them furnished by Herr Emil Brügsch, the acting director of the Boulak Museum. Twenty-four out of the twenty-six are mummies of kings, queens, princes, or princesses, and the other two are those of high priests. Among the kings is Rameses II., the third king of the nineteenth dynasty, and the Pharaoh of the Jewish captivity. The remaining thirteen of the thirty-nine mummies discovered require more searching study and investigation before they can be identified with absolute certainty.

A story which appears almost incredible has been sent to us from Cornwall. It is reported that the church of Minster, near Boscastle, has been "renovated" by the substitution of deal pews for a quantity of most curious and interesting carved oak seats, the devices on which appear to have been most singular. These have been treated as rubbish, dispersed through the village, and in part burnt. The innkeeper has a considerable quantity locked up in his stable and has offered them to the vicar to replace in the church if he likes. Surely such a matter ought to be inquired into, with a view of rescuing at any rate some portion of these treasures while it may not be too late. But we hope some correspondent may be able to tell that the report is exaggerated.

A find of considerable interest to the city of Berne was made a few days ago, at Niedersteinbrunn, in Alsace. As two men were digging a ditch on the site of an old house, they came upon an earthenware jar, containing 4,000 gold pieces, of which the weight was nearly twenty pounds. The pieces are all of the same mintage, about a millimetre in thickness and the diameter of a mark. On one side is the effigy of a double eagle, with the inscription, "Bercht. V., Dux Zerin. Fondator," and on the reverse appears the arms of Berne—a bear on a mown field. The inscription signifies that Berchtold V., Duke of Zeringhen, was the founder of the city. The dates on the coins run from 1617 to 1623, and they were probably hidden where they were found at the time of the Thirty Years' War.

The ancient documents of Wells Cathedral have recently been examined by Mr. W. De Gray Birch, of the British Museum, and the Rev. Chancellor Bernard has just made the following report to the Dean and Chapter:—"Many of the documents contain important notices of historical and political events, both general and local; records of matters of the highest value in relation to the history of the revenues and fabric of the Cathedral; and instances of great interest to the student of church and monastic antiquities, palæography, manners and customs, and topography. Many have also been exposed to damp and dust for so

long a period that they have become seriously injured and mutilated." Mr. Birch also pointed out that a somewhat similar collection of documents in possession of the Vicars-Choral is in a very deplorable condition.

The Church of St. Lawrence, Frodsham, an interesting ecclesiastical edifice in the north-west district of Cheshire, is undergoing extensive restoration. The church is in part Norman, and is believed to belong to the early part of the twelfth century. Additions, in later periods of architecture, have been made to it from time to time, and in the eighteenth century the whole of the south aisle was restored. The work was begun about a year ago, when the building was quite dismantled. The roofs of the south aisle, nave, and north aisle, and the low galleries and high square pews, were entirely removed. The walls of the south aisle have now been partly made good, a string-course and three new windows fixed, and new priests' doorway and buttresses have been constructed. In the nave the old Norman pillars have been cleaned and partly restored.

The rearrangement of the City library at Mayence has just brought to light some literary treasures in the shape of valuable manuscripts, and very rare printed books. Among these latter are two books printed by Guttenberg. One is a Bull of Pope Pius II., addressed to the Cathedral Chapter of Mayence, concerning the deposition of the Archbishop Diether; the imprint bears the date 1461. The other, consisting of twenty leaves, is *Tractatus rationis et conscientiæ*, and is dated 1459. Both books are in good condition; they are printed with the same types as the *Catholicon*, but are neater and better defined. A copy of the *Catholicon* also is in the library. The Bull is believed to be a unique copy, since no reference to another copy is to be found in any known catalogue; but there is another copy of the *Tractatus* in the National Library at Paris.

The village church of Micheldever, which has recently been restored by the Earl of Northbrook, has just been re-opened by Bishop McDougall. The works have consisted in the removal of the plaster aisles in the chancel, and rough casting of the walls, and the substitution of a new pencilled roof; the construction of a new organ chamber and chancel arch; new mosaic floor, oak stalls, altar table and rail, choir seats, marble credence table, &c. In the nave the oak seats have been re-constructed, the gallery removed, and the fine old Perpendicular arch brought to light in the tower. There are some beautiful monuments of the Baring family in the church. The excavations disclosed interesting remains of the ancient church, showing specimens of the Early English, Decorated, and Perpendicular styles, also remains of two Norman fonts, and of a decorated stone reredos, or screen.

The *Gazette de Lausanne* says that an extraordinary and scarcely credible story is afloat as to the discovery of a well-preserved city, of immense antiquity, under the waters of the Lake of Geneva. An American gentleman, who lost a valuable hand-bag by the upsetting of a boat, employed two divers to seek for it. They not only recovered the American's property, but brought up with them, from the depths of the lake, a splendid vase of Etruscan form, and they related further that they had discerned a large quantity of houses. The Communal officials of Bex hereupon went forth in boats to view the spot indicated by the divers. The archæologists of Bex settled that the town must have been built by the Combri, or earliest Gauls. The Cantonal Council of Vaud is to be urged to construct a great dam around the spot containing the town, and to pump the place dry, in the interests of historical science.

The following letter appeared in the *Times* recently: —"Permit me to draw the attention of those who are interested in the preservation of ancient monuments to the present state of things at Furness Abbey. I was present in the ruins for three hours one afternoon, and was extremely shocked at the spectacle I witnessed. The place was filled with a rough and noisy crowd of excursionists, and large numbers of children, apparently under no control, were climbing in and out of the beautiful sedilia and over the sculptured capitals of the fallen pillars, which lie on the ground in the ancient Chapter-house, to the extreme danger, I fear, of destruction of most exquisitely-carved work. On remonstrating with the guide, he merely expressed his inability always to prevent mischief. I hope that some means may be taken to prevent what I fear may end in serious injury to a priceless treasure."

A work of the greatest interest and antiquarian value has lately been purchased by Mr. Samuel Caswell, Meole Brace. It is the private collection of etchings, water-colour, sepia, and pencil drawings of old streets and buildings in the town of Shrewsbury, made at the beginning of the present century by the late Archdeacon Owen, the historian of Shrewsbury, and his son, the Rev. E. Pryce Owen. The work consists of three large quarto volumes, and contains all the original drawings for the illustration of Owen and Blakeway's history, and a vast number of which have never been published. The total number of drawings and sketches is over four hundred, the most rare being numerous early views of the old English and Welsh bridges, the Castle Gates, the Abbey, St. Mary's, old St. Chad's, old St. Alkmund's, and old St. Julian's churches. We believe it is in contemplation to publish a copy of the views which have never been published before.

Several workmen engaged in the works along the Via Flaminia, outside the Porta del Popolo, Rome, have discovered near Tolentino a group of tombs containing the skeleton of a child with the head resting on a splendid black cup, a boy and several warriors with lances and other arms lying at the feet. A precious epigraph was found during the excavations for the new Exhibition Palace in the Via Nazionale. The officers appointed by the Ministry for Public Instruction to superintend and to inspect all works of excavations at Rome perceiving a large stone, had it carefully removed. This new discovery will enrich the splendid collection which has been forming in Rome since 1870, and which occupies several of the large halls at the capital. Hardly a new house has been constructed in Rome since the occupation which has not led to the discovery of some important object of art. The archæological bulletin which is being

published by the Roman municipality contains every week long lists of new objects discovered and photographs of anything considered worth reproducing.

The rector of Prestwich and the churchwardens have applied to the Manchester Diocesan Registry for a faculty to rebuild the tower of Prestwich parish church. The application states that the old slated roof is to be replaced by a lead flat roof, and the existing south-west turret staircase is to be superseded by a new one to be built at the north-east corner of the tower. The foundations of the tower are to have "proper spreading footings, and to be put in with the least possible disturbance of the adjoining graves. The present design of the tower to be retained as far as practicable, according to the plans and particulars of the said rebuilding now deposited in the Public Episcopal Registry in Manchester." The ultimate shape the alteration will assume, is, however, by no means agreed upon. This week the whole of the plaster has been removed from the inside of the tower in order to see if the crack is there apparent which is so visible above the ringers' chamber, but nothing of a nature to cause the slightest alarm can be discovered. The base of the tower appears to be perfectly sound and free from all decay.

In the course of the restorations now going on in the nave of St. Giles's Cathedral, the workmen have come upon a very interesting relic of antiquity in the wall of the Albany Aisle, consisting of an arched recess for a mural shrine. The arch is in the north wall of the aisle, opposite the central pillar, and measures eight feet high and about seven feet wide, being sufficient for a recumbent figure. The recess within the arch is two or three feet deep. On the front around the arch is an exceedingly fine moulding in carved stone of the style of the thirteenth century. Unfortunately, rather more than one-half of the moulding is gone, a result of different mutilations. Latterly, the whole had been enshrouded in some common kind of building and plaster, on the removal of which this beautiful and ill-used work of art was brought to light. On Mr. Hay, architect of the restorations, making the fact of the discovery known to Dr. Chambers, he received orders to restore the moulding of the arch, where it was deficient, in exactly the original style, and also to mend any other broken parts of the monumental structure.

The restoration of Sidbury Church has been completed. The general fabric was found to be in a very dilapidated condition. The whole of the roof has been stripped, and the mortar removed from all the exterior walls. The stonework has been repaired, and partly rebuilt in herring-bone to correspond with the old work. The old timbers in the roof (where required) have been removed, and the space between the rafters plastered and left visible, including the bold oak principals. The chancel has a pitch-pine boarded ceiling, formed in panels with moulded ribs. The turret old timbers have been properly reconstructed, and new louvre-boards to belfry windows; new roof to the same, covered with tiles, and the apex finished with a wrought-iron ornamental finial. The old porch has been taken down, and a new one built to correspond with the other portion of the work. The old stone paving has been removed, and the aisle and chancel are paved with encaustic tiles. The whole of the seating in the chancel and nave is in pitch pine, with solid, elaborate and moulded bench-ends, with capping on the top, the front portion of the seats having traceried fronts. The pulpit and reading desk have been reconstructed with the old oak framing, with carved panel fronts. The ancient font has been restored and cleaned.

The ancient custom of proclaiming the Fair at Newcastle took place on August 9, at noon. This being the August or Cow Hill Fair, the Mayor, accompanied by the Sheriff and Committee Clerk, attended the Guildhall, St. Nicholas Square, and Newgate Street, where the proclamation was duly read at each of the three places. At the Guildhall several of the merchants on 'Change turned out to hear the proclamation read, at the end of which lusty cheers were given for the Mayor. The following is a copy of the proclamation:—"O YEZ! O YEZ!! O YEZ!!!—The Right Worshipful the Mayor, the Sheriff, and the Aldermen their Brethren, Give notice the Fair of this Town begins at 12 o'clock this Day, and will continue for the next Eight Days after, when it shall be lawful for all Persons to come to the Town with their Wares to sell. And it is strictly charged and commanded no Person, of what degree or quality whatsoever, be so hardy during the time of this Fair to carry any manner of Weapon about him, except he be a Knight or Squire of Honour, and then to have a Sword borne after him. Notice is Hereby Further Given, That a Court of Piepowder will be holden during the time of this Fair, that is to say, one in the forenoon, another in the afternoon, where Rich and Poor may have Justice administered to them according to the Law of the Land and the Customs of this Town. God save the Queen, the Worshipful the Mayor, and the Sheriff."

Respecting the discoveries which have just been made in certain caves in Moravia, some interesting details are published in the Augsburg *Allgemeine Zeitung*. For some months past excavations have been going on upon the Kotoutsch Hill, near Stramberg, which have already brought to light a large number of remains of the highest scientific interest. The spots where the most important discoveries have been made are the two caves of Schipka and Tchertova Dira (or the Dwarf's Cave). The objects which have been found and the position in which they were discovered prove in the clearest possible manner that both the caves mentioned were inhabited by men in prehistoric ages. The objects obtained in the Schipka cave comprise thousands of bones of antediluvian animals, as the mammoth, rhinoceros, cave bear, horse, cave ox, stag, reindeer, &c. Farther, there are thousands of separate teeth and horns of these animals, besides numerous well-preserved stone and bone tools, which were dug up as far down as three metres below the cave. In the Tchertova Dira the discoveries include bones of the cave deer, reindeer, edelhirsch, primeval ox, &c., besides numerous pieces of horn, showing artificial work, and many well-preserved bone objects and tools, such as awls or bodkins, and pins or needles, pierced with holes, three and four-edged arrow heads, rough and unpolished stone tools of flint, jasper, and chalcedony; fragments of very different kinds of

earthenware vessels, with and without graphite coating, which had been made by hand without the use of the potter's wheel, and which are covered with characteristic ornaments.

Mr. G. H. Birch writes to the editor of the *Surrey Advertiser*, as follows:—"It may interest some of your numerous readers to hear that more substantial traces of the Roman occupation of Staines than coins or flue tiles have come to light. In digging a rain-water tank for a cottage for Mr. E. Budgen, in Tilley's Lane, Staines, at the depth of about five feet from the surface the workmen struck upon a portion of a mosaic pavement *in situ*. The tesseræ composing it are of the ordinary small square shape, and there are no traces of a pattern. They rest on the usual tenacious bed of fine concrete, and are covered with a fine layer of black earth, which invariably accompanies and overlies Roman remains. I much regret that, from the cramped nature of the site, I am unable to pursue any further investigation; nor is the pavement itself of sufficient artistic excellence to warrant it. Such pavements are common enough in London. In an archæological sense the find is most interesting, proving the Roman occupation of Staines on the Roman Road from London to the south of England, *via* Bagshot, where portions of the road can still be traced. I would add that no traces of walls were discovered, and that the pavement itself is uneven, a portion of it being inclined at an angle of 30 degrees, giving the appearance at first sight of it being the lining of a piscina or impluvium, but from careful investigation this part has been probably disturbed at some time or other, and does not occupy its original position. I hope to preserve a portion as a record, and regret that the requirements of the building now being erected under my superintendence compel me once more to bury it beneath the soil. It is possible that this portion may be only the outer border of a more ornamentalp avement buried beneath the adjoining cottages."

During the first week of September an interesting find of archaic pottery has been brought to light in excavating the foundations for a new wing about to be added to Chesfield, Lower Teddington Road, Hampton Wick, the residence of Mr. H. E. Tatham. At a depth of from eighteen inches to two feet the workmen came upon a number of earthen vessels, which their pickaxes unfortunately reduced in a great measure to potsherds before the arrival of Mr. Tatham, who was happily in time to save several from more than partial destruction, one being secured in an almost perfect condition. This last was the smallest of them all, being no more than about six inches in diameter at the bulging central portion, whence it tapered upwards and downwards. It may stand eight or nine inches high, and is furnished with a pair of well-proportioned, and not altogether inelegant handles. Two others are cylindrical in shape, are without handles, and are about a foot in width and altitude. To the same type as these two belongs another, which was broken to pieces as it was being extricated from the soil, all the fragments, however, having been carefully gathered and preserved. The whole of the vases present the appearance of cinerary urns, and this appearance is confirmed pretty decisively by their contents, which in every instance turned out to be charred bones and other animal remains. Whether these bones belonged to man or to his fourfooted friends, has not yet been scientifically ascertained. No portion of these ceramic remains bears a trace of the potter's wheel, and the whole have been sun-dried, not fired in a kiln. Among the detached potsherds are found portions of a chain-shaped ornament, which seems to have traversed the bulging body of an urn. Similar pottery is said to have been found at Hampton Court or its neighbourhood. Mr. Tatham deems it not unlikely that his new finds may date from a very early age, possibly before the Roman occupation of Britain. Urns of unbaked clay of a like type, he remarks, have been discovered in the barrows on Salisbury Plain, near Stonehenge; but it must not be forgotten, he adds, that in their immediate neighbourhood were found beads of glass and amber, heads of spears, swords, and bronze articles, and in some of the barrows the burnt bones of dogs, fowls, horses, and other animals. But no metal, no glass or amber, not even a single flint implement has been discovered in association with the Hampton Wick urns, whence Mr. Tatham infers that these urns must be referred to a remoter period than that to which belong those found in the barrows on Salisbury Plain. We learn, says the *Times*, that the whole of this new and interesting ceramic find will shortly be submitted to the judgment of the authorities at the British Museum.

The repair, alteration, and enlargement of the church of St. Andrew, Auckland, is progressing, and the *Newcastle Courant* gives particulars of some interesting relics of the earlier edifice, that must have stood upon the same site, which have been brought to light. This remark applies particularly to a number of stones which once formed portions of the arches of doorways of Norman date. There are six or seven, exhibiting the quaint beaked moulding, having sculptured on two adjoining faces two singular heads, with noses like the beaks of birds which meet, or nearly so, at the angle which formed the edge of the arch. The remains of a round-headed window have come to light in the chancel, on the north side, next to the chancel arch. The mouldings of this window are the same as those of the fine lancets still remaining in the chancel, but the breadth of the window is greater, the apex of the arch lower, and the arch decidedly semi-circular, not pointed. It is situated in a wall built of very fine large stones, much finer and larger than those employed in the inside work of the nave. Opposite to it, in the south wall of the chancel, next the chancel arch on that side, are the remains of a door, the lintel of which seems to have been interfered with by the lancet window above it, and which looks, therefore, like a doorway of earlier date than the lancet. At some subsequent period this doorway was blocked, and a small window, like those generally called "lepers' windows," was inserted in the blocking. Besides the beak-moulded arch stones, many small grave covers, both of males and females, as signified by the sculptured sword in the one case and shears in the other, were found in the walls of the south transept and elsewhere, and several fragments

of larger grave covers with floriated crosses sculptured upon them. There was also found a very curious grave cover, evidently belonging to the last resting place of a priest, small, whence it may perhaps be gathered that the size of the grave cover was not in all cases regulated by the age of the deceased. Upon it are sculptured the Sacramental Wafer, and a right hand elevated, as in the act of blessing, with the thumb, forefinger, and middle finger extended, but the fourth finger and little finger bent down. But perhaps the most interesting finds at St. Andrew, Auckland, remain to be mentioned. These are the fragments of a Saxon cross, of most elaborate and beautiful workmanship, which have been taken from the tower, in the walls of which they have been buried for centuries. There are seven fragments in all, though they may not all belong to one cross. The base of the cross was three feet three inches in height. It tapers rapidly upwards, and was hollowed out at the top to receive the shaft. It was broken apparently into eight pieces, three of which had been recovered. The three pieces give three-fourths of one of the broadsides, which bore sculptured upon it three robed figures, with flowing hair encircled within nimbi. The sides of these blocks furnish other two figures, leading to the conclusion that originally there were ten sculptured around the base of the cross. A considerable length of the shaft of the cross has also been recovered. Upon one side of it, at the lower part of the shaft, are likewise two figures. Above them, and on each side, and on the back are waving branches and birds devouring fruit. The word PAX is inscribed upon the side which is without human figures. Two of the other fragments appear to have also formed portions of the shaft, but they are but small, and it is difficult to assign them their proper place. The seventh fragment is a portion of the extremity of one of the horizontal arms of this, or of some other cross. The more important of these fragments were taken from the tower—one from the outside wall, near the ground on the north side, where the tower returns; two from the wall, inside the church, above the tower arch, looking towards the nave; two from within the belfry. Some of them show, by their change of colour, that they have been exposed to great heat. From the circumstances of fragments of Saxon work being found in the tower, and the fragments of Norman work in the transepts, the opinion arrived at on other grounds that the tower was probably the first portion of the building executed at the re-erection, derives further confirmation. Among the fragments are a corbel displaying a bold, well executed, though somewhat grotesque, head; and a stone representing a body swathed in grave clothes, and which is probably of Saxon date. There is also a most interesting grave cover of Saxon workmanship, representing the cross planted on the hill of Calvary, decorated within and without, with a profusion of cable sculpture, and surmounted with numerous pellets. This was found in the excavation made for the heating apparatus, at the depth of about eight feet from the present surface of the ground, serving as the cover of a rude stone cist.

Correspondence.

ROMAN VILLA AT BRADING.

Will you kindly insert in your next issue of THE ANTIQUARY the accompanying copy of a letter which my esteemed friend Mr. C. Roach Smith wrote to me containing a few words upon the Roman villa at Morton, Isle of Wight, under the belief that, as one of the Committee of Management, and as the discoverer of the villa, I should have been present at the meeting of the London and Middlesex Archæological Society, at Morton, on the 11th of last month, when I should have had the pleasure of reading Mr. C. Roach Smith's letter before the members? But, unfortunately, I was not present at the meeting, and the letter therefore was not read.

JOHN THORP.

St. Wilfried's, Brading, Isle of Wight.

MY DEAR CAPTAIN THORP,—Although I cannot conveniently be with you, I should like to make a few remarks on the Morton Villa, in addition to what I have printed in the *Collectanea Antiqua*, in case you may have an opportunity to read them to the meeting, and may care to do so.

I find that some persons consider that the villa bears a military character. I do not share in that view; for these among other reasons:—No feature whatever bears any resemblance to military constructions. But probably it was only intended to mean that the villa was the residence of military officers. This, I conceive, supposes a military establishment somewhere near. Of such there is no vestige in any part of the island.

After the conquests of Vespasian under Claudius, the south of Britain seems to have quietly submitted to the Roman rule; and thus we have no instance in any remains extant of a permanent garrison. There are *castra* (vestiges) at Bittern, on the Itchen, and at Porchester; but they are probably of comparatively late date; and from their peculiar situations are more significant of defence against foreign invasion than against internal risings or rebellion. All the *castra* to the eastward, from Pevensey to Reculver, and to Brancaster, on the Norfolk coast, are of late date. Their origin is well-known. They were built to protect the province from invasion by the Saxons.

The entire absence of fixed military establishments, or walled *castra*, in the south of Britain, is conclusive evidence of the pacific state of that part of the province. The important inscription discovered at Chichester, and preserved at Goodwood, affords testimony of this in showing that a British chief, or *Rex*, as he is termed, held the high office of a Roman Legate.

In comparing the extensive villas at Bignor, Abbot's Ann, Apethorpe, and others with that of Morton, it is obvious that the last named is inferior in extent as yet laid open; and compared with Bignor,* Bramdean, Thruxton, &c., its embellishments are artistically inferior. That in no way lessens its interest. It must

* Bignor should never be named without mention of Mr. Tupper's liberality in keeping it up at his own cost and risk.

still have been an important building; and we naturally speculate on its history and object.

The great incentive to the conquest and retention of Britain, at enormous cost in men and money, was its wealth in mines, corn, cattle, sheep, and other products, the mines especially. The entire province became tributary. The securing of the tributes necessitated, as a matter of course, imperial depositories; and these, I submit, are represented by the remains of the extensive building such as those referred to, Morton included; many of them covering acres of ground; and revealing not only spacious dwelling apartments, but all the accessories needed for storing agricultural products; granaries, stables, barns, sheds, and the various appendages such as are common to large farms.

In the long apartments of the Morton villa, with the well at one end and the dwelling room at the other, I recognize these indispensable adjuncts, and the bailiff's or steward's room.

A few words on the pictorial floorings. Most of the subjects are common, and all are artistically inferior to many in this country, far inferior to many in France, Germany, and Italy. Seldom have they reference to the locality or to the owner; but were selected in accordance with the taste, the skill, or the means of the artist or *tessellarius*. From the mixed and incongruous characters of the subjects the artists seem to have been allowed to exercise their own judgment and fancy very freely. Occasionally they inserted inscriptions relating to the subjects or to the place. In a villa at Lillebourne, of a superior order, the artist has recorded his own name, birth, and parentage.

One of the compositions of the Morton pavements is of a very unusual kind, and rather obscure in its meaning. It must of course be accepted as a caricature; but a caricature of what? I think of the dog-headed god Anubis. The Egyptian myths had been received at Rome at a comparatively early date; and they soon penetrated Gaul and Britain. Coins of Postumus show that he selected* Serapis as his companion or *comes*. A unique coin of the younger Tetricus in my possession† has the figure of Anubis in a temple. An inscription records a temple of Serapis at York; while throughout France are preserved dedications to this deity and also to Isis. The *quasi*-religious character of the composition, I think, is implied by the small temple, or *sacellum*, above the figure. If the figure be a caricature, as I suggest, I cannot conceive what else it can possibly be a caricature of. You are aware of the important part Anubis played in the mythology of the Emperor Julian.

Hoping the excavations will soon be resumed, and wishing you and your colleagues continued success, believe me, dear Captain Thorp, Yours sincerely,

C. ROACH SMITH.

THE "KENTISH GARLAND."

(iv. 58, 134.)

It seems to be a pity that Mr. William Rogers did not look at the *Kentish Garland*, which he implies to be inaccurate. Nobody wrote concerning any "All Saints' Church, Ashford." In the *Kentish Garland*, so favourably reviewed in your pages, 58-62, these are the words, which you will permit me to quote, as proving how utterly unnecessary was Mr. William Roger's note:—"Ashford was always considered a perfect hotbed of Nonconformity, and the energy of its professors greatly troubled the busy spirit of Archbishop Laud. If we may trust our satire (*On the Grey-Friars of Ashford*, by Henry Tubbe) they seem to have been equally powerful in numbers and noise, though in notoriety they were outdone by Maidstone, which produced two such 'lights' as Andrew Broughton, the regicide mayor (whom Thomas Wilson, the Vicar of All Saints', publicly rebuked from the pulpit for his share in the King's death, and, when he rose from his seat to leave the church, cried after him that 'he ran away because he was hard hit') and Thomas Trapham," &c. (*Kentish Garland*, 1881, vol. i. p., 70). Nor can it be pretended that the error was in the review of Miss de Vaynes's work, for on p. 59, the sentence concerning "Thomas Wilson, the Vicar of All Saints'," and his rebuke of Andrew Broughton, the regicide mayor, is absolutely distinct from the one which had previously been devoted to Ashford, "as the hotbed of Nonconformity (which it was, and is); but even there the other side dared to speak out;" which is all true. Unfortunately, the word "Maidstone" was omitted, apparently by mistake, after All Saints'.

Let me add that I am long behind time in furnishing some of my own promised contributions; but this delay has been caused by other pressing duties, and by no indifference to the success of THE ANTIQUARY, which is already a valued friend.

J. WOODFALL EBSWORTH.

Molash Vicarage, by Ashford, Kent.

MR. ALBERT WAY.

Mr. Parker, in his communication to THE ANTIQUARY two months since, did not overstate the great services rendered by the late Mr. Way to our national archæology. From his remarks I was led to inquire in what shape the Institute, so especially served and helped by him, intended to show its gratitude.

As no reply has been given, I venture to suggest one mode of doing honour to his memory, which may commend itself, not only to the Institute, but to others. Before the division took place, Mr. W. J. Taylor commemorated the Canterbury Congress by striking a medal in silver and in copper. Mr. Taylor did this entirely at his own risk, from warm feeling and sympathy. He is, I am happy to say, yet living, in health. Of his unquestioned eminent skill in medal engraving there are many proofs. To him, I suggest, should be entrusted the engraving and striking a medal of Mr. Way, with his profile on the obverse, and some appropriate design, with an inscription to be chosen by the Institute, on the reverse.

I will not, and I need not, say more, beyond suggesting that, if my notion be adopted, the medal be struck by subscription.

C. ROACH SMITH.

Temple Place, Strood.

* One is included in the Morton collection.

† SERAPIDI COMITI AVG. Figure of Serapis. See *Collectanea Antiqua*, vol. v.

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The following Plates from Harris's History of Kent, if in good preservation—1. Map of the County. 2. Chevening. 3. View of Rochester. 4. Map of Thanet. 5. Mappa Thaneti Insulæ. 6. Reculver Church.—Wm. John Mercer, 12, Marine Terrace, Margate.

Seventeenth Century Tokens of Wales and border counties, especially Herefordshire, and with issuer's name VORE or VOARE.—James W. Lloyd, Kington.

Breeches Bible, black letter, with or without Book of Common Prayer and Book of Psalms by Sternhold and Hopkins, dated 1585 or earlier.—J. Lucas, Claremont House, Cawley Road, South Hackney, E.

The Antiquary.

NOVEMBER, 1881.

Some Early Breach of Promise Cases.

By S. R. Bird, F.S.A.

THERE are, amongst the Early Chancery Proceedings formerly in the Tower of London, a considerable number of Bills of Complaint grounded on an alleged breach of promise, or rather breach of *contract* of marriage, some of which date back as far as the middle of the fifteenth century. At that period, and indeed till the passing of the Marriage Act of 26 Geo. II., the solemnization of matrimony, according to the laws of holy church, appears to have been altogether subsidiary to the civil contract or espousals, which often preceded the actual marriage by a considerable period. A pre-contract of this kind was, till the 32nd year of Henry VIII., and again after 2 and 3 Edw. VI., considered an impediment to marriage with any other person; and, until the statute of 26 Geo. II., above referred to, a suit might be brought in the Ecclesiastical Courts to compel a marriage in consequence of such contract.

If a formal betrothal of this kind, to be duly committed to writing and attested, were at the present time declared to be the only legal basis on which an action for breach of promise could rest, a great saving of time to the judicial bench would ensue, and the public would be spared the recital of much of the amorous nonsense with which more or less facetious counsel endeavour to influence a sympathetic jury in assessing the amount of damage, from a pecuniary point of view, done to the outraged feelings of many a too seductive or too enterprising damsel. The law reports would, however, then be deprived of one of their most amusing features, and one on which the ordinary newspaper reader seizes with avidity.

That the courts of the fifteenth and sixteenth centuries were not altogether without their sensational trials of a somewhat similar kind, appears from the curious records now under review. I have before me copies of four documents, all apparently bearing date between the years 1452 and 1515, which are peculiarly interesting as illustrative of the social life of that period. They show, in fact, that then, as now, amongst a certain class of persons, marriage was regarded principally in the light of a commercial speculation, the bargains made in some of the cases being specified with a minuteness of detail as amusing as it is unromantic. The first of these is a complaint preferred to the Cardinal Archbishop of Canterbury, Chancellor of England, between the years 1452 and 1454, by Margaret Gardyner and Alice Gardyner (presumably her daughter), against one "John Keche of Yppeswych," who, in spite of his unpleasantly suggestive name (in these days, at least), appears to have been in considerable demand amongst the fair sex, as, according to their own statement, the said Margaret and Alice agreed to pay him the sum of twenty-two marks on condition of his taking the said Alice to wife; but the faithless "Keche," after receiving ten marks from the said Margaret and twelve marks from the said Alice, "meyning but craft and disceyt," went and took to wife one Joan, the daughter of Thomas Bloys, *to whom he had been previously assured*, "to the gret disceyt of the said suppliants and ageyne all good reason and conscience;" and although at divers times required by the said suppliants to refund the twenty-two marks, he persistently refuses so to do; whereupon they pray for a writ directing him to appear before the king in his Chancery to answer to the premises, which is granted to them accordingly.

The plaintiffs in this suit appear to have regarded the matter purely from a business point of view, for they seek only to recover the money fraudulently obtained from them by the defaulting "Keche," without making any claim for compensation to the lady whose affections had been so cruelly and wantonly disappointed.

In the next instance before us it is the gentleman who is the victim of a too implicit confidence.

In this case the complainant, John Anger, states that he, "of the grett confydence and trust that he bare to one Anne Kent, synglewoman, entendyng by the mediacion of her friends to have married the said Anne," and upon a full communication and agreement between himself and the friends of the said Anne that a marriage should take place between them, "sufferid the same Anne *to come and goo resort and abide in his house*:" after remaining in which for the space of a month and more, she departed therefrom without the knowledge of the plaintiff, taking with her "dyvers evydences mynyments and chartres concernyng the seid house and also dyvers juells of the value of iiij*li.*," of which, "although oftyntymes requyred" by the plaintiff, she refuses to make restitution; wherefore he prays a writ commanding her to appear on a certain day before the king in his Chancery, &c. Here the parties to the suit appear to have discounted the actual marriage by setting up an experimental household immediately after the conclusion of the marriage contract. Apparently, some "incompatibility of temper," or perhaps the innate fickleness of the "said Anne," induced her to bring the experiment to an abrupt conclusion; in carrying her resolution into effect, however, she committed the mistake of endeavouring to indemnify herself for the error into which she had fallen, or perhaps to vent her displeasure on her quasi-husband, by carrying off with her all the valuables she could lay her hands on. This the quasi-husband appears to have strongly objected to, although he does not make any sentimental grievance of her desertion, and, so long as he recovered his property, was evidently prepared to consider himself well rid of his bargain.

The complaint of "Maister Walter Leinster, Doctour of Phisik," which follows, discloses a very curious story, and affords a striking example of pertinacity in following up an absconding suitor. The primary motive, however, in this, as in the preceding instances, seems to have been merely the recovery of monies actually expended, although the lady's distress of mind and the consequent injury to her health form a moderate item in the schedule of expenses incurred by the unlucky doctor.

In his bill of complaint, addressed to "The right reverend fader in God the Archebusshop of York and Chaunceller of England," the worthy Doctor alleges that "one Maister Richard Narborough, Doctor of Law Sivill, in the moneth of May in the ix. yere of the reigne of the Kyng oure soveraigne Lord (Edward IV.), att Cambrigge in the countie of Cambrigge, in the presens of your said oratour," affianced one Lucy Brampston, the daughter-in-lawe of the said plaintiff, to have her to wife, and the said Lucy affianced the said Richard to have him to her husband; immediately after which affiance, the said Richard informed the plaintiff and the said Lucy that he would "depart over the see unto Padowe, there to applie his stodye for the space of ij. yeres," at the end of which time he promised to return to England and to "espouse the said Lucy according to the law of Holy Chirche," at the same time especially desiring the plaintiff *to maintain the said Lucy and a maidservant to attend upon her*, providing them with meat, drink, clothing, and all things necessary, until his return from beyond the sea, when he promised faithfully to repay to the plaintiff all the costs and charges which he had incurred in that behalf; to which the plaintiff agreed, "giffyng full trust and confidence to the promises of the said Maister Richard." The latter, however, departed to "Padowe," and there and in other places absented himself from England for the space of ten years, "to the full grete hurt and hevynes" both of the plaintiff and of the said Lucy, who, together with her maid, was provided by the plaintiff during the whole of that time with meat, drink, clothing, and all other necessaries. After the expiration of the ten years the said "Maister Richard" returned to England, and being required by the plaintiff to fulfil the contract of marriage between himself and the said Lucy, and also to reimburse him for the maintenance of her and of her maid during his protracted absence, with other "grevous hurtez, costez, and charges," incurred by him, utterly refused to do either, "which is not only to the greate hurte and hevynes of your said besecher, but also to the *greate perell and*

iopardy of soule of the same Maister Richard," and which sums of money, with other "reasonable considerations" which ought to be paid to the said plaintiff, are set out in a schedule annexed to the plaintiff's bill. And the said Richard having of his own free will bound himself "by his obligacion of the Statute of the Stapull" in the sum of £200 to appear before the king in his Chancery on the Holy Trinity next coming, "which shalbe in the yere of oure soveraigne Lord Kyng Edward the iiijth the xxj," and so from day to day to answer all such matters as shall be alleged against him, the plaintiff being fully prepared on such appearance to prove the truth of all the foregoing statements, prays that it may be considered, adjudged and decreed "that the seid Maister Richard Narborough pay and content to your seid oratour all such summez of money as is by your seid oratour for reasonable causes asked, and in the seid Cedule playnly declared." The Schedule referred to, the items in which are very quaintly expressed, is as follows :—

Imprimis: For bedde and boorde for Lucy and hir mayde by the space of x. yere by his agrement and special desire, paying by y^e week iij*s.* iiij*d.* for them twayne . . . . . cxxx *marks*

Item: For hir arayment yerely delivered to hir, to buy gownys, kirtells, smokkis, &c. . . . . xx. *li.*

Item: For arayment of hir servande yerely delivered xiij*s.* iiij*d.* . . . . . x. *marks*

Item: *For necessary expences made uppon hir in tyme of hir sore and gret sekenes cawsid thrugh his onkyndnes and chaungeablenes, ful hard to escape with lyffe, as al the cuntrey knowith wel; and as yet apperith on hir, for evir sith she hath ben sekele thrugh sorowe and pensyffenes whiche she toke for his newfangles* . . . . . xiij. *li.* xiij*s.* iiij*d.*

Item: For diverse expencis made ovir see to seke hym, *at Loven, at Bruges, at Gaunt, and at Paddua*, sumtyme by y^e Archedecan of Northfolke, and by Maystir Edmunde Wryght, Doctor of Lawe, and diverse other marchaundes at many tymes, to my gret troble and charge as it apperith more at large by billys thereof made . . . . . xij *li.* xv*j*s.

Item: For my costis at many diverse tymes in comyng from Cambrige to London and ther abiding and sekyng hym to speke with hym for the same cawsis, sumtyme a monythe and sumtyme more & sumtyme leesse, during ye time and space of x. yere, to my gret hurt, losse, and trowble . . . . . xl. *li.*

Item: For necessary costis & chargis doon and made at this last tyme in the Mayor of London his Coort, and the Shireffs', &c.; and in condytyng ye seyd Lucy from Cambrige to London at his special desir to speke with hym; ther abidyng and tarying for remedy of hir gret wrong the space of iij wekys . . . . . xlviij*s.* x*d.*]

Item: For myn interest and grevous trowble in al the tyme and space of y^e said x yere, *whiche God knowyth yef y myght a chosen y wolde not a suffrid for the wynning of ccc li. and more*, y remit to your noble wisdome, &c.

In the foregoing proceedings, it is worthy of remark that the plaintiff, having affianced his daughter-in-law to an eligible suitor, considers himself thereby relieved from the duty of maintaining her to the same extent as if she were already the wife of the defaulting law-student, which in effect she was. It is to be regretted that the decision of the Lord Chancellor in this interesting case is not, as was at that period frequently the case, endorsed on the bill of complaint. The facts, however, so far as they are put before us, appear to have been clearly against the absconding lover.

Unjustifiable, however, as the defendant's conduct seems to have been, the claim for damages to the unfortunate Lucy represents only the sum actually expended on her in consequence of "hir sore and gret sekenes" caused by his "onkyndnes and chaungeablenes," and makes no pretence to compensation for her shattered hopes and wounded feelings, which in a modern suit of this kind would have been assessed at no inconsiderable figure.

In the fourth of these curious actions, the date of which appears to have been between the years 1504 and 1515, the gentleman is again the plaintiff, and seems, according to his own statement, like the defaulting swain first referred to, to have been considerably sought after; both the lady's father and her uncle having used "gret instaunce and labor" to induce him to take her to his affections, although they seem, for some unexplained reason, to have afterwards changed their minds; not, however, before the plaintiff had bestowed on the chosen lady many tokens of affection which, matter-of-fact man

that he is, he now seeks to recover, *together with his expenses in going to visit her.*

The plaintiff in this case, one John James, who appears, curiously enough, to have also been a "law-student," alleges that one Thomas Morgan, of Northampton, scribe there to the commissary of the Bishop of Lincoln, and Robert Morgan, his brother, "instantly labored your said besecher to take to wyfe one Elizabeth Morgan, daughter to the said Robert Morgan, with whom your said besecher *suld have in hand by ther bromes* 100 *marks in redy money*," upon which "*promes, gret instaunce and labor*," made to him by the defendants, the plaintiff "resorted to the said Elizabeth to his gret costs and charges." And "thorow the desaveabull comforde as well of the said Thomas and Robert Morgan, as of the said Elizabeth" delivered to her many tokens—namely, "a ryng of gold with a dyamont;" "a ryng of gold set with certen stones lyke to a dragone's hede:" "a ryng of gold called a serjeaunt's ryng;" "a crosse of gold with a crucyfyx;" "a ryall in gold;" "a nobull in gold;" "thre pomaunders;" "a rebon of sylke;" "a pyncase of cloth of gold;" with other many small tokens to the value of ten marks and more; "and also was at *gret costs and charges thorow his manyfold journeys taken in that behalf*," which he estimates at other ten marks. But now the said Thomas and Robert have, "by ther crafty and falce meane," caused the said Elizabeth to take to husband one John Maurice, since which time the plaintiff hath many times demanded his said tokens, *with his costs and charges*, as well of the said Robert and Thomas, as of the said Elizabeth, which "they and every of them at all times hath denayed and yit doth denay, contrary to right and good conscience," and therefore he prays a writ, &c.

So far the plaintiff's story. We now, however, hear quite a different version, for the defendant, Thomas Morgan, after pleading that the matter in dispute is determinable at common law, "by action of detynewe," and not in the court of Chancery at all, goes on to state that the plaintiff, on a certain "Low Sunday in the third yere of the reigne of our soveraigne Lord the Kyng that nowe is," in a private conversation between them, submitted for his consideration a certain "communication of matrimony" that had taken place between himself and one "Mastres Gray of Bedfordshire;" whereupon he gave it as his opinion that the communication between them "*wold not wey to any contract of matrimony*," and said that, "if he might be credebly enformed that the seyd John James cold clerely discharge hymself of the seyd Mastres Grey, and also were *lykely to be lerned yn the lawe, and of good and substancyall demeanour*," then he would be willing to speak to his brother Robert on his behalf for his daughter Elizabeth. But the plaintiff afterwards stating to the said Thomas that he heard say that the lady in question was contracted to another man, the defendant declined to act any further in the matter, and denies utterly that he ever "labored the seyd John James to take to wyf the seyd Elizabeth," or promised him a hundred marks with her, or endeavoured in any way to bring them together.

Moreover, Elizabeth herself, and her husband, "John Mares," make answer to the plaintiff's bill, pleading that the suit is determinable at common law, and denying his allegations *in toto*. According to their version of the affair, the plaintiff, John James, was in the habit of resorting to the house of one "John Bele of Radwell, in the county of Hertford, gentylman," where the said Elizabeth was then staying, and divers times "required her of marriage," whereunto she very properly answered, "that he shuld fyrst move her fadur in that matter, and then he shuld knowe further of her mynd." The said John afterwards informing her that he had spoken to her father, "desyryng his goodwyll in the seyd matter, wych he could yn no wyse opteyne," and asking her to devise a remedy, was told by her "to take no more trouble in the matter, for he would only lose his labour." She further states that "during the tyme he resorted to her," he sent her by John Bele the younger "a ryng lyke a dragon's hede," and by one Anne Farre, "a gold nobull," both of which she refused, but, at their earnest entreaty, agreed to keep them till the plaintiff came again to "Mr. Bele's." He also, during the same period, left with her, "ayenst her wyll," two other rings, a "crosse," a "riall weyng ix *s.*," a "rebyn," a "pyncase," and "oon

pomaunder, a lytell ball of wax covered wyth pomaunders;" which, he said, he freely gave her, "wether ever he might have her or not; but she did not so accept them." she also states that, both before and after her marriage with the said John Mares, she offered to deliver to the plaintiff the aforesaid riall, noble, and one of the said rings, and "cast theym ynto hys sleve," but he cast them out upon the ground. Since which time the said John Mares has been at all times ready to deliver the said riall, noble, ring, and pomaunder, and has them now in court for that purpose; and the other tokens, with the exception of "the ryng set with a dyamond," and two of the three "pomaunders" which the said Elizabeth states that she never received, have been already delivered to the plaintiff by the aforesaid John Bele and his wife. And finally, the said Elizabeth denies that she gave the plaintiff any encouragement whatever to resort to her. This action, in fact, seems to have been prompted by the resentment of the rejected lover, and is chiefly remarkable for the business-like manner in which he calculates the costs and charges to which he asserts himself to have been put in the prosecution of his ill-starred suit.

From the documents above quoted, which are fair specimens of a tolerably numerous class, the action for breach of promise of marriage, as we understand it at the present day—that is to say, an action seeking substantial damages as the result of a favourable verdict, appears to have been almost unknown to our ancestors. The specific fulfilment of the contract formally entered into at the betrothal might, however, as has been stated, be compelled in certain cases by an appeal to the Ecclesiastical Courts.

Since writing the above, my attention has been very kindly directed by the Rev. J. T. Fowler, F.S.A., to the report of a case concerning a pre-contract of marriage, which is printed in the *Acts of the Chapter, &c. of Ripon Cathedral*, edited by himself for the Surtees Society (vol. lxiv. p. 159), and in which very interesting details are given by the witnesses as to the words and manner of the contract.

Bishop Hall.

GASCOIGNE'S *Steel Glass* may be called the first formal English satire. But, with all its merits as a first effort, it is but a crude performance. The first notable satires published, which may deserve to be ranked in the series to which the masterpieces of Dryden and of Pope belong, are those of Hall, afterwards Bishop of Exeter, and then of Norwich.

The satirical spirit may be, and has been, variously embodied. In the Middle Ages it frequently used the form of a tale or a fable; its most trenchant expression in the Elizabethan period was the dramatic; as, for instance, in the plays of Ben Jonson, who is nothing if not satirical; it has frequently taken a lyrical shape. No wonder if, in the age of the Renascence, under the example and influence of Juvenal and Persius, it assumed a form of its own, and there began to be a literature, not only satirical in spirit, but satirical in form, according to the great Roman models.

Satire is the expression of scorn and disgust and hate, rather than of admiration and praise and love. Therefore, it is an evil thing for an age when its literature is mainly satirical. Only in ages debased and fallen, as in that of the Restoration, can it be so. Happily, in the Elizabethan, nobler sentiments could prevail, and prevailed; the time was not out of joint; at all events, if there was then, as at all times, some cause for discontent and indignation, there was yet more for satisfaction and pride; and the greatest geniuses did not surrender themselves to merely satirical impulses; they were minded to bless rather than to curse. In several of Shakespere's plays a satirical element is perceptible—is obvious; but it never becomes supreme. When Jacques, in *As You Like It*, longs for the liberty of the satirist—longs for leave

> To speak my mind, and I will through and through
> Cleanse the foul body of th' infected world,
> If they will patiently receive my medicine,

the Duke administers to that witty pessimist a rebuke most worthy of the consideration of

all persons who conceive they have a right to scourge their neighbours.

Duke. Fie on thee! I can tell what thou wouldst do.
Jacques. What, for a counter, would I do, but good?
Duke. Most mischievous foul sin, in chiding sin;
For thou thyself hast been a libertine,
As sensual as the brutish sting itself;
And all th' embossed sores, and headed evils,
That thou with licence of free foot hast caught,
Wouldst thou disgorge into the general world.

It is surely interesting to note that the Duke's words were first uttered just about the time when satirical literature, in the technical sense, was beginning. Of about the same date as *As You Like It*—not to mention that Ben Jonson's plays were just then coming out—appeared the satires of Hall and of Marston.

Hall's first three books of satire, "poetical, academical, moral,"—"toothless satyrs," as he called them—(*satire* and *satyr* were identified by Elizabethan scholarship), were published in 1597; and in the prologue he claims to be the first practiser of the art:—

I first adventure, with fool-hardy might,
To tread the steps of perilous despite.
I first adventure, follow me who list,
And be the second English satirist.

In the following year appeared three more books; those called "biting satires." The general title of the whole series was *Virgidemiæ*, from Plautus' *Virgidemia* (a canage), a comical analogue of *Vindemia* (a vintage). In the same year (1598), appeared Marston's *Scourge of Villany*, and also his *Metamorphosis of Pigmalions's Image and certaine Satyres.* But when Hall, whom Marston so closely followed, satirizing the satirist, boasted of leading the way, some at least of Donne's satires had been written, though not published, for at least four years. Thus, both Donne and Hall conceived independently the satirical idea, Donne before Hall; but to Hall belongs the honour of prior publication.

Hall writes with skill and with spirit. It can scarcely be said of him: *Facit indignatio versum.* He finds a pleasure in imitating, and in some sort reproducing, his Latin models; and this is rather his inspiration than any moral fervour. And the chief value of his work is its vigorous picture of Elizabethan ways and manners. Whatever the old comedy did for Athens in the way of illustrating the old Athenian life, that satire did for Rome, and with inferior, but yet no mean force, Hall did for Elizabethan London. It is no contemptible service to have helped to keep alive for us an age so fascinating, so glorious, so momentous. Whoever would picture to himself the very town in the midst of which Shakespeare moved, its lights and shadows, its whims and phantasies and follies—"a mad world, my masters"—see "the very age and body of the time, his form and presence," and learn what were its daily thoughts, interests, cares, credulities, passions—will find truly valuable aid in Hall's satires.

JOHN W. HALES.

The Basilica of Nola.

By LADY MARGARET DOMVILE.

ONE of the earliest Christian churches, of the plan and decoration of which we have any precise account, is that built at Nola, about the year 400, by Paulinus, a wealthy Roman patrician. Nola, said to have been founded by a colony of Greeks, was a town of some repute in Roman annals. Under its strongly fortified walls the victorious career of Hannibal was checked by the Consul Marcellus. The birth-place of Augustus; it was there that the curtain fell on the long drama in which the dying emperor claimed, not unduly, the merit of having played his part well. But at the latter end of the fourth century Nola's title of honour was as the place of death and burial, not of Augustus, but of Felix, a Christian martyr and bishop, over whose tomb a small church had been erected in very early times. This church, however, no longer sufficed for the rapidly increasing Christian community, and Paulinus, who, having renounced all personal use of his great possessions, had ample means at his disposal, undertook to build another.

If, as we believe, it may truly be said, that Christianity has transformed art, the change has been wrought not by any sudden or violent change in its external conditions, but by permeating it with new ideas, by

breathing into it a life more spiritual. When the Christian church first emerged from the catacombs, architecture, painting, sculpture, poetry, eloquence were flourishing—some of them in a degree of perfection which has never since been surpassed. Nor did Christianity strive to destroy them. If a portion had to be cast out as unholy, much more was gradually and in process of time pressed into the service of religion; that which is the essence of art, its materials, its methods, its immutable laws, was left untouched. Thus it was that the first thought of the builders of Christian churches was, not to found a new style of architecture, but to select, from the materials around them, what best fitted their purpose. The pagan temples, however exquisitely and temptingly beautiful, were even in outward structure, ill-adapted for Christian worship. The gods of the heathen, made in the image of man, dwelt in houses just large enough for the priest to enter alone for sacrificial purposes; while in the Christian mysteries the whole people took part. Besides, though we, viewing them from a quickly vanishing distance, see in the fair forms of ancient religious art the utterances of natural piety; in the ceremonies of the heathen, and the care and taste they lavished on them, an expression, however perverted, of the striving of the human soul to do homage to the Supreme Being, it was not so with those who had but "just saved their souls alive" from the awful captivity of paganism. In their eyes there could be nothing in common between Christ and Jupiter. On the other hand, the noblest features of Roman civilization were love of justice and respect for law; these were the foundations on which the greatness of Rome had been built, and even in her decadence something of them survived. The awfulness which had long deserted the senate and the forum, hovered over those judgment-seats where the majesty of Roman law was yet vindicated. So that the very names of temple and fane were rejected as heathenish and profane, and the basilica at once seized upon as the usual (though not universal) type of the great religious edifices now required by Christian congregations.

Therefore, when St. Paulinus of Nola (for, though by birth a Gaul, it is by this name he is most generally known) set about building a church, he had no need to originate a plan. His recollections of what he had seen in Rome and in Milan sufficed. The building of the church of Nola occupied three years, at least; and in the letters written by Paulinus during that period to his friend Septimus Severus, the general design and decoration are minutely described. Other details have been gleaned from his poems and miscellaneous writings.

The plan was that of a basilica with an apse, or, as it was then more frequently termed, a bema; two rows of columns divided the main portion into a centre and two side aisles. Into the outer walls of the aisles were built little chapels or cellæ, destined for special purposes; some probably for private prayer, others as places of burial for the dead, who, according to the custom of the time, lay in the House of God, awaiting the resurrection. The altar was at the junction of apse and nave. The outer façade had three doors, and the building was turned, not as was usually the case, eastwards, but to the tomb of St. Felix. A ruined church, which filled up the space between the basilicas, was pulled down, and openings made in the wall of the older one, corresponding to the three doors of the newer, so that a full view could be had from the one church into the other. They were connected by a vestibule, in the centre of which a fountain threw up its crystal waters, while the walls were covered with inscriptions in mosaic. A distich over the entrance gave the salutation of peace to all who entered the sanctuary with pure hearts. On each of the side doors of the basilica of Paulinus was painted a cross, wreathed with flowers, on which doves nestled; over one an inscription, which was as follows:—

See, in the atrium of Christ, this crowned cross; it is the symbol of the rewards which await our labours: take up the cross, all ye who would bear away the crown.

Underneath was written:—

By the virtue of thy cross make us die to the world, and the world be dead to us. May death to sin give our souls life; of us too, O Christ, thou wilt make thy beloved doves, if peace dwell in our purified souls.

The inscription over the centre door ran thus:—

As Christ our peace has filled up the gulf which divided the two nations, and breaking down with his cross the wall which separated them, of the two has made one; so see we here, after the destruction of the older building (it will be remembered that a former church had been removed): the two basilicas are joined and united. Here, too, a fountain lends its waters to those who would wash their hands before they enter. In the double sanctuary of Felix the people adore Christ. Paul, the bishop, rules them by his word.

The great door of the new basilica was also surmonnted by an inscription telling that it was consecrated by Paul the Bishop to the blessed celebrations; it is characteristic of Paulinus that each time the foundation of the basilica was alluded to, the name written on the marble was not his own.

Over the arches which formed the outer court of the basilica, Paulinus had built rooms for the use of pilgrims. Beyond, to the right, was a larger atrium, which he called the *area interior;* it was surrounded on the four sides by pillars, and open to the sky. In the centre rose a beautiful fountain, and at the corners four smaller ones richly sculptured; to supply them, piscinæ had been constructed outside. This outer court is frequently alluded to by Paulinus in his poems; he delights in telling how the pilgrims, resting between their devotions, used to pace the cloisters, sheltered alike from the summer heats or the winter storms, then leaning against the ballustrades which linked the columns, watched the sparkling waters break forth with joyful and pleasant sound.

The internal decorations of the basilica were no less carefully executed. The choir was formed by a triple apse (*trichora*), of which the central portion was considerably the largest. Of the two side recesses, called by Paulinus *secretaria*, one served as a receptacle for the sacred vessels and sacerdotal vestments; in the other were deposited the liturgical books and Sacred Scriptures. It was likewise used as a place for private prayer and meditation. The sanctuary was paved and its walls incrusted with precious marbles. Above glowed a lustrous mosaic, which, by symbols familiar to the Early Church, recalled to the worshippers the principal mysteries of the faith—the Trinity, the Incarnation, the Atonement; a hand issuing from a cloud symbolized the Eternal Father saying, "This is my beloved Son, in whom I am well pleased." Beneath were the mystic Dove, and the Lamb of God bearing the cross on which he was immolated. The cross was red, surmounted by a crown of light, signifying the royalty of Christ, who by the shedding of his blood had conquered the world. On each side of the cross were grouped doves, representing the twelve Apostles. The feet of the Lamb rested on a rock, from which issued four streams of living water—the four Evangelists. A long inscription (for in those days, when men's eyes were not wearied by printing, the architect was sure of readers) made the meaning of it all familiar to the people. Standing somewhat forward at the entrance of the nave was the altar, covered with rich veils. Over it was suspended a cross, enriched with precious stones and goldsmith's work, and bearing the monogram of Christ; while from the roof hung lamps of silver and of crystal. The walls of the basilica were covered with pictures of sacred subjects, principally taken from the Old Testament; some, illustrating the deliverance of the Israelites from Egypt, had, to those but recently themselves liberated from a yet more terrible bondage, a special interest. What value these mosaics may have had as works of art we have no means of judging; only from the circumstance of their being alluded to by Paulinus as done in *raro moro*, it is likely they were of the best work procurable at the time, and that, had they been preserved, they might now serve as connecting links between the rough, unskilful symbolism of the Catacombs and of San Clemente, and the majestic, awe-inspiring forms that look down on us from the darkening gold of the domes of Ravenna. But no trace of fifth century work remains at Nola. Its cathedral has been rebuilt again and again; and even the keen eye of the Cavaliere Rossi has only succeeded in discovering, built here and there into the modern masonry, some fragmentary inscriptions, which, alike from their evident antiquity, and from the spirit of love and charity which they breathe, may be accepted as coming to us straight from the hands of Paulinus of Nola. Those in whom the foregoing very imperfect sketch has aroused any wish to learn more of St. Paulinus, or of the works executed under his

direction at Nola, and also in other cities of Southern Italy, will find the subject exhaustively treated by M. L'Abbé Lagrange, in his admirable work, entitled, *Histoire de S. Paulin de Nole*, published by Poussielgue Frères, 1877.

Shakespeare as an Angler.

By the Rev. H. N. ELLACOMBE.

PART II.

AMONG freshwater fishes the carp was held in high esteem in Shakespeare's time, as a fish easy to rear and keep in preserved fishponds, and so readily available for the table. He mentions it twice.

1. *Clown.* Here is a pur of fortune's, sir, or of fortune's cat (but not a musk-cat), that has fallen into the unclean fishpond of her displeasure, and, as he says, is muddied withal. Pray you, sir, use the carp as you may.
All's Well that Ends Well, act v. s. 2 (20).
2. *Polonius.* See you, now;
Your bait of falsehood takes this carp of truth.
Hamlet, act ii. s. 1 (62)

There is a peculiar fitness in Polonius's comparison of his own worldly-wise deceit to the craft required for catching a carp—for the carp was proverbially the most cunning of fishes. "The carp is a deyntous fysshe; but there bee but few in Englande. And therefore I wryte the lasse of hym. He is an euyll fysshe to take." "The carp is the queen of rivers," says Walton; "a stately, a good, and a very subtle fish." And it is the fact that the brain of the carp is six times as large as the average brain of other fishes.

The tench, "the physician of fishes," is noticed by the carriers at Rochester, who, at the same time, speak of the loach:—

2nd Carrier. I think this be the most villainous house in all London road for fleas; I am stung like a tench.
1st Carrier. Like a tench? By the mass, there is ne'er a king christen could be better bit than I have been since the first cock.
2nd Carrier. . . . . Your chamber-lie breeds fleas like a loach.
1 *Henry IV.*, act ii. s. 1 (15).

This "stung like a tench" has much puzzled the commentators. It probably refers to the then popular notion that tench, in sucking from each other the slimy substance secreted on their scales, were biting and nibbling at each other. The other proverb refers simply to the fact that this "most dainty fish," as Walton calls the loach, though so small, "is usually full of eggs or spawn."

The gudgeon was the proverbial likeness for anything easily caught, and when caught, of little value, and the natural easy prey of everything bigger than itself. So Gratiano speaks of it to Antonio:

I'll tell thee more of this another time:
But fish not with this melancholy bait,
For this fool's gudgeon, this opinion—
Merchant of Venice, act i. s. 1 (10).

Eels are more frequently named:—

1. *Moth.* Speak you this in my praise, master?
Armado. In thy condign praise.
Moth. I will praise an eel with the same praise.
Armado. What? That an eel is ingenious?
Moth. That an eel is quick.
Love's Labour's Lost, act i. s. 2 (26).
2. *Petruchio.* Or is the adder better than the eel,
Because his painted skin contents the eye?
Taming of the Shrew, act iv. s. 3 (179).
3. *Fool.* Cry to it, nuncle, as the cockney did to the eels, when she put 'em i' the paste alive; she knapped 'em o' the coxcombs with a stick, and cried, Down, wantons, down; 'twas her brother, that, in pure kindness to his horse, buttered his hay.
King Lear, act ii. s. 4 (124).
4. *Boult.* I warrant you, mistress, thunder shall not so awake the beds of eels, as my giving out her beauty stir up the lewdly inclined.
Pericles, act iv. s. 2 (154).
5. *Falstaff.* You might have thrust him and all his apparel into an eel-skin.
2 *Henry IV.*, act. iii. s. 2. (351).
6. *Bastard.* And if my legs were two such riding-rods,
My arms such eel-skins stuffed.
King John, act i. s. 1 (140).

Even the little minnows are not passed over in silence.

1. *Coriolanus.* Hear you this Triton of the minnows?
Coriolanus, act iii. s. 1 (88).
2. *King* (reading). There did I see that low-spirited swain, that base minnow of thy mirth.
Love's Labour's Lost, act i. s. 1 (250).
3. *Queen.* He that will fish
For my least minnow, let him lead his line
To catch one at my heart.
Two Noble Kinsmen, act i. s. 1 (124).

These are all the freshwater fishes mentioned by Shakespeare, unless the "fresh-brook mussels" of the *Tempest* (act i. s. 2) are to

be accounted fish. Before leaving them, it is worth while to notice two or three points which strengthen the opinion here maintained that Shakespeare was a practical angler. First, the fishes named include the greater part of the river fishes of England. The chief exceptions are the bream, the chub, the grayling (found only in a few rivers, and probably in still fewer in Shakespeare's time), the roach, and the perch. There are a few others, but not objects of sport. Then the manner in which he speaks of fishes is to be noted. If he does not speak of them in notes of admiration, at least he speaks of them in a different way than the morality and emblem writers of his day were wont to speak. Their common epithet was "silly" fishes. That is not Shakespeare's epithet, nor is it the epithet that any good angler applies to fish, for he knows by experience that their silliness is often more than a match for his own craft and patience. But especially it should be noted that in his day angling was not the fashionable amusement that it is in ours; and it was entirely an unfashionable subject with all the poets that either wrote before him, or were his contemporaries. Considering what a country of rivers and brooks England is, and that it is only in our own day that many of these rivers and brooks have become unfit for fish through manufactories, it is wonderful that the older writers speak so little of fishes and fishing. But so it is. Gower once speaks of "a fisher in the way," and says, "The fisher on his bait sleeth," and that is all. Chaucer's Miller lived

> At Trompyngton, nat fer fro Cantebrigge,
> Ther goeth a brooke and over that a brigge,
> Upon the whiche brook there stant a mille;

and so among his other accomplishments,

> Pipen he coude, and fisshe, and nettys beete.

His Franklin has "many a brem and many a luce in stewe;" but patient search has been unable to find more than one distinct reference to rod and line fishing. This one example is in *The Complaynt of Mars*:—

> Hit seemeth he hath to lovers enemyte,
> And lyke a fissher, as men all day may se,
> Baiteth his angle-hoke with some plesaunce,
> Til many a fissh is wode to that he be
> Sesed therwith; and then at erst hath he
> Al his desire, and therwith all myschaunce,
> And thogh the lyne breke, he hath penaunce;
> For with the hoke he wounded is so sore,
> That he his wages hatte for evermore.
> (Stanza 32.)

Spenser is as barren; and the only author who can be said to have written on fishes and fishing before or in the time of Shakespeare, was J. Dennis, the author of the *Secrets of Angling*, who wrote his book during the life of Shakespeare, but either from distrust of his own powers, or from the unpopularity of the subject, did not publish it; and it was not published till ten years after his death. So that Shakespeare may be claimed as the first English poet that wrote of angling with any freedom; and there can be little doubt that he would not have done so if the subject had not been very familiar to him—so familiar, that he could scarcely write without dropping the little hints and unconscious expressions which prove that the subject was not only familiar, but full of pleasant memories to him.

But perhaps the strongest evidence of Shakespeare's love of angling may be found in the minute descriptions of rivers and river-side scenery, and the almost affectionate way in which he speaks of brooks, streams, and their pleasant banks. Doubtless he was not the first who had found the soothing refreshment of a river-side walk; or who had imbibed good, and even holy thoughts, from the quiet current of a clear rippling stream, or who had felt his spirits rise at the cheerful though noisy brawl of a hillside brook; but it almost required a follower of "the contemplative man's recreation," to find "books in the running brooks," as it required a Shakespeare to crystallize the happy thought in words that have thus become a proverb. Isaac Walton tells us how pleased he was as he sat under a beech tree, "viewing the silver streams glide silently towards their centre—the tempestuous sea; yet sometimes opposed by rugged roots and pebble-stones, which broke their waves, and turned them into foam." But Shakespeare has described the same scene in a few lines, which form almost the prettiest word-painting to be found in the whole range of his writings:—

> *Julia.* The current that with gentle murmur glides,
> Thou know'st, being stopped, impatiently doth rage;

But, when his fair course is not hindered,
He makes sweet music with the enamelled stones,
Giving a gentle kiss to every sedge
He overtaketh in his pilgrimage;
And so by many winding nooks he strays
With willing sport to the wild ocean.
Two Gentlemen of Verona, act ii. s. 7 (25).

This is a complete photograph of the stretch of still water breaking into the "stickle," so beloved of fishermen, and then settling into the still course again. As we read it we seem to hear the "sweet music" and the "gentle murmur," and we feel that he, too, in fancy heard it as he wrote; and again, in fancy, stood by one of "the many winding nooks," near which he may have often stood, rod in hand, little thinking that the scene was being so impressed upon his memory that he could exactly reproduce it, to his own great pleasure, when it came back to his mind in his London home, as fresh and clear as if he was still standing watching "its fair course," and to the great pleasure, too, of the thousands of readers yet unborn.

Here, again, is a short description which might serve as a motto for the many paintings of river nooks which English artists have given us as "a likely place for a trout:"—

First Lord. . . . . as he lay along
Under an oak, whose antique root peeps out
Upon the brook that brawls along this wood.
As You Like It, act ii. s. 1 (30).

Here is another, which shows how closely he had watched the different phases of a running stream:—

Iris. You nymphs, call'd Naiads, of the wind'ring brooks,
With your sedg'd crowns, and ever-harmless looks,
Leave your crisp channels, and on this green land
Answer your summons.
Tempest, act iv. s. 1 (128).

It would be tedious to multiply quotations of this kind. It is enough to say that the epithets used by him show that he had well noted the characteristics of brooks and streams. He speaks of "the rushy brook," "the running brook," "the gentle stream," and "plenteous river." He gives us the proverb, "Smooth runs the water where the brook is deep." He has marked the beauties both of the sun and moon shining on the water:—

As plays the sun upon the glassy stream
Twinkling another counterfeited beam,
So seems this gorgeous beauty to mine eyes.
1 *Henry VI.*, act v. s. 3 (62).

. . . for never gazed the moon
Upon the water, as he'll stand, and read
As 'twere my daughter's eyes.
Winter's Tale, act iv. s. 4 (172).

—and he makes Hamlet compare Osric to a "water-fly."

All these passages are no proof of his skill as an angler, but they do prove that he was familiar with brooks and rivers, and had carefully watched the many changings of their beauty.

Sea fishing is not generally classed as angling, and so need not enter into this question of Shakespeare's angling. We know, from the *Tempest* and *King Lear*, that he must have seen the sea, but probably he knew very little of it. There is, indeed, a scene in *Pericles* (act ii. s. 1) which is entirely a conversation with fishermen, and is amusing, as showing how little changed the fishermen of the nineteenth century are from those of the sixteenth; for the conversation (ending, as it does, with a hint about "certain condolements, certain vails") would do as well for the one as the other; but all the critics are unanimous in not ascribing it to Shakespeare. He does, however, mention cod, mackerel, herring, poor John or hake, conger, pilchard, gurnet, anchovy, shark, porpoise, dolphin, dogfish, whale, crab, oyster, prawn, shrimp, mussel, cockle, and barnacle.

Assuming, then, that Shakespeare was an angler, what was his method of angling? He was acquainted with trolling for pike, as is evident from Falstaff's speech (quoted above)—but he could not have been acquainted with fly-fishing. And no wonder, for fly-fishing, as we know it now, was then almost unknown. *The Book of St. Albans*, indeed, says that "the syxte manere of anglying is wyth a dubbed hoke for the troughte and grayling," and gives directions for making the twelve flies; and Dennis describes how the fisher for trout:—

Behind a withy, and with a watchful eye
Attends the bit within the water cleare,
And on the top thereof doth move his flye,
With skilful hand as if he living were.

But it is evident that this way of fishing was very little used, and was more like "dibbing"

than genuine fly-fishing. It was not till Cotton practised it on the Derbyshire streams (fifty or sixty years after Shakespeare's death) that fly-fishing, as we now know it, can be said to have been really introduced. Shakespeare was a "bottom-fisher," with bait of all sorts; some which he calls "sweet baits," but some so nasty and unsavoury that even Shylock's horrible idea of using his victim's heart "to bait fish withal" was not a mere matter of fancy. The early fishing books are full of most disgusting recipes for making different pastes for bait, those ingredients apparently being the most approved which were the most unsavoury; and among these ingredients even "man's fat" has a place, and instructions are given for procuring it. It is to be hoped that such pastes existed only on paper.

It is a more interesting question, in what rivers or brooks did Shakespeare fish? That is a red-letter day for any true lover of fishing, who has the slightest acquaintance with angling literature, when he first finds himself at Broxbourne on the Lea, walking in the very meadows so dear to old Isaac Walton, and it may be taking a chub from the very hole, or a trout from the roots of the very tree from which the good old man and Piscator drew their chub and trout with such wonderful ease. It is a day to be marked with the whitest stone, when a fly-fisher, who is also a lover of beautiful English scenery, (as all good fly-fishers are) has the privilege of fishing in the upper parts of the beautiful Dove, in Derbyshire, where Cotton, the father of fly-fishing, fished before him, and so pleasantly unfolded all the secrets of the art to Viator; and he will be hard to please if he does not finish his day with the same happy speech that Viator did: "Well, go thy way, little Dove! thou art the finest river that ever I saw, and the fullest of fish." But the pleasure that we might feel at walking and fishing in the steps of Walton and Cotton, would be almost as nothing to the pleasure, or more than pleasure, which anyone must feel if he could only know that the stream in which he was fishing was the very stream by whose "sedgy banks" Shakespeare had walked and fished, and of which the beauty had never faded from his mind. But we can only guess at some few streams in which he may have fished, though there may be some which may lay claim to the honour with more probability than others. The Warwickshire Avon at once suggests itself as the most likely. It is a river of much quiet beauty upon which Stratford stands, but it does not rank high as a fishing river, except for the coarser fish, such as pike, bream, and perch, which are fairly abundant. The small streams, however, which fall into the Avon, hold some trout. And in any or all these within reach of Stratford, we may fancy Shakespeare to have fished. But it is probable that some portion of his country life was passed out of Warwickshire, and perhaps in the neighbouring county of Gloucester. There is a tradition, which is supported by several allusions in the plays, that at one time of his life Shakespeare lived at Dursley, a small town on the west side of the Cotswolds. From the *Annalia Dubrensia*, 1636, we know that the Cotswold Hills, stretching through Gloucestershire into Warwickshire, were favourite hunting grounds, where the gentlemen of both counties met for purposes of sport. A few miles below Dursley lived J. Dennis, the author of the *Secrets of Angling*, at that time one of the chief of the Gloucestershire squires,* with a grand property stretching from Oldbury-on-the-Hill near Tetbury, to the Severn on the west, and the Avon on the south, with the Cotswold Hills, then open and unenclosed, running the whole length from north to south, skirted by the Forest of Kingswood on the north, and the other Royal Chase of Kingswood on the south, and watered by several small streams, at that time unpolluted by manufactories, the chief of which he addressed as:—

Thou sweet Boyd, that with thy watery sway
Dost wash the cliffes of Deignton and of Week,
And through their rocks with crooked, winding way,
Thy mother Avon runnest soft to seek.

Any one residing at Dursley must have known of this great Squire, and, if fond of sport, would almost certainly have met and known one whose large domain was such a

* The family is now extinct; but their importance in Shakespeare's day is shown by the fact that no less than fourteen members of the family served the office of High Sheriff for the County. A servant of the name of Dennis bears an unimportant part in *As You Like It*.

paradise for sportsmen. And when we find that they were both fond of angling, and both poets (for though little known, J. Dennis was a poet of no mean order, and his poetry is quoted and copied by Isaac Walton) it is no great stretch of fancy to suppose that Shakespeare and Dennis may have fished together in the Cotswold streams. On the western side of the Cotswold these streams run a short course to the Severn, and in Shakespeare's day they must have been excellent trout streams, before they were fouled, as most of them now are, by mills and manufactories. Those on the eastern side run a longer course, chiefly as feeders of the Thames; and many of them, such as the Colne and the Windrush, are ranked among the best of English trout streams. Those who now fish in any of these Cotswold streams may indulge themselves in the pleasant fancy that it is not only possible, but even probable, that Shakespeare may have fished there before them.

All this, it is true, is the merest conjecture, as is almost everything connected with the actual life of Shakespeare; and until some fresh records of his life are discovered (of which there now seems little chance) it is only by conjecture, and by painfully piecing together the scattered hints of his life that his writings give, that we can manage to picture to ourselves what manner of man he was. Amidst all these conjectures, however, one thing is very certain, that wherever his country life was passed it was a very happy one. It has been said that the plays should always be read in the country. Yet most of them were written in London; and when we think of this we realize how throughly he must have enjoyed his country life, or all the scenes of that life could never have been so strongly imprinted upon him that he can reproduce them at his leisure to the minutest detail. And not only the student of Shakespeare, but the student of English life, can never be sufficiently thankful that the country life which he described so well was something very different to the country life as described by Spenser and other poets of his day. His fields and woods are not inhabited by Pan, and Flora, and Vertumnus, or any other cold, classical gods and goddesses, nor are they even peopled by the inhabitants of the foreign countries in which he lays his scenes; but it is the genuine country life of England in his day that he paints for us, in which there are English labourers and their lasses, English mowers and reapers, "Sun-burned sicklemen of August weary come from the furrow," with their "rye straw hats put on"; hearty English yeomen, and English country gentlemen, following the same amusements and pursuits as their descendants of the present day.

It is the same with his rivers and brooks. He does not delight in rivers because they are the abode of heathen river-gods, and such like; his delight is in "plenteous rivers and wide-skirted meads," just such as his own Warwickshire Avon, near Stratford; or in "brawling brooks," such as he may have seen running their merry course from the Cotswolds to the sea; and to those English rivers and brooks he looked back with pleasure, not only for the varied beauty of their streams and banks, but from the pleasure he got from them as an angler.

That he was an angler is but a conjecture; and it is true that it cannot be proved. But it has been the object of this paper to show the strong probability that he was an angler. And if it be objected that it requires special pleading even to establish that probability, and that little is in this way gained towards a true knowledge of Shakespeare's life and character, the answer or the excuse for the pleading may be given in Johnson's words: —"He that will understand Shakespeare must not be content to study him in the closet, he must look for his meaning sometimes among the sports of the field."

Greek and Gothic Art at Rome.

PART II.

THE CRYPT AND DOME.

It was mentioned that the word basilica was used in the same sense as Dominicum, for any kind of church, before and after the time of Charles the Great. And we also arranged all ancient churches by a pretty and convenient classification, as basilicas above ground, and catacombs or cemetery chapels below . . . . But what is to be done or said, when one of the first instances we meet with, S. Maria ad Martyres at Rome, is of three churches excavated or built one over the other? (p. 208).

This is another instance in which Mr. Tyrrwhitt is at a disadvantage, owing to his never having seen the places himself. The church which D'Agincourt calls S. Martin ad Montes cannot properly be called three churches one over the other; there are two churches close together—S. Martin and S. Silvester—and at present the only entrance is through S. Martin's, which is a fine large mediæval church, consisting of a broad nave with aisles, and an apse at the end with a raised choir, having steps up to it and a fine crypt under it, with other steps down into it; and from this crypt, on the left hand side, is a passage, with a rapid descent to the church of S. Silvester, which stands at a right angle with that of S. Martin. This church of S. Silvester is made out of subterranean chambers of the Thermæ of Trajan, which join on to those of Titus. The subterranean chambers of the Thermæ were a common place for congregational worship of the Christians in the third century, especially in times of persecution. The only light was from clerestory windows, which opened into a narrow area like that of a London kitchen, consequently were not open to observation even when the church was lighted up at night. The original entrance to the church of S. Silvester was quite independent of that of S. Martin, and was by a flight of stone steps from a chamber of the Thermæ above, afterwards turned into a monastery. These steps exist, and are perfect, only filled up with rubbish which could be easily cleared out; and at the foot of them is a doorway into the church, roughly walled up, probably in the Middle Ages, perhaps when that of S. Martin was built. The original arrangement was much the same as that of S. Pudentiana, made in the Thermæ of Novatus, and that of S. Priscilla, now called S. Prisca, made in the Thermæ of Sura on the Aventine: Trajan belonged to the family of Sura.

First, for converted temples adapted to Christian service. It is probable that S. Agnes, without the walls of Rome, was built by Constantine at the instance, and under the guidance of S. Sylvester, the then Bishop of Rome. But the round church of S. Constantine, at no great distance, is supposed to be, or rather to contain, large remains of an ancient temple of Bacchus (p. 212).

This is another misunderstanding; the church of S. Agnes is *not* of the fourth century—the time of Constantine—but of the sixth, with the fine mosaic picture of S. Agnes on the apse, which is of the same period; it is, however, the best example of the basilica type that we have in or near Rome. At the time that the "peace of the Church" was proclaimed by Constantine, it is well-known that this was a matter of state policy. Constantine himself was not then a Christian; he was only baptized on his deathbed; but half the population of Rome were then Christians, and the Christian legion was a formidable power, from its great valour, excellent discipline, and marvellous success on all occasions. It was therefore necessary for the government to conciliate the Christians; and so soon as the issuing of this proclamation enabled them to meet for congregational worship they proceeded to do so, without waiting to build churches for themselves. We have not a single church of the fourth century in Rome, and if any had been built there must have been remains of it. They simply took possession of any of the basilicas that answered their purpose; and although these were built originally for market-halls and law-courts, or rather magistrates' courts, they were marvellously convenient for congregational worship—if built on purpose they could not have been more so—and the word basilica soon came to signify a church just as much as a hall. In that manner the *basilica* included both nave and choir; but the apse, with the choir in it, was called sometimes *cancellus*, or chancel, from the screen that separated it from the hall, or *ecclesia*, because the altar stood in it, and this was the only part that was consecrated. The nave was still used for secular purposes, and this custom continued down to quite late in the Middle Ages; the *ecclesia*, apse, or choir, was always the first thing to be built; the nave was called *the vestibule*, and was not consecrated, and generally was not built till long afterwards. Scores of instances of this might be cited, but one will suffice. The magnificent choir of Cologne Cathedral was built and consecrated in the thirteenth century, and remained a choir only until the nineteenth, when the nave was added, but has not been consecrated; it may still be used for secular purposes.

This is rather a long digression from Mr. Tyrrwhitt's account of S. Agnes and S. Constantine, but he has been misled about both by the antiquaries of the old school. The mausoleum of Constantia, the daughter of Constantine, built in the garden, afterwards that of the monks of S. Agnes, was not properly a church at all, it was only made into a church by a pope of the eighteenth century. Some say that it was used as a baptistry, of which there is some appearance; but the tomb of Constantia stood in it, and was the principal object in it, until it was removed to the Vatican Museum by the same pope, who consecrated the building as a church or chapel. The tomb of her grandmother, S. Helena, was removed from her mausoleum to the same museum, and at the same time. The vine ornament, both on the vault of the aisle and on the tomb, had nothing whatever to do with the temple of Bacchus; the vine is used as an ornament on the vaults of the catacombs in the second and third centuries, and was intended to illustrate the text, "I am the vine, ye are the branches," which was well understood by the Christians, but not by the Pagan workmen, who were necessarily employed by them.

All visitors to Rome, and every one, in fact, who has seen a good large photograph of the Forum, must have noticed how utterly the Church of S. Lorenza, in Miranda, is dwarfed by the half-buried columns of the Temple of Antoninus and Faustina, and how the towering pillars, in the centre, seem as if they went on in continuous exhortation on one monotonous text, "There were giants in those days" (p. 214).

This is another mistake, from the same cause. The miserable church was made out of the cella of the temple, at a very bad period. The magnificent portico of monolithic columns is one of the finest in existence, and has recently been excavated down to its original level, so that the whole height of these magnificent columns can now be seen. So soon as the side is also excavated, which is being done, it is said to be the intention of the Government to destroy the church altogether. It is not in the least wanted; there are half a dozen others within three minutes' walk of it, and it is only used on the festival day, chiefly in order to collect a little money for the priests, whose services may well be transferred to some other place where they are wanted.

MATERIALS AND MOSAIC ORNAMENT.

The word basilica is probably the best which could have been used to head a sketch of the transitions of Christian architecture, properly so called. It expresses the form of the earliest Christian churches. Nothing has yet been said about their materials; and as the Church Catholic has been, and is, destined to raise her temples all over the world, and all national and local methods of building depend on what is to be had to build with, she will vary their form and arrangement accordingly. Their decoration, again, will depend on their architecture; and it may perhaps be as well, therefore, that before we go on to the mosaics, and the sculpture which adorned Greek, Roman, Lombard, and northern buildings, we may form some idea of principles of natural fitness, and understand how decoration, and decorative taste also, must vary according to the means with which builders and artists are supplied.

For example, mosaics are more properly used in a brick building than a stone one; in a cavern, or catacomb, or a church of cognate architecture, than in a Gothic cathedral of fine stone; in a hot bright Eastern climate than in France, England, or Germany. Materials affect ornament naturally, because they influence construction. In Egypt, the rectilinear and horizontal character of the architecture, say Messrs. Sexier and Pullan, and the employment of innumerable columns, suited a country which furnished shafts and blocks of unlimited size, as did the quarries of porphyry and grey or red granite. The builders had only to cut blocks from the mountain's side of the dimensions required for the erection and covering of their temples. . . . . Hence the colossal character of their buildings, and their eternal endurance (pp. 244, 245).

Well, as we have said, the Parthenon, though not so vast, is built on the same principle of unlimited liability, defying time and crime, the great enemies; and so are many Sicilian temples, and the colonnades of Paestum. . . . . Greece, then, so far resembled Egypt in her great early buildings. But the construction of Rome was all brick, and therefore much nearer akin to the early works of Assyria and Babylonia. These earlier architects had neither wood nor building stone, and they adopted a style of construction quite unlike their contemporaries in the valley of the Nile. They had to use bricks, sometimes only sunburnt. Consequently they had to build immensely thick and massive walls, in the first place, and to use arcades, instead of architraves, in the second (p. 246).

Let us repeat that what we call a brick would not have passed for one in Roman times, or before. The classical brick was much more like a large square tile, one and a half inch thick; and it will be seen how easily such materials bound into round arches. . . . . The excellence of the mortar used from the Augustan age (and indeed long before, down to the later successors of Constantine, made both Greeks and Romans rather prefer brick walls in the matter of strength; they were held to resist the battering-ram better in fortification (Sexier and Pullan, p. 5), being more of

a single mass, like a rock, and capable of being beaten to powder at a given point without much shock to the construction elsewhere. They were used, like ashlar-work, for the outer shell of a great wall, its core being formed of concrete.

The opus reticulatum, like the meshes of a net, was the native, or truly Roman form of stonework. It consists of small, square, long-shaped blocks of peperino, or of the lithoid or building-tufa of Italy, and is hardly to be found out of the peninsula (p. 247).

And when Augustus said he had found Rome of brick (*lateritium*), but left her marble (*marmoreum*), he meant, not that he had reconstructed the city, but introduced the practice of incrustation and covering the brickwork with marble. The relieving-arch in large walls, where bricks are arranged in solid arch form, so as to hang together, and save downward dead-weight pressure, is said to be an invention of his time. The Byzantine builders, of course, used much the same material as the Romans. The Puzzuolana sand, indeed, was sent in large quantities to Constantinople, in the first instance, for building purposes, with other materials and decorations (used one-third, with one-third lime, and one-third brickdust). But the principle of incrustation (and mosaic is only one form of incrustation out of many) seems to be derived altogether from the brick architecture of Greece and Rome, and from the great change which took place in the latter in Augustus's time.

Roman bricks are often historical documents, on which dates and questions on other issues may depend. Every tetradoron, or pentadoron, had its date and the mark of its maker, down to the time of Justinian, at earliest. The monogram of our Lord is often found on bricks used in church building (?); for secular architecture, the names of the consuls or emperors were used. We have seen how this settles a really interesting question of date in the Catacombs.*

A German scholar, Mr. P. E. Weiner, has traced the 22nd legion in its movements through a great part of Germany by the bricks which bear its name; and Roman bricks have been found among the Silures, our friends of Shropshire, and the Welsh marches, with the inscription, LEG. ii. AVG., stamped upon them. (pp. 248, 249.)

For more than 200 years, as has been said, and as Dean Milman abundantly proves (*History of Latin Christianity*, vol. ii., p. 32), the Church of, or at, Rome was, in fact, a Greek religious colony. Its language was Greek, its organization Greek, its writers Greek, its Scriptures Greek, and many vestiges and traditions show that their ritual and their liturgy was Greek (p. 230).

Mr. Tyrrwhitt might have added that several of the Bishops of Rome in the first three centuries were Greeks; they were buried at that period in a separate *cubiculum*, or burial vault, in the catacomb of the family of Calixtus, on the Via Appia, which was made A.D. 219, or about that time—that is the date of Pope Calixtus. Their names are engraved on the slabs that enclose the *loculus*, or place in which a body was interred, some of them in Greek characters. Pope Calixtus was *not* buried in this vault; he is sometimes called a saint, and this catacomb is supposed to be named after him, Saint Calixtus; but this is a delusion. There cannot be more clear evidence that each burial vault was really the property of a family, and the original entrance to it was through the family tomb, to which these vaults were subsequent, as the number of the family increased. The custom of burning the bodies went out during the first century, probably under Christian influence, for it was abhorred by the Church as contrary to the idea of the resurrection of the body.

Mr. Tyrrwhitt's estimate of his own book is an extremely modest one, and hardly does justice to the labour that has evidently been bestowed upon it, as will be seen by the following extracts with which we conclude our notice of it:—

> In finishing this book, I feel that it can be little more than a confused fragment, and that the attempt to set forth a history of the parallel decay or revival of the three arts during the Decline and Fall is beyond my powers. At least, it is decidedly so without a large number of well-chosen illustrations, many of which should be photographs or drawings of great accuracy from object or photograph. . . . . For omissions, I have referred to as few typical examples as possible, because it is *no use describing without pictures;* and, as far as possible, from the same works all round, for architecture, sculpture, and painting, so that draughtsmen who have not time for much history, may be able to enter an art-library and find out a chronological series of monuments to look at.

In the Appendix, Mr. Tyrrwhitt again expresses his appreciation of Mr. Parker's photographs, and describes them as follows:—

> He has divided his vast collection of original photographs into periods, or selected them for chronological illustration. It is now possible to see the architecture, sculpture, and painting of a period parallel with each other, and in their original relations. To tolerably well-read persons, the monuments of a period *in situ* are as good as a complete restoration of that period; and the absolute reality and indisputable truth of the photograph must always have paramount importance in historical research. . . . . The separate volumes on the "Catacombs and Mosaics" will give a very large proportion of the information contained in this book to all who will really look at their illustrations. But the series illustrative of early Christian art is almost complete in itself.
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> The "Catalogue," with its "Index" (Oxford, 1843,

* S. Flavius Clemens, the husband, or possibly the brother, of S. Domitella, was accused with her of Christianity, as a Jewish superstition, in the reign of Domitian, A.D., 95.

8vo), and again in 1879, republished by Stanford, Charing Cross, is quite sufficient to find any separate photograph; but very much may be learned by the perhaps somewhat easy course of quietly turning over the ancient Greek and ancient Roman sculpture with due comparison; by taking Christian sculpture in the same way, realizing its resemblances, its differences to earlier work, and by comparing heathen and Christian pictures in mosaic as he has recorded them.

Notes on American Archaeology.

AMERICAN archæology is essentially distinctive. There is no mediæval history to wade through before arriving at the earliest stages, where we meet the relics of a conquered race. American mediæval history is not found in America, but in Europe; and we at once know that by American archæology we mean primarily the archæology of the Indian tribes.

Nothing can be more interesting to the student of primitive man than accounts of the antiquities of the Indian tribes of America.* They are of quite a distinct class, and yet they fit in with the general science of comparative archæology. The materials for this study are accessible in a more or less degree. The magnificent publications of the Smithsonian Institution afford ample studies, and the Government of the United States, more careful of the antiquities of its country than England is of hers, has also published some very valuable contributions to the subject. In order to give English readers some illustrations of two or three years' progress in American archæology, we propose examining the contents of our contemporary, *The American Antiquarian and Oriental Journal*,† which has now reached its fourth volume, and of the *Contributions to American Ethnology*, published by the United States Government.

Commencing with the subject of house-building, we find some very instructive particulars of native American architecture.

* Cf. Bancroft's Preface to his *Native Races of the Pacific States of North America*.

† Edited by Stephen D. Peet; published by Jameson & Morse, Chicago.

The progress of architecture, from a low and primitive state of cave dwellings up to the higher stages of stone structures, is one of the most interesting subjects brought to light by the study of American archæology. Among the different varieties of structure discovered on the American continent are the rude cave, or the common rock shelter; different kinds of wigwams, tepees and huts, earthworks and stone fortifications, palafittes and lake dwellings, adobe houses and Pueblo dwelling-places, stone palaces, pyramids, and teocalli.

Of these various descriptions of household buildings we can touch only upon one or two specimens. Of that most interesting relic of early mankind, the lake dwelling, America gives some specimens curiously like those of Europe. Dr. Ferdinand Keller has noticed the resemblance between the lake dwellings of Switzerland and those of the Guajiros Indians of the Gulf of Maracaibo, in South America. Of the latter, he says:—

> Each house consisted of two parts; the front apartment served the purpose of entrance hall and kitchen, the rear apartment as a reception and dwelling chamber. The floor was formed of split stems of trees, set close together, and covered with mats. Villages composed of these pile dwellings are numerous along the shores of the Lake or Gulf of Maracaibo.—*Lake Dwellings*, i. p. 678.

America has a much more special interest in the mound-builders, about whom every year we obtain some fresh information which leads us to look back upon this pre-historic race of Indians with a great deal of interest. Archæology places their works at the initial stage of definite progress in Indian architecture; and, to grasp what Mr. Morgan so well sets forth in his *Ancient Society*, that the earlier moves in the development of culture are always the most difficult and important, we can well understand that the mound-builders stepped forth from their barbaric surroundings with a giant stride. In the truncated earthworks of these people we discover the architectural form which was developed to such a degree of perfection by the ancient Mexicans in their elaborate teocallis of stone; and by tracing out the various structural designs, we discover a distinct series of developments in North American architecture. First, the mounds of the Mississippi Valley; then the stone

structures of the Rio Grand del Norte, the Rio San Juan, and the Rio Colorado; finally, the Pueblos of New Mexico and Arizona.

The third form of architecture found among the pre-historic races of America, to which we must draw attention, is that which was constructed from stone. In the valley drained by the Rio San Juan, a very interesting class of ruins has been brought to light by the Government expeditions. These stone structures may be classed as "Valley Remains" and "Cliff Houses." The former are generally large rectangular buildings, which assume an approximately accurate orientation. The cliff houses were built at every altitude in the strata, and were undoubtedly intended as resorts of refuge for a persecuted people.

We cannot, of course, attempt to follow in detail all the fine examples of primitive architecture which are to be found scattered through the pages of our contemporary; but the above arrangement of the various styles represents very fairly the archæological divisions into which this section of the subject appears to fall.

Turning to some specimens of the architecture of the modern races of the American Indians, we shall find that, in all essentials, the houses of these primitive people fall far in arrear (according to archæological sequence) of those of the unknown races of pre-historic times. The houses built by the tribes of Oregon are composed of planks split from the tree with a tool made of elk-horn, or with wooden wedges, driven by a stone mallet. These are the tools of primitive man—the forerunners of the races now occupying modern Europe. There is some variety in the form of house. The houses of the Isinūk usually slope each way from a ridge-pole in the centre, while those of the Sound Indians have one pitch. An excavation of a foot or more is made through the centre of the house, in which fires are built, and where the cooking is done, the raised portion on either side being covered with boards or mats to serve as a seat. At one end of the house there is frequently a platform for dances. These are very fair specimens of what is met with pretty generally among the American Indians. Some slight difference in detail, either in outside appearance or internal arrangement, distinguishes the houses of different tribes, but as an archæological group they stand together.

Now, these houses must not be considered in the same light as we look upon the house in civilization. They were inhabited by the primitive family, not the modern family—that is, they were inhabited by the chief and his wives and children, and children's children and slaves. So far back in the history of man are we able to penetrate by a careful consideration of these primitive dwellings, that we come to the early stage of social existence, when the family and the community were one and the same—when the community had not grown large enough to split up into several families, each occupying a homestead, and the cluster of homesteads forming the village. This evidence is afforded us by the fact that frequently the whole village occupied one house, as among the tribes of the Oregon territory.* The advance upon this is when the house includes all who are blood relations, and a cluster of these houses is grouped in villages, as among the tribes upon the Russian River. And here arises a very interesting question to the comparative archæologist. Is this stage of life far removed from that illustrated by the compound beehive houses of Scotland? These singular dwellings are placed back to back, and make one vast mound, where the whole community or the whole group of blood relations lived.† We do not know of these old beehive men of Scotland beyond the remains of their dwellings, but these tell us as plainly as archæology can speak, that they were once inhabited by a social group similar to the village homestead of Eastern India, where houses, back-to-back, belong to the communal family.‡ And a village of the Oregon Indians of North America presents the same architectural features. The village consists of two blocks of four or five houses, each built close together. Each house was

* This is the same as the Dayaks of Borneo. See *Journal of Geographical Society*, xvi. 298.

† See an illustration in Dr. Mitchell's *Past in the Present*, p. 65.

‡ See Phear's *Aryan Village*, p. 8; and *Indian Antiquary*, v. p. 161.

occupied by several families, their respective portions being separated by a partition of two or three feet high.

We should like to have gone into some of these old-world houses, and to have traced out, by means of the fine archæological remnants which these American publications give us, some of the customs and the doings of primitive man. We should like to have spoken of their language, their art, their superstitions, their religious customs—all of which are represented in the volumes before us. But the pen must not run riot over pages which are devoted to other branches of archæology as well as that relating to primitive man. But as a conclusion to this account of what American archæology is likely to do for those who study it as one of the comparative sciences, we will mention some curious customs of the Alaska Indians relative to precedence and genealogies.

Upon all public occasions the Alaska are seated according to their rank. The rank is distinguished by the height of the pole erected in front of their houses. The greater the chief the higher his pole. Some of these poles are over 100 feet high. . . . . In front of their leading houses, and at their burial places, are sometimes immense timbers covered with carvings. These are the genealogical memoirs of the family. The child usually takes the totem of the mother. For instance at the bottom of the post may be the carving of a whale, over that a fox, a porpoise and an eagle—signifying that the great grandfather of the present occupant of the house, on his mother's side, belonged to the whale family, the grandfather to the fox family, the father to the porpoise, and he himself to the eagle family. These standards are from two to five feet in diameter. Formerly, the entrance to the house was a hole through this standard.

There can scarcely be any more significant memorial of primitive man than these indications of ancestral rank. They proclaim in no uncertain voice that the notions which attach themselves to the civilized Burke or Lodge belong equally to man uncivilized, and that these notions are interpreted best in the language of anthropology by the term "ancestor worship."

One word more we must add. The mound builders were unquestionably far advanced in the early stages of culture. Their remains speak to us of almost every side of their pre-historic life, and afford an important example of how archæology steps in to supply a vacuum in the history of the human race which history has left altogether unrecorded. Perhaps, therefore, the most triumphant find of all—a find that will tell us of events of which almost every other clue is lost—is that of a fragment of a cloth robe that once adorned the person of some aboriginal lady or princess. This was found in a mound-builder's tomb, neatly folded, just as we fold a piece of muslin. It had been pressed in the north-west corner of the tomb, and partially concealed by a coat of yellow clay. The garment appears to have been square, with a corded border and a tassel ornament—closely resembling a lady's "switch,"—thirteen inches long, and formed of a number of threads neatly bound together at one end. The work was evidently done by hand, and the mode of working the threads of the cloth is plainly discoverable. Surely such evidence as this brings to the study of archæology a power that cannot be undervalued, because it is unequalled. The contents of these mounds proclaim to the civilization of the nineteenth century that it has gained its development through the accumulated experiences of ages; and they demand that civilization should step on one side to view these treasures of its own antecedent ages, to view them with reverence, and to determine that they shall be enshrined in safety as lessons to those who are to come after us. We cannot help contrasting the encouragement given by the American Government with the constant "stand-aside" of our own Government in questions of preserving the archæological memorials of the past, and who can doubt but that the monuments of England are not more dear to her children than the monuments of America are to her alien conquerors.

Accounts of the Reign of Richard II.

By Sir J. H. RAMSAY, Bart.

THE Revenue and Expenditure Accounts of the reign of Richard II. exhibit some considerable fluctuations; but not any equal to those of the reign of Edward III. It is satisfactory to find that the fluctuations in the revenue were due, not to the arbitrary practices of the

Government, but to the will of Parliament. When the Estates open their hands the receipts rise; and when they close their hands the receipts fall. As the revenue varies, so varies the expenditure; a substantial, though not an exact, balance being kept between the two. The idea of striking an exact balance between the two sides of an account does not appear to have made its way into the treasury of Richard's time; for that refinement in the art of bookkeeping we must wait for the reign of Henry IV.

The largest receipts of any single "term," it will be seen, were those for the half-year ending September 13, 1380, when the total was nearly £173,000; the next largest sum was that raised in the first year between October 1, 1377, and April 9, 1378, when the total was over £165,000. Altogether, the receipts and expenditure of the first three years of the reign are largely in excess of those of any subsequent three years. The nation was still under the influence of the war fever kindled by Edward III. What with that, and what with the loyal enthusiasm always attendant on the beginning of a new reign, unprecedented grants were made. In the first year, double "subsidies" were granted both by Parliament and Convocation. In the second year a graduated poll-tax, the second poll-tax in English history, was given;* with a surtax on wool of 13*s.* 4*d.* from natives and £1 6*s.* 8*d.* from aliens;† that being in addition to the existing imposts, which amounted to £2 10*s.* the sack from natives, and £2 13*s.* 4*d.* the sack from aliens, the charge on the "last" of leather being, as usual, double. Lastly, in 1380, a subsidy and a half was granted by Parliament, with "16 pence on the mark" from Convocation; a grant doubtless estimated equivalent to a subsidy and a half, although I have not attempted to verify the fact. In December, 1380, the third and last poll-tax was voted; the Great Peasant Rising followed, and with that ended all substantial attempts at the prosecution of the war with France.

The war grants made in these first three years were made under pretty stringent conditions; one being that the proceeds of the special war taxation should be paid to and expended by Parliamentary Commissioners. From the special war accounts appended to the usual Pell Rolls, we find that these conditions were very fairly complied with; the Government—a regency without a regent—not being strong enough or popular enough to play tricks. Thus, on the 5th of April, 1378, we have a war account "per W. Walworth and J Philippot," £55,484 13*s.* 3*d.* Of this sum, £26,680 was paid for the wages of 1,350 men-at-arms, and as many archers employed for "a quarter and a half" in trivial operations on the coast of France: Brest, Calais, Gascony, and Ireland stand for £10,000—£11,000 more; and the wages of sailors make up the bulk of the rest. The sailors' pay was always a heavy and most unsatisfactory item; the amount being always swelled by their detention for weeks and weeks while the military force was being raised and equipped. Where the Parliamentary conditions had been so fairly complied with, it would, perhaps, be unkind to call attention to the fact that a trifling balance of £1,333 6*s.* 8*d.* was paid over to the account of the King's household; or that in the next term another such transference was made on June 12.* In this term, again, we have an account of £83,327 13*s.* 2*d.* expended by the same commissioners;† in the term following we have accounts of £28,000, &c., so administered;‡ and in the year 1379, accounts of upwards of £106,000 so paid in. In 1380, the war taxation, received "per J. Bacon," rises to £157,000 in one term; but this amount appears to be swelled by at least £37,000, repaid into the exchequer for surplus of wages, estimated for and drawn in previous terms, but not expended: the amount, therefore, on both sides of the account for this term, ought probably to be reduced by this amount. Similar deductions of less amount might be made in most terms. It will be seen that the lowest terminal totals were those for Easter in the fifth,

* A duke or an archbishop paid 10 marks (£6 13*s.* 4*d.*); the poorest adult paid a "groat" (4*d.*). *Rot. Parl.*

† This surtax was repealed in the spring of 1379. —*Ib.*

* Issue Roll, Mich. 1 Ric II.; do. Easter, 1 Ric. II. No. 2.

† Issue Roll, Easter, 1 Ric. II. No. 2.

‡ Issue and Receipt Rolls, Mich. 2 Ric. II.

thirteenth, fourteenth, and eighteenth years, when the amounts varied from £26,000 to £28,000. Of course no direct grants were available in any of these terms. In Easter term, 1382, the country had not yet recovered from the disorganization caused by the peasant rising, and Parliament would only grant tonnage and

TABLE I.—RICHARD II.

From the Pell and Auditor's Rolls.

Year of Reign	Term.	Receipts.		Issues.		Direct Taxes voted.
		Duration of Term.	Amount.	Duration of Term.	Amount.	
			£ s. d.		£ s. d.	
1	Easter No. 1.	29 June—26 Sept. 1377	15,367 19 11	Same	13,954 0 0	
—	Mich.	1 Oct. 1377—9 Apl. 1378	165,335 0 3	Same	218,366 0 5	Double subsidy—lay and clerical.
—	Easter No. 2.	26 Apl.—27 Sept. 1378	46,498 0 1½	Same	102,968 14 11½	
2	Mich.	1 Oct. 1378—7 Apl. 1379	66,151 10 1½	1 Oct. 1378—6 Apl. 1379	59,085 18 9½	
—	Easter.	18 Apl.—25 Sept. 1379	79,363 5 5	18 Apl.—23 Sept. 1379	72,515 7 0½	Graduated Poll Tax: 4d. —£6 13s. 6d. per head.
3	Mich.	3 Oct. 1379—23 Mar. 1380	83,087 2 9	Same	82,435 13 3½	
—	Easter.	2 Apl.—13 Sept. 1380	172,937 11 10½*	9 Apl.—13 Sept. 1380	160,918 11 4½*	1½ lay subsidy: 16d. on mark from clergy.
4	Mich.	No Roll either on Pell or Auditor's side		1 Oct. 1380—6 Apl. 1381	93,745 10 0	Graduated Poll Tax: 1s. —20s. per head.
—	Easter.	22 Apl.—24 Sept. 1381	61,876 10 3	23 Apl.—24 Sept. 1381	63,647 0 1½	
5	Mich.	1 Oct. 1381—25 Mar. 1382	62,836 8 2½	Same	62,565 9 1	
—	Easter.	14 Apl.—25 Sept. 1382	28,114 12 10	21 Apl.—25 Sept. 1382	28,374 16 9½	
6	Mich.	1 Oct. 1382—18 Mar. 1383	87,085 9 11½	6 Oct. 1382—18 Mar. 1383	81,684 14 3	Lay subsidy: ½ clerical subsidy.
—	Easter.	31 Mar.—26 Sept. 1383	41,813 12 9	2 Apl.—25 Sept. 1383	44,647 1 6½	
7	Mich.	1 Oct. 1383—1 Apl. 1384	87,917 9 10½	2 Oct. 1383—1 Apl. 1384	87,243 17 7	½ lay and clerical subsidy.
—	Easter.	19 Apl.—6 Sept. 1384	64,521 12 3½	Same	64,567 3 0	½ lay subsidy: qy. ½ subsidy from Canterbury?
8	Mich.	3 Oct. 1384—18 Mar. 1385	87,451 8 8	Same	88,330 8 4½	½ lay and clerical subsidy.
—	Easter.	11 Apl.—20 Sept. 1385	94,932 15 0	Same	93,261 2 1½	½ lay and clerical subsidy.
9	Mich.	9 Oct. 1385—10 Mar. 1386	127,515 5 0½	9 Oct. 1385—18 Apl. 1386	100,575 6 10	Lay and clerical subsidy.
—	Easter.	1 May—27 July, 1386	63,285 11 8½	Same	91,720 8 7	½ lay and clerical subsidy.
10	Mich.	2 Oct. 1386—1 Apl. 1387	71,454 6 11	2 Oct. 1386—2 Apl. 1387	70,414 12 2½	½ lay and clerical subsidy.
—	Easter.	16 Apl.—22 Aug. 1387	40,321 6 9	24 Apl.—22 Aug. 1387	41,466 19 0	
11	Mich.	1 Oct. 1387—16 Mar. 1388	57,535 5 5½	Same	57,612 4 11	½ lay and clerical subsidy.
—	Easter.	7 Apl.—15 Sept. 1388	84,485 14 5½	8 Apl.—15 Sept. 1388	84,443 9 6½	½ lay subsidy: ½ subsidy from Canterbury Convocation.
12	Mich.	1 Oct. 1388—1 Apl. 1389	67,869 19 2½	19 Oct. 1388—1 Apl. 1389	85,721 4 5	½ lay and clerical subsidy
—	Easter.	27 Apl.—28 Aug. 1389	53,318 2 10½	3 May—28 Aug. 1389	42,751 7 9	½ lay subsidy.
13	Mich.	1 Oct 1389—28 Mar. 1390	53,466 2 11½	Same	47,931 13 4½	
—	Easter.	12 Apl.—3 Sept. 1390	28,168 4 2	15 Apl.—30 Sept. 1390	29,590 19 8	
14	Mich.	6 Oct. 1390—20 Mar. 1391	71,330 9 5	12 Oct. 1390—21 Mar. 1391	78,943 19 4½	
—	Easter.	4 Apl.—28 Sept. 1391	27,111 10 7½	6 Apl.—29 Sept. 1391	29,472 3 5½	
15	Mich.	2 Oct. 1391—2 Apl. 1392	54,530 9 9½	3 Oct. 1391—2 Apl. 1392	54,924 19 7	
—	Easter.	22 Apl.—20 Sept. 1392	50,393 6 2	29 Apl.—20 Sep. 1392	29,918 3 7½	
16	Mich.	1 Oct. 1392—1 Apl. 1393	58,801 15 8½	Same	65,917 15 3	½ lay and clerical subsidy perhaps partly raised in previous term;.
—	Easter.	15 Apl.—12 Sept. 1393	62,908 12 8	16 Apl.—12 Sept. 1393	49,547 15 8	
17	Mich.	1 Oct. 1393—6 Apl. 1394	75,296 6 1	6 Oct. 1393—6 Apl. 1394	49,516 14 8½	½ lay subsidy; 1 clerical subsidy.
—	Easter.	28 Apl.—5 Sept. 1394	39,292 15 0	29 Apl.—5 Sept. 1394	67,022 14 0½	
18	Mich.	1 Oct. 1394—3 Apl. 1395	120,920 13 2	28 Oct. 1394—3 Apl. 1395	121,029 15 6	½ lay and whole clerical subsidy.
—	Easter.	13 Apl.—10 Sept. 1395	26,124 7 2½	20 Apl.—10 Sept. 1395	48,577 18 8½	
19	Mich.	1 Oct. 1395—1 Mar. 1396	64,664 16 9	Same	54,518 6 11½	½ lay subsidy.
—	Easter.	11 Apl.—13 Sept. 1396	57,382 5 3½	No Roll on either side		
20	Mich.	2 Oct. 1396—19 Mar. 1397	71,968 11 3½	No Roll on either side		½ clerical subsidy.
—	Easter.	1 May—1 Sept. 1397	74,794 6 3	Roll fragmentary		
21	Mich.	2 Oct. 1397—18 Mar. 1398	69,529 1 4	Same	72,664 13 5	½ subsidy from Convocation of York.
—	Easter.	16 Apl.—31 Aug. 1398	55,003 0 8	22 Apl.—31 Aug.	55,090 2 9	½ subsidy from Convocation of Canterbury.
22	Mich.	1 Oct. 1398—27 Mar. 1399	75,749 9 7½	3 Oct. 1398—27 Mar. 1399	67,655 11 2½	½ lay subsidy; ½ Canterbury subsidy.
—	Easter.	8 Apl.—12 July, 1399	68,473 0 1½	14 Apl.—12 July 1399	70,252 18 3	Same.

* These are the totals that appear from the Rolls, but it may be that the amount on each side ought to be reduced by £37,000. *See above.*

poundage, the general customs' duties, as a war tax for the defence of the south coast. During Easter term, 1390, the wool duties were at reduced rates—viz., £2 from natives, and £2 3s. 4d. from aliens. In Easter term 1391, the wool duties were again up at the old rates; but the true explanation of the low revenue seems to be that from 1388 to 1399 the Government was conducted on fairly constitutional principles, William of Wykeham and Thomas of Arundel being Chancellors; and that little or no arbitrary taxation was attempted.

The high figures for the term Michaelmas, 18, are due to the King's expedition to Ireland, for which a whole subsidy was voted both by Parliament and Convocation. The terminal totals are given, either directly from the Rolls, when terminal totals are given, or otherwise by adding either the weekly or daily totals, when any such are given; or, failing these, by transcribing and adding up all the individual entries of the term. This last is a very laborious process, in the course of which mistakes may easily be made. Great pains have been taken to avoid mistakes, but I can only vouch for substantial accuracy. It is perhaps unfortunate that I did not always distinguish the totals taken directly by the Rolls from those obtained by my own summing, as I did in the case of the accounts of Edward III.; but I did not distinguish them at the time and cannot do so now. A Roll, when properly kept, exhibits a daily total for each day's receipt or expenditure, a weekly total for each week, and a grand total for each term; but when the treasurer was careless these duties were often neglected. In some cases where the total on the Rolls has been checked by independent summing up, as in the case of the terms analysed in detail, startling discrepancies are exhibited, for which I can offer no explanation. *Prima facie*, the total on the Roll ought to be authoritative, but the Rolls constantly exhibit marks of subsequent tampering, items are frequently erased, and other items interlineated in a different handwriting.

I have appended in a separate column a note of the direct grants voted, and apparently raised during the reign; the lay grants are taken from the Parliament Rolls, the clerical grants mostly from Wake's *History of the Church*. I have not, however, verified the payments from the Receipt Rolls, which would show to a penny how much was actually raised under each grant, and at what time or times.

TABLE II.

Analysis of Receipt Roll, Mich. 12 Ric. II. October 1, 1388—April 1, 1389.

	£	s.	d.
1. Old Crown Revenues: including county, borough, and hundred farm rents; reliefs, wardships, forfeitures, and fines (fines, £279 4s. 2d.)	17,884	1	9½
2. Customs	31,000	19	5½
3. Vacant Sees and "Priories Alien" impounded by the Crown (vacant sees, £305)	1,535	5	0½
4. Clerical tenths (arrears from eleventh year)	508	17	7½
5. Lay fifteenths and tenths (on account of half subsidy)	2,431	0	11½
6. Loans (all repaid ultimately, except £6 13s. 4d.*)	10,817	11	6½
7. Receipts of Hanaper (enrolment of deeds in Chancery, sale of writs, &c.)	974	16	8
8. Mint and Exchange	86	13	6
9. Sundries	35	16	8
10. Advances repaid	2,491	0	10½
	£67,766	4	1½

Total at foot of Roll, £67,869 19s. 2½d.

TABLE III.

Analysis Receipt Roll, Easter, 12 Ric. II. April 27—August 28, 1389.

	£	s.	d.
1. Old Crown Revenues, as above	7,214	15	2
2. Customs:—			
Wool and leather £7,887 3 7			
General 3,804 2 4	11,691	5	11
3. Vacant Sees and "Priories Alien"	1,264	13	4
4. Clerical tenths	6,562	17	9
5. Lay fifteenth and tenth (half subsidy)	15,048	2	0
6. Loans (all repaid but £2)	2,350	1	2½
7. Hanaper	753	8	11
8. Advances repaid	8,432	18	7
	£53,318	2	10½

TABLE IV.

Analysis Issue Roll, Mich. 12 Ric. II. October 19, 1388—April 1, 1389.

	£	s.	d.
1. Household (including Privy Purse £1,936 13s. 4d.)	10,198	3	3

* One sum of £5,478 8s., borrowed from the Calais treasury, was repaid within the term.—*Issue Roll*, Mich. 12.

	£	s.	d.
2. Naval and Military:—			
Calais . . . £23,711 0 0			
Berwick . . . 3,467 0 0			
Carlisle . . . 2,333 0 0			
Brest 409 0 0			
Cherbourg . . 396 0 0			
Roxburgh . . 150 0 0			
&c.			
	35,433	12	1½
3. Civil Service (including Diplomacy)	5,175	14	10½
4. Public works	400	14	3½
5. Pensions, gifts, and charities (charities about £115)	4,151	13	7½
6. Loans repaid (*Mutuum*) . . .	8,837	19	2½
7. Advances (*Prestitum*) to be repaid	1,112	17	11½
8. Miscellaneous	145	4	0
	£65,455	19	5

Total at foot of Roll, £65,721 4*s.* 5*d.*

TABLE V.

Analysis Issue Roll, Easter, 12 Ric. II.
May 3—August, 28, 1389.

	£	s.	d.
1. Household (Privy Purse)	1,906	13	4
	8,041	8	0½
2. Naval and Military:—			
Calais . . £1,939 12 0			
Berwick . . . 7,054 0 0			
Carlisle . . . 3,541 0 0			
Roxburgh . . 150 0 0			
Brest 2,890 13 4			
&c. &c. . .			
	27,661	2	5
3. Civil Service, as above	1,999	12	6
4. Public works	151	3	2
5. Pensions, gifts,* and charities. .	3,140	6	4½
6. Loans repaid	786	4	7
7. Advances	1,022	10	8
8. Miscellaneous	49	0	0
	£42,851	7	9

TABLE VI.

Analysis Receipt Roll, Mich. 21 Ric. II.
October 2, 1397—March 18, 1398.

	£	s.	d.
1. Old Crown Revenues (Fines, £2,634 16*s.* 8*d.*†)	17,485	5	11½
2. Customs	38,941	4	0
3. Vacant Sees and "Priories Alien"	1,661	19	0
4. Clerical tenths (arrears from half-subsidy granted in previous year)	2,033	4	7½
5. Loans:—			
Repaid ultimately £491 16 8			
Not repaid . . 4,148 6 8			
	4,640	3	4
6. Mint and Exchange	100	0	0
7. Hanaper	1,137	17	10
8. Advances repaid	589	2	3½
9. Sundries	248	1	0
	£66,836	18	0½

Sum of sub-totals given on Roll, £52,629 1*s.* 4*d.*

TABLE VII.

Analysis Receipt Roll, Easter, 21 Ric. II.
April 16—August 31, 1398.

	£	s.	d.
1. Old Crown Revenues (Fines about £3,150)*	14,466	17	6½
2. Customs	28,847	2	11½
3. Vacant Sees and "Priories Alien"	796	4	8
4. Clerical tenths (arrears of 20th and other years)	3,280	18	7½
5. Lay fifteenth (arrears 18th year)	35	3	5½
6. Loans:—			
Repaid . . £2,387 16 2½			
Not repaid . . 686 13 4			
	3,074	9	6½
7. Mint and Exchange	6	3	2
8. Hanaper	3,487	19	5½
9. Advances repaid	258	1	3
10. Sundries	750	0	0
	£55,003	0	8

TABLE VIII.

Analysis Issue Roll, Mich. 21 Ric. II.
October 2, 1397—March 18, 1398.

	£	s.	d.
1. Household (with Privy Purse†).	27,424	19	0
2. Civil Service	4,712	17	8
3. Naval and Military:—			
Calais £17,857			
Berwick . . . 1,559			
Roxburgh 400			
Ireland 907			
	22,000	17	5½
4. Public Works (Westminster Hall and Tower)	8,292	10	10½
5. Pensions, as above	18,326	2	7½
6. Advances	2,309	18	0½
7. Loans repaid	2,214	1	10
Miscellaneous (Tower lions and leopards, 10 in number, £60 12*s.*)	211	15	6
	£85,493	3	0

Total at foot of Roll, £72,684 13*s.* 5*d.*

* £1,000 given to Sir Henry Percy (Hotspur), taken prisoner by the Scots at the battle of Otterburne, towards his ransom.

† Of this amount £668 16*s.* 8*d.* appears to represent the fines lawfully exacted in due course; the balance represents arbitrary fines extorted either *coram concilio* or *per recognitionem in scaccario.*

* Of this amount only £312 6*s.* 4*d.*, so far as I can make out, were fines in the ordinary course; all the rest were arbitrary exactions. The men of Essex figure for a "voluntary grant" of 2,000 marks ("gratanter concessæ"), £1,333 6*s.* 8*d.*

† The items were not taken out in this case, but it appears from the Roll that £4,000 a year had been assigned for the purpose by a writ of Easter in the 13th year, nearly as much was taken in the next term alone.

TABLE IX.

Analysis Issue Roll, Easter, 21 Ric. II.
April 22—Aug. 31, 1398.

	£	s.	d.
1. Household. (Privy Purse in the term £3,321 14s. 6d.)	17,701	9	3½
2. Civil Service*	9,407	4	7
3. Naval and Military :—			
Calais £12,396			
Berwick 1,900			
Ireland 1,916			
Carlisle 664			
	18,101	0	0
4. Works as before	2,023	13	9½
5. Pensions &c. (charities about £270)	5,193	3	3½
6. Advances	411	0	2
7. Loans repaid	1,554	16	2
8. Miscellaneous (Tower lions)	25	0	6
	£54,417	7	9½

TABLE X.

Customs Receipts.

From Receipt Roll, Mich. 2 Ric. II.
October 1, 1378—April 7, 1379.

	£	s.	d.
Wool, wool fells, and leather	37,774	15	9
General duties, "tonnage and poundage"	1,154	9	0
Subsidies on cloth (let on lease)	187	11	8
	£39,116	16	5

From Receipt Roll, Easter, 2 Ric. II.
April 18—September 25, 1379.

	£	s.	d.
Wool, as above	10,395	0	6½
General duties	2,625	0	3
Subsidy on cloth	63	8	0
	£13,083	8	9½

The analyses of the individual Rolls of course yield the most instructive results. The amount of the chief sources of the revenue may be stated with a fair degree of accuracy. The lay subsidy, a fifteenth from counties, and a tenth from boroughs, remains at the amount established since the seventh year of Edward III.; £30,000 more or less; the evidence on this point is clear; the clerical tenth also remains at £20,000, in round numbers. The poll-tax of 1379 was stated in Parliament to have yielded only £22,000 (*Rot. Parl.* iii. 73); this amount probably represented only the lay contribution, being nearly the sum yielded by the lay portion of the first poll-tax under Edward III.

The increasing importance of the customs is the great feature of the revenue under Richard II. It will be seen that in the second financial year the total exceeds £52,000; in the twelfth year it exceeds £42,000; and in the twenty-first year £67,000. The reduced amount in the twelfth year may be ascribed to the naval war waged with France during that period; but the second year was not by any means a time of peace either. During these three periods the wool duties were practically at the same rates—viz., £2 10s. the sack of wool and 240 wool-fells, and £5 the "last" of leather from natives; from aliens the rates were £2 13s. 4d. the sack, and 240 wool-fells, and £5 6s. 8d. the "last." During a part, but only a part, of the second year a surtax of 13s. 4d. the sack and £1 6s. 8d. the last was current. Up to the twelfth year tonnage and poundage were levied at the rates of 2s. the tun of wine and 6d. the pound avoirdupois of general groceries; in the twelfth year the rates were raised to 3s. and 12d. respectively. The subsidy on cloth was a tax in the nature of an excise on each piece of cloth sold. The tax was farmed out, and the proceeds were inconsiderable.

The proceeds of the wool and leather duties give us the limits within which the amount of wool exported must be fixed. In the second year these proceeds amounted in round numbers to £48,000. If every penny of that came from wool, and that at the lower rate paid by native exporters, the total would not account for 20,000 sacks of wool, but we must allow something for the leather, and for the higher scale paid by foreign exporters. 15,000 or 16,000 sacks might therefore be a fair estimate of the amount of duty-paying wool exported in that year; in the twenty-first year the amount might have risen to 20,000 sacks. How much more might have been smuggled it would be impossible to conjecture. Where the duty amounted to nearly, if not quite, £50 per cent. *ad valorem* the temptation to smuggle was very great.

With respect to the old feudal revenues of

* This head includes a gratuity given to John of Gaunt for his "services" in Aquitain: the item ought perhaps to be ranked as a "gift." This head also includes an item of £1,193 7s. 8d. paid to the Earl of March as King's lieutenant of Ireland: this, again, ought perhaps to be added to the military charge for Ireland.

the Crown, it is perhaps unfortunate that the twelfth and twenty-first years were selected for analysis, as in both those years the receipts were swelled by the vast forfeitures incurred in the first case by the persons condemned by well-known Appellants of 1388; and in the second case by the Appellants themselves, when they suffered in turn. Instead of £25,000, we might take £7,000 or £8,000 as a normal amount.

The reader will notice the large amount of arbitrary fines exacted in the twenty-first year; these were all imposed for supposed complicity in events exactly ten years old—namely, the rising of 1387–1388.

The Issue Rolls perhaps might furnish the most amusing details if we had space to devote to them.

It will be seen that even in a year of absolute peace and friendly foreign relations like the year 1397–1398, the military expenditure was not inconsiderable—£40,000; the whole of this was apparently spent on defensive strongholds, Calais alone absorbing £30,000. Viewed through the light of the earlier accounts, this last item excites surprise: in 1378, we have £10,500 spent on Calais; in 1379, £20,300, with £5,000 more in February, 1380: (Issue Rolls, Mich. 1; Easter 1 (No. 2); Mich. 2; Easter 2, and Mich. 3.) this was a time of active war, and the fortifications were being extended: in 1378–1379, when war was still in the ascendant, Calais demanded over £25,600. Why £30,000 should be spent in a time of profound peace does not appear. But the items in connection with Calais show numerous erasures and interlineations. Historically, however, the most interesting items are those of "Household" and "Pensions" in the twenty-first year. All through the reign Parliament had complained of the extravagance of the king's household; but up to the twelfth year, Richard had kept within the liberal limits of Edward III.: £17,000–£18,000; and in fact considerably within them, as Richard's "Household" includes his "Privy Purse." In Richard's twenty-first year, the year following Haxey's celebrated remonstrance in Parliament, the household expenditure rises to £45,000, and "Pensions" to £23,000; while, under the latter head, £7,000 had sufficed for the largesses of Edward III. in his forty-fourth year. These "Pensions" reveal a bit of the secret history of the reign which has not yet found a historian. Richard had conceived the idea of ruling England by a vast personal faction, paid out of the public purse, distinguished from their fellow subjects by his cognisance, the "White Hart," indulged in every license, and assured beforehand of judicial favour in every suit and action; all this on condition of always taking the king's side in every constitutional question. To Richard and his advisers the "White Hart" represented exactly what "Thorough" represented to Charles I. and Strafford: an external view of the "Fellowship of the White Hart," is given in Langland's Poem on "Richard the Redeless," (Wright *Pol. Poems*, i. 363, and Skeats C. Text of Piers Plowman); its internal composition is revealed by our "Pensions." Every class is represented: barons, knights, archers, carpenters, plumbers, cooks, tailors, priests: the pensions vary from the £1,000 a year of the royal duke to the 6*d.* a day of the archer and the 4*d.* a day of the priest.

The household expenditure of the year is doubtless swelled by the expenses of the royal body guard, which gave such deep offence to the nation; deeper offence in fact than the "Fellowship of the White Hart." The king's liveried following was an extension of a system, illegal indeed and twice forbidden by statute during the reign, but still familiar on a smaller scale in the case of great noblemen; but the king's "Archer Guard" had probably no precedent since the days of Cnut and his "Housecarles."

The public works of the twenty-first year included extensions at the Tower and the raising of the walls of Westminster Hall. It has been suggested that, as Chaucer had an appointment as Clerk of Works at this time, he may have been employed on Westminster Hall. The Rolls give no support to this view. Chaucer's name never appears in connection with the weekly disbursements for "Works;" but he appears as drawing his pension, and occasionally applying for small sums in advance—5*s.* and 3*s.* 4*d.*, and the like.

Richard was a man of artistic tastes. In his twenty-first year we find Thomas Prince, otherwise "Littlelyngton," estab-

lished at Court as "Pictor Regis." It may be that we are indebted to his pencil for the interesting portrait of Richard which has been recently replaced in Westminster Abbey; but the portrait was probably taken in 1386 or 1387, when the King was eighteen or nineteen years old. I may state that the likeness entirely agrees with the descriptions given of Richard by the chroniclers as good-looking, florid, and effeminate.

In conclusion, I would ask, When is a further instalment of our unpublished records to be printed? Very fair justice has been done to our chroniclers in the Rolls series. The publication of documents of the same period seems to be at a standstill. We write about history and we talk about history, we conjecture and we infer, while the solid facts are all there, down beneath our feet, if only the mine were opened up and made available.

Reviews.

The History of the Rise and Progress of the Church and Parish of St. George-the-Martyr, Holborn. By J. LEWIS MILLER. (London: Bowden, Hudson & Co. 1881.) 8vo, pp. vii.–50.

IT is a healthy sign of the increased interest in topographical studies when we find books published on special districts such as this. As Mr. Miller justly says of the subject of his brief history, "the great streams of traffic eddy around it, and, in spite of many changes, it is still in its quietude, and in the more salient features of its outward appearance pretty much what it was when first formed." The church, built in 1706, was originally a chapel of ease to St. Andrew's, but in 1713 the district was erected into a parish. The church was dedicated to St. George-the-Martyr, in compliment to Sir Streynsham Master, an eminent inhabitant of the district, who had been Governor of Fort St. George, in India. The most celebrated rector was the eminent antiquary, Dr. William Stukeley. The burial-ground was a part of Lamb's Conduit Fields, and is situated at the back of the Foundling Hospital. There are buried two persons widely separated in life—viz., Robert Nelson, the author of the *Festivals and Fasts of the Church of England*, and Nancy Dawson, the hornpipe dancer of Covent Garden Theatre.

Queen Square has had some famous inhabitants, of whom Charles Churchill, the satirist; Jonathan Richardson, the portrait painter; and Robert Nelson were the most noted. Dr. Hickes, the Saxon scholar; Dr. Askew, the book collector; Dr. Mead; Lord Thurlow; and Zachary Macaulay all lived in Great Ormond Street. Red Lion Square must have looked very different from what it does now, when Hatton (1708) spoke of it as "a pleasant square of good buildings." John Wilkes, Jonas Hanway, and Sharon Turner all lived in the square. The one hundred and seventy-three persons who once kept coaches in this parish have been replaced by a most remarkable congregation of educational and charitable institutions. Those who wish to know more of a distinctive district of old London should obtain this little book which will well repay perusal.

Coleman's Reprint of William Penn's Original Proposal and Plan for the Founding and Building of Philadelphia in Pennsylvania, America, in 1683. (London: James Coleman, Tottenham. 1881.) Royal 8vo, pp. 24 and Plan.

Mr. Coleman has here reproduced Penn's Letter, dated from Philadelphia to the Committee of the Free Society of Traders of Pennsylvania, residing in London, which was printed and sold by Andrew Towle, at the Crooked Billet, in Holloway Lane, in Shoreditch. It contains a curious account of the special features, the natural productions and the natives of the province. There is a plan of the city of Philadelphia, showing the lots of the various purchasers; first there are the purchasers from 1,000 acres and upwards who are placed in the front and high streets; and then the lots of the purchasers under 1,000 acres, which are placed in the back streets. The opening of the letter, in which Penn alludes to himself, is of biographical interest.

"In the first place I take notice of the news you sent me, whereby I find some persons have had so little wit and so much malice as to report my death, and, to mend the matter, dead, a Jesuit too. One might have reasonably hoped that this distance, like death, would have been a protection against spite and envy; and indeed absence being a kind of death, ought alike to secure the name of the absent as the dead; because they are equally unable as such to defend themselves. But they that intend mischief, do not use to follow good rules to effect it. However, to the great sorrow and shame of the inventors I am still alive and no Jesuit, and I thank God very much: and without injustice to the authors of this, I may venture to infer that they that wilfully and falsely report would have been glad it had been so. But I perceive many frivolous and idle stories have been invented since my departure from England, which perhaps at this time are no more alive than I am dead."

Added to the letter is an address containing objections to a Tax Bill before the Assembly, 1692; particulars of surveys, 1720–30; and list of Philadelphians who signed the Declaration of Independence. This is a work of interest to all, but of very special interest to the present inhabitants of Pennsylvania.

Archæological and Historical Collections relating to the Counties of Ayr and Wigton. Vol. II. (Edinburgh: Printed for the Ayr and Wigton Archæological Association. 1880.) 4to, pp. xix.–202.

This is one of those books about which it is difficult to write without appearing to be dealing in

exaggeration. It is a perfect model for works of the same class. The paper, the type, the woodcuts and lithographs are all alike excellent. The objects of the Ayr and Wigton Archæological Association are strictly limited to the placing on permanent record actual facts, whether these be archæological remains and relics or historical records. The Society has no museum, but endeavours to have all objects of antiquarian interest presented to or deposited in the National Museum of Scottish Antiquities in Edinburgh. It also aims at giving illustrations which, while strictly accurate, are also of artistic merit.

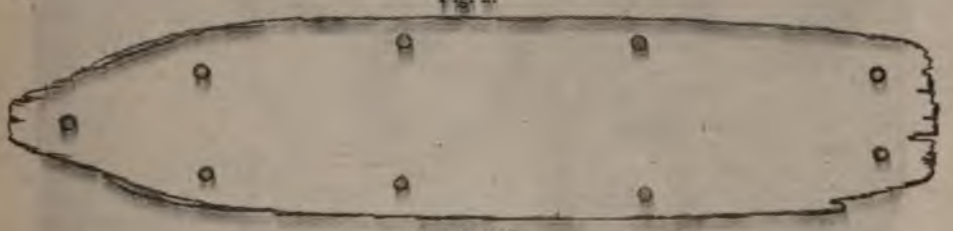
Fig. 1.

WOODEN TROUGH.

These objects of careful record and artistic representation are admirably exhibited in the present volume. There are twelve Papers, and obviously it will be quite impossible to do justice to them in the short space at our disposal. We can, however, just notice the subjects upon which they treat. The Rev. George Wilson gives a short account of the ancient stone and bronze implements of Wigtonshire; Mr. James Macdonald describes a stone axe-hammer, fluted on the sides; and Dr. R. Munro contributes a remarkable Paper on Ayrshire crannogs.

The archæological importance of crannogs (or island forts in the Irish and Scottish lochs) was first pointed out in the year 1839 by Sir W. R. Wilde, when he published particulars of the crannog of Lagore, in the county of Meath. Much attention was subsequently given to the subject, and when, in the winter of 1853–54, the remains of the lake dwellings of Switzerland were discovered, the similar origin of these water-bound villages and the crannogs was commented upon. It was not, however, until 1857, when Mr. Joseph Robertson read a Paper before the Society of Antiquaries of Scotland, entitled, "Notices of the Isle of the Loch of Banchory, the Isle of Loch Canmor, and other Scottish examples of the artificial or stockaded islands, called Crannoges in Ireland and *Keltische Pfahlbauten* in Switzerland," that the subject attracted much attention in Scotland. The periods of these two forms of lake dwellings are widely separated, for the *Pfahlbauten* are supposed by Dr. Ferdinand Keller to have attained their greatest development about (B.C.) 1500, and to have finally ceased to be occupied about the commencement of the Christian era. Sir William Wilde, on the other hand, assigns the Irish crannogs to a period ranging from the ninth to the sixteenth centuries, A.D. Mr. Joseph Anderson writes in the *Encyclopædia Britannica*:—"The crannog is a type of a stronghold peculiar to Celtic countries. No example is known in England, although over a hundred have been examined and described in Ireland, and perhaps about half that number in Scotland." The main portion of Dr. Munro's Paper consists of a full description of the excavation of a crannog at Loch Lee, Tarbolton, and of the objects found in it, some of which are of very great interest. One of these was a beautiful trough, cut out of a single block of wood (Fig. 1). When found it was quite whole, and showed distinctly the markings of the gouge-like instrument by which it was fashioned. It was made of soft wood, which upon drying quickly crumbled away, but a photograph was taken before this occurred. One hundred yards north of the crannog was found a canoe, hollowed out of a single oak trunk (Fig. 2). This

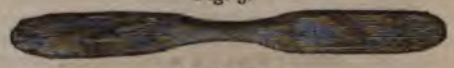
Fig. 2.



OAK CANOE.

measures 10 feet long, 2 feet 6 inches broad (inside), and 1 foot 9 inches deep. The bottom is flat and 4 inches thick, but its sides are thin and rise up abruptly. There are nine holes in its bottom arranged in two rows and about 15 inches apart, with the odd one at the apex. These holes are perfectly round and exactly 1 inch in diameter; and when the canoe was disinterred they were quite invisible, being all tightly plugged. A double-bladed oak paddle (Fig. 3), 4 feet 8 inches long, and 5½ inches broad, was found square, curiously carved on both sides. The side

Fig. 3.



OAK PADDLE.

shown in Fig. 4, which is of the actual size, is the most elaborately carved.

Besides these wooden objects, there were iron

[Fig. 4.

CARVED ASH WOOD.

on the crannog. One of the most interesting of the relics is a small piece of ash wood, about 5 inches

weapons, saws, hatchets, chisels, knives, fibulæ, stones of various kinds, objects of bone and deers'

horn, and leather, beads, &c. One object that attracted much attention is an apparatus made like a fringe by simply plaiting together at one end the long stems of a kind of moss (Fig. 5). Similar articles were found in three different parts of the crannog, all of which were deeply buried. The next object, represented in Fig. 6, is a fragment. It consists of two portions of thick leather kept together by six stout square-cut copper nails, arranged in two rows, and measures 2½ by 2 inches. The nails are broader at one end than the other, and pass completely through the layers of leather, after which they appear to be slightly rivetted. Marks of additional nails are seen all round.

Fig. 5.

MOSS FRINGE.

Fig. 6.

NAILED LEATHER (full sized).

Mr. Anderson contributes a note on two vessels of brass, found in Kilbirnie Loch, and Mr. Cochran-Patrick, M.P., the energetic hon. secretary for Ayrshire, describes some excavations in a Rock-shelter on the Ayrshire coast, and one of the pre-historic Earthworks of Ayrshire. Mr. J. S. Dobie's interesting Paper on the Parish Church of Kilbirnie is beautifully illustrated with representations of the fine wood carving of the "Lord's loft" and other details.

The Marquis of Bute's arms; Collections relating to the Parish of Tarbolton; Sutherland Correspondence, 1748–50; and Selections from family papers at Lanfine, close a volume full of archæological and historical interest. There are 331 members of the association, but a larger number is required, and this volume ought to bring a considerable accession. The subscription is one guinea, and volumes are issued at such intervals as the funds will allow.

Outlines of English Constitutional History, for the use of Students. By B. C. Skottowe. (Oxford: James Thornton. 1881.) 8vo, pp. xiii–100.

When we say that this little book is based upon the work of Professor Stubbs, we know at once that the students who look it up for "cramming" purposes will not be led into any very wrong paths of knowledge, even if they are not led very deeply into the subject. The author has grasped his subject well, but we cannot but think that the best possible examination help is one that would make students go to the authorities for information, not leave off at the meagre outlines to be gained from examination books. Some day perhaps we may obtain such books for our schools and colleges, and in the meantime we can recommend the accuracy and care of Mr. Skottowe's work.

A B C of Gothic Architecture. By John Henry Parker, C.B. (London: Parker & Co. 1881.) 12mo, pp. vi–254.

Mr. Parker gives us in a handy form, almost suitable for the pocket, some of the most essential points about the history and characteristics of Gothic architecture. He illustrates his examples by drawings of some of the best specimens of the art; and so as to make the book a stepping-stone to his larger works, the *Introduction to the Study of Gothic Architecture* and the *Glossary of Architecture*, he frequently uses the same words as he does in those more advanced books, only assisted by interlineations of explanatory sentences. We thus get a very good help forward in the study of architecture. To those who are going to take up the subject as a study for the first time, and to

those who want to know some of the chief points without the trouble of going into the detail, Mr. Parker's book will be found to be a necessity. So thoroughly is he in earnest about his subject—and indeed it is a very grand one—that Mr. Parker tells his readers that to understand architecture well, they must trust to the eye more than to any number of pages of letterpress; and he carries out this principle by the many excellent woodcuts which adorn almost every page of his little manual. But he goes a step further than this. He says: "Go and see the buildings themselves," and we would re-echo his words, and add, take Mr. Parker's book on the journey. It would be invidious to take exception, perhaps, when we have so much that is good, but there are passages in the text which indicate that a little revision is necessary—*e.g.*, on page 30 we are told that a description of early Norman architecture is necessary, and on page 31 we read "the early Norman style has already been described." So it has, but not between these passages. Why did not Mr. Parker afford us an index?

The Wandering Jew. By MONCURE DANIEL CONWAY. (London: Chatto and Windus. 1881.) Sm. 8vo, pp. x–292.

The earliest known written reference to the Wandering Jew can be traced to the thirteenth century; but the legend is of the greatest antiquity, and can be found in many literatures. Mr. Conway appears to hold to the opinion suggested by M. Lacroix, that the myth took its rise in an allegory in which the Hebrew race were personified under the figure of the Everlasting Wanderer, and accordingly he deals largely with the movements at various periods of the Wandering Race. Mr. Conway treats of the myth and its constant recurrence in folk-lore, passing on to consider its resuscitation by the poets of Germany, of France, and of England. Cartaphilus, or Ahasuerus (both names being used), had a double curse passed upon him—one was that he should never die, the other that he should never rest long in the same place. The first part of the curse seems to have attracted the imagination of the earlier writers most, and we find the man styled, as Professor Childs remarks, *Judæus non Mortalis*, *Ewiger Jude;* but the second part of the curse is prominently brought before us in the names—*Wandering Jew*, *Juif Errant*. Mr. Conway, in speaking of the typical Jew, devotes a chapter to the pound of flesh, and its appearance in literature before the *Merchant of Venice*. Here we cannot help thinking he is mistaken when he states that Shylock, as acted by Skakespeare's friend, Burbage, was a comic figure. "His make-up consisted of exceedingly red hair and beard, a false nose preternaturally long and hooked, and a tawny petticoat. Such a figure must have been largely meant for the pit and gallery, of which Shakespeare was rarely oblivious, and Burbage never." Certainly Burbage was referred to as "The red-haired Jew;" but we believe there is no authority for supposing that the greatest actor of his time ever demeaned himself to represent a farcical character. It was Dogget, in Lord Lansdowne's "improved" version of Shakespeare who performed the Jew as a ferociously comic character; and to Macklin is due the honour of returning to Shakespeare and taking Shylock out of low comedy and acting it as a serious character. The very gradual growth of a better feeling among Christians for the once persecuted Jew is a subject of considerable interest, although perhaps it is hardly one which we might expect to find treated in a volume on the mythical Wandering Jew. Mr. Conway has produced a very interesting book, full of curious learning, which will be read with pleasure by all interested in the history and philosophy of myths. We need hardly add, as Mr. Conway's views are well known, that he sees myths in much which most readers will believe to be true.

Meetings of Antiquarian Societies.

BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY.—Sept. 19.—About thirty of the members of this Society visited the residence of Mr. John Holmes, at Holmstead, Roundhay, near Leeds, for the purpose of inspecting his extensive and valuable collection of pre-historic and artistic treasures. The collection includes a valuable library (especially rich in antiquarian works), antique furniture, tapestry, implements of warfare, pre-historic relics, rare examples of ancient pottery, particularly a unique collection of ware from Cyprus, and other objects, in amassing which Mr. Holmes has devoted the leisure of about forty years in travel and research, having throughout definite aims and objects, one of which was to secure examples illustrating the development of progress in man, commencing with the most primitive forms. Thus, Mr. Holmes's collection of flint instruments, and his examples of the Stone, Iron, and Bronze Periods following, afford material for illustrating the history of the pre-historic ages; and his collection of relics illustrative of the refinement of the Egyptians, the Greeks, and other ancient nations, is scarcely less rich. The fact that so valuable a collection, and one especially rich in local antiquities, will shortly be dispersed, owing to the owner's proposed residence abroad, was the subject of frequent allusion, and the suggestion was heartily endorsed that some effort should be made to retain intact the connected series of antiquities.

DORSET NATURAL HISTORY AND FIELD CLUB. — Autumn Meeting, Blandford, September 29. President: J. C. Mansel-Pleydell.—The programme commenced with an inspection of a fine private museum belonging to Mr. Durden, of High Street, Blandford, containing an almost unrivalled collection of British, Saxon, and Roman antiquities, Keltic implements, sepulchral urns of every size and formation, bronze fibulæ, and weapons of offence and defence. These highly interesting objects were fully explained and commented upon by Professor Buckman, who expressed a hope that the Society would be enabled to publish an illustrated catalogue of the contents of Mr. Durden's museum. An adjournment was then made to the neighbouring private museum of Mr. Skipp, where a splendid collection of geological

specimens was exhibited, comprising turtle and fish remains from the Portland and Purbeck beds, beautiful specimens of palm leaves from Purbeck and the Isle of Wight; fine elephant remains from the gravel beds in the nursery gardens at Blandford, and the *iguanodon* fossils from Brook, Isle of Wight; the cast of a gigantic ammonite, which was lowered into a boat from the quarries at Tilly Whim, in Purbeck. The museum also contains a very interesting collection of shells from the London clay of Barton, and the freshwater seams of Hordwell and Alum Bay; the far-famed marsupites from a chalk-pit at Thorncombe; with a series of chalk fossils from pits near Blandford, and cretaceous specimens of chalk and flint. It was stated that the whole collection was shortly to be disposed of, and hopes were expressed that it might be secured for the Dorchester Musuem. The company next proceeded to the residence of Mr. Luff, where an interesting series of objects of art were to be seen. A move was then made for Down Wood barrow, which, by the kind permission of Mr. J. J. Farquharson, had been opened for the occasion. The contents discovered proved the extreme antiquity of the tumulus. About three feet below the surface of the ground were discovered the bones of three human beings, the teeth being in perfect preservation. No metal weapons or ornaments, or pottery of any description, were found in the barrow, though two fine specimens of flint implements were brought to light. On the side of the mound several human remains in a sitting posture were unearthed. The day's proceedings were brought to a close by a visit to the neighbouring earthworks of Buzbury Rings. This encampment occupies a commanding eminence. Originally of British construction, it bears traces of later Roman adaptation and occupation. It is nearly circular, 130 feet from north to south, 137 from east to west, surrounded by a vallum; outside this again at some distance runs an elliptical vallum. Inner entrance is on south-east, outer on the west side. The central area is strongly marked by disturbances of soil, indicating human habitations. The chief use of these Rings was probably as a fortified pastoral camp, where cattle were safely penned for use in the larger camps which abound in the neighbourhood

NEWCASTLE SOCIETY OF ANTIQUARIES—Sept. 27. Mr. R. Carr-Ellison in the chair. Mr. Thomas Hodgkin called attention to the danger there was of the Black Gate being pulled down, and moved a resolution thereon.—The Chairman read a Paper "On the meaning of the term ALA PETRIANA." Former discoveries have been made at Old Carlisle, Old Penrith, at Carlisle, and near to Lanercost. The authentic record concerning the Petrian Wing, or Regiment of Horse, is supplied by the well-known entry in the *Notitia*, where, after the mention of other tribunes and prefects, and the designations and nationalities of the cohorts, or *alæ*, which they severally commanded at the period of its compilation, have been given, and the name of the station occupied by each respectively we find the words PRÆFECTVS ALÆ PETRIANÆ PETRIANIS. Now, from this we may learn that the Petrianan cavalry was quartered at the Petrianan camps or cantonments; not, as has been supposed, at Petriana, for then the genitive Petrianæ would have been used. The cavalry was quartered *in petrianis, agris, locis, castris*. But if so, there must also have been a population of Petriani, a set of people so denominated from their occupation or some like reason. But who then were the Petriani? They were the workmen of the PETRÆ, the crags or quarries, so extensively wrought by the Romans. And these workmen were assuredly such as would require a strong force of armed and mounted police, placed in detachments at the different quarries where work was going on, to hold them in subjection. They would consist of military criminals of all the nationalities assembled under the Roman standards in Britain—Caledonian prisoners of war, and any number of British labourers retained under compulsion. These PETRIANI would have to be hutted and supplied with food and clothing in special cantonments, or *castris petrianis*, the PETRIANIS of the *Notitia*, unless we accept the expression as equivalent to *fodinis petrianis*, the quarries themselves. Tacitus calls the same force *ala petrina*, which would bear the same signification; but whether we dignify the phrase with capital initials or not, it is clear, to my apprehension at least, that PETRINA or PETRIANA is not derived from any proper name, but is a simple Græco-Latin adjective. We may expect to find records of detachments of the force in yet other localities near to ancient quarries. The name of the deceased standard-bearer interred at Hexham is Greek, and signifies swift-charger, ELAUNUS. If we thus construe the PETRIANIS of the *Notitia Imperii* strictly, it is vain to imagine that any one station was denominated substantively Petriana, and that it was next in position to Amboglanna.—Mr. C. C. Hodges reported the discovery of an important Roman stone in the porch of Hexham Church last week, and showed a drawing of the stone.—The Rev. Dr. Bruce read a Paper on the subject. The idea has prevailed, he said, that the Roman stones which have been found at Hexham have been brought from Corbridge or some other part of the Wall. This certainly is an error. In making an excavation last week in what is now the porch of the Priory Church, with the view of ascertaining whether the Saxon crypt had extended so far, a large slab was encountered only 2 feet under the floor. The slab is about 9 feet long and 3½ feet wide. It averages one foot in thickness. On lifting the stone, an operation which was not effected without difficulty, it was found to be elaborately carved on the upper side. The carving represents a cavalry officer riding rough-shod over a fallen foe. The officer has his side face towards the spectator. On his head is a helmet, which is adorned with two flowing plumes; there has, doubtless, been a third, which is hid from view by the larger of the two that are represented. In his right hand he carries a standard, at the head of which is a radiated figure, exhibiting, on close inspection, something like the appearance of a human head. The horseman has on a coat of mail, and by his right side hangs his sword. The horse, as usual, is small in comparison with the size of the man; the bridle and trappings are shown, but no stirrups are seen. The prostrate foe is crouching on the ground; his face fronts the spectator, and is well seen; he wears a beard, which the rider does not; his sword is in his right hand, and is uplifted, but that part of the carving which should represent

the end of it is broken off. On each side of the slab has been an ornamental column, terminating in an elaborate capital, considerable portions of which remain. The upper part has been carefully decorated, but the efforts of the Roman artist have been to a great extent obliterated by the pick-axes of more recent workmen. The stone bears an inscription which shows us that it has been a tombstone erected to the memory of a deceased soldier. The lower part of the stone is untouched with the chisel, inducing the belief that this part has been let into the ground; the back and sides of it, too, are rough, rendering it probable that it has been inserted in a wall. It may have formed the front of a cippus in which were deposited the ashes of the young man. The following is the inscription:—

DIS MANIBVS ELAVNVS
EQ ALAE PETR SIGNIFER
TVR CANDIDI AN XXV
STIP VII H S

which may be thus expanded:—*Dis Manibus Elaunus eques alæ Petrianæ, signifer turmæ Candidi annorum viginti quinque stipendiorum septem hic situs [est]*. And may be thus translated:—"To the gods the shades, Elaunus, a horse-soldier of the cavalry regiment of Petriana, standard-bearer of the troop of Candidus, of years twenty-five, of campaigns seven, is here laid."

PENZANCE NATURAL HISTORY AND ANTIQUARIAN SOCIETY.—Annual Excursion, September 30.—The first place visited was Pengersic Castle, and Mr. Thomas Cornish briefly described its architectural features. He said there were two separate traditions attaching to the building, the first of which referred to the reign of Henry VIII. It was said to have been built by one Job Milliton, who was alleged to have committed a murder, and who fled from justice, and built the castle, intending to be buried in it. The other, and more probable date of its origin, was in the reign of Elizabeth, when it was said to have been built by Sir William Milliton, a governor of the Channel Islands. A feature which favoured the belief that the tower was Elizabethan was that until a very recent period indeed—within the last thirty years—there ran out from one side of the tower a large Elizabethan mansion of "L" form, which extended for a considerable distance, and then went in another direction to where the present farmhouse stood. Judging from its position, and the shape of its windows, it never could have been intended to be defended from artillery, and therefore it must have been a tower of defence, for a short time, against a sudden trouble, which trouble would not imply the use of guns.—The Rev. W. S. Lach-Szyrma then read a Paper on the legendary history of the castle. He said it was connected with a legendary tale, which was probably familiar to many, and it had a far greater interest than that of a mere fairy tale by which to divert an hour's leisure. The Lord of Pengersic might be called, in some sense, the Cornish "Faust;" and in many points, the characteristics of that wondrous tale, which had excited some of the noblest efforts of human genius in poetry, in fiction, and in music, might be traced in the Cornish legend. The tale belonged, in fact, to the Faust family of Renaissance myths. It was curious that Englishmen should have devoted so much to the German variants of this myth, and so little to those of England. A remarkable variant existed in Eastern Europe in the legend of the magician Twardowski, and the points of all these stories were very remarkable. They gathered around real personages, though, possibly, sections of the legend were of considerable antiquity. The lord of Pengersic seemed to have been a real personage. In Devonshire, these myths gathered round an historic personage of the first magnitude—the great naval hero and circumnavigator, Drake. But as they were not altogether flattering to him, he would suggest whether they might not really have been in part Spanish in origin, and imported into Devon by sailors. In Germany, they gathered around Dr. Faustus—perhaps another historic personage of the highest celebrity, the illustrious discoverer of printing—though it was more generally held that they referred to the eminent Dr. John Faust, a contemporary of Luther, who studied at Wittenberg, and was one of the greatest naturalists of his age. In France and Belgium, he believed, some of them attached themselves to that bold and ingenious, though visionary thinker, Cornelius Agrippa. Further to the East they attached themselves to Twardowski, who was a real man—a professor and philosopher of the same epoch. The characteristics of the stories were similar. In all there was a lady in the case. In Cornwall, the fairy wife of the lord of Pengersic; in Faust they had Marguerite; in Twardowski they had his terrible wife, of whom the Evil One himself was afraid. They all arose about the same period, and they were all peasant stories of gentlemen who became illustrious in their day for their ability. The story of Pengersic related, in the first part of it, to a tale of crime such as might sound improbable, if not impossible, to modern ears, but he feared might be paralleled in the mediæval history of some parts of Europe. It had very little that was particularly interesting about it, except the reference to three classes of Cornish superstitions—namely, the power of witchcraft, a belief which was not yet quite dead in the county; a story of a magic sword, a common Celtic belief, which was so beautifully referred to by Mr. Tennyson in his story of *Arthur and Excalibur;* and, in the next place, the spirit of the slain woman embodied in a white doe, or a white hare.—Mr. T. Cornish, referring to the latter part of Mr. Lach-Szyrma's Paper, mentioned that witchcraft was still extensively believed in in Cornwall; and Mr. Bolitho added that, within seven miles of where they were now standing, the seventh son of a seventh son practised largely in witchcraft, and people came to him from long distances to get cured of diseases. There was also a well-known witch at Camborne.—Mr. Borlase, M.P., said it seemed to him that towers of this sort were a very common adjunct to mansion-houses in the West of England. There were two which occurred to him at once—one at Cotehele, and the other, a smaller one, at Tresungers; but he could not imagine that they were intended for any great defence; he should think they were rather an architectural adjunct to the houses.—The party then drove direct to Breage, the rain putting an end to an intended visit to Tregoning Hill, where Mr. Borlase, M.P., would have de-

the pre-historic remains on the summit, from which an extensive view of the surrounding country can be obtained.—At Breage, the chief objects of interest in the parish church were pointed out by the vicar, the Rev. E. M. Pridmore. They included the grave of Margaret Godolphin, and the parish registers, which date back to the year 1559.—A start was then made for Godolphin House. Mr. Rosewarne conducted the company through the fine old building, and pointed out its many objects of interest.—Mr. Borlase, M.P., added to the information of those present by giving an account of the early history of the Godolphin family.—The next object of interest was St. Hillary Church, visited on the homeward journey. The inscribed stones in the churchyard attracted considerable attention.

ROYAL INSTITUTION OF CORNWALL.—Annual Excursion, September 22.—In beautiful weather the members of the Royal Institution of Cornwall made an excursion over the country from Liskeard to Looe. The village of Duloe was first reached. Duloe has several points of archæological interest. A few yards before the church a halt was made at the farmyard of Mr. Hatham, where there is a Druidical circle, tolerably complete. This circle is formed of upright rough blocks of quartz. From the circle the party went to the church, which is a Perpendicular building, restored several years ago under the direction of Mr. St. Aubyn. In the interior the church has a singular appearance owing to there being a north aisle and transept, but no south aisle. An old screen, of rude workmanship, remains between the south aisle and the south chancel aisle, but there is no chancel screen. The most remarkable object in the church is an effigy and tomb of a former Lord of Tremedoc, one Sir John Colshill, who died in 1415. He was a soldier, and is clad in his armour. Mr. Bush called attention to the mouldings of the arches and capitals of the arcade, which contained the Tudor rose and several shields bearing arms. From Duloe the next stage was made across three or four miles of the most charming country, until Trelawne, the residence of the most famous of all the Cornish families, was reached. Trelawne, whither the family migrated in the reign of Queen Elizabeth, is in the parish of Pelynt. The house is a grand one, containing many treasures, and was most kindly thrown open to the excursionists by Sir John Trelawny. In the great hall Mr. Iago read a Paper upon "The Trelawnys of Trelawne;" and afterwards the company moved on towards Talland Church, a building of very quaint appearance, owing to the tower being detached from the main building. The old stocks remain in the porch which connects the tower with the main building. The roof of the south aisle is particularly fine, the whole of the woodwork being beautifully carved. The old carved bench-ends, too, remain in a good state of preservation, the church from its isolated situation probably never having been disfigured by box pews. The old bench-ends of the north transept, or aisle, contain the arms of the Bevills and the Grenvilles, with the name in a scroll over each. There is a curious slate slab in the chancel floor in memory of a lady who died in childbed. It represents her in an old four-post bedstead; date 1625.

SOMERSETSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.—August 23-25.—Thirty-third Annual Meeting. — Mr. Elton, the newly-elected President, delivered an address. There is not much in Clevedon itself of archæological interest, with the exception of the old church, the Court, Cadbury Camp, and the Roman road leading from thence to the Pill. Those who live at Clevedon are familiar with the two islands which strike the eye on looking down the Channel—the Holmes. Of these, the Steep Holmes is the most important. It is the point of division between the counties of Gloucester and Somerset. Woodspring Priory flourished till the year 1534. There is a curious circumstance in connection with this priory, which occurred at Kew Stoke. A stone of unusual appearance was noticed in Kew Stoke Church. On its removal a recess was discovered, containing a vessel partly filled with a substance apparently blood. This is supposed to have been a relic of St. Thomas of Canterbury, removed from Woodspring, and secreted in the hiding-place in which it was found at the dissolution of the priory. Still further to the left, across the moor, lies the village of Congresbury. This place takes its name from a certain Saint Congar. Cleeve Toote, a curious crag, stands in this parish. The name, as some say, is of Celtic origin, and was given it in consequence of its dedication in heathen days to the god Trosh, a Celtic equivalent to the classic Mercury; but, on the other hand, it has been pointed out that there is an Anglo-Saxon word, Totian, meaning to lift up; and remembering the Toot hills formed in different parts of the country, many are inclined to hold that Cleeve Toote is merely a steep hill; but we must not, therefore, reject the tradition that the Toot was one of the high places on which human sacrifices were offered. In the year 1828 a very curious discovery was made in the parish. About a mile from the church, in an enclosure called Wemberham, a stone coffin, very thick, and cut out of a single block, was unearthed at about a foot from the surface. It contained the skeleton of a man and portions of a lead shell. The coffin lay north and south, thus denoting its antiquity and the pre-Christian date of the burial. But the most mysterious circumstance connected with this grave is that it was made on such a lonely spot, then far removed from the habitations of man, and where the sea covered the land in every direction at high tide. The remains were in all probability covered once by a tumulus, which is supposed to have been removed when the lead was taken from the inner shell.—The Secretary then read the Annual Report, which was adopted.—In the afternoon, excursions were made to various places of interest in the district. Clevedon Court, the beautiful residence of Sir Arthur Elton, was the first place visited by the archæologists. Sir Arthur Elton then read a Paper descriptive of his residence.—The party proceeded to Yatton, where they examined the church and rectory house. The church is a large cruciform structure, with central tower and unfinished spire. There was existing here, some years ago, a portion of a Norman font, now buried underground; but there are no other traces left of the early ecclesiastical structure here, though the existence of two springs, called respec-

tively Bishop's Well and Holy Well, point to the early evangelization of the locality of the present buildings. Four different periods may be distinguished—the earliest, the arch between the south aisle and the north transept, Early English: the tower arches and north transept windows, of Decorative period; the chancel, Early Perpendicular; and the nave and porch, which are very fine specimens of the Later Perpendicular of the Somerset type. The south transept contains a window of flowing—a "curvilinear"—tracery of a type which, curious to say, is very common in the South and West of Ireland. The two transepts, and the chapel at the north side of the chancel, were respectively dedicated to St. Katherine and St. John the Evangelist. The two latter chapels were built by the Newton family, who held the manor of Court de Wyck. There are in the church stone staircases. The hagioscope should be observed—there was such a magnificent rood screen, which stretched across the east end of the nave and across one of the aisles. The rood screen was adorned with seventy carved figures, which were erected in the year 1455. In 1448, the wood cross was set up, with a canopy. In the north transept are two recessed tombs.—On returning to Clevedon, the party visited Clevedon old church, which was described by Mr. E. B. Ferrey as having a peculiar—almost unique, he believed—cruciform window and nave. The transepts were between Early English and the Decorative period. The arcade and south side of the nave were peculiar. There were no columns, but discontinuous arches—the gateway in which they stop on the pier being very picturesque. He pointed out the curious corbelling. He considered the arcade a very remarkable one altogether, and it was of the Early Decorative period. At Lostwithiel, Cornwall, was something of the same kind, and Tickenham Court was a much plainer example of the same kind. —Mr. C. E. Davis, F.S.A., gave an interesting address on the remains of the Roman baths at Bath, and the recent discoveries which had been made in that city. Recent discoveries showed that the hot-water springs of Bath were utilized by the Romans for bathing to a considerable extent. In 1871, he found a Roman drain of great depth, which had been made to carry out hot water from the Roman baths. By clearing out this drain they were enabled to carry their excavations to a greater depth, and the result was that they discovered recently a large bath, 80 feet long and 40 feet wide, within a large hall exceeding 120 feet in length. The excavations had revealed the fact that the baths must have occupied about one-fourth of the ancient city of Bath; so that really Bath must have been built for the purpose of bathing alone. In carrying out the excavations they had discovered some very beautiful things. In describing these remains, the speaker referred at some length to some tablets which had been found, on which Roman letters were inscribed.—Mr. John Morland, of Northover, Glastonbury, read a Paper "On the Roman road from Glastonbury to Street." A few years ago, when the meadows to the east of the causeway were being drained, an old road buried under the soil was cut across in many places. The stone used in the road was chiefly blue lias, and timber was used for the purpose of piles at the sides of the road. He had carefully gone through and examined the various features of the road, which was from 18 inches to 2 feet below the surface of the turf, and he firmly believed that it was a Roman road. The oak piles used in the road were of great strength, and the manner in which they were put together evidently showed that skilled labour had been employed for the special purpose of making a road; and this was evidence in favour of the theory that the road had been made by the Romans. He further considered that the nature of the embankments of the road also supported the same theory. The direction of the road was nearly due north and south, and if it were continued southward it would strike, firstly, Street Cross, then the fields known as Portway, and then the gap over the Polden Hills at Marshall's Elm. He might add that a Roman villa was discovered at this point some years ago. If the road were continued northward it would reach the foot of Wearyall Hill, but it was not clear whether it afterwards followed the line of the old coach-road to Glastonbury.—Mr. George read a biographical notice of Justice Choke, of Long Ashton.—On Wednesday, the first place visited was Tickenham Court, which was erected by one of the Berkeley family, and was inhabited in the seventeenth century by Rice Davies, who married a Rodney. The manor-house, a fifteenth-century structure, or probably about the time of Henry IV., although without the appearance of having been fortified, seems to have been enclosed by an outer wall.—Several different styles of architecture were represented in the church, beginning with the Norman. This must have been originally a Norman church, and the Norman chancel arch, of a very rude description, was still in existence. The church must have been, to a great extent, rebuilt in the fifteenth century, and the nave and aisles were of that period. The windows were of the Perpendicular character, and the tower was a very fine specimen of the Perpendicular Somersetshire towers.—The party then went to Wraxall Towerhouse, a building of the Mediæval period, the date of which is supposed to be about 1480. Mr. Green read a Paper descriptive of the building.—Wraxall Church was next visited. Mr. Ferrey, in his description of it, said the tower was one of the finest in that part of Somerset. It was originally Norman, but there was not much of that date left. The south doorway of the porch was the only Norman work remaining. Then there are traces of the Early English church which was afterwards built, and the beautiful porch with parvise over it is of that period. In the porch, a staircase was pointed out; it leads to a gallery, and the question was for what purpose it was used.—The parish church of Long Ashton was then visited. Mr. E. B. Ferrey said the church had nothing of Norman remains, the earliest being the effigies of the fourteenth century. The tower seemed to be rather earlier than the rest of the building, and was Early Perpendicular. The nave arcade was certainly very late Perpendicular, and one might almost call it debased. One of the most striking and remarkable features on entering was the very splendid rood screen, which was always coloured, and was restored about eight years ago, the original colour being faithfully reproduced from the existing original.—Flax Bourton Church was next visited. Mr. Ferrey explained that at one time there

was a Norman church at this place, and there was no doubt that the south doorway was removed from the old Norman church, and refixed in the Late Perpendicular nave.—The party next proceeded to Backwell. Mr. Ferrey said the church, nearly up to the west end, was the remains of an Early English building. The next point of interest was the well-preserved rood screen, and a peculiar arrangement just over the rood loft, by which the last bay of the nave, next the chancel-arch, was made more decorated than the others under the rood loft. There was one feature of the old Norman church which was not now *in situ;* he referred to the Norman font, which had been placed under the porch.—On Thursday, Cadbury Camp was the first described by the Rev. Prebendary Scarth. There were three Cadburys in Somerset: first, the large camp near Wincanton, which had three consecutive ramparts, and the area of which was more than twenty acres; second, Cadbury Camp, over Tickenham, on the limestone ridge running east towards the Avon and Clifton, which had a double vallum; third, Cadbury beyond Yatton, east of the village, which had a single vallum. In all these three the irregularity of the works and tortuous form of the ramparts bespoke them of ancient British or Belgic construction rather than Roman. Roman coins and other remains had been found either within or near the camps. It was now with the camp of Cadbury over Tickenham that they had to deal. Cadbury was in the country of the ancient Belgæ. On the down above Clevedon, as well as on the Yatton down, in the direction of Portishead were the remains of hut-circles, and marks of ancient occupation. The extent of ground within the camp was seven acres, one rood, and twenty-five poles, and the area of the camp was 594 feet by 561 feet. The inner rampart varied from 16 to 6 feet in height, and the outer one from 10 feet to 6 feet. There were three main entrances; and though six might be counted, but three of them were apparently of modern date. The two to the north and west had each a return of the inner rampart, to give additional strength; and on the east the entrance was slanting, so as to render the defence more easy. The ramparts were composed of earth and stones, worked out of the trenches, and put together without order or arrangement. They were very irregular in construction, not being in lines, as in Roman work, but in an irregular circular form. Roman coins had been found within the camp, and a Roman villa on the level ground below on the way to Clevedon. Lately, some were found in Griffin field, in the Victoria Road. Roman coins had also been found on Leigh Down and Portbury, especially in the ground below the earthwork on the hill towards the mouth of the Avon.—The last place visited was Clapton-in-Gordano Court, the ancient family seat of the Claptons, who resided here from 1440 to the time of Charles II., 1515. Mr. E. Greene said the part of the house that was now inhabited was altogether new, but a small portion of it was evidently of the time of Edward II. It was built about the same time as Clevedon Court, in the middle of the fourteenth century, and there had been additions since. The tower was of the time of James—possibly late in Elizabeth's reign. An interesting feature was the screen, which was now to be seen outside the entrance door. It formerly divided the hall from the pantry, and it was the earliest wooden screen known in England.

The Antiquary's Note-Book.

POPULAR NAMES OF TUMULI, BARROWS, AND STONES (iii. 280; iv. 77):—

Fairy Knowe—the name applied to two tumuli in the side of the hill near the turn in the road from Reaywick to Safester. They are natural formations.—"Report on the Explorations of Unst, Brassay, and Zetland," *Memoirs of Anthropological Society* (ii. 305).

Fairy Knowe—tumulus at Westerskeld.—*Ibid.*

Pights or Picts' Houses—at East Skeld.—*Ibid.* (p. 311).

Giant's Grave—situated on Mr. Johnson's property on the top of the hill at Hestensetter.—*Ibid.* (p. 310).

Giant's Grave—a cairn at Midbrake, Zetland.—*Ibid.* (p. 345).

Cabbac (Cheese) *Stone* (Clavch na Cabbac)—a stone about six feet high and three broad, at the spot where the parish of Ardesier is divided from that of Nairn, Inverness.—Sinclair's *Statistical Account of Scotland* (iv. 91).

Wooden's, or Edin's, or Edwin's Hall—remains of a supposed Pictish tumulus, built of stones uncemented but grooved into one another; situate on Cockburn Law, Dunse, Berwickshire.—*Ibid.* (p. 389).

Tur-na'n-calman (the Cave of Pigeons)—a cave in the side of a hill in the farm of Invernavdin, parish of Strachar, Argyle.—*Ibid.* (p. 562).

DISCOVERIES OF ROMAN COINS IN GAUL AND BRITAIN.—The importance of chronicling discoveries of hoards of Roman coins is so great, that we here print some valuable observations by Mr. Roach Smith on the subject. They are taken from the *Numismatic Chronicle*, vol. i. 3rd series, pp. 24-31:—"I believe that nearly all large hoards point to important historical epochs, when, from the movements of military forces, the carrying of heavy accumulations of coin necessitated the possessors to resort to concealment in the earth. This mode of deposit was easy, simple, and perfectly safe; but in hundreds and thousands of cases the fate of war or the casualties of military life prevented the owners from ever returning to disinter their deposits, which remained to exercise the wonder and cupidity, and also, in our days, the scientific investigations, of the far future. But for the purposes of science the numismatic historian has had to struggle and fight. It has been comparatively seldom that he has been able to examine, with confidence in its integrity, a hoard of coins fresh from beneath the ground. Abstractions by the finder naturally follow; and then come, as naturally, ignorance in the acquirers, and, the result of that ignorance, ultimate dispersion without criticising analysis. I submit that the whole of the deposits of coins, which include a very large proportion of those of the

Tetrici, and a very small number of Aurelian, indicate conclusively the closing days of the rule of the former, and the reunion of the provinces of Gaul and Britain to the Empire. To meet the advance of the Roman Emperor, Tetricus had assembled a powerful army, drawn chiefly from both provinces. Notwithstanding the treachery of Tetricus, the provincials fought bravely, and the slaughter was consequently large. Many of the survivors were, no doubt, incorporated into the imperial army, or sent to recruit distant legions as auxiliaries; and here, I think, we have a satisfactory explanation of the cause of deposit of the peculiar hoards to which I draw your attention and of which I give examples."

DISCOVERIES OF HOARDS OF COINS DEPOSITED TOWARDS THE CLOSE OF THE REIGN OF TETRICUS, IN BRITAIN AND GAUL.

Nunburnholme, in Yorkshire, 1855.

Valerianus	4
Gallienus	310
Salonina	24
Postumus	13
Victorinus	456
Marius	4
Tetricus, sen.	1,097
Tetricus, jun.	434
Claudius Gothicus	321
Quintillus.	13
Aurelianus	4
Undecipherable; but probably of the Tetrici	415
	3,095

Midway between Benwell and Rochester, on the line of the Roman Wall, 1879.

Otacilia	1
Hostilianus	1
Trebonianus	1
Volusianus	2
Æmilianus	1
Valerianus	49
Mariniana	2
Gallienus	915
Solonina	136
Saloninus	21
Postumus	454
Laelianus	6
Victorinus	1,678
Marius	24
Macrianus	1
Quietus	1
Claudius II.	696
Quintillus	95
Tetricus, sen.	424
Tetricus, jun.	92
Aurelianus	8
Unexamined	416
	5,024

Found near Eastbourne, in Sussex, in July, 1879.

Valerianus	1
Gallienus	45
Salonina	6
Saloninus	1
Postumus	16
Laelianus	2
Marius	1
Victorinus	11
Claudius II.	42
Quintillus	7
Tetricus, sen.	9
Tetricus, jun.	5
Aurelianus.	2
	148

The Discovery at Jublains, in August, 1880.

Large brass of Hadrian, Sabina, Faustina, sen., Faustina, jun., and Lucilla		5
Middle brass of Tiberius, Claudius, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius, Faustina, jun., and Commodus		7
Valerianus	*petits bronzes saucés*	6
Gallienus		309
Salonina		38
Saloninus		1
Postumus		32
Victorinus	*cuivre*	295
Marius		1
Claudius II.		337
Quintillus		13
Tetricus, sen.		2,640
Tetricus, jun.		801
Aurelianus		8
		4,493

In 1867, a deposit was found near Netley Abbey, in Hampshire. A detailed account, drawn up by Dr. De Chaumont, was published by the British Archæological Association in their *Journal* of the same year. The following is a summary of the coins:—

Valerianus	3
Gallienus	162
Salonina	13
Postumus	26
Victorinus	410
Marius	1
Claudius Gothicus	186
Quintillus	15
Tetricus, sen.	749
Tetricus, jun.	255
Aurelianus	1
	1,821

Antiquarian News.

Recently the church at Tickhill has undergone considerable restoration. The chancel, nave, and south aisle have been freshly roofed, and the parapets to the nave and chancel, which were in a very dangerous condition, have been taken down and re-set.

An ancient barrow on the race down has been opened at Blandford, with the result of discovering several skeletons. From the meagre evidence which exists respecting the barrow, it would appear to have been the burial place of the inhabitants of that part of Britain in the Stone Age.

The Clifton Shakespeare Society began on Oct. 1 the work of its seventh session. Mr. Edward Thelwall, M.A., was elected president for the session, during which the Society will consider the following works in the order named:—*Titus Andronicus, Merry Wives of Windsor, Much Ado about Nothing, As You Like It, Poems and Sonnets, Twelfth Night, Julius Cæsar, All's Well that Ends Well.*

As Mr. Wileman, the parish churchwarden of Tamworth Church, was superintending the opening of an old closed-up passage, formerly leading from the crypt to the aisle above, he observed a curiously marked stone which formed a part of the stone vaulting of the crypt. On closer examination it proved to be an ancient gravestone, with interlaced knotwork of Saxon date, of a pattern similar to that found on the Saxon or Runic crosses in various parts of the country.

We learn that St. Alkmond's Church, Shrewsbury, is about to be restored. With the exception of Salisbury and Coventry, perhaps two of the most beautiful spires in England are in Shrewsbury—St. Mary's and St. Alkmond's. Somewhere about thirty years ago an intelligent churchwarden, finding that the fine pinnacles supporting the base of the spire required considerable repair, settled the matter by pulling them down altogether, so spoiling the general appearance, and giving the naked effect presented to-day.

The stone in Towyn Church, known as "Carreg Cadfan," is reported to have been seen lying at the west end of the north aisle of the church among a heap of rubbish and broken stones. Besides this stone, there are in the church an ancient font and a curious old alms-box, both of which are in imminent danger of being destroyed. Surely some one with a knowledge of the value of these things to archæology ought to take the matter up—if the authorities of the church will not do so—and see that these interesting objects are preserved.

The identification of the long-sought locality of Caer Pensanelivit, the metropolis of a pre-Roman nationality in the south-west of Britain, is re-asserted in a disquisition, with a map, just published. It has been occasioned by two reports of a committee of the Somersetshire Society, and their assessors, Prof. Boyd Dawkins, General Pitt Rivers, and the late Prof. Rolleston, and will be sent as a gift to any member of the Somerset, Wilts, Dorset, or other Archæological Society who may send his address to Mr. Kerslake, 14, West Park, Bristol.

Amongst the announcements of new books for the next season are:—*A Royal Cookery Book*, a transcript of a curious manuscript in the Holkham collection, containing a series of *menus* for various seasons, and recipes and directions for the culinary art as practised in the fifteenth century. The reprint will be accompanied by a copious introduction and historical notes.—A biographical catalogue of the portraits in Lord Bath's collection at Longleat, by Miss Boyle.—The parish registers and churchwardens' accounts of St. Michael's Parish Church, Bishop Stortford, edited by Mr. J. L. Glasscock. All these will be published by Mr. Elliot Stock.

According to the *Leeds Mercury* the building which was the residence and counting-house of the great family of the De la Poles, the original founders of the House of Suffolk, situated on the east side of High Street, Hull, opposite Blackfriargate, so long familiar by the ancient, grim-looking figures affixed to its exterior, has fallen to the pickaxe and crowbar. Under the corroding hand of time this relic became past repairing, and the old house, built of plaster and timber, is a thing of the past. Very few of the houses of the old merchants who once lived in the High Street now remain; in fact from one end of High Street to the other, large new warehouses have been erected on their sites.

The movement in favour of the National Society for Preserving the Memorials of the Dead in the Country Parish Churchyards of England and Wales is progressing. Among those who have expressed approval of such a Society, are:—The Earl Beauchamp, the Earl of Carnarvon, the Lord Talbot de Malahide, the Earl of Northesk, the Earl of Glasgow, A. J. B. Beresford-Hope, M.P.; Sir George Floyd Duckett, Bart.; Sir Henry M. Vavasour, Bart.; Stanley Leighton, Esq., M.P.; R. W. Cochran-Patrick, Esq., M.P.; William Tipping, Esq., F.S.A.; and several bishops and clergymen. Further information on the subject can be obtained from Mr. William Vincent, Belle Vue Rise, Lower Hellesdon Road, Norwich, who will be glad to receive names of those willing to join the society.

The *City Press* says it would be a good thing if the Corporation would follow the example of the city of Paris, which has voted a large sum to the publication of a general atlas and other works. The atlas contains reproductions of all the known old maps of the city at various periods, and there is to be issued, also officially, a work on the topography of ancient Paris, and a collection of the principal funeral monuments and inscriptions in the churches and cemeteries, and other matters. This is just the work undertaken by the recently-formed London Topographical Society. The Society has now in hand a reproduction of Vanden Wyngaerde's view of London, which is the earliest known reproduction of the City, and it is proposed to follow this with facsimiles of other early maps.

On Thursday, the national Eisteddfod for 1882 was proclaimed at Denbigh, with great pomp and ceremony at the Castle Green. Clwyddfardd, the arch druid, and about twenty of the chief bards of Wales, were accompanied through the town to the castle, where the magic circle had been formed by a band of music, friendly societies, fire brigade, mayor and town council, the high sheriff (Mr. Burton), with the county and borough magistrates, Eisteddfod committee, and hundreds of the general public. After the sounding of the bugle, Clwyddfardd uttered the proclamation, after which Eos-y-Berth sang the Gorsedd song to the music of the harp. Rev. Glanfryn Thomas, Vicar of

St. Asaph, offered the Gorsedd prayer for protection, wisdom, and knowledge to do the right. The arch druid waved the sheathed sword, which the bards touched, crying "It is peace." Bardic addresses relating to Eisteddfodau were delivered by Pedr Mostyn, Hwfa Mon, Dr. Rees, Mr. Parry, &c.

Mr. F. Fullerton, the secretary at the Hull Savings Bank, Posterngate, has discovered in one of the rooms of the Bank a curious old strong iron box, about three feet in length, surrounded with iron bands. The front of the chest is elaborately chased round with an imitation keyhole, the real lock being affixed to the inside of the lid, and secreted by a strong iron spring, which hides it, and is of a complex and curious construction, and very ingenious workmanship. It is the same length and breadth as the lid. In the interior of the chest affixed is an iron locker, with a very antique and quaint lock, the keys being also of intricate and cunning manufacture. When the chest was opened several documents were discovered, but they were quite unintelligible, time having defaced them. How it came into the Bank none of the officials know. The directors intend, it is said, presenting this supposed fifteenth-century unique relic to the Museum of the Hull Literary and Philosophical Society.

A short time ago the workmen engaged in making excavations at the Parish Church of Market Drayton (about which we spoke last month) came upon a curious grave on the site of the most easterly column of the south arcade. The grave in question was 6 feet below the surface, and was cut out of the solid rock. It measured 6 ft. 4 in. in length, and was shaped to the body, indeed it contained a skeleton, which was very carefully packed round with clay, and without a coffin. As the south arcade is over 600 years old, the grave in question is undoubtedly older, for it must necessarily have been made before the arcade was built. On the top of a very old coffin, which was almost mouldered away, in an adjoining grave, they found a quantity of bay leaves, which, strange to say, were in a remarkably good state of preservation. The work of demolition of the old edifice has been almost completed, only part of the north wall remains to be taken down. The tower can now be seen in all its grand proportions, and is well worth inspection.

Sancreed Church, Cornwall, has lately been re-opened after restoration. Like nearly all the Cornish churches it is mainly of fifteenth-century date, the work of this period being engrafted upon a much earlier structure. The church consists of nave, chancel, western tower, south aisle, extending the full length of nave and chancel, a south porch, and north transept. This transept marks the cross plan of the earlier structure, and there was found here an impost of Early English date, from which an arch sprang, together with remains of this arch, and also an Early English doorway. Part of the chancel walls are likewise of Early English date. A "decorated" credence, with cusped head, in the south wall has been found. The windows of the church generally were denuded of their tracery. The work of restoration was begun in February last, and comprises entirely new roofing to the church, new flooring, paving, and seating throughout, new windows throughout, and the walls almost entirely rebuilt. The arches have been replaced and repaired, the foot of the rood screen restored and lengthened with the original, the tower arch opened, transept entirely rebuilt.

The London meeting of the British Archæological Association, which is restricted to provincial members, opened on October 14, when about sixty ladies and gentlemen assembled at St. Paul's Cathedral at eleven o'clock, A.M., where they were received by the Rev. Dr. W. Sparrow Simpson, who conducted them over the building, pointing out the most interesting features, and directing special attention to the remnants of Old St. Paul's, including the base of the churchyard cross at the north-east angle, and the foundations of the chapter-house at the west side of the south entrance, both rediscovered during the past four years; the effigy of Dr. John Denne, Dean, the only perfect mediæval remains, which has been recently set in a niche on the south side of the choir; a few fragments of Gothic sculpture in the crypt, and one of the pre-Reformation volumes in the library; a volume of "Regulations for Henry VII.'s Chapel, Westminster Abbey," which is richly bound in velvet and silver. In the afternoon the ancient priory church of St. Bartholomew-the-Great, Smithfield, was seen under the guidance of Professor T. Hayter Lewis, F.S.A., and also the museum of St. Bartholomew's Hospital, where Mr. Cross (the clerk), showed a fine collection of charters, with seals attached, and little known, the earliest dating from the year 1136. A few of the members then inspected the Roman villa and the hypocaust remains under the Coal Exchange in Lower Thames-street.

The eighth report of the Royal Commission on Historical Manuscripts (Part I.) has just been issued. Allusion is made to the death of the Rev. C. W. Russell, President of St. Patrick's College, Maynooth, whereby the Commissioners were deprived of an esteemed and gifted colleague; and it is stated that the ordinary work of inspection during the past year has been carried on by Mr. A. J. Horwood, Mr. J. C. Jeaffreson, Mr. R. B. Knowles, and the Rev. J. A. Bennett, for England; by Mr. Fraser for Scotland; and by Mr. Gilbert for Ireland. Mr. Sheppard has made a further report on the muniments of the Dean and Chapter of Canterbury, and the Rev. W. D. Macray has completed his report on the manuscripts of Magdalen College, Oxford. Mr. L. O. Pike, of the Public Record Office, has made an exhaustive report on the Duke of Manchester's papers, and Mr. Knowles' preliminary report on the collection of the Earl of Ashburnham is printed. Considerable progress has been made with the calendar of the manuscripts of the Marquis of Salisbury at Hatfield, by the officers of the Public Record Office, occasionally engaged thereon. The papers of the early years of Queen Elizabeth's reign have been chiefly dealt with, but as it will be impossible to bring together all the papers relating to the period until the whole of the collection has been examined, the Commissioners have decided to postpone the printing of the calendar for the present. The number of collections examined since the issuing of the first Commission is now about 500, and a complete list of those already described is attached to this report.

A correspondent in the *Standard* draws attention to what he calls an act of vandalism at Lincoln's Inn. It appears that the benchers of the Inn are enlarging their chapel, a well-known building, in not the purest phase, of Gothic, erected from the designs of no less an architect than Inigo Jones. As we may imagine, the very fact of this master of revived Classicism having had a hand in a Gothic building, does not say much for the correctness of the style; and yet there is a strange, if not rich, medley of details in this debased type of seventeenth-century Gothic, which makes it dear to the student of English architecture. Entering the chapel, the chief objects of interest are the unique carving to the oak-pew ends, the arcaded screen at the entrance end, the oak pulpit, the stained-glass windows, and plaster-groined ceiling. The pews are constructed out of solid oak plank, not framed into panels, and are in a capital state of preservation, dark with age; but the admirer of the grotesque carving of this period will be glad to learn that it is not proposed to remove the exceedingly rich bench-ends. These are designed with much playful fancy, and the scrolled tops are particularly interesting. The alterations proposed may be briefly described. The present east end, with its old staircase, is to be taken down and removed one bay further outwards, to lengthen the chapel. The plans show a new porch or entrance, with staircase to the chapel, which will form a projection from the end, and be finished with a flat under the old window. There are two flanking pinnacles shown in the elevation for this end, which will rather emphasize the building. At the altar end the present railing is to be taken down and extended; but, we understand, the whole of the fittings of the old chapel will be re-used.

The Ecclesiastical Art Exhibition in connection with the Church Congress was held at Newcastle-on-Tyne from the 3rd to the 8th of October. Most of the leading church furnishers were represented, and there was in addition a loan collection, embracing upwards of 400 exhibits, to which many local antiquaries and others contributed. This department of the exhibition consisted of examples of ancient embroidery, including a fifteenth-century altar frontal, the property of Lieut.-Col. Hill, Llandaff; a cope and portion of a chasuble, lent by Mrs. Bayman; and two sets of vestments, in the cinque cento style, Italian work, contributed by Mr. Scarlett Thomson. Church plate was represented by a collection of ancient chalices and patens, the property of Mr. Hodgson Fowler; a chalice made at York in 1599, and a chalice and paten, formerly belonging to Hagley Church, Worcestershire, which formed part of the Demidoff collection, recently dispersed. The Rev. A. W. Headlam, Vicar of St. Oswald's, Durham, contributed three offertory basins, or dishes, and a jewelled processional cross. Mr. Robinson, F.S.A., of Houghton-le-Spring, sent a remarkable reliquary found appended to the neck of a skeleton in the old churchyard of St. Dunstan's, Fleet Street. Pictorial art was represented by various photographs and chromo-lithographs of ancient pictures, illuminations, drawings of churches and ecclesiastical furniture, engravings of chalices, and a large collection of rubbings of monumental brasses and incised slabs, embracing the oldest known specimen, representing Sir John D'Abernon (A.D. 1277). Mr. Bragge's collection of Russo-Greek "Icons," or religious pictures, which are so frequently met with in Russia, was of great interest, as was Bishop Mitchensen's collection of photographs of the ancient ecclesiastical buildings of the United Kingdom.

During the sittings of the Geological Section of the British Association at York, Mr. E. B. Poulton read a preliminary report on the working (now in progress) of the Dowkerbottom Cave, in Craven. He explained that the cave is situated about a mile south of Hawkswich, and a mile and a half north-west of Kilnsey. It is 1,250 ft. above the sea, on a terrace of a steep slope of mountain limestone. The cave itself opens on a level terrace, covered by grass and sheltered on nearly all sides by rising walls and slopes of weathered limestone. The present mouth of the cave is very remarkable. At the bottom of a hollow in the terrace, with gently sloping sides covered with turf, and invisible until one is standing almost on its edge, is a narrow cleft in the limestone almost filled with angular blocks, which forms irregular steps downward at either end of the fissure. This mouth is obviously secondarily formed, and represents a fall in the roof at some point where the rock had thinned away by successive smaller falls. The original mouth of the cave is, Mr. Poulton believes, to be sought for along a slope about 250 ft. south of the present opening. Having described various chambers of the cave, Mr. Poulton showed that in former explorations the first chambers had been thoroughly examined, and that in them were obtained coins, fibulæ, pottery, and various implements of bronze, iron, and bone; and also the bones of animals which were usually found accompanying such objects. Remains of this kind will probably never be found in the same abundance in the other chambers, which are less accessible from the outside. Describing the work in the cave of himself and colleagues, Mr. Poulton said that a small piece of flint was found near the pit, and it might be an instance of the survival of an ancient form of implement. It appeared to be a broken flake, and showed distinct signs of working. In the pit or black earth generally was found a circular disc like a brooch of bronze, a bronze ring, and an interesting iron pendant ornament with bronze hands upon it. Parts of iron rings, perhaps bracelets, were also found, along with fragments of pottery.

During the latter end of September the workmen engaged in making alterations in the front of the premises occupied by Mr. Roberts, fishmonger, Wylecop, Shrewsbury, while cutting away the plaster, came across some carved oak, two roses from which were accidentally knocked off, and one unfortunately lost among the rubbish. The work being more carefully proceeded with, an exquisitely carved oak window frame, with four principal lights and tracery above, was brought to view. The window has since been inspected by a number of local antiquaries and architects, and the date has been fixed at from 1500 to 1550. All admirers of relics of bygone times will be pleased to learn that the window is being carefully cleaned, and will be glazed with coloured glass in the tracery and "diamond squares" in the larger openings. Over the window other remains of ancient wood-work, hidden

for generations, have been brought to light, and it is probable that if the work of plaster-removing is continued on Mr. Roberts's and the adjoining premises, further interesting revelations will be made, and one of the most antique and handsome fronts in the town will be displayed. In the valuable collection of Owen's etchings and original drawings recently purchased by Mr. Samuel Caswell are to be found, says the *Shrewsbury Chronicle*, water-colour drawings of the armorial bearings which formerly filled the upper part of this window. Blakeway, in his *History of Shrewsbury*, says :—Dugdale, in his visitation of this county, mentions an ancient house in which Henry VII., when Duke of Richmond, lodged, on his march to Bosworth Field ; and has copied many coats-of-arms which remained in the windows. Among these were the arms of Berrington, from whence it is conjectured that it originally belonged to that ancient family ; but it is now the property of Charles Gibbons, Esq., whose ancestors were also long inhabitants of the town. It is believed that the house in question was the premises on the Wyle-cop, which surrounded the narrow passage, a few doors below the Lion Inn, known as Elijah's-shut. The buildings have been extensive, but are now divided, considerably modernized, and partly re-edified.

On October 12, the annual Court Leet of the City of London for the King's Manor in the borough of Southwark was held before the Steward of the Manor, at the Vestry Hall, Borough Road. The Deputy High Bailiff and the Prothonotary were in attendance. The meeting was thrown open to all "resiants" and inhabitants of the King's Manor, who were specially cited to attend, but only a small number of persons were present. The object of the Court was to preserve the old rights and privileges granted to the King's Manor by charter in the reign of Edward VI., and to swear in a jury to perform the functions still attaching to the Court. These functions in the lapse of time have considerably narrowed down from what they were when established in the reign of Alfred the Great, and which since then are shown to have consisted in each juryman being held responsible for the good behaviour of his own particular "hundred," and imposed on him the task of reporting all crimes and misdemeanours to the Court, from breaches of the peace against the monarch to trade offences, and even eavesdropping, which offences the leet court had the power of punishing. In later years the leet courts have contented themselves with dealing with the sanitary condition of the district, the appointment of flesh inspectors, ale tasters, and inspectors of weights and measures ; but at the Court held on the 12th the formality of appointing those persons was not gone through, the jury contenting themselves with an undertaking to take a sanitary survey of the district, of which they will report at a future meeting. After a jury of twenty had been sworn "to keep the Queen's counsel, their fellows', and their own counsel," and to perform their duties without fear and favour, the Prothonotary read the Riot Act, which came into force July, 1715, and cited it as illegal for twelve or more persons to assemble together, threatening death if they refused to disperse. The proceedings then concluded, and later in the day the same ceremony was gone through in two other portions of the Borough—viz., at the vestry of St. Olave's Church and the Vestry Hall, Fair Street, Horselydown.

On the last Sunday in August, writes the Naples Correspondent of the *Daily News*, one of the oldest and strangest feasts takes place in Naples in honour of Santa Maria della Catena (the Holy Mary of the Chains) in front of the church dedicated to her, facing the sea at Santa Lucia. Soon after daybreak of the above-mentioned day crowds of people are lining the embankment opposite the church, dressed in strange paper costumes adorned with squibs and crackers, some carrying umbrellas of the same materials and with some adornments, others large baskets with fruit decorated likewise with fireworks. At the first stroke of the church bell for early mass the fireworks are let off, the fruit baskets emptied on the ground, over the contents of which hundreds of children begin to fight, undaunted by pails of water which are freely emptied over them. A second bell is the signal for hundreds of the crowd to throw themselves in various states, of dress or undress, from the embankment into the sea, women and children included. Invalids even are brought to take a dip, and those who are unable to swim are assisted by others. This curious freak originates in the belief that the sea-water on the last Sunday in August is a sure remedy against infirmity, present and future. The Madonna della Catena is believed to work the miracle she did centuries ago when the church was built in her honour, according to the following legend :—At the time when the shores of the Mediterranean were infested with pirates, some inhabitants of Santa Lucia were captured by the Turks, and a heavy ransom demanded for their release. Some fishermen, with the aid of the statue of the Madonna, which they had opportunely found near the seashore, succeeded in collecting the amount asked for the release of their captured friends. The pirates were asked to bring their prisoners and to receive the ransom on a day which happened to be the last Sunday in August. The pirates, however, afraid of some treachery, but not wishing to retain the prisoners, took them to the seashore at some distance from Santa Lucia, and, having chained them hand and foot, threw them into the sea. The people of Santa Lucia, notwithstanding the distance and the chains of their friends, succeeded in saving them, and attributed this to a miracle of the Madonna, in whose name this ransom had been collected, and in her honour a church was erected in the year 1576, and named Santa Maria della Catena.

Mr. J. R. Mortimer contributed an account of the discovery of six ancient dwellings found under and near the British barrows on the Yorkshire Wolds to the Anthropological Department of the British Association. Dwelling No. 1 was situated at the eastern end of the barrow, which was one of the long type. Its depth from the base of the mound was 6 ft. 6 in., with a floor surface of 9 ft. 6 in. by 7 ft. 6 in ; and it was entered by two winding passages 24 ft. in length, the northern one being cut by the side trench of the barrow, showing in this case that the construction of the dwelling had preceded the excavation of the trench, and was therefore older than the barrow. In

the material filling the dwelling and its passages were many streaks of burnt wood, a human femur, portions of an urn, and many animal bones, all probably the residue of feasting. Near the dwelling were portions of three more dish-shaped urns, and traces of interments. Dwelling No. 2 contains similar remains; and in Nos. 3 and 4 were found bones of the red deer, and the urus. No. 5 consisted of an inner and outer circle of upright posts. In the centre was an oval grave cut 4 ft. into the rock, and containing the flexed human remains of a large male. In front of his face lay a crushed food vase, and close to his left shoulder was a perforated axe hammer. Clayey matter covered the grave and extended to the outer circle of the post-holes. This was believed to be the residue of the sides of the dwelling, in the centre of which its owner was interred, and afterwards the walls were pushed down over the grave and covered with a mound. Mr. Mortimer suggested that the space between the two circles of uprights might have been used for storing heads of grain and other provisions for winter use at a time when man's dwelling was the only building he possessed for all purposes. No. 6 resembles No. 5. Small branches of oak, ash, maple, and other trees, thought to be the remains of the wattled sides of the hut, had left their impressions in the circular bed of clayey matter, some of which showed cuts made with the axe and the saw, seemingly of metal. The droppings from the eaves of this hut had stained the ground all round with colouring from the thatch of the roof, which probably was the straw of wheat, for Mr. Mortimer possessed carbonized grains of this cereal from the primary interment of an undoubted British barrow near. Until the previous dwelling, the occupier had not been interred within the walls of this circle, but just a few feet outside, towards the rising-sun. The skeleton was accompanied by a delicately-formed flint knife, lying close to the right arm, and a finely-ornamented food-vase near the head. As in the previous case, the dwelling had been crushed down at the time of interment, and carefully covered with the barrow, showing but a step between the habitation of the living and the house of the dead.

Correspondence.

STONEHENGE.

A very mistaken idea prevails respecting the work which has been begun at Stonehenge which it will be well to correct. Several newspaper articles have appeared lately, in which the writers have deprecated any "meddling," as they term it, with the monument. Injudicious meddling with it, as with any other pre-historic structure, I should condemn as strenuously as any of these writers would; but I must enter a most earnest protest against the spirit of those articles, which appear to me to have been dictated by an entire misconception of the question, and, I would add, to have been penned by those who are disposed to carry their anti-restoration conceits to an extravagant length. One of these writers (in the *Daily News*) has set up a puppet in order that he might enjoy the pleasure of knocking it down. He has written a great many words in condemnation of a project to restore Stonehenge by completing its circle; whereas no such project has been, or is likely to be, in contemplation. Another writer (in the *Standard*) opened a long paragraph with the following passage:—"The heavy hand of the 'restorer,' it is reported, has at last been laid on Stonehenge. At one of the recent Archæological meetings the possibility of this sacrilege being committed was scouted as too terrible even for discussion, an enthusiastic clergyman even going so far as to declare that if the wonderful megaliths of Salisbury Plain were to be ruined in the mistaken idea of preserving them, he would be the first to 'knock the desecrator on the head.' Now is the time." The writer must have obtained his information from an incorrect report of the meeting, for this is just what the enthusiastic clergyman did not say. On the contrary, he supported the remarks of the previous speaker, who had said that certain of the stones were too much out of the perpendicular to be considered safe, and that if steps were not taken to secure them against falling, the imposing character and dignity of the monument would be, sooner or later, irretrievably impaired. He defended the suggestion that proper steps should be adopted to save the monument from further ruin, and added that if it were proposed to restore it in the sense in which too many churches have suffered, he would be the first, &c. The writers of these articles do not seem to have made themselves acquainted with the facts of the case, and in their blind zeal for the maintenance of an idea, have decried the commendable course which Sir Edmund Antrobus is following to preserve the monument.

There are, however, forces at work more injurious than time and the levelling processes of Nature against which no indignant protest has been raised; and it would be much more to the point if the writers in question would direct their own thoughts, and those of their readers, to them, than to put forth, as one of them has done, such a statement as the following:—"The slightest meddling with Stonehenge is rightly viewed with extreme jealousy, for the chances of doing good are so infinitesimal when compared with the certainty of doing harm, that it is all but hopeless to expect anything but evil to come out of the 'restorers'' efforts." If these objectors would but pass a fortnight, as I have done this summer, at Stonehenge, when pic-nic parties are in full swing, they would witness scenes that would harrow their souls and afford them topics for many useful articles. The main object of many of these pleasure-seekers appears to be, at the end of a long drive, to eat, drink, and be merry, to scatter broadcast their broken bottles, to kindle fires at the feet of the stones for the purpose of boiling water, play at follow-the-leader by sliding upon the large prostrate stones, chip or indent them by stealth, deposit filth, and scribble Scripture texts in large characters upon the uprights with chalk. I have visited many hundreds of rude stone monuments in various countries, but have never seen one so sacrilegiously treated as is this unique structure, which is

unquestionably and deservedly esteemed one of the wonders of the world. These holiday folk are neither impressed by the remarkable character of this ancient building nor respect it. There is a wanton and destructive meddling incessantly going on which is not "viewed with extreme jealousy;" whilst a judicious reparation, with a view to check the ravages of time and of the elements, and to hand down the monument to future generations in a no worse condition than it is now, is denounced as an evil to be deprecated because of the certainty, as they unreasonably assert, of doing to it more harm than good.

The words "restoration" and "restorers" are employed within inverted commas by these writers as if they conveyed sagacious warnings, and as if they had only to be used freely in order to scare the owners. The Society of Antiquaries have done good service in protesting vigorously against the wholesale destruction of ancient and instructive architectural features of churches, under the delusive word "restoration;" but there is surely a limit beyond which it is, in my opinion, unwise to press its application, and it seems to me that an attempt is being made to do so by the objectors in the question of Stonehenge. What an outcry would be made, and howl of censure would be raised, against Sir E. Antrobus if his monument were left to take care of itself, and were to suffer irreparable loss by the fall of the leaning stones! Whether Sir Edmund is adopting the very best method or not to secure the stones is beside the question at this moment. My object is to defend the commendable motive which has led him to do something, and he has publicly announced that he is acting under able advice.

W. C. LUKIS, F.S.A.

REMAINS AT NORWICH.

Some important remains of the Roman occupation of Icenia have just been discovered at Norwich, upon a wild upland heath called "Mousehold," about a mile north-east of the city, but located within the bounds of the county of the city of Norwich. The hills of Mousehold are from two to three hundred feet above the level of the Wensum, a river that runs through the city and is crossed by ten bridges. Mousehold rises in most parts abruptly from the left bank of that stream. This heath, which still covers many hundreds of acres, and which the Norwich corporation propose to convert into a spacious park, is undulating and covered with furze, heather, &c., in a very rank condition, and has the appearance of having lain waste from the earliest times.

It is on this romantic spot that the Roman remains have just been discovered. There are said to be vestiges here of no less than three temporary camps, two of which were very considerable ones, the dimensions of one, called the "Sponston Camp," being nearly equal to that at Caistor, by Norwich, one of the finest in England. Even the smallest of these three castra measures 112 gradii from east to west, and 146 from north to south. The second camp is no less than 350 gradii from north to south; and the third castra, or "Thorpe Mousehold Camp," 268 gradii. Only one of the castra remains in a perfect condition, and that is the smallest or the "St. William-in-the-Wood Camp." The stone quarries have completely swept away two sides of one of the larger camps, and a great portion of the third. Even the St. William-in-the-Wood castra, which is the most perfect and interesting, having a smaller camp within the larger, has been slightly injured by the ill-conducted excavations that have deformed and broken up in the most reckless manner this most romantic and beautiful heath that Old Crome, and so many other local artists loved so well to depict.

I am not able in this short notice to give anything like a detailed account of these interesting remains of antiquity, but they are evidently such as are calculated to create a wide interest in scientific circles when a full report of them is made. It has long been supposed by local antiquaries that only British remains existed upon this heath, but that is now proved to be erroneous. British remains there undoubtedly are at Norwich, of a very important character, but those on Mousehold Heath are not very palpable. I entertain no doubt that Norwich was a stronghold of the Icenian Celts in pre-Roman times. There are such remains here of its Celtic occupation as are hardly to be found anywhere else in the kingdom. Some writers have supposed that Caistor, by Norwich, where there is a large Roman camp surrounded by high ramparts and walls, was the Venta Icenorum, but that idea is now quite exploded. The Venta was not a Roman station, but a British town; and as there are no British, but only Roman remains at Caistor, St. Edmund, it becomes clear that the British stronghold was not situated there. The earliest name of Norwich, known to us is Caer Guntum, which the Romans subsequently designated "Venta Icenorum," as being the last British town of importance on the way to the north-east coast of the petty kingdom of Icenia.

I am unable to say how many Roman castra there may have been in the county of Norfolk. Several have doubtless been swept away and all trace of them lost, but Mr. S. Woodward, on his "Map of Roman Norfolk," marks upwards of twenty as well defined. The discovery of these camps on Mousehold Heath adds three more to the number, and it is now thought that the site of the cavalry barracks at the foot of the heath near the river, may be another, which is not improbable.

These discoveries in the vicinity of the city of Norwich, are calculated to add an important page to the ancient history of the "Capital of the Eastern Counties," and to go some way in clearing up certain antiquarian and topographical questions long in dispute amongst antiquaries and writers of local history.

A. L. HUNT.

Norwich.

RIGHT OF PRE-EMPTION.

(iv. 89.)

In his interesting article on "The Right of Pre-emption in Village Communities in India," Mr. Fenton omitted to trace clearly the origin of the privilege. It is due apparently to the theoretical descent of each co-sharer in the estate from a common ancestor, according to which Hindu law the possessor of

ancestral property in land is only a life-tenant. He cannot alienate the property at pleasure, but only when sale is absolutely necessary in consequence of pressing pecuniary difficulties, or to provide the means of subsistence for his family, or to fulfil his religious obligations. From the moment of their birth his sons acquire an indefeasible right to an ultimate share in the ancestral estate. On the death of sons, the potential title passes to grandsons and great-grandsons in the male line. If there be no male issue, the widow succeeds her husband, but she has still narrower rights in the estate, and is, in fact, but a holder in trust for certain uses. A daughter's right is limited to the same extent.

Hence, it follows that, as no temporary occupant of ancestral property in land has, in the eyes of strict Hindu law, an absolute power of disposal, a right of receiving the offer of purchase obtains to each relative (*i.e.*, potential heir) in the paternal line, according to proximity of relationship, in cases where the possessor of such property is compelled by undoubted need to part with a portion of his land.

This right has been recognized by the English Government in dealing with the customs of these village communities in the North-Western Provinces and Oudh. The right of escheat is another privilege which is traceable to a similar origin—the assumption of a common ancestor. This assumption, in the majority of cases, is capable of unimpeachable proof, unless, of course, a village community has been broken up by the refusal, or neglect, or inability of the co-sharers to exercise their privilege, and a considerable alienation of shares to strangers in blood has consequently taken place.

Under the written Mahomedan law (it is to be noted that Mahomedan village communities are frequently perverts from Hinduism, or have copied Hindu customs, and they have no recognition in the laws of their own faith) the right of pre-emption is only recognized to obtain in these cases. In the first place, it only takes effect in regard to property sold or parted with by some means equivalent to sale. It does not apply to movable property, and the persons who may claim this privilege are three only—a partner in the property sold, a participator in the appendages, and a person whose land adjoins the estate to be sold. According to Sir W. Macnaghten, a vendor could defeat a neighbour's claim, if he took care to leave a strip of unsold land between the alienated property and the neighbour's land. And it appears that the claimant must pay whatever price was agreed upon between vendor and purchaser; hence it was easy to defeat his claim by entering an exorbitant sum in the deed of sale, and by stipulating privately for a smaller amount.

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JAMES II. AND THE QUAKERS.

(iv. 149.)

Will you allow me, in the interests of historical truth, to call attention to the following passage in Mr. Shaw's *Civic Life in Bygone Centuries?* "The corporations then were . . . . too much under the jealous control of royalty to show any popular sympathy for the cause of either civil or religious freedom. . . . . The intolerance of the local authorities went farther than even so bigoted a monarch as James II. was then inclined to sanction. Accordingly we read that in 1687 a letter was read from the king with reference to some goods belonging to John Wales and other Quakers," &c.

Mr. Shaw seems surprised at this instance of toleration on the part of "so bigoted a king." His surprise will be increased when he learns that this "bigoted king was, at this very time, straining every nerve to extort from Parliament the repeal of the test and penal laws; that he was exerting all his influence, direct and indirect, to attain this object; that on his own responsibility he was liberating 1,200 from prison, and was compared by the Nonconformists to Moses, who redeemed the people of Israel from the land of Egypt." "He thought," says Ranke (book xvii. chap. 5) "of securing the religious freedom of which he approved by a law,—without doubt by an Act of Parliament—in such a way that it should never be possible for his successors to withdraw it." What a contrast between this "bigoted" king and these liberal-minded Independents, by whom the Quaker, James Parnell, was done to death in the days of the Commonwealth! I am no champion of James II., but in simple justice, these facts deserve to be recorded.

J. H. R.

POLISH PEERAGE.

(iv. 155.)

An article which I noted some time ago from one of Mr. Quaritch's catalogues, for the purposes of a small heraldic bibliography I am compiling for private use, is, I believe, the nearest approach to what your correspondent requires. I give the whole of the entry:—

"Niesiecki (K.) Korona Polska przy Zlotey Wolnozci, &c. (A Genealogical History of the Polish Nobility, alphabetically arranged.) 5 vols. in 4, folio, *with the Armorial Bearings engraved in wood, boards, uncut*, excessively rare, £25. *Coll. Lwowsk. Soc. Jes.*, 1728-43.

Brunet's note regarding this valuable work is as follows:—"Ouvrage généalogique et héraldique très-important, mais à peine connu chez nous, où il est excessivement rare." Ebert calls it, "a highly valuable work, very rare," and says that its statements are recognized by the Austrian Government as sufficient authentication of nobility and genealogy. Probably there are not more than three copies in the British Empire.

In vol. iii., pp. 123-26 were cancelled, and reprinted, with a different engraving of the Radzival arms. This copy has both the original and the substituted leaves.

HIRONDELLE VOLANT.

ROCHESTER RECORDS.

Knowing that Rochester must, or should, be possessed of valuable civic records, I, through the medium of the *Rochester Journal*, made some inquiries concerning them; and in reply a correspondent states that a few years since he "saw a document relating to the city, dated the 3rd year of Edward VI. (1548–9); and on questioning the possessor as to where it came from, was told that it was picked up in the *lumber room* above the Guildhall, where at that time a quantity of old papers might be seen lying about in perfect disorder." Who in this age of archæological research would think it possible that a body of men (the corporation) could have been, and I presume still are, so apathetic as to the preservation of documents of which they are custodians? Inasmuch as they seem to have forgotten their duty, it behoves the public to try to teach it to them. Now the question arises as to what those "old papers" are, and also where are all our city archives, and what are they. Are all in the lumber room? Some few years since it was rumoured that an official from the Record Office was about to inspect our city documents. I do not think he came. It would be earning the gratitude of antiquaries here if one came just now and catalogued the records.

Is there not scope for the energies of the Kent Archæological Society in this matter? and are not the records worth publishing? Happily, there is living in the neighbourhood one whose individual exertions in the cause of archæology make those of many societies to pale in comparison with his life-long zeal. Need I say it is Mr. Roach Smith? and to him we may safely look for activity in the preservation of documents dear to all antiquaries, as well as to

CANTIUM.

ALFRED, KING OF NORTHUMBRIA.

(iii. 191.)

In your April number, Mr. J.T. Forster writes on the above subject, and asks for information. If he refers to *The General History of England, both Ecclesiastical and Civil*, by James Tyrrel, Esq., folio, London, 1697, vol. i., he will find his observations fully confirmed, and some very interesting details concerning both King Alfred of Northumbria, and his father, King Oswy. These would be too many to give here, but if he wished it, I would copy the full particulars from the work, which I happen to possess, and send them to him. Of Oswy's overcoming Penda, it is stated that he was besieged by Penda at Bamborough Castle, and finding that Penda was resolved on his destruction, and would make no peace with him, he, making a vow to God, imploring Divine assistance, devoted his daughter (then but one year old), to be a nun, and twelve portions of land (whereof each maintained ten families), to build and endow monasteries. His vow was so successful that he succeeded in overcoming Penda in battle, by stratagem; and on which occasion Penda and his chief allies were slain. Oswy's son, Alfred, was with him in this battle. Penda was a Pagan (*i.e.*, a believer in the Saxon mythology) but Oswy permitted his son, Peadda (who was a Christian), to hold the province of South Mercia, to be held, as tributary to the Northumbrian kingdom.

Oswy died in 670, and was buried at Streanshale Monastery. King Alfred of Northumbria died January 19, 705, in the twelfth year of his reign, at Driffield, and was succeeded by Osred, his son. This King Alfred is stated to have maintained his position as head of the Church in his realm, against the pretensions of the Pope.

W. C. WADE.

5, Portland Square, Plymouth.

POPULAR CUSTOMS.

Let me thank Mr. Armstrong for his interesting note on old English customs in Norfolk. I may say that in some parts of the Continent the decorating of houses with greens is a remarkable feature at Whitsuntide. I have seen such decorations, at Helston, on the Furry day, but not at Whitsuntide. Aubrey says that "in Germany, at Whitsunday, they set in their houses, parlors, and chambers young birch trees, which they keep a fortnight or longer green in keeping the same in tubs, with fresh water; and in some places the churches are full."

As to Mr. Crossing's remarks, I may say that I gave the proverb as I have ordinarily heard it on the spot. I am glad to find that Mr. W. Bottrell, in his *Traditions and Hearthside Stories of West Cornwall* (third series), which has just been published, gives the same version. He says:—"The saying of 'All black and white, like a Market jew crow,' is still frequently heard; as well as that of 'Like the Mayor of Market jew sitting in his own light.'"* As the expression "standing in his own light" is usual in Devonshire, and I believe elsewhere, it is quite possible a variant has arisen of the old Cornish proverb. I am inclined to think that Mr. Bottrell's version of it is the older, from its divergence from the usual English form.

W. S. LACH-SZYRMA.

SLOPING OF CHURCH NAVES.

(iii. 189, 239, 287; iv. 135.)

In the ancient and peculiarly interesting church of Mitton, in the West Riding of Yorkshire, on the banks of the Ribble, where the stream divides the two counties of York and Lancaster, the nave declines. In *Rambles by the Ribble*, by William Dobson, second series, page 13, the author says:—"There is one feature of Mitton Church [in vol. iii. p. 239, by mistake it is called Milton Church] which I may allude to, as it is very uncommon in our churches. The nave declines very much. Entering from the churchyard, we have to descend some steps to get into the nave; the nave declines till it gets to the screen separating it from the chancel, and then

* Bottrell's *Traditions and Hearthside Stories of West Cornwall*, p. 155.

some steps have to be descended to enter the chancel."

D.

Preston.

RUSHES IN CHURCHES.

(iii. 187; iv. 39.)

Your correspondent, Mr. W. Williamson, mentions rushes as used in a church as late as 1810. At Holt Church, near Wrexham, in Denbighshire, up to the time of the restoration of the building, which took place some six or seven years back, straw and rushes were used as a protection to the feet from the damp earth; as I was told by the elder inhabitants that for many years the floor of the church had been in such a bad condition that many pews actually had no floors at all. As this is a parish where the old rush-bearing is still kept up every year, I think the practice of putting straw and rushes in the church may be a survival of the old custom your correspondent mentions, made necessary by the circumstances above mentioned.

H. C. M. BARTON, M.A.

LORD HUNGERFORD OF HEYTESBURY.

(iv. 50.)

I should like to correct a statement which I made in the first part of my article on Lord Hungerford. I there described Lord Hungerford's eldest daughter, Eleanor, as being born of his second wife, whereas she was really the child of his first wife.

Whilst on the subject, I may add that, by the kindness of Canon Jackson, I have been furnished with the actual year in which Lord Hungerford married his second wife—namely, 1527. This makes it almost certain that Lord Hungerford's other daughters, Mary and Anne, were also born of his first wife, as they were all living in April, 1528, the time at which their father entered into a contract for the marriage of one of them to a son of Lord Stourton.

This is worthy of note, as it contradicts the statement in the pedigrees that Mary and Anne were Lord Hungerford's children by his second wife.

WILLIAM JOHN HARDY.

Catford, S.E.

GREEN RIBBONS.

In *Notes and Queries*, 1st Series, No. 179, April, 2, 1853, the following answer is given by the Editor to a correspondent (p. 346), "The custom (which we hope does not very generally obtain) *of sending green ribbons, called willows, tied round bridal cards to rejected suitors of the bride* is no doubt derived from that alluded to by Shakespeare and Herrick, and especially Fuller, who tell us the willow is a sad tree, whereof such as have lost their love make their mourning garments." I shall be glad of references to any passage illustrative of this custom of sending bridal cards tied with green.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

BLOOD MONEY.

(iv. 134.)

"W.S.L.S." suggests whether the term "blood money," found in ancient borough records can "imply a fine for an assault involving shedding of blood?" Will the following extracts (a few taken out of many) from the Corporation accounts of one of the Cinque Ports help to determine it?

	£.	d.
A° 3 Edw^d. vj.		
It'm received of Richard Gregorye for a bludwype upon W. Clarke . . .	v	o
It'm to rec^d of John Myles for a bludwype of his wife	ij	o
A° V^to King Edward vj.		
It'm received of Will^m Clarke and his Companye for a ffyne of a bludwype made upon one ——, for a barrel of bere	x	o
It'm received of a ffleymyng (Fleming) for a bludwype	o	xij

Ryde. E. K.

CIVIC MACES.

(i. 66.)

The borough of Preston, as a municipal incorporation, is one of the oldest in the kingdom. Its published list of mayors dates as far back as A.D. 1327, though, no doubt, earlier appointments took place. Its regalia is interesting, and there are three maces: one, a large silver gilt one, or, as it is usually called, the gold mace, borne on public occasions before the mayor; and two smaller ones of silver, also borne in processions. The largest mace was given to the corporation in 1703, in the reign of Queen Anne, by the then Duke of Hamilton. A full account of these and other corporation insignia and plate appears in the *History of Preston Guild*, by William Dobson (pp. 90–95.)

D.

YE LEGEND OF YE WREKIN.

(iv. 135.)

I think the version given by Mr. Roberts of this legend is really *Patty Morgan the Milkmaid's Story*, as written by Barham (from *Ingoldsby*), with a few verbal alterations. The first two lines are exactly alike in Barham's version and that given by your correspondent; the rest, as given by Mr. Roberts, appears to be a lengthening of Barham's story, but I cannot call it an improvement. Barham's runs—

Not that in Wales
They talk of their ales;
To pronounce the word they make use of might trouble you,
Being spelt with a C, two R's, and a W.

WM. DOBSON.

Preston.

[We have received similar replies from other correspondents.—ED.]

CATACOMBS.

(iv. 158.)

It is hardly more than a personal matter, but accuracy is always desirable; and with reference to a quotation from Mr. St. John Tyrrwhitt's recent work on Art, reviewed in the current number of THE ANTIQUARY, on p. 158, col. 1, permit me to state that the article on the "Catacombs," in Smith's *Dictionary of Christian Antiquities*, was not written by the late Mr. Wharton Marriott, but, as the initials at the end of the article show, by

Your obedient Servant,
EDMUND VENABLES.

The Precentory, Lincoln.

THE "KENTISH GARLAND."

(iv. 58, 134, 183.)

When I wrote respecting the review of this book, the only means I had of judging was as the matter stood in print in the ANTIQUARY, and the sentence commencing "Thomas Wilson" appeared and appears to me to refer to Ashford almost as clearly as if *e.g.* had been placed before it.

I am sure I wish the *Kentish Garland* every success it deserves; it is a valuable addition to Kentish literature, and I should be sorry indeed if Mr. Ebsworth or any one else has formed a misconception as to the object of my former note.

WILLIAM ROGERS.

Maidstone.

BARONESS BERNERS.

(iii. 221.)

I have only just noted that in your issue of May last, in an article upon the *Boke of Saint Albans*, by Dame Juliana Berners, you say that the inheritance passed to the Knyvetts, and thence to Richard Bokenham, to whom the barony of Berners was adjudged in 1720. But I find, according to *Le Neve's Knights*, that Katherine (Knyvett), the second wife of Richard Bokenham, of Weston Mercat, claimed and obtained the dignity of Baroness Berners in 1720, *in her own right;* and that at her death the title again fell in abeyance, so that Richard Bokenham, her husband, never could have been called Baron Berners.

W. P. IVATTS.

ALEXANDER CRUDEN.

(iv. 87, 134.)

There was a striking incident in the last act of the life of Alexander Cruden, which is not noticed by your correspondent, T. W. HENSON, and which is deserving of record. No premonitory symptoms foretold his death; and when his housekeeper went to inform him that "breakfast was ready," he was found dead on his knees in the act of prayer! In addition to the compilation of that wonderful work, the *Bible Concordance*, Cruden also compiled an Index to Milton, which was appended to Bishop Newton's edition of Milton's works. Cruden lived for many years, and died in *Camden* (?) Passage, Islington.

C. N.

Ashleigh, Ventnor, I.W.

LANDEG FAMILY.

I am desirous of obtaining information about this family. The *Barons* of Gloucester are connected with it by marriage. Counties—Glamorgan, Gloucester, Hereford, and Monmouth. A Mr. Werrall, of latter county, married (176) a Miss Baron, of Coleford, Gloucester, and she was a sister-in-law of Roger Landeg. Possibly some of Mr. W.'s descendants may be alive. Then, Landeg is such a *very* uncommon name, that I should be glad of any information as to its probable origin. I am told it is Danish? *Arms* desired.

R. T. SAMUEL.

1, Paragon Terrace, Hackney.

CHRONICLES OF CRAVEN DALE.

(iv. 22, 135.)

I think your correspondent, William Wickham, is scarcely justified in claiming the monopoly of the parish clerk's impromptu verses for Settle. The tradition is, evidently, one claimed by many parishes. At Bintry, in Norfolk, the same story is related, when, on the rare occasion of the Bishop's visit, the parish clerk read out—

Why skip ye so, ye Bintry Hills?
Now wherefore do ye hop?
Is it because ye now see here
His grace the Lord Bishop?

The heights glorified in this manner are three small hills, forty to fifty feet high, rising from the valley of the river Wensum.

SIMON DE BINTRY.

—o—

As it differs from those already given I send you another version of the stanza, which I heard, about thirty years ago, from a Suffolk rustic, who confidently assigned its origin to his own parish. I render his words as nearly as I can:—"A hymn of my own composin', mind."*

Ye little 'ills, why do ye lape?
Ye little 'ills, why do ye 'op?
Is it 'case ye're come to see
His supareor 'ighness, the Lord Byshop?

R. DRANE.

* His gesture, expression, and roll of the eyes at "supareor 'ighness," were absolutely inimitable.

CHURCHWARDENS' ACCOUNTS.

I am somewhat puzzled by the following items, which occur in the churchwardens' accounts of a Yorkshire parish :—

"Lock for kidcote, a tub and straw."
"Mending kidcoat."
"Cleaning the waver and repairing."
"Repairing waver troughts."
"Cleaning skiterick."

I shall be glad if any of your readers can enlighten me as to the meaning of these three words—"*kidcoat* (or *cote*)," "*waver*," and "*skiterick*."

H. C. I.

A RAPIER.

I have a rapier, with a very interesting steel basket hilt, in the guard of which is a groove for the thumb.

Length of blade, 31 inches ; hilt, 7 inches ; 1 *inch* wide next to hilt ; and ⅛ of an inch wide at an inch from the point.

On both sides of the blade, in a groove, are the letters, in Roman characters, "RUNKEL SOLINGEN;" preceded on one side by the figures, "X.X.I.I.," and on the other by the figures "X.I. I." No figures between the first 1 and the second.

Can any of your readers give the probable date of the weapon, and offer any clue to the figures? I may add, it is straight, two-edged, and appears to be of good workmanship.

R. B. W.

Manchester.

ROBERT DE SWINNERTON.

Can any one supply me with the exact words of the Close Roll of 1 Hen. III., by which the Sheriff of Lincolnshire is ordered to restore the lands of Robert de Swinnerton, who had returned to his allegiance? How had this knight broken his allegiance? Was the pardon extended to him merely a part of a general pardon which had been extended to all who had taken the field against King John in the closing years of his reign?

CHARLES SWYNNERTON,
Bengal Chaplain.

Peshawur.

ROBERT FITZ-AELEN.

Can any of the readers of THE ANTIQUARY give me the dates of the deeds referred to in the following extract? :—

"The Robert Fitz Aelen (de Swynnerton) of the Liber Niger appears to be the same as a Robert Fitz Ehelen, and a Robert Fitz-Esluem, who witness grants of Nicolas de Stafford and his son, Robert de Stafford, in the Kenilworth Chartulary."

C. SWYNNERTON.

SALISBURY CATHEDRAL.

At intervals along the exterior walls of the north side of Salisbury Cathedral, below the level of the windows, are incised floriated crosses in the masonry, which look as if they had originally been filled with metal. Was this the case?

E. S. DODGSON.

Pitney House, Yeovil.

MONTACUTE CHURCH.

Who was the author or where is the first occurrence of the mediæval lines beginning, "O Sacerdos, quid es tu?" which Bishop Forbes inserted in the preface to his edition of the *Memoriale Vitæ Sacerdotalis*? They occur in an inscription on the north wall of the interior of the chancel of the Church of Montacute, in Somerset.

E. S. DODGSON.

Pitney House, Yeovil.

PAINTING.

(iv. 135.)

In reply to Mr. Wollen's inquiry, I think it possible that his picture was painted by Remée van Lemput, who was born in Antwerp, and died in London in 1675. The letter P is probably an R which has been partly effaced.

HOWARD PAYN.

HERALDIC FLAGON.

(iv. 134.)

Sa. three swords in pile, the points in base, arg. hilted or.—*Paulet.*

Az. a chevron arg. between three plovers or.—*Wychard.*

A. B.

HERALDIC.

(iv. 135.)

Arg. an oak tree growing out of a mount in base ppr. over all on a fess az. a crescent or., between two mullets arg.—*Watson*, Aberdeen, Scotland.

Erm. 3, increscents gu.—*Symmes*, Daventry, Northants.

A. B.

"CONSTITIA."

Have any of your readers ever met with the barbarous word, "Constitia," in mediæval Latin? "Constitiam diligo" is the motto on a handsome brass of the Elizabethan period in Wickhambrook Church, Suffolk ; but I have not yet been able to disprove its title of being a ἅπαξ λεγόμενον.

CHARLES BURROUGH.

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The Antiquary.

DECEMBER, 1881.

Shakespeare's Autobiography in "The Merry Wives of Windsor."

By the late WILLIAM HENTY.

IT is held by some critics that the first rough sketch of this play was made as early as 1592. If so it seems inconsistent with the report of its being prepared under the direction of Queen Elizabeth, and of its being then finished in a few weeks. May this be reconciled by the supposition that the autobiographical part was prepared at the above early period and then afterwards made use of with the addition as ordered by the Queen and fitted together in its full shape?

The play of *The Merry Wives of Windsor* was written, it is said, in the year 1599, when the author would be thirty-five years old, seventeen years after his marriage. In this he has introduced more of the colour of Stratford life than in any other play. The beginning of it concerns his own personal biography, as a party in the deer adventure. The locality is evidently Stratford, though disguised as Windsor, with the addition of some of its surroundings. The characters, or at least their names, may be assumed to be all from Stratford. Shallow and his cousin Slender are at once identified, as real personages, with the events connected with Shakespeare in which they took a part hitherto little understood, but which it is believed will now be made plain.

Dr. Caius (the apothecary, doubtless of Stratford) and Dr. Evans, the Master of the College, are readily distinguished. It is evidently intended by Shakespeare that we should find his own early life in this play. Mistress Anne is brought in, and our interest is raised by her beauty, her fortune, and her simplicity of manners. Then Fenton, her lover, narrates his courtship, which is carried through and completed. As all these circumstances exemplify and tally with Shakespeare's character in his own early career, there seemed to be little wanting except some partially concealed key by means of which we were to perceive that William Fenton and sweet Anne Page were designed to be the representatives of William Shakespeare and Anne Hathaway. From that discovery it followed that the plot in which they are made to take part is almost wholly autobiographical. The proofs are both direct and circumstantial. The direct proof is that Shakespeare put palpably his own statement, and I suppose we may call it his defence, into the mouth of Falstaff respecting the deer story. In this he shows no compunction or concealment, in replying to Shallow, but exhibits perfect freedom in style of address consistent as that is with his part in the affair as now fully known, and has already been detailed at length. The introduction of the scene of the lad William, when put under examination by his Stratford schoolmaster, the name of Page being of course imaginary, points directly to the identification of himself to bring him in *propria persona* before the reader. The episode is beside the action of the play and can have no other object but this.

One main suggestion of the identification of the characters came of course from the identity of the Christian names William and Anne. Then the mention of Anne's fortune, a suggestion which I remembered was made by Theobald, seemed to be an allusion to a special bequest from her grandfather, and the thought arose that that would prove a clue on the chance of finding such a will, but the search has unfortunately not proved successful, as the name of the maternal grandfather cannot be ascertained. The date of such a will, if it exists, would be somewhere after the year 1556, the year of Anne's birth. The next great point was the particularity with which the wart on the eye was dwelt on as indicating some special purpose.

Quickly.—Troth, sir, all is in his hands above but, notwithstanding, Master Fenton, I'll be swore on a book she loves you—have not your worship a wart above your eye?

weigh much in its favour, who, on discovering the under painting, exclaimed in the words before mentioned that it was "a genuine portrait of the immortal bard."

The other objections which it is necessary to dispose of are, first—

"That it is a copy made from the bust." I have already mentioned the anticipation of Messrs. Wheler and Wivell, that there would be found another picture which Gerald Johnson would stand in need of, to enable him to complete his bust, made seven years after death.

Presuming, as I do, that he had before him a cast of the poet's face, and, as I have elsewhere mentioned, taken so long after death as almost to amount to disfigurement, the colours of the features, the beard, the hair, and the dress, which he endeavoured to imitate, must still be supplied from another source, and a portrait would be the best means. The scarlet colour of the dress of the portrait was till then without precedent, and Johnson adopted it, but did not surely invent it. If the painter did really make out his picture by taking the bust as his model he must have been a person of no mean talent, notwithstanding what some of the critics have thought. The mouth, instead of being open as in the bust, is well formed, with a pleasing expression, the eyes are mild and gentle, not, as in the bust, open and staring; and (in the language of another critic), "In the face lies the main evidence. Shakespeare has in the portrait a nose in good harmony with the rest of the face, not short and insignificant as in the bust." The next imaginary objection made is, that it was painted for some performance or figure in the great Jubilee of 1769. The statement of the late Mr. Hunt was that it had been in his family's possession for above a century, which would take back the ownership beyond the Jubilee. Of course the disguised covering of paint must have been done (if these critics are correct) after, and not before, that event, says the critic, for a "freak." But what possible reason could there be for hiding an "admirable portrait of Shakespeare," or an admirable portrait of any one. If acquired by Mr. Hunt in that state it would have been known to him as Shakespeare's portrait, and the name could not well be lost, and yet he stated that his family had so disregarded the subject of the painting that it had been used as a target by the juveniles of the family. Surely, then, we may disregard such futile inventions. I hold, as I have already said, that it was painted from the life. That after the poet's death, and after Gerald Johnson had finished his bust, it was disguised in the manner indicated to avoid remarks on the part of Stratford friends, who were opposed to the drama and its adjuncts. But I think I have added the most striking affirmative proof of its genuineness in the existence of the wart on the eye, a most happy discovery, which will surely dispose of all adverse criticism.

It is a rather singular incident that, after my paper was written out, I found on looking over an anonymous work styled, "Footsteps of Shakespeare," a detection of the identity of Fenton and Anne Page with Shakespeare and Anne Hathaway. But the writer passes it over briefly, whilst hurrying on to his argument to show by a multitude of proofs that Shakespeare was put apprentice to a doctor. His writing, therefore, would not be likely to attract attention. He had, of course, not noticed the allusions to the wart in the eye, without the discovery of which I should certainly not have prosecuted my inquiries.

It is a disappointment to myself, as well as to my readers, that I am unable to insert or refer to a photograph of the Stratford painting. The one known as Bedford's, which circulates largely at Stratford, could not well have been correctly taken. It is erroneous in two respects; it omits the wart on the eye, and the folding of the hair is different. I hope he may give us a renewed one. My own difficulties have been great in my efforts to obtain a good photograph; but I need not allude further to them. I will here summarize the important incidents which the discovery appears to denote and authenticate.

1st. The prominent position in neighbouring society held by Anne Hathaway and her family.

2nd. Her attractiveness, from her beauty, and her sweet voice and character.

3rd. Her fortune and property, asserted by her father (Page), and confirmed by Anne

and Fenton (Shakespeare), with explicitness and candour.

4th. Shakespeare's own high position by his birth (as I am a gentleman) advanced impliedly as superior to that of Anne.

5th. His gay life and spirits up to his eighteenth year.

6th. His impecuniosity at the time of his courtship ("a man of no having").

7th. His talents for verse-making.

8th. His righteous suit—*i.e.*, their betrothal and subsequent marriage.

9th. An express consent given by the mother to the engagement.

10th. The happy life of the pair since their marriage.

There may be noticed an argument against the assumption that Shakespeare was lame, implied by some critics, since he is credited here with the accomplishments of "capering" and "dancing."

The Roman Villa at Wingham, Kent.

By C. Roach Smith, F.S.A.

AS but little public notice has been taken of Mr. George Dowker's researches at Wingham, a few remarks will be acceptable to the antiquarian circles of the kingdom, many from which will doubtless be anxious to see and judge for themselves the remarkable remains which have already been brought to light. Winter, however, is almost upon us; and the Roman villa will be covered up to protect the tender tessellated work from the frost; but in a visit to Wingham there is far more to see and to think of than the villa itself; and, in the uncertainty of our climate, the winter months may be even more favourable than those of summer for seeing the country, which deserves to be studied, with the villa and its immediate surroundings. Wingham itself (full of mediæval memories and remains), stands in a somewhat central position among the sites of extensive Roman and Saxon populations, which, more than any district in the county, perhaps in entire England, have exercised the learning and antiquarian experience of many in the past and present generations. To say that Wingham is somewhere about midway between Canterbury and Sandwich and Richborough, is enough to prove the hallowed seat of the *Genius Loci*, looking over a wide expanse inspiring historical recollections, and suggestive of what may yet lie buried to reward the explorations of scientific inquirers.

The Adisham Station of the London, Chatham and Dover Railway, is the nearest point of approach, the distance being only about two and a half miles. From Canterbury to Adisham, and a little beyond, lie the sites of Saxon cemeteries which furnished Bryan Faussett with some of the richest and rarest materials for his *Inventorium Sepulchrale;* also the *Archæologia* and *Archæologia Cantiana*, with the equally valuable results of excavations made by Lord Albert Conyngham, and Mr. Godfrey Faussett. Beyond Wingham, on the right, lie Ash, Eastry, Wodensborough, and other places equally memorable for Saxon sepulchral remains, and associated with the names of Boys, the historian of Sandwich, Rolfe, his grandson, Akerman, and others, among the latest of whom was Planché, who, at Ash, while residing with his son-in-law, wrote the readable, amusing, and instructive volume called *A Corner of Kent.* On the left, about midway between Wingham and Reculver, is Sarre, where Mr. John Brent discovered and successfully explored (by the pecuniary aid of the Kent Archæological Society), the important Saxon burial-place so well described and illustrated by the explorer in the *Archæologia Cantiana;* and so well exemplified by the collections safely preserved in the Charles Museum at Maidstone. Not far beyond are Minster and Osengal, which have furnished such valuable contingents to our Saxon stores. Reculver lies on the remote left, within a half-day's walk; and equally approachable, in front, is Richborough, where, in the immediate vicinity of the *castrum*, Mr. Dowker, Mr. Harris, and myself, last year, made a close survey; and arrived at the conclusion that there might be expected to be found lapidary inscriptions, which there is every reason to believe lie safely concealed, to reward some future explorer by throwing further light on the history of this important place. Such are some of

the attractions among which Wingham is centred.

The villa is on the western side of the village, on the lower slope of a large, open field, called the Vineyard, below which, on the north, runs a stream. Flanking this stream, but at some little distance, will be noticed a slight embankment, raised, no doubt, to protect the villa from floods. The Vineyard had long been known to Mr. J. B. Sheppard as the probable site of a Roman building or buildings, from fragments of tiles, pottery, and coins continually ploughed up. It remained for Mr, Dowker to probe the ground and make excavations, which soon led to the discovery of the apartment visited, in the summer, by the Kentish Archæological Society, under the guidance of Mr. Dowker. Canon Scott-Robertson, the Secretary, at once seconded Mr. Dowker's views and exertions; and the result is the discovery of what may turn out to be a spacious building, or, possibly, more buildings than one.

The chief portion excavated discloses three rooms on as many levels. The lowermost, that referred to as visited by the Society, being a bath, not only paved with white and dark tesseræ, but with a similar coating upon the walls—a very unusual mural ornamentation—but not unique. Another instance is shown in Mr. Artis's "Durobrivæ Identified," in a building at Chasterton, near Caistor, in Northamptonshire. This is in small white tesseræ. The other apartments, on the east, are paved with white and dark tesseræ in elegant patterns of stars, squares, and frets. Upon the left, or north of these were rooms warmed by a hypocaust, the structure of which is clearly shewn, the floorings at some remote period having been removed. As Mr. Dowker has prepared views and plans of all that has been as yet laid open, for the *Archæologia Cantiana*, a minute description is not called for from me, but I may make a few brief remarks.

Like the villa at Morton, in the Isle of Wight, and like many more, this at Wingham must have been tenanted for some time after its Roman occupiers had left. The hypocaust channel or flue leading to the furnace was filled up with masonry; and upon the uppermost pavement lay a large millstone, while the central portion of the pavement of this room is worn as it would be by continual sweeping. There is, moreover, an absence of the numerous miscellaneous objects usually found in Roman buildings conjectured to have perished by some sudden calamity. Only two coins have been found; the one a small brass of Constantine; the other a large brass of Antoninus Pius, which calls for special attention. It is much worn by long circulation, and is perforated to be worn as an ornament, just as Roman coins are found among pendent ornaments in Saxon graves. To the Saxon period, therefore, I think we may assign the latter days of this villa; and this is also Mr. Dowker's opinion. It would be strange, indeed, if the Saxons did not utilize the substantial Roman buildings which they found overspreading the land.

I have stated that Mr. Dowker is preparing an illustrated Paper on the villa. This renders further remarks from me at present uncalled for, beyond an expression of grateful acknowledgment of the hearty and liberal co-operation with Mr. Dowker, of Mr. Robinson, the tenant, and of Earl Cowper, the landlord.

[Subscriptions for the future excavations will be thankfully received by Mr. George Dowker, of Stourmouth, near Wingham, and may be sent also to our office.—ED.]

Sir Walter Hungerford of Farley.

TWO of the three members of the Hungerford family, in whom it has been before suggested originated the peculiar legends which attach to Farley Castle, have been already treated of in the pages of this Magazine,* and we now come to take into consideration a few facts relating to the third and last apparently implicated person, Sir Walter Hungerford—"Sir Walter of Farley," as he is sometimes familiarly called.

The knight of whom we are about to speak was the eldest son of the executed Lord Hungerford of Heytesbury. The family pedigrees agree in making him born of Lord Hungerford's first wife, Susan Danvers; but

* ANTIQUARY, vol. ii. p. 233; vol. iv. pp. 111 and 249.

the inscription written beneath an existing portrait describes Sir Walter as being aged forty-two in 1574.* If that statement is correct, he must have been born of Alicia Sandys, Lord Hungerford's second wife, whom he married in 1527. However it may have been, Sir Walter must, at any rate, have been quite young at the time of his father's execution in 1541. The blemish cast upon the family name by the crimes with which Lord Hungerford was charged, banished his son from notice for awhile; and the first we hear of him is in 1552, when Edward VI. made him a grant of certain lands, &c.† On the 24th of May, 1554, Queen Mary gave him, in reward for his "various services," a further grant of the lands, &c., forfeited by his late father, and amongst these "the manor and castle of Farley."‡ So the Hungerfords held again their ancestral home, and Walter had a respectable estate to boast of. He now seems to have lost no time in taking a wife, as, but a fortnight after obtaining the grant of Farley, he married Anne Basset. One Robert Swyfte, writing from London to the Earl of Shrewsbury, under date of 11th June, 1554, thus describes the wedding:—

On Thursday last was married at Richmond, Basset the Queen's maid, to Mr Hungerfurthe, son and heir to Lord Hungerfurthe, at which day the Queen shewed herself very pleasant, commanding all mirth and pastime.§

However, this marriage, celebrated as it was under such favourable auspices, must have been of short duration, as four years later, on the 5th of July, 1558,‖ the Queen made Walter another grant, in consideration of his then marriage with Anne, one of the daughters of Sir William Dormer of Ascot, from whom, eleven years afterwards—namely, in 1569, he was divorced.¶

* Engraved in Sir R. C. Hoare's *Modern Wilts.*

† Inquis. P.M. 6. Jas. I., Pt. II. No. 159. ‡ Ibid.

§ "His. MSS. Commn. App. to 6th Report," p. 450*b*. The words there stand: "son and heir unto Lord Hungerfurthe's *son and heir*,"—the words "son and heir" are repeated clearly by mistake; the marriage of Lord Hungerford's grandson, in 1554, is absurd!

‖ See Inquis. P.M., 6 Jas. i. pt. ii. Pat. Roll.

¶ By Anne Dormer Sir Walter had four children: Edward, who died young; Susan, who married (1) Michael Earnley (2) J. Mervyn, and (3) Sir Carew Reynell; Lucy, who married (1) Sir John St. John, and (2) Sir Anthony Hungerford of Blackbourton; and Jane, who married Sir J. Karne.

Amongst the Domestic Series of State Papers for the reign of Elizabeth, are two letters written by Lady Hungerford, early in 1570, in which she speaks of the result of this divorce suit, and of her domestic affairs. The first of these letters is addressed to her sister Jane, who had married the Duke of Feria, and was residing in Spain; it runs thus:—

I wryt unto your grase about the ende of y^e^ last mounthe of Febuary, which I truste er this tine is com unto your grasses handes. Y^e^ effecte therof was how sentence hathe passed w^t^ me, y^e^ last tearme, and how much I am bound to my Aunte Haringtone, and to my Unkell Fitswillems, or eles I shoulde have bin delayed still, I wot not how longe.

Also how Mr Hungerforde is in y^e^ Flete and ther will remaine becawes he will nether geve me any living, nor yet pay me never apeny of my charges, which is two hundred pounds, and fifte, that he is alredy condemned in; so y^t^ I am hoples of any thing to be gotten at his handes. . . . .

I truste from hensforthe you shall not be so longe w^t^out lettres from me as heartofore you have bin, having no mistruste but y^t^ you will waye how many perplexityes I have hade, and in what great messeres I hade been in, iff your grassyowes goodnis had not holpen me. God requite it unto you. . . . .

I beseeke your good grase to geve my cossen Thurlande thankes for me, and allso his good and vertuos mother [from] whom I have reseved great comforte in hur compeny, for in moste of all my trobles, and sutes allwayes when I was in Londane, she was my companyone and ever w^t^ me. . . . . Touching my children of whom I know you are desirewes to hear of, I can say but littell for I am so cut off from them that I am as a stranger unto them contrary to all reasone or nature, which I must suffer, praying God to bles them and make them all his servantes; for other good than by prayer can I not do them. I hear they are very evell youssed, and no bringing up they have. Well, God comforte and helpe them!

My hope and truste is your grase, w^ my Lordes grase, and your dear sone are in good helthe, which I pray God moste longe to continue, w^t^ incres of muche honer and endles felissette.—from Etherope the xx day of March [endorsed 1570.]

Your humble and
obedient sister during
life
ANNE HUNGERFORDE.*

[addressed]
To y^e^ Right Honorable the
Duches of Ferya her grase
these at Suffara.

Lady Hungerford's second letter is dated from the Savoy, five days after that just recited. It is addressed "To my very frende Mystres Dorothe Essex, attending y^e^ Duches

* The letter is preserved amongst the State Papers, [Domestic] Eliz., Add. vol xviii. No. 121.

of Ferya, wᵗ spede at [ ] in Spaine." In this letter we shall see that the writer enters more fully into the details of her law suit with Sir Walter, and her impoverished condition, than she does in writing to her sister, from whom she has, it seems, purposely hidden the nature of some of the charges brought against her. Lady Hungerford writes :—

My dear Essex.—I have reseved divers letters from you, and allso from hur grase which I confes hath bin slacly ansswered, and, as I hope to be saved, my trobles hathe bin so great, and my very wantes suche, that I have bin not my selfe, and indede I have not bin abell to write, nor send no whother. And I have had but small helpe of any saving my Aunte Haringtone, and Gardener. I have bin in that nessete yᵗ I have solde all my wering clothes, and my sadell clothe and suche linen as you knowe I had, and all to help me to mainttane my sute in lawe in clering me of myne inosence. And now I had sentance of my side, but Master Hungerforde will not pay my charges, nor yet geve me living, which yᵉ lawe geves me, but he rather will li in the Flete, then to parte wᵗ any peny of living wᵗ me. O my dear Doll what endells messeres do I live in! O what frendes had I that this most wrechedly hath utterely caste me, and all mine, away. I am not abell to write yᵉ one quarter of my trobles, which I have indured. Sir Walter Hungerforde, and his brother hath touched me wᵗ iij. thinges, but I wolde in no case have yᵉ Douches to know them for geving her grefe. The furst was, since you went, Aduortery ; ye seckond, wᵗ murder ; yᵉ iiiʳᵈ that I wolde appoyssoned him vj. yeares agone. But all thes has fallen out to his shame, but I shall never recover it whilst I live, the greuef hathe bin, and is, suche to me, and mine necessetys so that I fear I shall never be as I have byne. . . . . My childrene I have not harde of them, this xii. months, and more ;* they are loste for wante of good plassing. Susane is, as I hear, clen spoiled. She has forgotten to rede, and her complexione clene gone wᵗ an yeche, and she hath skante to shefte hur wᵗ all. Jane is wᵗ a sempster in Marlborro very evel too. Surely I wer happy if God wolde take them out of this life, for they do so torment me that I wer happy so they wer dede.

Your childrene is in helthe, but they lowes ther time for lake of good bringing up. As God save me, if I had bin abell I wolde have had them, but alas God knowes I was not. It hathe spoiled me the wante of an howes all this while. For hear I live wᵗ my father, & putes him to charge for mete and drinke, and myself uncontented. . . . . The great trobles and wantes I have indured this to yeares has caused me that I kolde not do as I wolde. . . . . Condem me not, becawes I have not written to hur Grase, nor you no oftener ; for my sicknis and grete trobles hath bine shuche that I was not abell to write, and I have none to write for me. Yea, if I sayde my wites hathe not bine mine none, I said but rite ! . . . . Well I wolde I had living that I might be owt of yᵉ lawe, then I shulde have more lessure to write, and be at far more quietnys . . . . O my good Doll, pray for me and cawes me to be prayed for, &c. . . . . From yᵉ Savoy the xxv day of Marche.

Your moste assured and
dear frend, and mother
in good will
A. HUNGERFORDE.

Sir Walter Hungerford was then nearly as bad a husband as his executed father. True, it does not appear that, like him, he used actual violence towards his wife, but his ill-treatment of her in another form was almost as brutal. We get an independent opinion on his character in some letters from Sir Francis Englefield written about this time. In one of these, addressed to Dorothy Essex, the writer, who is at Louvaine, says :—"You have doubtless heard how my Lady Hungerford's great suit has ended by sentence to her sufficient purgation, though neither sufficient for her recompense nor his punishment." Sir Francis, it seems by the same letter, had been advising Lady Hungerford to come and reside at Louvaine, and endeavouring to move her various friends and relations to find her in money sufficient for her proper maintenance, "till," as he puts it, "the justice of her cause be better heard, and that *great beast*, my cousin, compelled to recompense the injuries done her." In another letter, Sir Francis, writing to the Duchess of Feria, and speaking of Sir Walter's refusal to pay Lady Hungerford's costs, says, "such is her husband's miserable nature, that to save money he will lie in prison still." We learn from the inscription written beneath a portrait of Sir Walter Hungerford*—which represents the knight mounted, and fully equipped for the chase—that at the commencement of Queen Elizabeth's reign (just after his second marriage) he was the champion huntsman of the day, and a fair type of the sporting man of the period—a characteristic which, even now, does not invariably tend to promote domestic happiness.

Lady Hungerford appears to have taken

* As Lady Hungerford's marriage with Sir Walter took place in 1558, her eldest child cannot have been more than eleven years old when this letter was written.

* In the possession of the Pollen family, at Rodbourne, near Malmesbury. A copy will be found in Canon Jackson's *Guide to Farleigh and Hungerford*, plate xviii.

Sir Francis Englefield's advice, and, as soon as possible, quitted England for the Continent. In October, 1571, her name appears amongst the list of English residents at Louvaine ;* and from Namur, in 1586, she wrote the following important letter to Secretary Walsingham, which can hardly fail to remind the reader of the complaint addressed by a former Lady Hungerford to Secretary Cromwell. We shall see by the letter that Lady Hungerford had just heard of the death of her only son, for whom she evidently bore a tender regard. The letter will also introduce us to some of Sir Walter's schemes, not very creditable to him, by which he has been endeavouring to defeat his legitimate children of their rightful inheritance :—

Right Honourable.—It is not unlyke but at the fyrst vewing, from whence and whome these come, you may (without having further perused theire contents) somewhat mirse† at my enterprise in derecting the same unto you, whose endevoures and labours, I am not ignorant, to be employed in publicke, and lyttle in pryvate affayres, and therfore not to be molested w^th^ their lykes. Yet I hope when you have discovered my intente and cause of this my writing, you will not only w^t^ good and favorable instruction interperate my playne and symple meaning, but also pardon my boldnes, and what by ignorance may appear offensive herein.

Sir, so it is, that after having ben a long tyme visited—yea almost worne owt w^th^ continuall sickness, and quyte overwhelmed w^th^ such overthwartes as the condishion of my estate is subject unto, in the end when I hoped for better comfort, I received contrary to my expectacion, the dolefull newes (w^ch^ had ben by my frendes and servantes, in respect as they saye of my weake case, more then a yeare kept from me) of the untymely death of my only sone, whom I accounted my cheife comfort, and an assured piller for myne old age to have reposed upon, [so] that in this worlde my only joy is lost, and all hope of future comfort. And trewly the bewayling of his losse hath so perpleded‡ me, that I rest wholy confused, and as a sorrowful mother cannot but much lament the being depryved of so deare a childe, hartely wishing that y^t^ had pleased God to have spared him and taken me.

But syth w^th^ death there is no parcyallytie, nor to eschew y^t^ eny remedy ; and that against God's profounde and secrete judgements none may w^th^ [out] deepe offence repine, I must be content and take paciently all he sendeth, and not suffer my selfe so far to be distracted w^th^ bewayling his want, as that I should forgett my daughters, for whome I ought to be the more careful in respect their cases be harder then I thought, or they perhaps imagine. For I finde theire fathers lands nothing so assuredly made unto them, but that yf he will suffer himselfe, w^th^ evill instigation to be transported owt of the bandes of nature, and lymites of conscience, he may desire a means to defraude them of theire portion. And that there be such abowt him, more neere to him (who have no smal credit w^th^ him) that desire he should so be, and he, too prone to yield in that behalfe to theire suggestions. I would I had no experience therof nor more then symple imagination to perswade me to beleve I am not theirein deseaved.

Wherfore to the end I may discharge the dewtye of a naturall and loving mother towards my children ; and manifest to my frendes and theirs, the affection and care I have of them, I have thought [it] expedient to advertise them to beware of the worste, and seeke by the helpe of theire frendes and allies (whereof I am bould to account yo^r^ honor not the least) to prevent whatsoever theire father may be induced to practise against them for defeating them of theire right.

And albeit I can not so well and particularly instruct them by this means of wryting how to show the inconveniences that may ensew by not understanding theire own cases (w^ch^ is a matter most important both to myselfe and them) as I could by the relacion of some, my truste servantes specyally and expresly assigned to that end and purpose, yet, considering the jelosye of that and this State . . . . I have thought good to forbeare the sending of suche for a tyme, at the least untill I am warrented so to do by yo^r^ honors protection &c. . . . . And in the mean [time, I] am bould to direct these to yo^r^ honor w^th^ the inclosed to the Countesse of Pembroke, of whom I have made choice to wryte in the manner, as you may see, to convey the inclosed to my children, as well for her fidelytee to her ma^tie^ and the State, as also for her neere kindred and affection to myne,* &c. . . . . And that I may the better and spedier have yo^r^ answer hereunto, or know yo^r^ pleasure herein, I have willed my daughters to apoint some one to attend on you and solicite the same. And yf herein I may finde the favor I desire, and they tast of the benefit I expect, I shall account myselfe much bounde to yo^r^ honor for the one, and they rest by infinate obligations to acknowledge the other, by all dew thankes and services, w^ch^ hoping, and having no further to impeach you, w^th^ my most hartye comendations, I kisse yo^r^ hands, wyshing unto you all healthe and honor. From Namur, the 29 of March, 1589.

Yo^r^ honors most affectionate
and redy to serve you
A. HUNGERFORDE.

The Inquisition taken upon Sir Walter's death, shows us that at the very time of Lady Hungerford's writing the foregoing to Walsingham, her husband, by a number of indentures, made with his brother Edward, was dealing with his estates in a manner which would injuriously affect the inheritance of his legitimate children. In one of these

* State Papers. Dom. Eliz., Add. 1571, vol. xix. No. 75.

† Wonder, from *miror*.

‡ Perplexed

* This was the Countess of Pembroke (Mary Sidney) to whom Sir Philip Sidney dedicated his *Arcadia*.

deeds Sir Walter settles various lands upon his brother, with remainder to the heirs male of his own body "*by any woman*" he should "afterwards marry." There is strong ground for supposing that Sir Walter, when he caused these words to be inserted in the indenture, had in his mind some particular woman whom he *did* intend to marry, when circumstances permitted; and to this "woman" I think Lady Hungerford refers when she says that there are those about her husband, who have no small credit with him, that desire to defeat the interests of his lawful issue. Who this woman was we shall see by the following extract from Sir Walter's Will, made on the 14th of November, 1595.* After desiring to be buried "in the chantry in Farley Castle, where my son was buried," and after leaving to his sister Mary† his "best ambling gelding" and his brooch "set with a great diamond in the midst, which," he says, "I wear in my hatt daily," he continues :—

Furder, I give *Margerie Brighte* my two farms in Upton Skidmore, &c., with all my flocks of sheepe, and all other cattle, and all my householde stuffe in Upton Skidmore, moveables and unmoveables, during her life, paying the old rent for it yearlie, upon the condition that she live unmarried, and put in sureties for the answering of my stocke, which I let her have, to mine exors, or mine heirs. If she do marrie, then I give her £20 a year, to be paid out of my manor of Winterbourne Stock, during her life. I give to Marie, the daughter of Margerie Brighte, £1000, to her marriage, soe that she marrie by the discretion of mine exors. or mine overseers, or else at her own choice after to have that money paid, and to have it out of my farm of Uphaven.

Thirteen months after making this will, Sir Walter died, and was buried as he desired to be, with his son at Farley, his tomb being thus inscribed :—"Tyme Tryeth Truth, quod Water Hungerford Knyght, Who Lyeth Here, And Edward Hys Sone. To G'ds Mercy In Whom He Strust For Ever.—Ano. Do. 1585, the VI. of Desb^{r}."‡

In the person of Margerie Bright, then, it would seem we have the true cause of Sir Walter's unnatural treatment of his wife. How long Margerie had been his mistress we do not know, but there can be little doubt that Sir Walter was the father of her daughter Marie, to whom he left so handsome a marriage portion. By the kindness of the Reverend Frederick Brown I have been favoured with a copy of an entry in the Heralds' Visitation of Somerset, in 1623 (Harl. MSS.), which furnishes us with the important fact that one Roger Mawdley of Nunney, then living, had for his wife "*Margery, daughter of Brite," and relict of Sir Walter Hungerford of Farley.* Sometime therefore, during the short period that elapsed between the time that Sir Walter made his will, and the time of his death, his former mistress became his lawful wife.

The Inquisition taken upon his, Sir Walter's, death, tells us that at his decease, his brother Edward "entered upon all his lands, &c.," and that afterwards the aforesaid Anne (Lady Hungerford), before claim to dower, viz., on the 22nd of September, 1597, disagreed to her jointure, and prosecuted her writ to recover her rightful dower against Sir Edward Hungerford, who was commanded to restore to her the "reasonable dower which fell to her of the freehold in Farley, Wellow, Telford, Rowley, and Wittenham." So Lady Hungerford finally defeated the machinations of her late husband and his instigators, and spent the remainder of her life in comfortable circumstances. She died, at Louvaine, in 1603.

At Sir Walter's death, in 1596, without lawful male issue, the Farley estates devolved, as it has before been said, upon his brother Edward, who was thus head of the house of Hungerford. The main line became extinct during the last century, after the estates had been squandered by one of the family known as the "spendthrift," who was lured to ruin by the temptations of the Court of Charles II. Stray members, however, of collateral branches still lingered on here and there for awhile, after the main line had become extinct; but they, too, are now passed away from us, so that we can close these papers with the satisfaction of knowing, tha by singling out for consideration certain of

* For the extract from Sir Walter Hungerford's will, as well as for other valuable suggestions and information, I am indebted to the Reverend Frederick Brown, F.S.A., of Beckenham, Kent.

† The wife, first, of James Baker, and secondly of Thomas Shaa.

‡ See Canon Jackson's *Guide to Farleigh Hungerford*, p. 38. The date refers to the death of Sir Walter's son. Lady Hungerford, it will be remembered, speaks of his having been dead a year or more in 1586. See before, p. 241.

the Hungerfords whose actions have been more interesting than respectable, we shall not wound the feelings of any sensitive descendant of the family.

WILLIAM JOHN HARDY.

Some Archaic Customs at Christmas Time.

IN the January number of this year's *Macmillan's Magazine*, Mr. Arthur J. Evans commenced a series of three articles on "Christmas and Ancestor Worship in the Black Mountains." So quaint and primitive are the Christmas ceremonies of these regions, so significantly do they tread upon the borderland of primitive life, that Mr. Evans justly concluded that they give us some very important types of early Aryan custom. And it is worth while, I think, turning again to these Papers by Mr. Evans, now that Christmas is coming round once more, and endeavouring to see whether any customs elsewhere are comparable with these Black Mountain customs, and are, therefore, referable to a primitive origin.

In the first place, then, let us see in what position the customs of Christmas time stand in reference to archaic society. I conceive that it first of all becomes necessary to detach the customs performed at the Christmas festival of Christianity from any inherent adhesion to this particular season or time; or, to get at the same idea from another standpoint altogether, what I mean is, that placing ourselves archæologically in the earliest Christian times, we can quite understand that the festival of Christmas would soon gather round it many customs, superstitions, and ceremonies which were too powerful to be abolished altogether, and which would survive, not as the every-day customs of primitive society, but as the special customs of the great festivals of the new Christian religion. The Church taught that certain times—Christmas, Easter, and so on—were specially kept apart for religious observances, and the people, always loth to leave off the practices of their ancestors—always fearful of offending their old gods, who had done hitherto so much for them or against them—answered this teaching by adding to the Christian ceremonies certain ceremonies of their own, which had once been performed at various times during the year. Thus, I think, then, that by taking up the customs appertaining to such an important season as Christmas, we can pick out some items which are undoubtedly archaic in nature, and we can link them on archæologically to a phase of society which belongs to primitive man, and not to civilized man.

In the next place, it is necessary to consider what the effect of detaching customs performed at Christmas time from their special position as parts of the festival of Christmas, would be upon the comparison of the customs belonging to one people with those belonging to another. It is this, that while one people—say, for instance, those of the Black Mountains—have preserved some primitive customs at their modern Christmas festival, another people—say ourselves—might have preserved them as belonging to Easter, or Michaelmas, or simply as an isolated local custom or a popular superstition appertaining to no special period. If we fully grasp this important fact belonging to the study of comparative folk-lore, we shall find ourselves without surprise comparing the Black Mountain Christmas customs with English customs or superstitions belonging to other times of the year, or appertaining to no special time. Or, to put the whole question in its archæological position, the element of Christmas drops out altogether, and we come face to face with the survival of archaic customs.

In one sense this position makes the season we are now approaching of no value in the consideration of the subject we propose to touch upon; but in another sense this is not the case, for we learn how much the Church festivals helped to keep alive some of the most important customs of early society—we learn that when the light of Christianity burst upon the darkening days of Paganism, it did not tear up the old faiths and beliefs by the roots, but simply transferred them from the village temple to the house; from the recognized tribal ceremony to the house-

hold ceremony; from every-day custom to special custom; from men and women in their daily avocations of life, to children in the nursery.

There can be no question but that the ceremonies witnessed and described by Mr. Evans were ceremonies belonging to the ancient worship at the hearth—the worship of deceased ancestors. This worship, we know, begins far beyond primitive Aryan society. It is to be traced in more or less perfect form among many savage nations; and associated, too, with the same description of ritual, the same worship at the hearth, as is to be found among the survivals of primitive Aryan worship. One example of this is most curious, and relates to the burning of the yule-log. We all know the description of this given by Brand, Henderson, and other writers on English folk-lore. The hauling home of the log, and the lighting of it from the remnants of the last Christmas log, is the folk-lore representation of the ever-burning house-fire, which was rekindled once a year from the ever-burning village fire.

In modern times we have dropped the notion of the house-fire being ever-burning; though even this is still extant in some of the provincial districts of Ireland, Scotland, and the Isle of Man. But the custom of rekindling the Christmas log from the remnant of the old log, the prohibition against giving out fire from the house on Christmas Day, both take us back unconsciously to the times of early society, "when the hearth was the first altar, the father the first elder, his wife and children and slaves, the first congregation, gathered together round the sacred fire."* But how nearly the ritual of this early worship corresponds in successive stages of society, is best seen by a comparison of the yule-log custom of the Black Mountain people, with a custom appertaining to ancestor worship among a South African people. The yule-log of Christmas is here taken quite out of the category of Christmas customs, and unmistakeably linked on to the religious ceremonies of primitive ancestor worship. Mr. Evans thus describes the Black Mountain custom:—

> The log duly felled, the house father utters a prayer, and placing it on his shoulders, bears it home to his yard, and leans it against the outer wall of the house, with the freshly-cut end uppermost—a point about which they are most rigorous. The other lesser logs, representing the different male members of the family, are now brought out and leant beside the *glavni badnjak*, as I found them on my arrival; and the house father as he set each log in succession against the house wall, had repeated the formula, *veseli badnji dan!* "A merry log day!"

Let us now turn to a custom of the Ovahereró tribe of South Africa in approaching their ancestors or deities. A dead chieftain has been buried in his house, which had consequently been deserted. But his relations, upon visiting the shrine, approached it as the abode of the ancestral deities. A fire "is made upon the old place of holy fire, and a sheep, slaughtered near it, of which persons of both sexes and all ages are allowed to eat."* Is not this the savage original of the Christmas feast? In the Black Mountains Mr. Evans tells us—

> That the house elder looks out some animal—a pig, sheep, goat, or fowl—to be fed up for the Christmas feast, during the whole time that the feast lasts. Rich and poor alike do this; even the poorest families buying a chicken, if they have no stock of their own, as it would be a terrible misfortune not to be able, as they say, "to make the knife bloody for Christmas." On "Tuchni dan," or slaughter day, the third day before Christmas, the animal thus set apart is slaughtered by having its throat cut, is cleaned, and hung for Christmas morning.

And in English folk-lore this is represented by the Manx custom, which is, that on the 24th of December all the servants have a holiday, and after twelve o'clock at night they hunt the wren, kill it, and bury it with great formality.† Or applying the archæological law of the transference from one season to another of customs which once belonged to primitive society, the Irish idea that some animal must be killed on St. Martin's day, because "blood must be shed,"‡ is the exact counterpart of the Black Mountain Christmas custom and the folk-lore survival in civilized society. So far then, the Black Mountain Christmas sacrifice and its parallel in English

* Max Müller's *Science of Religion*, p. 152.

* South African *Folk-Lore Journal*, i. p. 62. Compare the Madagascar legend, told by Mr. Sibree, of the meeting of the cattle at the burial place of the chief, and the self-sacrifice of the fattest of them. *Folk-Lore Record*, vol. iv. p. 46.

† Brand's *Popular Antiquities*, i. 472.

‡ *Folk-Lore Record*, iv. p. 107.

folk-lore are types of a primitive Aryan custom. But the parallel runs much closer than this. The yule-log custom of the Black Mountain people is parallel to a log custom of the Ovahererό in the worship of their ancestors. After the slaughter of the sheep, as noticed above, every son of the buried chief approaches the place of holy fire with a branch or a small tree. These they set up in a row on the south-west side of the building, and an ox is slaughtered for each of the sons.* Can we help recognizing in this the parallel savage custom to that of the Black Mountain people? The South African custom definitely and distinctly appertains to the worship of ancestors, the Black Mountain Christmas custom absorbs so many features of this cult as known to Aryan society, that Mr. Evans rightly places his Papers on the subject as a fresh chapter of its history.

One word more. I cannot help connecting the Black Mountain log festival with the harvest festival. As the logs are brought into the house the house-mother sprinkles some corn and utters a wish or prayer. And this very nearly assimilates with a custom among the wild tribes of India. At the gathering of the harvest, the Lhoosai, or Kookies, have a festival called among them "Chukchai." The chief goes solemnly with his people to the forest, and cuts down a large tree, which is afterwards carried into the village and set up in the midst. Sacrifice is then offered, and "khong," spirits, and rice are poured over the tree. A feast and dance close the ceremony.† We do not here get the burning of the log at the house-fire; but this, it appears to me, is the addition which Aryan society made to the primitive harvest festival, for many instances occur in which agricultural customs are connected with the household deities.

There are many other features of this interesting ceremony of Christmas tide as performed by the people of Eastern Europe which I should like to touch upon in illustration of their contributions to the study of comparative folk-lore, but space will not admit of it on the present occasion. In the meantime we shall have done something if this now eminently Christian festival has afforded an opportunity for a glance back through the centuries of its existence to times which, pagan and barbaric as they were, have given to modern society many of its most cherished and secret fancies.

G. LAURENCE GOMME.

* South African *Folk-Lore Journal*, i. 62.

† Lewin's *Wild Races of South Eastern India*, p. 270.

The Site of King's College, London, from 1552.

UPON the fall of Somerset, the lordly mansion which he had built with so sacrilegious hands, and amidst so much odium, became the property of the Crown. It was still unfinished, the eastern ground—the ground that concerns us—left a wilderness—left very much as it was left when his Somerset House gave place to the present building. A large mound of rubbish and débris lay on the northern part of it; nearer the river grew a cluster of trees. There seems to be no record of improvements or additions till the time of Inigo Jones; further alterations and completions were made just after the Restoration, when once more Queen Henrietta Maria held her Court here. And pretty much in the state to which it was then brought, it remained till its demolition, a little more than a century ago.

We are able to describe the condition of our site with fair exactness. The ground was not as now raised to an equal height all along, but still sloped down to the river, a stone balustrade running along the edge. This slope was divided into two parts, an upper garden which seems to have been called "the water garden," and a lower, connected with the former by a flight of steps. The lower was probably used as a bowling green. Around two sides of the upper garden ran buildings, on the west side what was called "the long gallery," which was used as a ball-room, and on the north "the cross gallery," where was the presence chamber, ending in an octagonal building, which contained on one story what seems to have been a breakfast or dressing room, called in the plan of 1706 "the yellow room,"

and on the story below a hot and a cold bath. At the back of this cross gallery was the maid of honour's court, and beyond it "the French buildings" (see plan of 1706). All down the eastern or Strand Lane side of this slope, from the octagon to the river, ran a broad walk with trees on either side of it.

Thus our site became a real part of Somerset House; and was to a greater or less extent the scene of whatever great events and excitements happened or prevailed there.

Passing over the latter half of the sixteenth century, when in the reign of Queen Mary, Princess Elizabeth stayed awhile here, and when that princess, having succeeded her sister, Somerset House was lent to her kinsman Lord Hunsden, we come to the most brilliant period in the history of these precincts. Somerset House became in the seventeenth century the jointure house or dotarial palace of our queens; and was the favourite residence in London of Queen Anne of Denmark, of Queen Henrietta Maria, and of Queen Catherine of Braganza, and so the scene of many a strange spectacle—of much splendour and much woe.

Try for a few moments to forget the present, to be deaf to the roar of the Strand, and to plant green trees and lay down lawns where King's College now stands; and let some visions of the past arise from their graves and stand before us.

What gay revellers are these we see—what phantoms in the wildest guises, laughing and sporting in the court below us? These are Queen Anne and her Court. She delighted in such merriment. Her Court, says one, was a continued masquerade, when she and her ladies, like so many sea-nymphs or nereides, appeared in various dresses to the ravishment of beholders. Another day you may see, by the side of her Majesty, her royal brother of Denmark, in whose honour, as one explanation goes, Somerset House was re-named Denmark House. And if you like you can imagine scenes less graceful than those sprightly sea-nymphs; for the convivial habits of the royal Dane were gross enough, and his English brother kept him in countenance, and often the two monarchs got royally drunk together, and perhaps these figures, reeling and stuttering there, one with a strong Scotch accent, are the heads of two kingdoms.

> The king doth wake to-night, and takes his rouse,
> Keeps wassail, and the swaggering upspring reels.

And now there is silence for awhile, and the figures that tread our lawns speak in hushed tones of a mistress and sovereign departed. Not again will she trip it as a sea-nymph. Queen Anne of Denmark is lying dead here. A few years pass, and her royal husband is lying in state beneath a canopy designed by Inigo Jones.

The scene changes, and we hear loud cries in the French tongue of agitation and disgust, and behold certain mesdames and messieurs furiously remonstrating, and in spite of their wrath forced to pack up and betake themselves to the coaches and barges which the king has ordered to convey them back to their native land. These are the French that came over with her Majesty Queen Henrietta Maria; "for their petulancy, and some misdemeanours, and imposing some odd penances on the Queen, they are all casheered this week, about a matter of six score, whereof the Bishop of Mende was one." They had flattered themselves that they had found comfortable quarters, and were willing to forego their Belle France, and their grand Paris for a time, and were mad with rage at this sudden ejectment. The air is filled with foreign oaths. His Majesty has discreetly locked up his royal spouse in a bedchamber, that she may keep well out of the way of her excited countrymen. Do you catch a sound of broken glass? The Queen is in a violent passion—I quote from a contemporary letter—is breaking the windows of the room of her durance. She is also tearing her royal hair. We may be sure King Charles, who is inside with her, has a bad quarter of an hour. I do not suppose it was worse at Naseby. However, presently her Majesty recovers her composure.

What are these Anabaptists and Quakers doing on these premises? *Tempora mutantur.* It is the Commonwealth time now; and these and other sects have gained an entrance here, as we learn from the preface of a contemporary tract. Also Somerset House has a narrow escape of demolition. It was resolved (April, 1659) that it, with all its appurtenances, should be sold for the partial discharge of the great

arrears due to the army; and Ludlow states that it was sold for £10,000, except the chapel. The Restoration interrupted this bargain.

But before that event look at one more scene. On the night of the 26th of September, 1658, the body of the great Protector was brought here from Whitehall, and was presently laid in state in the Great Hall, "represented in effigy, standing on a bed of crimson velvet, covered with a gown of the like coloured velvet, a sceptre in hand, and a crown upon his head." And now that that great spirit has passed away, men muse and marvel what shall happen. With all his disinterested patriotism and devoted energy, he has failed to establish a permanent system of government; and with his death the anarchy, from which he had delivered England, and from which so long as he lived he had preserved it, threatens to prevail once more.

The glare of light that now fills these courts, and the wild cheers outside, come from the bonfires that are blazing all along the Strand, and the crowds that are enthusiastically burning rumps in them, in honour of the Restoration.

Queen Henrietta Maria, now known as the "Queen Mother," is once more established here. Waller celebrates her return, and the new buildings she raised:—

> Constant to England in your love,
> As birds are to their wonted grove;
> Tho' by rude hands their nests are spoil'd,
> There the next spring again they build.
> * * * *
> But what new mine this work supplies?
> Can such a pile from ruin rise?
> This like the first creation shows,
> As if at your command it rose.
> * * * *
> Let foreign princes vainly boast
> The rude effects of pride and cost
> Of vaster fabrics, to which they
> Contribute nothing but the pay,
> This by the Queen herself designed
> Gives us a pattern of her mind;
> The state and order does proclaim
> The genius of that royal dame.
> Each part with just proportion graced
> And all to such advantage placed,
> That the fair view her window yields
> The town, the river, and the fields,
> Ent'ring beneath us we descry
> And wonder how we came so high.
> She needs no weary steps ascend,
> All seems before her feet to bend;
> And here, as she was born, she lies
> High without taking pains to rise.

Pepys gives us a picture of the place in those days of frivolity and dissoluteness:—

> Meeting Mr. Pierce, the chyrurgeon, he took me into Somerset House; and there carried me into the Queene-Mother's presence-chamber, where she was with our own Queene sitting on her left hand (whom I did never see before), and though she be not very charming, yet she hath a good, modest, and innocent look which is pleasing. Here also I saw Madame Castlemaine, and, which pleased me most, Mr. Crofts, the king's bastard [afterwards Duke of Monmouth], a most pretty spark of about fifteen years old, who, I perceive, do hang much upon my Lady Castlemaine, and is always with her; and I hear the Queenes both are mighty kind to him. By and bye in comes the King, and soon the Duke and his Duchesse; so that they being all together, was such a sight as I never could almost have happened to see with so much ease and leisure. They staid till it was dark, and then went away; the King and his Queene, and my Lady Castlemaine and young Crofts, in one coach, and the rest in other coaches. Here were great stores of great ladies, but very few handsome. The King and Queene were very merry; and he would have made the Queene-Mother believe that his Queene was with child, and said that she said so. And the young Queene answered "You lie;" which was the first English word that I ever heard her say: which made the King very good sport, & he would have made her say in English "Confess and be hanged."

Do you hear some one shouting near the water gate? That is the voice of this same Mr. Pepys. The worthy quidnunc is trying the echo:—

> Mr. Povey [he writes to the date January 21, 1664-5] carried me to Somerset House, & there showed me the Queen Mother's chamber and closet, most beautiful places for furniture and pictures; and so down the great stone stairs to the garden, and tried the brave echo upon the stairs; which continue a voice so long as the singing [if one sings?] three notes concords one after another they all three shall sound in consort together a good while most pleasantly.

The Queen Mother did not tarry long amongst us. She took herself back to France in June, 1665, and there, in '69, her strangely chequered life ended.

There is another lying-in-state in 1670. This is the body of Monk, Duke of Albemarle, who saved England from that threatened anarchy I have spoken of by recalling the Stuart. "His funeral was conducted with greater pomp than had ever before been conferred upon a subject."

And now we are in the midst of the furious panic and uproar of the Popish Plot. No wonder we now see here pale alarmed faces; for the story goes that it is within

these precincts that Sir Edmund Berry Godfrey has been murdered; and some of the Queen's attendants have been arrested, and who knows whose turn will come next, now that the gross lies of Titus Oates and Beddoe —the very cream of liars—are drunk in so eagerly by the public ear?

Queen Catherine of Braganza returned to Portugal, leaving Somerset House in the care of the Earl of Faversham; who lived here till the death of the Queen in 1692.

From this time, though Somerset House still remained the dotarial palace, it was only occasionally honoured with the royal presence. Distinguished foreigners were often lodged here—as William Prince of Orange in 1734, the Prince of Brunswick in 1764, the Venetian ambassadors in 1763. And here too masquerades and other Court entertainments took place. Once and again the place overflowed with life and mirth, as a century before: and escaping from the heat and noise of the ball-room, gay grotesque forms sauntered into the gardens and watched the river's quiet gliding.

A little later a new association is formed. Art finds a home here, the Royal Academy, then a recent foundation, being permitted to hold here its exhibition.

In 1775, Buckingham House was settled on the Queen in lieu of Somerset House; and Somerset House was vested in the King, his heirs and successors, for the purpose of erecting and establishing certain public offices. And shortly afterwards the old house was demolished, and the present one begun.

The rooms that stood on the site of King's College had by that time been long disused. There is extant a curious account of an inspection of them just before their pulling down—an account not without its pathos. Traces of their old magnificence were still to be seen. "The audience-chamber had been hung with silk, which was in tatters, as were the curtains, gilt leather covers, and painted screens." The furniture was decaying, the walls were mouldering, the roof falling. "In one part were the vestiges of a throne and canopy of state." A strong contrast these old galleries, with their faded glory, to the boisterous fresh-flowing life of the Strand outside.

Soon a new Somerset House arose; but on this eastern area nothing was built. An unsightly heap of rubbish occupied the site of the gardens with their statues and of the Cross Gallery. And so things remained till 1829, when the ground was granted to the promoters of the institution now known as King's College. In 1831, just fifty years ago, the College was completed and opened.

JOHN W. HALES.

Scottish Archaeology.

SCOTLAND has accomplished what England has not yet attempted—namely, the establishment of a series of archæological lectures: and certainly, if we may judge from the results of the two recently published volumes of Rhind Lectures, that by Dr. Mitchell on *The Past in the Present*, and now the volume by Mr. Anderson,* she has commenced the good work under the guidance of two of her ablest scholars.

Archæology is so wide a field of study that it is necessary to limit subjects to be treated of to certain definite groups. Commencing, then, with clearly stated arguments as to the scope and general bearings of Scottish Archæology, Mr. Anderson leaves the wide tract that lays open before him, and takes his stand upon the important subject of Scotland in Early Christian times. He is guided here in the narrower study by lessons taught by the facts of the whole range of archæological science; and hence he prefers taking his hearers from the known to the unknown, from the structural remains of the twelfth century, which existed side by side with historical records of all kinds, to the structural remains of earlier and, still earlier times, which fade into each other in regular sequence, the more complex gradually losing their complexity until we arrive at the primitive elements. This is as it should be. The student can grasp the facts clearly as he progresses up the stream of past ages, and

* *Scotland in Early Christian Times.* By Joseph Anderson. 8vo, pp. xiv. 262. (1881. Edinburgh: David Douglas.)

he treads the unknown ground with a firmer footing because he knows he has arrived there by the help of known and definite routes. If he cannot fix the chronological particulars of the prehistoric structures around him, he can at all events fix their archæological types, and determine their relationship one with another.

This system naturally produces some new groupings of the structural remains of the early Celtic church. Thus the church of St. Regulus, St. Andrews (Fig. 1), referable

FIG. 1.

to the limits of the tenth and twelfth centuries, belongs to the most advanced type of chancelled churches, consisting of nave, chancel, and apse; and although it is the only example of this advanced type which is of unassigned date in Scotland, its typical form links it on with the group of twelfth-century churches.

FIG. 2.

But when we come to another chancelled

church, that of Egelsay, there is evidence which links it on, not to the advanced stages of architectural design, but to the primitive forms. This evidence is derived from its round tower, which, though built at the same time as the church, is comparable to the round towers which stand, both in Ireland and Scotland, without the appendage of the church. The tower of Egelsay Church is peculiarly constructed, and there are but two other towers of like nature in Scotland. One is at Brechin, in Forfarshire, and the other at Abernethy, in Perthshire. The Brechin tower (Fig. 2) stands in the churchyard adjoining the south-west angle of the cathedral.

It is built of large irregular blocks of a hard reddish-grey sandstone. The masonry is excellent, the stones are cut to the circle of the tower, but not squared at top and bottom, and consequently not laid in regular courses. Those at the base of the tower are of large size, occasionally as much as 5 ft. in length and interlocked in several places. There is an external plinth or offset of 2½ in. at the base of the tower, which is 86 ft. 9 in. high, to the spring of the later octagonal spirelet which now crowns the summit. It is perfectly circular throughout, and tapers regularly from base to summit. Internally it is divided into seven sections or stories of unequal height by string-courses averaging 9 in. deep in the face and 6 in. in their projection from the walls.

This remarkable tower, and that of Abernethy, are singularly alike in form, construction, and position. The most remarkable thing about them is that they have never been connected with any remains, whether of monastery or church. They stand isolated in their magnificent solidity and strength, as the only types of their class in Scotland. Therefore, says Mr. Anderson, taught by scientific principles that the rarity of a strongly-marked type in one area may be a sign of its abundant existence in some contiguous or associated area, the archæologist proceeds to look for the area from which the type here represented by these two specimens must have been derived. That area is found in Ireland; and thence Mr. Anderson leads his readers, and considers the position of the round towers in archæology. Into this question we cannot now enter in detail. But to learn how these round towers afforded an asylum for the ecclesiastics, and a place of security for the relics, such as bells, books, crosiers, and shrines under their guardianship; to learn how they died out by a species of degradation of their original form and function; to learn that this process of degradation (or may we rather not say, development?) is illustrated by examples where the tower is placed as an integral part of the church, in various stages, until we come to the modern church tower, to learn all this is to learn some of the truest and best principles of archæological science, and for this we must refer our readers to Mr. Anderson's admirable book.

Turning to other structural remains of the early Celtic Church, we come upon those groups of early remains where the church is associated with dwellings constructed within a rath or cashel—a fortified or protected monastic settlement. Here, again, Mr. Anderson takes us along the lines of strict archæological sequence to the simple form of the church, small in size, consisting of only one chamber, and with one door and one window. This utterly simple form is traced through further gradations, until it reaches the construction consisting of the placing of stone upon stone without any binding material to keep them together.

A very good example is given from Ireland, situated on Shellig Michael, or St. Michael's Rock, off the coast of Kerry:—

As it now exists, it consists of five circular beehive cells of dry-built masonry, associated with two rectangular structures, also of dry-built masonry, and one rectangular building of larger size, part of which is dry-built, and part constructed with lime cement. The largest of the beehive cells (figure 3), is almost circular in form externally, but contains a rectangular chamber 15 ft. by 12 ft. on the ground plan. Its walls are 6 ft 8 in. thick. They rise vertically all round, each stone projecting further inwards than the one below it, until at the height of 16 ft. 6 in. the rudely domical or beehive-shaped roof is finished by a small circular aperture, which might be covered by a single stone. The doorway is 3 ft. 10 in. high, with inclining, instead of perpendicular sides, and the passage which leads straight through the thickness of the wall is about 2½ ft. Over the doorway is a small aperture like a window, and above it is a cross, formed by the insertion in the wall of six quartz boulders, whose whiteness is in strong contrast to the dark slaty stone of the building. Three square recesses, or ambries, are formed in the interior of the wall.

Such are the salient features of this one structure from a most characteristic group of early Christian remains. This cluster of primitive buildings belongs to the class of

ecclesiastical remains consisting of a church, or churches (that is, a form of structure that is not indigenous), associated with a cluster of dwellings constructed in the native manner, and surrounded by a rath or cashel. In other words, the archæologist, stepping beyond the bounds of historical chronology, treads upon the border-land of Paganism and early Christianity, and tells those of this age something about the life of primitive times. We may well pause here for a moment, and in imagination re-people those old-world dwellings which have existed these hundreds of years in the out-lands of our island home; we may well wish to know something about the mode of living adopted by their inhabitants, their customs and manners, their tenets and beliefs; and we may wish to re-kindle, too, the earnest spirit of the pioneers of a religion that now owns cathedrals and churches, the offspring of the purest art, throughout the length and breadth of Europe.

Mr. Anderson does in effect do something towards these ends. He does not lead us to these primitive dwellings, tell us of their archæological value, and place the many specimens that now exist in their proper relationship one with another, with no definite purpose—he does not, in short, deal simply with the primitive architecture of early Christian Scotland, and then leave us to grope our way to some false, or at all events, ill-supported conclusions as to the culture that once existed within these walls, as to the men who worshipped and their manner of worship. He goes a little further than this. He proceeds to speak of the various relics that are still extant of the early Celtic church, their history and associations, their art and its relations to the art of Europe. And this takes us into the important subjects of books, crosiers, reliquaries, and bells—subjects that are dealt with by a master-hand. But space forbids that we can in these pages dwell longer upon Mr. Anderson's work now. All that we can do is to refer our readers to the book itself, where they will find everything to

FIG. 3.

assist them—an easy simple style of diction, clear archæological principles, good illustrations of the subjects treated of, and a host of reflective observations, which altogether make up a volume worthy of the great subject of which it treats, and the occasion which created it. We should like especially to have said something about the old MSS. here dealt with, the intense Celticism of which makes it apparent that the culture of these beehive monasteries must have been much beyond what their architecture tells us, must have been far truer than the false culture of long-succeeding ages of monastic life. And thus, in summarizing the results of our consideration of Mr. Anderson's book, we have before us a primitive and simple style of dwelling, in open contrast to a high standard of art culture, and we draw, therefrom, the conclusion that archæology does not sanction the law held to by some students that the highest expression of a people's culture is to be found in their architecture.

Butler's Unpublished Remains.

PART II.

WE have already referred to the sixty-six prose characters which Thyer had copied, but did not print, and we now propose to give our readers some idea of the remainder of the unpublished papers of the author of *Hudibras*. These consist of—(1) A large number of sheets of verse, some apparently connected with the composition of *Hudibras*, and others arranged under a variety of headings, such as Honor, War, Love, Marriage, Popery, Arts and Sciences, Christianity, &c., &c.; (2) Prose remarks on Truth and Falsehood, Virtue and Vice, Wit and Folly, Religion, Nature, Reason, Ignorance, and similar subjects, Criticisms upon books and authors, and disconnected thoughts which form a sort of Common-place Book. Taking them in this order, we will commence with a short notice of the miscellaneous verse. (1) We see Butler here, as in all his writings, a disappointed man, whose hand was raised against every man. He had a keen eye for the ridiculous side of things, but he did not care to draw attention to the better side. This may be said of all satirists, but it is a specially marked characteristic of Butler. One would have thought that there was enough folly on all sides of him to occupy his pen, and it is to be regretted that the new-born love for science and antiquity which distinguished the Restoration era, should have had so persistent an enemy in this man of genius. All know the severe attack upon the Royal Sociey which is contained in the amusing account of *The Elephant in the Moon*. There are several allusions to the "Virtuosi" in these papers, thus:—

" . . . A more strange device
Then burning glasses made of ice,
That think unjustly to deny
A traveller his right to ly,
Or virtuosos free command
Things how they please to understand;
As silly as b'a weathercock
To think to finde out what's a clock."

. . . . .

" Astronomers
Have made great princes presents of new stars,
As virtuosos sillily have done,
And giv'n away whole ilands in the moon,
Although not fortifyd so regular
With nat'ral strength as castles in the air,
For all the sevral ways of virtuosing
Are but a formal kinde of dry deboshing
Whene some believe Ægyptian hieroglyphiques
Are all that's left of natural specifiques."

The antiquary is next hit hard:—

"A little wit and reason's necessary
To qualify an able antiquary,
Who has no business for the intellect
But to transcribe and copy and collect,
Is but an antiquated ghost that haunts
The charnel houses of the antients,
And calls the dead deponents up to answer
And solve all questions of the Necromancer;
But has a prejudice to all that's new,
Though ere so useful, rational, and true."

The commentator is not let off without a shot—

"How excellent an author would Tom Thumb,

Translated into Arabique, become;
Although in English little less ridiculous
Than Talmud Commentators or Eutychius,
At selling bargains far exceed
The signe of the three loggerheads,
And crys down all that is not writ
With fire and flame, as jugglers spit."

The physician and his college come in for their share of abuse:—

"There was a doctor that with sturdy paines
And many years' vexation of his braines
Believ'd h' had found out (as they call their guesses)
An universall cure for all diseases,
And now durst challenge Death to do its worst."

We do not know the date at which these pieces were written, but if written in the author's later days, evidently the facile hand had not lost its cunning. Some few pages are headed by Butler himself, as *Additions to Hudibras*. Thyer made very little use of these pieces, but he extracted some specimens, and printed them as *Miscellaneous Thoughts*, with the following note:—"This and the other little sketches that follow, were among many of the same kind, fairly wrote out by Butler in a sort of poetical Thesaurus, which I have before mentioned. Whether he intended ever to publish any of them as separate distinct thoughts, or to interweave them into some future composition, a thing very usual with him, cannot be ascertained, nor is it, indeed, very material to those who are fond of his manner of thinking and writing."

(2.) In the prose observations and reflections, the same subjects are treated, to a great extent, as in the verse, and the same classes are subjected to the same satire; thus we read: "Antiquaries are but travellers in time, and something worse than those who wander over several forraine cuntrys, for the difference is Antiquaries only travel by book and take up all their relations upon trust. . . . . We finde Antiquaries generally most concerned with and delighted with the admiration of those inventions of the antients that are utterly lost, and consequently unknown, as if that very loss were an argument of their excellency, when it is rather of the contrary, for the world is not so apt to neglect and lose anything that is found true and useful to mankinde, as those that are false and frivolous, within a short time perish naturally of themselves. For among those multitudes of foolish bookes which we find mentioned by antient authors only for being such, there is not one transferred to posterity, while the greatest part of all those they admired and commended are preserved and still extant."

This is a very comfortable doctrine, which is held by many in the present day, but it is by no means proved that many great works have not been irrevocably lost. In fact, the reverse could easily be proved.

The thoughts contained under the various headings of Learning and Knowledge, Truth and Falsehood, Religion, Wit and Folly, Ignorance, Reason, Virtue and Vice, Opinion, Nature, History, Physique, Princes and Government, and Contradictions, are very weighty, but exhibit the bitterness of the disappointed man; such as "the reason why fooles and knaves thrive better in the world then wiser and honester men, is because they are nearer to the general temper of mankind, which is nothing but a mixture of cheat and folly;" or, "wisdom pays no taxes, nor is it rated in the subsidy books, and therefore has not so much right to a share in the government as wealth, that contributes more towards it. It is like hidden treasure, that is of no use in the traffique of the world, while it is conceald and forfeited as soone as it is discovered. And as knowledge cast Adam out of Paradise, so it do's all those who apply themselves to it, for the more they understand they do more plainly perceive their own wants and nakedness as he did."

The collection of criticisms upon authors and books are particularly interesting, as they show Butler's course of study. And we should like to quote largely from them if space would allow of it. He twice girds at those writers who affect an obscurity in their style, and says, "these are owles of Athens only in avoyding the light." Here is an interesting criticism upon himself: "My writings are not set off with the ostentation of Prologue, Epilogue, nor Preface, nor sophisticated with songs and dances, nor musique, nor fine women between the cantos, nor have anything to commend them but the plain down rightness of the sense." We hope we have

given enough in these articles to prove that words of wit and wisdom written by one of our greatest authors still exist, although they have hitherto been practically unknown.

HENRY B. WHEATLEY.

The Viking Ship at Christiania.

THE Viking ship which was discovered at Gogstad about a year ago, and which was mentioned in an early number of THE ANTIQUARY (vol ii. p. 43), has now been removed to a permanent habitation in the garden of the University of Christiania. As it may be considered one of the most important antiquarian discoveries of the present century, and a unique illustration of the times of the early Norse explorers, it may be interesting to the readers of THE ANTIQUARY to have some further details concerning the ship and its present aspect and surroundings, especially as it is now in permanent dry dock, and so well placed as to enable the visitor to realize fully the form and character of those early ships which brought the Norsemen of a thousand years ago to our shores, adding their freight of human life and character towards the formation of our many-sided national existence.

The visitor to the University garden at Christiania is led by a courteous custodian through winding paths to a distant corner of the grounds, and in a quiet nook is shown into a large and substantially-built wooden house, with windows on one side.

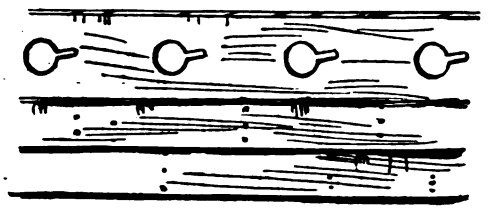
The first thing which strikes one on being ushered into the shed is the great size of the ship and its majestic aspect, as it towers above the floor on a solid trestle of wood; the next feeling is one of wonder at its perfect state of preservation. Its length is seventy-five feet from stem to stern, and its breadth sixteen feet. In shape it exactly corresponds with the ships which are used in the present day in bringing dried fish and wood from the coasts of Norway up the fjords to such towns as Bergen, Molde, and Throndhjem, showing how little has been left to improve in the form of the boats of this coast since the Viking days—the same breadth of beam and curve of plank, the same thick rough thwarts, and lofty prow rising far above the gunwale. Indeed, as one sees the fish and wood boats rounding into the creeks and harbours of Norway, half a dozen together, on a bright summer's day, with their dingy-coloured sails set half-way up the mast, always kept at exact right angles to the course of the boat, and bellying out before the wind, one can well imagine the imposing aspect of the fleets which ravished our own shores in the days of Alfred and Athelstan.

The timber of the Viking ship is in a most excellent state of preservation, and all the parts have been reinstated in their proper places, as far as possible, the rudder being fastened in its original position with modern rope; and the whole structure has been coated over with a resinous composition, to secure it from further decay. About six feet square of wood has been cut out of one side of the ship at an early period, with the object, it is believed, of getting out the treasure which it is supposed to have held; but, as the other side is perfect, its symmetry is not injured from that point of view.

The frame is laid on a very solid keel and the planks fastened over one another in regular curves, being well overlapped, and caulked with tow and moss, and fastened together with iron nails, which have heads at one end and appear to have been flattened out at the other, so as to ensure their holding tightly on both sides of the wood, just as rivets are put into iron ships in the present day, the points being hammered out while red-hot. The planks lie true and evenly throughout the length of the ship, and, but for the cracks and fissures in them at the prow and stern where the curve is greatest, might have been laid down last week.

The top plank, or gunwale, on each side is of great strength, and is pierced with sixteen holes for oars; an ingenious method is adopted for putting the oars through them from the inside of the ship—a very essential arrangement on account of the heaviness and length of the oars. It consists of a narrow slip of about three inches long, cut into the oar-hole, so that, while the oar-holes are the right size for receiving and working the handle of the oar with ease, the broader blade which could not otherwise pass through

the circular hole can be passed through it by one half being kept in the slit. The following sketch will show the shape of the holes better than any verbal description, and give the peculiar formation referred to.



The appearance of these oar-holes, all exactly alike, with the slits uniformly pointing in the same direction, presents a peculiar sight, and at once raises an inquiry as to their purpose.

The rudder is the most substantial and best preserved part of the ship, and looks as if it could not possibly be as old as the rest of the structure; it is not fastened on the extreme stern, but to the larboard side, being kept in its position by a block of wood and a rope which passes through it.

The interior of the ship is perhaps its most interesting part. Looking into it from the raised gallery which has been constructed round the interior of the shed, its carrying capacity is at once demonstrated; the seats for the rowers stretched across the boat at a height of about fifteen inches from the bottom, and the greater number of these could easily accommodate eight rowers each—four to each oar: those at the prow and stern being a little less in length; as the ship is pierced for sixteen oars on each side, in round numbers it could carry 128 rowers, besides those who rested in the open space at each end. But the most striking object in the interior is what, for want of a better word, might be called a deck-house; it is a rough, but strong, square house, made of wooden planks, with a gable roof, large enough to receive from twenty to twenty-five men.

It is an open question whether this structure was in the ship during its sailing days, or added to preserve the body of the dead Viking when it was drawn up on shore to do duty as a tomb. Its substantial character, and the fact that the same timber was used in both ship and covering, point to the former theory as being the more reasonable.

The mast is apparently from twelve to sixteen inches in diameter and very strong, and, though broken in half and the top half laid along on the roof of the deck-house, it looks as if it could do duty still if passed through the hands of the shipwright; the lower half is set firmly on the massive keel and is held up by the surrounding beams.

Of the oars which propelled this good ship there are fragments, some nearly perfect, hanging against the wall of the boat-house; they are of exactly the same shape and make as those used commonly for large landing boats in the north of England and Scotland in the present day, with blades rather narrow for the apparent length of the oar; and, when it is remembered that two or more men pulled at each, they seem small for the amount of force put upon them. It is quite possible, however, that, as none are perfect, we may underestimate their original length and strength. Besides these oars, there are many other implements and fragments, which were found in and around the ship, hanging on the walls of the boat-house. Many circular shields, with large iron bosses in the centre, are exhibited, and one is at once reminded of the familiar representations of the Roman galley, in which warriors are represented as hanging their shields all along the gunwales of the ships they sailed in. These shields are very slight, and if used in warfare must have been backed with transverse bars of wood, or covered with skins or metal-plates, to have been of any defensive service. Several fragments of caulking, which had fallen out from between the planks of the ship, are shown, also metal wire of about one-eighth of an inch in diameter; as well as many pieces of iron, the purposes of which are hidden, by reason of their decayed and twisted condition; carved wooden standards or prow ornaments of fantastic design and rude execution, similar in character to the figures found in Saxon sculptures, are represented by three or four tolerably perfect specimens; iron nails and clamps of various sizes also are collected in large numbers. A fine copper cauldron and a rude low wooden bedstead, of a somewhat classic shape, and slightly carved; brass drinking cups, arrow-heads, and, finally, the

remains of a peacock crushed up into a very small space, but still preserving some of its colours—no doubt used to deck the helmet of some captain—are among the relics found along with this phantom ship, which comes to us silently through the mists of a thousand years, making real a period in our history which we are more familiar with through the songs of our poets than the chronicles of our historians.

On looking at this wondrous revelation of the Vikings' age, and remembering the comparatively perfect state of this unique example, one is led to ask why has only one such ship been found, whether there is anything specially preservative in the soil on the shores of the Christiania Fjord, or if the fisher-people of Norway who have found similar specimens have broken them up for firewood and thought nothing of their origin?

One other question suggests itself; how did these ancient Norsemen cross the four or five hundred miles of stormy sea which intervene between our island and the coast,—on which nearly all the storms which gather westward discharge themselves "with dangerous energy,"—in their open boats seventy-five feet long? Were there in those ancient days trustworthy periods of settled weather, which could be counted on at certain seasons, of sufficient duration to favour their expeditions, or had they more skill in navigating their ships than is possessed by our fishermen of to-day, who so often perish in their calling, on the same seas, in larger ships, and with modern appliances at their disposal? This question is equally interesting to the meteorologist and to the antiquary.

Sculptured Monuments in Iona, &c.*

THE late James Drummond was not only an accomplished artist but an industrious antiquary. His house was not only an art gallery, but a museum; and he was at all times willing to show his treasures, and to give information to all who wished to avail themselves of the advantage. He had collected many antiques of various kinds, and especially old Scotch weapons, and had made a large collection of drawings of buildings, monuments, weapons, and other remains, illustrative of the history of his native land.

His drawings, especially of weapons, are as beautiful as any that have been produced. He had paid more attention than any one else to the sculptured monuments of the West Highlands.

He died in August, 1877, aged nearly 61, and many of his antiques, and a large collection of drawings, passed by purchase or bequest into the possession of the Society of Antiquaries of Scotland, of whose museum he had been for many years one of the curators. A short memoir of him is in vol. xii. of the Proceedings of the Society. The Council, as a fitting memorial of their late associate, have printed for the fellows the volume above named. It consists of 100 plates, reproduced from the drawings, in photo-chromo-lithography. The descriptions have been prepared by Mr. Anderson and the committee, chiefly from the manuscript notes communicated by Mr. Drummond to the Society at various times. He wrote:—

> The crosses of the West Highlands have had ample justice done them in Dr. John Stuart's splendid work, *The Sculptured Stones of Scotland*, in which he has only introduced a few of the slabs. These it is my intention to illustrate more particularly, only alluding to some of the crosses in so far as they throw light on the nature of the design upon these memorial stones. They are almost invariably flat, and completely covered with rich tracery, thus differing from the English monumental slabs of the same kind, which, when flat, had usually a cross of a floriated character, but the shaft generally plain, with occasionally a sword or crozier. Of course, now and then we find exceptions to this; but I know of none in England where the whole stone is covered with ornament, as on those at Iona and other West Highland districts.

The book illustrates four classes of monuments.

1. Effigies of usual size in full relief.

These are treated in the same manner as effigies of the same class in England. See Stothard's *Monumental Effigies*. There are only two at Iona, and these are given in Plate xlv. Possibly the one at Saddell, Plate lxxviii., may be of this class.

The inscription on Abbot Mac Fingone

* *Sculptured Monuments in Iona and the West Highlands.* By James Drummond, R.S.A. Edinburgh. 1881. Folio.

or Mackinnon, is on the perpendicular edges of the slab, which shows that it was on an altar tomb.

2. Effigies occupying the whole length of the slab, but of relief less than full, as in Plates xxxviii., xxxix. and xl.

The inscriptions, where there are any, are not placed round the edge, as usual in England, but either on the cushion for the head, or on a sort of "cartouche." This kind of effigy is very rare in England, but common on the Continent. They are generally of smaller size than these.

As the inscription is in no case on the perpendicular or chamfered edges of the slab, and as in most cases the edges are not chamfered, we may presume that these effigies were laid in the floor.

3. Slabs with human figures of diminutive size, animals, foliage crosses, &c., in very low relief. In many of these, two or more of these ornamentations are combined. These were intended to be horizontal. When any inscription is cut, it is generally along the outside, but on the *face* of the slab, and read from the inside, as in England (Plate xxxv.). On some there is a main figure of the person commemorated, and subservient figures, of which some are in an inverted position, with their feet towards those of the main figure, as in Plate xliv., in which monument the inscription is read from the outside. See also Plate xxxii.

The Prior, Plate xxxiv., is in low relief, under a canopy of greater projection. The inscription on this monument is disposed in a very singular manner. On the various monuments we have a variety of symbols, denoting the sexes and occupations of the dead, on all of which Mr. Drummond has given notes. We see also with tolerable exactness, the fighting costume of the chieftains.

By far the best example of pure plait-work in the book is the slab with a cross on it in Plate x.

The author notices the more frequent use of the cross on the English than on the Scotch slabs.

In this class, perhaps, we may place those slabs which have the pattern made by incised lines only, as Plates viii. and ix.

We have no work treating on the equivalent monuments of England; but in vol. xiv. of the Associated Architectural Societies, is a Paper by the Rev. George Rowe, Secretary of the Yorkshire Society, on "Horizontal Memorial Stone Slabs."

4. Stones of small size, in the form of crosses, intended to be erect.

The large crosses are seldom sepulchral. These small ones were sepulchral, and were doubtless very common, with slight varieties, all over Great Britain; and many are still to be found in Shetland. The only examples in Drummond's work are in Plate v., but there are others at Iona.

On Plates lxvii., lxxvi., and lxxix., are swords and shears, denoting each of them to be the tombstone of a man and woman. In the latter plate we have an inscription to a female, and a cartouche on the other side of the sword, which is effaced, according to Drummond.

Mr. Drummond made all these drawings (except the coloured landscapes) on tinted paper, with pencil and body-white; and no doubt this is the most effective method of representing carved stone. By using water colours on the tinted paper, a near approach can be got to the colour and texture of the stone, but in many cases to the decrease of the effect of the pattern. The liability of pencil to be blurred, especially in a public collection, is a defect. The lithographer has faithfully reproduced the drawings, but diminished about one fourth.

The earliest dated drawings which Mr. Drummond made in Iona were made in 1870, and it is to be feared that several of the stones have disappeared since that time.

The student who consults this book will find that in only a few cases the size of the stones is shown, and in no case are they drawn to scale. The author, like many of his profession, had an abhorrence of graduated instruments. A scale was to him a profane thing. He often used a foot rule, but only for the sake of getting the proportion of certain distances, not for the purpose of measure. Yet his eye was so accurate, that doubtless, if a scale was constructed to fit the length of the drawing of a certain stone, it would be found that the measures of width and ornament would be nearly accurate. This absence of scale or measure is a defect, when comparison with other monuments is required.

The way in which this book has been turned out must satisfy the most fastidious; but when we examine it, the deficiencies occasioned by the lack of Mr. Drummond's preparation and supervision become very apparent. The Editors could not alter or finish Mr. Drummond's drawings, and probably accepted his notes without question, and without comparing the notes in all cases with the drawings. Many of these discrepancies and errors are not evident at a glance, and some are evident only to those who know the monuments. The ornament was what Mr. Drummond was intent upon, and inscriptions were, perhaps, not in his idea of any special value, unless accompanied by dates. At all events, deciphering inscriptions was not part of the task he set himself. It is likely that, to fill up certain gaps, some descriptions have been written by the editors from the plates, and not by Mr. Drummond from the stones, and thus some errors have arisen in the text. As examples of what has occurred, the localities of some of the stones are uncertain, from the drawings not having been named. The stone to the memory of Eogain, Plate vi., is stated to have been removed from Iona to Inverary since Mr. Drummond drew it, whereas, it is the stone to Mail Fataric (not drawn by Drummond) which was removed to Inverary several years ago. But this statement is probably caused by a misunderstanding of a note, cancelling Plate lvii., in the work by Dr. Petrie on *Irish Christian Inscriptions*. In the plait of the cross in Plate x., No. 2, there are several errors just below the centre, and to the right and left of it. Mr. Drummond probably never finished this, as, in the present state, the interlacings err against the principle of all such work, which he knew very well, and against the visible facts on this stone. There are some other cases of wrong interlacing. Wear may deface, but it cannot reverse. The two "coffins" in Plate xi. would not have been published as *two* stones, being the same, drawn at different times. It is a boulder of red granite or conglomerate, somewhat flattened at top, 4 ft. 1 in. long by 1 ft. 10 in. wide, with a cavity only 2in. deep. It is not a coffin, and might be taken for a vessel for some domestic or farm use but for a cross on the end of it. The tradition is that it was for pilgrims to wash their feet in. In Plate xxxiv., No. 1, are some errors in the inscription, both in the plate and in the description of the monument, and the errors of the two are not the same in all cases. Graham gives only a part of the inscription, and Buckler, in Bishop Ewing's book, does not mention the monument. The inscription is this: "HIC IACET FRATER CRISTI(N)VS MAC GILLESCOIP QUONDAM PRIOR DE HY CUIUS ANIME PROPICIETUR DEUS." The letter here marked (N) is entirely gone, and it is possible that in this place was A with — over it for N. "Gillescoip" means "the servant of the bishop," and has passed into "Gillespie."

We learn that the drawing of Plate xxxv., No. 2, was the last he made; and it is probable that illness prevented his writing such an accurate account of it as he might otherwise have done. This monument is of slate, and liable to be much injured by weather and visitors; hence the drawing is the more valuable. Drummond has two or three slight errors in it. He has also some errors in the inscription on the tombstone of the Prioress Anna, Plate xliv., both in the description and the plate; but the most curious error is in the description of Mac Fingone's Cross, Plate xxxvi., where the ornament after "Johannis" is made into an X, apparently meaning "tenth," although at the end of two other lines are ornaments of the same kind. The abbots must have been indeed long lived for the tenth to be living in 1489, Columba having died in 597.

These shortcomings are much to be regretted, if the book is to be regarded as a book of reference to special monuments; but the plates, as an artistic representation of the general style of ornamentation of these monuments, are unequalled.

There are three tombstones at Iona with Gaelic inscriptions. Two are shewn in Plate iii. The legend on one of these is certain, but the other contains two inscriptions which have not yet been fully deciphered. The third stone is in Plate vi., and the inscription is there properly given. A fourth stone with a Gaelic inscription was at Iona till about 1854, but, having been injured, was then removed to Inverary Castle. It is given in Graham's book, but had been removed before Drummond visited Iona. Only a part of the inscription to Abbot Mac Fingone is

shewn in the plate or in the text. The whole is this: "HIC JACET JOHANNES MAC FINGONE ABBAS DE Y QUI OBIIT ANNO DNI MILLESIMO QUINGENTESIMO CUJUS ANIME PROPICIETUR ALTISSIMUS DEUS AMEN."

The inscriptions at Iona seem to be singularly unfortunate. The only work which professes to give them is Graham's book, and that contains many inaccuracies. Buckler, in his account of the architecture in Bishop Ewing's book on Iona, gives three inscriptions, of which two contain errors:— "DONALDUS ORNATUM FECIT HOC OPUS" is put for "DONALDUS OBROLCHAN FECIT HOC OPUS." See *Proceedings of Society of Antiquaries of Scotland*, vol. x. p. 202. And in the inscription to Abbot Mac Fingone he has ". . . . ABBAS DEY QISI OBIIT . . . ." for ". . . . ABBAS DE·Y QUI OBIIT . . . ." In a guide book we are informed that "The stone called "Or Domail Fataric" has an inscription in the old Gaelic character, and is supposed to be part of the tomb of Alexander Macdonald, of Glengarry, killed in 1461!"

HENRY DRYDEN.

The Webster Papers.

AMONG the many names which have been rescued from oblivion, by the indefatigable labours of Colonel Chester, we must include that of Sir John Webster, an historical character previously unknown. Strange as it may seem, "his name," according to Colonel Chester,* is not recognized in any of the Lists of Baronets, though there seems to be no doubt of his creation." The only direct evidence of this creation is contained in the second edition of a print† from his portrait, at the foot of which he is stated to have borne several Dutch titles, &c., and to have been "created a Baronet of England, 31st May, 1660, by King Charles II., at Igravenhaag." This statement is, however, confirmed by his will,‡ in which he describes himself as Sir John Webster, Baronet; by the Register of Burials in the Abbey, in which he is entered as "Sir John Webster;"* and by the numerous entries relating to him in the State Papers, in all of which, after the Restoration, he is spoken of as "Sir John Webster." There is therefore ample evidence that the title was both claimed and officially recognized. An article, calling attention to Colonel Chester's discovery, appeared in *Miscellanea Genealogica & Heraldica*, for 1877, but did not throw much additional light on the subject.†

Sir John Webster appears by his will to have died without leaving issue, but he mentions, *inter alia*, his "cousin Mr. John Webster, of Cornhill," then in Barbadoes. Now I find that this John Webster, describing himself as "of St. Michael's, Cornhill," made his will 10 June, 1691, and that he died in 1694, in Barbadoes, as appears by the administration granted to his widow, 10 Oct. 1694, his children being then minors. Mrs. Webster thereupon removed to Colchester,‡ and resided at a house which her sister had erected adjoining the celebrated castle. This castle she subsequently purchased, and from her it descended to her lineal representatives, the Rounds, of Birch Hall.

It is recorded in a family memorandum that this John Webster "had a good fortune, which his ancester (*sic*) had lessened by assisting Charles the 2nd, for which he only got empty titles in Holland." It added that the family inherited from him "some letters from Charles Stuart." These I have not seen; but the two following Papers, which are preserved at Birch, seem to be of sufficient historical interest to entitle them to publication. It will be observed that the writer dropped his title for the time.

* *Registers of Westminster Abbey.*

† Granger's *Biographical Dictionary*, iii. 394.

‡ Dated 18th February, 1674-5; proved 16th April, 1675.

* It was not the practice, in the Register, to insert the word "Baronet."

† New Series, vol. ii. p. 456.

‡ The arms engraved beneath Sir John Webster's portrait—viz., sa. a lion rampant between three mullets of six points, or—do not occur in any armorial as borne by any family of the name. They were, however, used by this Colchester branch, as appears from two hatchments still hanging in Colchester, that of the above Mrs. Webster (Webster impaling Kerstemman), in All Saints', and that of her son-in-law (Creffeild impaling Webster), in St. James'. They are also to be found beneath an old print of the Castle.

"Mr. John Webster's Statement."
"An°, 1650."

The Scotch Lords Comissioners having concluded at Breda* the treaty w^th^ the king towards his establishing in Scotland, the great difficulty for his Majesty was how to get over; the Scotch Commiss^rs^ were sent by the King to the Admiralty of Zealand and to the Scotch Company at Tervere to endeavour the obtaining of 2 or 3 men of Warr for his Ma^ties^ transportacôn, but none could be obtained there. Then his Ma^tie^ comanded John Webster to goe and endeavour to obtaine Ships by Admiralty of Amsterdam, where he prevailed, by means of friends, that 13 men of Warr, w^ch^ were ordered to goe to y^e^ North of Scotland to conduct y^e^ East India ships coming home, in safety, should bring the King to Scotland, all w^ch^ was ordered w^th^ the greatest privacy imaginable; no not so much as the Admiralty Lords themselves knew what person was to be transported; John Webster having performed so much, he was willing to fetch his Ma^tie^ from Breda, and to bring him Incognito to y^e^ Texell (eleven ships being gone out before waiting upon y^e^ Coast) Cap^t^ Barkell attending there, and Cap^t^ Holla in y^e^ fflye for his Ma^ties^ coming there, to transport him; whereupon y^e^ aforesaid Webster had ordered horses and waggons all y^e^ way in readiness, to bring his Ma^tie^ w^th^ all speed and secrecy aboard; but before my Letters came, his Ma^tie^ was gone to the Hague; in y^e^ meanwhile y^e^ Parliam^t^ ordered 20 men of Warr under y^e^ command of Cap^t^ Mins† to cross the sea, and if possible to take y^e^ King and bring him either dead, or alive, into England; Cap^t^ Mins aforesaid, being on shore at Yarmouth‡ dined w^th^ Edward Webster to whom he repeated that designe; whereupon y^e^ aforesaid Edward Webster hired forthwith a small vessel for Rotterdam to convey a letter to y^e^ above named John Webster w^ch^ cost 13£ sterling, and from Rotterdam a man was hired for 2 Rix-Dollars to bring it forthwith to Amsterdam;§ whereupon y^e^ said John Webster that night very late got out of the gates and hired a horse and rode to Leyden, where y^e^ horse being tired could goe no farther, so binding the horse to an Inn he went by night on foot to the Hague where taking a Waggon he rode to Honslerdike, from whence the King was departed towards Terheyde; then he also rode to Terheyd (where y^e^ King just before was gone to sea in company of 3 ships) there he could find never a Boat to bring him to his Ma^ties^ ship but a very old one, w^ch^ was sold for 17 gilders conditionally it should not be any more fitted fitted (*sic*) out to goe to sea, but to be broken in pieces so as they were doeing; so the aforesaid John seeing no other remedy did pswade these men to bring him w^th^ y^e^ same old Boate on board the King's ship paying them before hand 24 gilders, coming on board his Ma^ties^ ship, it was admired how y^e^ said Webster durst adventure in so breaken a Boate; There his Ma^tie^ w^th^ teares on his cheeks returned him thanks, considering y^e^ danger they were in, to sea they durst not; then it was resolved to keep on the German Coast towards Norway, and so come to Holyland,* where his Ma^tie^ stayed some days under y^e^ name of the Duke of Pierlepoint, from thence he set sail to Norway; The Parliam^t^ ships not pceiving the King's coming, thought he might be landed in Scotland; so in vain to stay longer, and so they went off; but if they had stayed but 2 hours longer the King had fallen in their hands, he coming from Norway; for those that stood on the shoare or point at Abberdeen could see y^e^ Parliam^t^ ships goeing off and the King's coming on,† so his Ma^tie^ escaped that extraordinary perill.‡

1652. At the Buoy of the Nore, his Ma^tie^ himselfe did say well to remember that John Webster followed him to sea in a broken boate An° 1652 from Terheyde forewarning him of danger, but y^e^ King did never pay to the said John Webster any part of his disburse; Nor is his Ma^tie^ so towards John Webster as King Ahasuerus was to Mordecai; but nevertheless he liveth in hope that his Ma^tie^ will not forgett that many other services pformed by him since 26 July 1648, as p. memoriall;§ and if his Ma^tie^ pleaseth not to pay any part of the other disbursements, then the said John Webster must begg, or famish, or dye in the streets, or in prison.

1660. The City of Amsterdam having sent 1200 Duckatts in Gold by the Lord of Beverwaard to the King at Breda deputed J^no^ Webster to give notice thereof and to invite his Ma^tie^ to Amsterdam, w^ch^ he performed; and there his Ma^tie^ pfered and promised to make said John Webster Treasurer of England, but he, knowing himself incapable for that great office, desired his Ma^tie^ not to dispose of that or the like places to any untill he was settled in his throne, and to leave him the said John Webster in Holland, because the usurping power had excluded him‖ from pardon in England for his Loyalty.

1660. The Burgermasters of Amsterdam deputed John Webster to goe to the King at the Hague to proffer his Ma^tie^ the Picture of the late King and Queen, and children, painted by Vandyke It¶ cost 1000£ at Antwerp to Dirck Dulp,** and was sent by that Pleasure Boat that Amsterdam gave his Ma^tie^. Then and there the King himselfe did freely proffer and promise to the aforesaid John Webster the first place in the Custome Office the same place being moreover confirmed to him; afterwards to (*sic*) the Lords John Culpeper and Hyde at the Hague.

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* Cf. Ranke: *History of England*, vol. iii. p. 44.

† *Vide* Pepys, *passim*.

‡ This confirms the surmise of the Norfolk origin of the family, and shows them to have been of some standing.

§ Where Webster usually resided.

* Heligoland.

† He eventually landed in the Firth of Cromarty.

‡ Cf. Clarendon, book xiii. p. 1.

§ See below. ‖ See below.

¶ Is this the picture of the King and Queen and the two princes now in the Royal Collection? Dulp must have bought it at Antwerp when the Parliament sent the King's pictures abroad to be sold, but the price would seem excessive when we remember that Vandyke only *asked* £200, and *received* £100, for his famous "Roy allant à la chasse" now in the Louvre.

** There was a Dirck 'Stoop' (1612–1686) who painted the portrait of Catherine of Braganza in the National Portrait Gallery.

1673. The 15th Augt in the pʳsence of his Royl Highness yᵉ Duke of Yorke his Maᵗᶦᵉ was pleased to order pʳsent payment of the 250£ wᶜʰ the aforesaid Jno. Webster lent his Maᵗᶦᵉ the 30 April 1649 : as p. his hand and seale appeareth. And for 20 yeares acknowledged faithfull service he never had bread, drink, Lodging, nor benefice or pay, but only 100£ in March last, nor for charges in travelling to Helvoetsluys, to the Hague, Breda, Antwerp and other places at his own costs and charges; Nor for Postage of Letters to and from England, ffrance, Spain, Germany, Denmark, Muscovie, ffontarabia, &ca. nor for any pacquetts to or from several embassadors of his Maᵗᶦᵉˢ nor for any present given to procure money or any retaliation for money, armes, horses, or anything else. So that by faithfull serving and other disbursements, the aforesd John Webster, his estate that was plentifull is consumed, and he himself reduced to want.

MEMORIALL

of several services performed for his Maᵗᶦᵉˢ the late King and Queene of Great Brittaine, by John Webster of Amsterdam.

Hath been Active in most of the Negotiations in the United Provinces by Sʳ Ralph Winwood, Lord Carleton, Sʳ Henry Vaine, the late Duke of Buckingham, the Earl of Arundel, Lord Carlile, Sʳ Dudley Carelton Knt, Sʳ William Boswell, and others employed in several services for the late king of Blessed memory.

First procured a passport for ships to passe freely to Antwerp to London wᵗʰ tinn for the late king. Lent £8600 to supply the Armey comanded by the Earles of Oxford, Essex, Southton, Willoughby. Saved £15000 in London endangered by Adriano May, and for that I was proclaimed Traytor.

Releived Scarborough* Thrice, and lost a shipp in that service fired by the Parliamᵗ and the goods saved.

Supplied the Magazine at Hull† with armes. Lost a Ship and loading taken out of Tessell by Captn Sasry.

Supplied Newcastle‡ thrice with ammunition, and for it was proclaimed rebell.

Freed Cornelis Lawrence's Ship laden with Armes from confiscation.

Loaded Browne Bushell his ship twice with ammunition when it was strictly forbidden.

Freed Browne Bushell and many sea-capᵗˢ unjustly imprisoned, and for it was proclaimed enemy to the parliamᵗ

Supplied the Marquis of Montrose§ in the north of Scotland.

Delivered two ships loading Armes at Weymouth, and lost a ship in the return from there.

Supplied 130,000 guilders to Peter Trip for Armes, and Redeemed two Diamonds, 84,000 guilders to save pearles from forfeit to Thomas Fletcher.

Supplied the Earle of Norwich‖ for his embassy to France.

Gave two brass Guns and 150 firelocks that came seasonably to prevent the route at Edge Hill Battle.

Prevented Strickland* his machinations at Utrecht, and for it proclaimed an Incendiary.

July, 1644, "Upon information from Mr. Strickland, the Parliament's Agent in the far countries, they voted Webster, Baynham, &c., to be Incendiaries, &c.—*Whitelocke.*

Gave Meale, Biskett, Cheese, and powder to supply Portsmouth.†

Gave Armes to supply Lord Capel's undertaking at Colchester.‡

Lent the ship *Romer* at my own cost to attend at an attempt at Plymouth.§

ffurnished two ships to serve in the name of the Duke d'Espernon‖ without payment when others received satisfaction for their shipps.

Contributed to the maintenance of severall sea captains and for it proclaimed mainteyner of the bloody and unnaturall warr.

Memᵒ. The late King ratified my Accoⁿᵗˢ and delivery of the great Colour of Rubies and pearles by his order to Dr. Stephen Goffe acknowledging to be indebted to me one Hundred Twenty Seaven thousand three hundred Nynety and one guilders. I say 127391 as appears by a Notoriall Act the 4 May Ao 1646 & confirmed by an act under the hands and seales of the States & Court of Utrecht in Parchment the late Queene paid me for all my disbursemᵗˢ by her order and Ratifyed the same.

CHARLES R.

Trustey and welbeloved wee greete you well. The proofs you have given of your Loyalty towards us and your affection to the good of our affayres by the Many Important Services you have rendered us since the distraction of our Kingdoms Wee are pticularly sensible of and doo hereby give you to understand our good acceptance of the same. Assuring you that of our good grace and favour upon all occasions that may occur for your Interest or advantage Which wee have comanded our Trusty and well beloved Dr. Goffe to confirme more amply to you, whome we have alsoe ordered to receive from you the Ruby Colour remaining in your hands and to agree and conclude with you for your satisfaction therein. And to that effect have caused a Warrᵗ under a Signet to bee dispatched to serve as security and discharge to you in the delivery thereof, the difficulty of conveyance and other inconveniences not permitting us to send it under the great Seale wherein not Doubting of that correspondency on your parte wᶜʰ we have promised ourselves from the Testimonys you have alwais hitherto given of your willingness to comply wᵗʰ our desires wee bid you hartily farewell, from our Court at Oxford this 10ᵗʰ Novembʳ 1645.

The contents of these two Papers afford us an interesting glimpse into the History of

* Handed over by Cholmondeley to the Queen, 1643.
† Before it was in the hands of the Hothams.
‡ Seized by the Earl of Newcastle, 1643.
§ Probably in 1645.
‖ Ambassador from the King to France during the Civil War.

* Agent of the Parliament in 1642. For his activity and skill, see Clarendon.
† Goring was besieged there, 1642.
‡ In 1648.
§ Prince Maurice's attempt in 1643.
‖ Governor of Bordeaux.

the time, and their accuracy is vouched for by the fact that they were intended to meet the King's eye, and therefore to encounter his scrutiny. I shall now give some of the documents referring officially to Sir John Webster.

6 July 1644.* "Draft declaration against John Webster and others who are active in Holland against the Parliament."

6 July 1644.† "John Webster and others proclaimed Incendiaries between the United Provinces and the Kingdom and Parliament of England."

4 June 1664.† "Webster has sold some of the King's jewels formerly pawned to Sieur Borri."

10 March 1664-5.† "Sir John Webster of Amsterdam reports having heard from a Privy Councellor that his Majesty is willing for some accomodation for a treaty of Peace."

28 May 1666.† "Warrant for Sir John Webster, residing in Amsterdam, to enter and remain in England."

11 Jan. 1667.† "Pass for Sir John Webster to come into England."

5 March 1667.† "Hague. Sir John Webster to the King. Is informed that a warrant is out to call him to England where he would rejoice to appear were he not involved in a tedious process of law against some relatives who pretend that £11,800 of his money which they were to pay for purchase of his land was brought to his house during his absence, and stolen, and accused him of treason."

Sir John appears to have resided in England towards the close of his life; probably for greater convenience in the prosecution of his claims against the Crown. But, like many another ruined Cavalier, he prosecuted these claims in vain, and failed to obtain the slightest compensation for his services and his losses in the Royal cause.

J. H. ROUND, M.A.

* Calendar of MSS. in House of Lords.
† State Papers; Domestic.

Old Cambridge.

IN a university town, if anywhere, we might naturally expect to find relics of the past on all sides, but unfortunately these places are generally wealthy, and wealth usually expends itself in the destruction of what is old in order to replace it by the erection of something in the newest taste of the day. This has been very much the case at Cambridge, where old colleges have been pulled down and new buildings have arisen at different periods, each in the fashionable architectural style that prevailed at the time of building. Some of these are now scorned because they are old-fashioned, but not antique. In the courts and alleys of the town, however, there still remain bits that are worth a journey to see, and Mr. Farren,* finding rich materials for his needle there, has been able to fill his very beautiful volume with picturesque subjects without taking any notice of the colleges, which to many will appear the only noticeable features of the place. He tells us, however, that he passes the beautiful gateways of St. John's, and Trinity with regret and a great longing. The spirit in which Mr. Farren has worked in seen in the following sentence, which he has scratched upon one of the plates:—"It is a privilege and pleasure to have lived with and helped to record the fast-fading remnant of a day that is dead!"

Mr. J. Willis Clark has written an introduction to the book, and with this, and the etchings before us, we propose to say a few words upon such relics of the old town of Cambridge as are still left to us. First, let us notice some of the old inns. The quaint old "Swan" in Castle Street, with the pebbled causeway in front, looks much the same as it must have done some centuries ago. Falcon Yard, a narrow alley out of the Petty Cury contains the characteristic remains of the once famous Falcon Inn, which was a house of entertainment as early as Queen Mary's reign, and Queen Elizabeth is reported to have held receptions in a room still shown to visitors. Now it is used as a shop, and the long galleries remain, although they are broken up into several dwellings. Friends of Samuel Pepys will remember that the diarist stayed at this inn when he visited Cambridge in February, 1660. Although there is reason to believe that this was the chief inn of the town, the present condition of the "Wrestlers," a little further down the Petty Cury, is far more important, and Mr. Farren's reproduction of it is very striking. Another of the fine old house-fronts is in a more prominent position, and therefore the Bank in Trinity Street (formerly the Turk's Coffee House), is probably known

* *Cambridge and its Neighbourhood*, drawn and etched by R. Farren. (Cambridge: Macmillan & Co. 1881.)

as well as any other front in Cambridge. We are apt, as we read of the rapid destruction of ancient monuments (partly from ignorance, and partly at the hands of the restorer), to think that this age is specially to blame, but we must remember that in no age has the love of antiquity been very wide spread. Mr. Clark tells us how the dissolved Augustinian Priory of Barnwell was used as a stone-quarry as long as any walls remained above ground, and also after, for the foundations even were excavated. "When the Chapel of Corpus Christi College was built, in 1579, Mr. Wendy, the then impropriator, sent one hundred and eighty two loads of stone from the Abbey, and by a refinement of cruelty, Father Tibbolds, one of the late monks there, was employed to deliver them."

The old churches have a special charm for the etcher, and Mr. Farren has made very effective pictures of some of them. One of the most important of them is the Church of the Holy Sepulchure, which is reported to be the oldest of the few English round churches, but nothing is really known of its history; the circular portion, with its splendid doorway is all that can claim to be of Norman origin. The chancel and north aisle were rebuilt as late as the year 1841, by the Cambridge Camden Society. Plate VII., which shows Trumpington Street, from St. Botolph's Church, is singularly effective. On our left is the pleasant old house at the corner of Silver Street, and on our right the massive tower of St. Botolph. The street fades off in perspective, while the trees of St. Catherine's and the Chapel of King's close up the view. Below, on the same plate, is a careful representation of the old Saxon Tower of Benet Church, which is remarkable as the oldest architectural remain in Cambridge. Stourbridge Chapel, an unpretending but interesting Norman building, makes a good picture. It was dedicated to St. Mary Magdalene, and is believed to have been originally attached to a hospital for lepers. It was long used as a place to keep the lumber of the neighbouring fairs in.

Cambridge is singularly fortunate in rural surroundings; in all directions there is common land, and the little villages near the town are many of them strangely quiet, as their high roads lead now hither. It has been said that if one of these villages was to disappear from the face of the earth, it would probably not be missed for a week. Fen Ditton is distant from Cambridge about two miles and a half down the Cam. The Manor House was granted by James I. to Thomas Wills, in 1605, and the old building as it now stands gives evidence of its Jacobean origin. The parish church of St. Mary the Virgin was drawn by Mr. Farren before the restorer had appeared upon the scene. The beautiful spire of St. Andrew's Church, Chesterton, is seen on the opposite bank of the River Cam. When Pepys was in Holland one of the villages reminded him of Chesterton, a place filled with pleasant associations for him. Some miles on, in the parish of Bottisham, are the remains of the Augustinian Abbey of Anglesea, founded in the reign of Henry I. (1100–1135), in honour of the Virgin and St. Nicholas. On the site of the Abbey the Manor House was erected in the reign of Elizabeth, when portions of the old buildings were utilized. The house is now known as Anglesea Abbey, and Mr. Farren's view of it is particularly pleasing and artistic. Of other churches in the immediate neighbourhood of Cambridge, we may mention Grantchester, Trumpington, and Impington, but no mere notice would do justice to the beautiful book which Mr. Farren has built up in honour of Cambridge and its surroundings.

Reviews.

The Ancient Bronze Implements, Weapons, and Ornaments of Great Britain and Ireland. By JOHN EVANS. (London: Longmans Green & Co. 1881.) 8vo, pp. xix, 509.

THIS is a noble contribution to prehistoric science. Those of us who know how Mr. Evans has worked and does work in these fields of research, had expected him to follow up his book on Stone Implements by an equally valuable work on the Bronze Implements, and we have got all, and, perhaps, more, than was anticipated. Mr. Evans does not indulge in fine rhetoric or in fanciful conclusions from doubtful premises, but he lays before the student the plain simple results of a life-long labour and a life-long study. He collects, classifies, and tabulates all that is to be known of his subject from all sources of information, and it is not too much to say that his work represents an encyclopædic account of the Bronze Implements of the British Isles. Our readers will not thank us for simply telling them what is already so well known to them—namely, that Mr. Evans' work

is one that worthily stands on our bookshelves by the side of the greatest there on pre-historic archæology; but it may be useful to them if we run over the subjects taken up by Mr. Evans in the order he has given. By this means we shall give a very fair idea of the scope of the work and of the manner of treatment. After discussing the succession of the Stone, Bronze, and Iron Ages, Mr. Evans deals, in the order we give them, with flat and flainged celts, winged celts and palstaves, socketed celts, the methods of hafting celts, chisels, gouges, hammers, anvils, saws, awls, drills, and other tools, sickles, knives, razors, daggers, rapier-shaped blades, tanged and socketed daggers or spear heads, halberds, maces, leaf-shaped swords, scabbards, chapes, spear heads, lance heads, shields, bucklers, helmets, trumpets and bills, pins, torques, bracelets, rings, earrings, and other personal ornaments, clasps, buttons, buckles, vessels, caldrons, &c.; and he then proceeds to discuss the metals, moulds, method of manufacture, and the chronology and origin of Bronze. We see here that the student is taken into all branches of the life of Bronze-period man. From Mr. Evans's book we can learn many of the domestic habits of the period, its luxuries and its labours, its agriculture, its wars and its commerce. Perhaps the most interesting chapters in the book are those which deal with the agricultural implements, and with the halberds and maces. Sickles are the only undoubted agricultural implement in bronze which this country has produced, and from their size it seems to have been a common custom merely to cut the ears of corn from off the straw. Such facts as these give important glimpses into the life of early man in Britain—glimpses that we look in vain for from any other source but that of the archæological remains he has left behind him. Mr. Evans is careful to define, as he goes along, the terms he uses, and, as precise definition of archæological terms is one of the greatest wants to students, we have transferred to our "Note-book" column the definition of "celt" and "palstave," two words which are frequently used in an unguarded sense by those who are not careful in such matters. We cannot say more of Mr. Evans's book without appearing to say a great deal too much, but we recommend our readers to judge for themselves and to at once place it on their shelves. A very valuable tabulated account of the principal hoards of bronze found from time to time, gives the name of the place and the objects found in each hoard, so arranged as to show the object of each kind and the associated objects in each hoard. Add to this a very good general index, and an index, geographical and topographical, both compiled by the author's sister, Mrs. Hubbard, and over five hundred illustrations, and we have recorded some of the chief points of interest in this interesting work.

The Blickling Homilies of the Tenth Century, from the Marquis of Lothian's unique MS. A.D. 971. Edited, with a translation and index of words, by Rev. R. MORRIS. 4to, pp. xvi.-392. (London: Printed for the Early English Text Society. 1880. Trübner).

There are many of us who are extravagant enough to think that every early MS. in England ought to be printed; and certainly, when we come upon such specimens of careful work as the book now before us, such ideas do not fade away, but intensify. This is a most valuable MS. Its date, 971, is curiously stated in the following passage: "Wherefore this world must come to an end, and of this the greatest portion [already] has elapsed, even nine hundred and seventy one years, in this [very] year." From the theological point of view these homilies are only interesting as showing some of the early views of the Christian Church, but just lift the subject away from theology altogether, and as an index to manners and customs, as a contribution to the history of *popular religion*, they appear to us to be of very great value. One can scarcely read a passage like the following without recalling identical notions in other religions, and even in savage society. "We also learn men, that those men say, who have gone hither and returned, that the spot whereon our Lord last stood in the body here in the world before he ascended into the heaven in his human nature—that it is still at this present day very highly honoured with many divine glories before the eyes of men . . . . There is a large and magnificent church built round the spot . . . . open above, and unroofed; —yet is it ever protected from all bad weather, so that no rain or tempest is able to enter in . . . . And no one has even been able to overlay the footsteps themselves, neither will gold nor silver, nor with any worldly ornaments; but whatsoever man may lay thereon, the earth itself immediately casts it from her." Passages of similar bearing upon popular belief might easily be extracted if space allowed of it being done. Dr. Morris's Index of words in the homilies occupies pp. 265-392, and we have little hesitation in pronouncing it as a most valuable contribution to old English philology. One instance is shown of its value by the correction of a doubtful passage in Beowulf, from a passage in these homilies curiously parallel to one in the great epic, which Englishmen like to call their own. No words of ours can add to the praise that is due to the Society, and to the Editor, for the production of such a handsome and important volume, and we hope that both will reap all the advantages they have every right to anticipate from a large distribution of copies, and a large accession of members to the Society.

The Roman System of Provincial Administration to the Accession of Constantine the Great. By W. T. ARNOLD. (London: Macmillan & Co.) Sm. 8vo, pp. v-240.

We cannot think of any phase of Roman history which would be more interesting to the English student than that treated of in the book before us. To learn what a province was, and how it was governed, its system of taxation, and the status of the towns within it, is to learn a great deal of what must have happened in Britain during a most eventful period of her island history. It is perfectly true that the marauding bands of the barbaric Saxons tore down with fearful vengeance all, or nearly all, that Rome had built; they drove the plough over flourishing cities and left in ruins the splendid villas which art and wealth had raised in the best parts of the land. But still even this contact with Rome left its

nfluence upon the spoiler—an influence that readily ent itself to fuller developments when Saxon-England became a Christian State, and hence once more in the dominion of the Roman mind.

Mr. Arnold has done his work well. He gives in outline a fair account of the status and general meaning of a province, and then takes us through the several variations in political development which occurred under the rules of the Republic, and the Early and Later Empire. Added to this valuable historical material are two of the best chapters in the book—namely, that on the System of Taxation and that on Towns in the Provinces. We see clearly in Mr. Arnold's pages how Rome brought into her wondrous empire elements discordant enough and strong enough to have wrecked a power one fraction less mighty than that she had welded together. We see, too, that it was by what she taught her provincial towns and governors that at last she was overcome, for, as Mr. Arnold points out, "if the barbarians had been wholly barbarians, they would hardly have shattered the power of Rome." There is one subject which stands out curiously distinct in the Roman system of politics. It is her government by cities. City life was the very type of civilization to the Roman mind, and in every country conquered by Rome we find the creation followed by the local development of city organization.

It is by gathering up such crucial facts as Mr. Arnold lays before us, and applying them to the conditions presented by the history of modern European nations, that such books are best tested. Antiquaries know full well the hostile camps into which English scholars divide themselves upon the question of Roman influence on English history, and they will recognize that Mr. Arnold has given us a book which will fill up a gap in the evidence on this subject.

The Western Antiquary, or Devon and Cornwall Note Book. Edited by W. H. K. WRIGHT. Part II. (Plymouth: Latimer & Son. 1881.)

We have already welcomed the first part of this interesting magazine, and we are glad to see that the editor is able to keep up the high character which it at once attained. The West is rich to excess in legendary lore, and in the record of the men who have made history, so that a receptacle for antiquarian jottings on the part of Devon and Cornwall must necessarily be full of value. We notice in this part references to names of national importance; and the queries and replies here given will doubtless bring forth more fruit in future numbers. The views of old places in Plymouth add to the interest of the letter-press.

Goody Two-Shoes: a *fac-simile* Reproduction of the Edition of 1766, with an Introduction by CHARLES WELSH. (London: Griffith & Farran, 1881.) 32mo.

This little story for children, which was originally published in 1765 by "The philanthropic publisher of St. Paul's Churchyard" (as Goldsmith called John Newbery), is widely known by name, but has probably been seen by few of the present generation. An exact photographic *fac-simile* of an early edition is therefore welcome. Mr. Welsh has prefixed an interesting preface, in which he discusses the disputed question of authorship. It has generally been supposed that Goldsmith wrote this and some others of the Lilliputian Library, but the late Mr. Winter Jones set up a claim for his grandfather, Mr. Giles Jones. Now there does not appear to be any real evidence forthcoming in support of this claim. Certainly, there is something in Nichols's *Literary Anecdotes*, but this does not come to much. We there read, "It is not perhaps generally known that to Mr. Griffith Jones, and a brother of his, Mr. Giles Jones, in conjunction with Mr. John Newbery, the public are indebted for the origin of those numerous and popular little books for the amusement and instruction of children which have been ever since received with universal approbation. The Lilliputian histories of Goody Two-Shoes, Giles Gingerbread, Tommy Trip, &c. &c., are remarkable proofs of the benevolent minds of the projectors of this plan of instruction, and respectable instances of the accommodation of superior talents to the feeble intellects of infantine felicity."

It will be noticed that it is not said that these gentlemen wrote the books, but that the plan of their publication originated with them. We must own to having been disappointed with the story, as it does not appear to us to be humorous enough for Goldsmith; at the same time, there are touches that makes us somewhat doubtful; thus, the Appendix, and the letter from the printer, on a wise dog, are just in Goldsmith's style. On the whole, it does not appear improbable that Goldsmith touched up some other writer's story. Mr. Newbery evidently had a keen sense of the value of advertising, for in an early page we read that the father of Little Two-Shoes died for want of a dose of James's Powder, and at the end of the book we find that Newbery was agent for the sale of that famous medicine. No one who buys this charming little volume is likely to regret the purchase.

The Imperial Dictionary of the English Language. A Complete Encyclopædic Lexicon, Literary, Scientific, and Technological. By JOHN OGILVIE, LL.D. New edition. Carefully Revised and greatly Augmented. Edited by CHARLES ANNANDALE, M.A. Vol. I. A—Depascent. (London: Blackie & Son. 1882.) Imperial 8vo.

The title of this book hardly does justice to the nature of its contents. A previous edition, which was published nearly twenty years ago, contained 100,000 words, and the edition now being issued has been in preparation nearly ten years, and will contain 130,000. It is not, however, in the multitude of words that the chief value of a dictionary consists. When so large a number of words are gathered together, many of them must necessarily be of very rare occurrence; and we therefore notice, as a useful feature of this *Dictionary*, that those which are seldom used are specially indicated. We have here an excellent dictionary, containing literary, colloquial, artistic, scientific, and technological words, with short but clear illustrative quotations. But we have something more: for the so-called dictionary is in fact an

encyclopædia, and an encyclopædia, too, of the most useful character, for the information is put in a particularly terse form, so that he who runs may read. We have been much struck with the value of many of the entries, and will instance one taken at random. This is the word "Dean." We have not space to quote the whole of the article, but we may say that, after giving the derivation, it defines the different uses of the word, from the ecclesiastical dignitary to the Dean of Guild Court. Dr. Ogilvie was, we believe, the first to revive the excellent plan adopted by Bailey of illustrating certain of the articles with woodcuts. These are admirable; they ornament the pages, and are a great assistance to the proper understanding of the verbal explanations. Only those who have tried their hands at dictionary compilation can have any conception of the labour which this volume of 700 pages represents. The definition of words is a most difficult operation, and this is the weak point of many dictionaries; for in some of these synonyms are used, and no attempt at definition is made. As far as we can judge, the explanations given here are singularly happy. We might dispute some few of the entries, but we remember how much difficulty there must have been in making these clear and definite. It is interesting to note the growth of public opinion in respect to dictionary making. The earliest idea of a dictionary took the form of a list of words with a translation into a foreign language. Then lists of hard words were produced, which grew into such useful volumes as Bailey's *Dictionary*. Dr. Johnson attempted to do for England what the French Academy had attempted for France—that is, to regulate the language and form a literary tongue. Johnson's *Dictionary* has long formed a foundation for subsequent compilers, but they have added the very words which he considered it his duty to turn out. If we put the little volume—Bullokar's *English Expositor* (1616)—by the side of the *Imperial Dictionary*, we shall have a very practical illustration of the growth of lexicography in England.

Kamilaroi and Kurnai. By L. FISON and A. W. HOWITT. (London: Macmillan. 1880.) 8vo, pp. 372.

This book deals chiefly with the subject of group marriage and relationship and marriage by elopement, as illustrated by the customs of the two Australian native tribes, the names of which form the title of the work. Those who have studied the question of archaic relationships of man, and archaic marriage customs, will welcome this valuable contribution to their studies with much gratification. Both subjects have attracted a great deal of attention from students of primitive society, and the names of Mr. Lewis H. Morgan and Mr. McLennan will at once occur to our readers as the two most widely known authorities on the subject. Antagonistic as Mr. Morgan's views are to those held by Mr. McLennan, one cannot help feeling that, though the former authority may perhaps hold his ground better, yet the latter has done much more towards bringing the subject of archaic marriage customs into the domain of popular studies. What is the marriage custom adopted by these Australian aborigines? Shortly, it is this. Every male member of certain tribes is theoretically the husband of every female member of certain other tribes in his own generation, and relationship is consequently that of groups of individuals to other groups, not of individuals to individuals. The individuality of man is wholly ignored, and his right to exclusive marriage is unknown. He marries as a part of his tribe, and is subject to all the laws of his tribe in connection with this marriage. The marriage custom is therefore wholly communal, not personal. Startling as this evidence is, it fits in exactly with the institutions of archaic society. Communal life is the underlying principle throughout. In property we know the permanence of the communal system comes down almost to the borders of modern civilization; in customs also, evidence is not wanting that the same principle is at work. There are other interesting savage customs given in this most valuable book, one of which, that of the lamentation over the loss of a member of the tribe, is almost textually identical with the Irish lamentation for death, described by Boorde in his *Introduction to Knowledge*, reprinted by the Early English Text Society. To the anthropologist, to the student of early social customs, to the lover of sound and genuine research, we heartily recommend Messrs. Fison and Howitt's work.

Bedford and its Neighbourhood: Notes on Objects of Interest, with Maps, Illustrations, &c. By DUDLEY G. CARY ELWES. (Bedford: *Mercury*, Press, 1881.) Sm. 8vo.

When the Royal Archæological Institute arranged to visit Bedford, it struck the author of this capital little book that no good guide to the objects of antiquarian interest in that town existed. He therefore set to work to fill the gap, and the task could not well have fallen into better hands. The history of early Bedford commences with a notice in the *Saxon Chronicle*, A.D. 571, where it is called "Bedicanforda;" and in the same book, A.D. 970, it is written that there was a monastery at "Bedanford." We cannot chronicle all the contents of this volume, but we may say that it contains a succinct and readable account of an interesting old town. There are plates of the "Old George" hostelry, as it appeared when originally built, and of the old Meeting House where Bunyan preached; and also a map of the county.

Ludgate Hill: Past and Present. A Narrative concerning the People, Places, Legends, and Changes of the great London Highway. (London: Griffith & Farran.) Sm. 8vo.

Mr. W. P. Treloar has taken as his subject one of the most famous thoroughfares in London, and in writing its history from the Roman period to the present time, when the London, Chatham and Dover Railway have been allowed to entirely destroy the view up Ludgate Hill, by the erection of their hideous bridge, he has a large field to cover. The history is so varied in incident, and is so intimately associated with the great, the famous, and the notorious of our country, that it cannot fail to interest those who care for old London. There are some views of the Hill at different periods, and of Roman remains found in the

neighbourhood. A book of this character must be largely drawn from the works of previous writers, and we should have been glad to have seen more reference to some of these.

An Index to the History of Newcastle-upon-Tyne. By the Rev. JOHN BRAND. Compiled by WILLIAM DODD. (Newcastle: Printed for the Society of Antiquaries. 1881.) 4to. Title, pp. 28.

Brand's standard *History of Newcastle-upon-Tyne* was published in 1789, and from that time to this it has remained without a satisfactory index. Mr. William Dodd, Treasurer to the Society of Antiquaries of Newcastle, has now supplied the deficiency, and his careful alphabetical history, which has been printed for the Newcastle Society, will be welcomed by all students of topographical literature.

We have also to acknowledge the receipt of several papers of interest:—

Mr. Serel's *Origin of the Name of Wellesley* (Shepton Mallet: Byrt), traces the name back as far as King Athelstan. *Transactions of the Epping Forest Naturalists' Field Club* (vol. ii. part 4), contains two valuable articles on "Stone and Ancient Bronze Implements." Rev. D. Royce contributes to the North Oxfordshire Archæological Society *Historical Notices of Cropredy*, which contains an account of the early history of the Manor. Mr. T. Rought Jones has reprinted from the *Athenæum* the letters on *Mediolanum*, which our readers will be glad to have in a collected form. Both those who have been, and those who have not been, to Oberammergau, will welcome Mrs. Drew's translation of the *Passion Play* (Burns & Oates). Mr. J. H. Cooke has reprinted his careful account of those important MSS. on the history of Gloucestershire, by John Smith, which are preserved at Berkeley Castle. Rev. B. H. Wortham has commenced to reprint the *Churchwardens' Book of Bassingbourne* (Cambridge: Rivingtons)—a work which we hope will be continued and copied in other parishes. *Canonbury Tower* has always been an object of interest to Londoners, and Mr. Herring has done well in giving reproductions of views showing it in 1400, 1600, and 1800 (Wertheimer, Lea & Co.) Mr. Johns has written an opportune pamphlet on *Regimental Nicknames* (Spottiswoode), which gives the sobriquets of the regiments of the British army, lost by the introduction of Mr. Childers' re-organization scheme. *Historical Accounts of the Land's End* is the title of a Paper read recently by the Rev. W. S. Lach-Szyrma before a local society.

Meetings of Antiquarian Societies.

METROPOLITAN.

ARCHÆOLOGICAL INSTITUTE.—Nov. 3.—Sir. J. Maclean in the Chair.—Precentor Venables sent a Paper upon the dedications of the Churches of Lincolnshire, in which he showed that the religious history of the country was a blank until the mission of Paulinus. There are even fewer dedications to St. Paul in England than might be supposed, for in several of them "Paul" is really an abbreviation of Paulinus. The dedication to the obscure saint, Hygbald, was cited, the name of the saint surviving at Hibaldstow; and similarly, the cell and chapel built by Pega, sister of Guthlac, became Pegaskirk, the name remaining at Peakirk. The dedication of Croyland by Æthelbald to St. Guthlac carried the name of that saint to certain outlying churches of the abbey. The numerous instances of dedications to St. Michael in Lincolnshire were regarded as evidences of a survival of Celtic Christianity, and the prevalence of dedications to this saint, and to St. Mary in Wales, was treated of, and the localities indicated. The dedications denoting Northumbrian and Mercian influences were shown to throw much light on the history of Lindsey, the Northumbrian ecclesiastical traditions far exceeding the Mercian. The connection of Lincolnshire in the dedications of its churches with the later St. Pancras, the youthful Phrygian martyr, was contrasted with the dedications to the earlier saint of the same name in the West of England. The dedications to St. Helen occur chiefly on the eastern side of the county, nearly a third of the whole number in England being in Lincolnshire. The same county furnishes several examples of dedications to the valiant and popular St. Oswald. The name of another famous Northumbrian, St. Wilfrid of York, appears to have been preserved in Lincolnshire in later dedications without any special significance. The name of St. Cuthbert, "the typical saint of Northumbria," occurs only twice in Lincolnshire dedications, frequent though it is between the Humber and the Mersey, the Tweed and the Solway. The author further dealt with the dedications to St. Alkmund, St. Chad, St. Etheldreda, St. Edith, St. Wulfran, St. Vedast, and St. Vincent.—Mr. E. Peacock sent a Paper, "On the Churchwardens' Accounts of the Parish of Sutterton, in Lincolnshire, from 1483 to 1536," which are preserved in the Bodleian Library, and formed part of Dr. Rawlinson's bequest in 1755.—Among the objects exhibited were the matrix of the common seal of the guild of the Holy Trinity in Boston, a fine late fifteenth century work, sent by Mr. B. H. W. Way; a portrait, said to be of the Black Prince; and tracings of wall-paintings in Grendon Church, Northamptonshire, sent by Miss Petit, lately destroyed by the process of "restoration."

ASIATIC.—Nov. 7.—Sir E. Colebrooke, President, in the Chair.—Sir W. Muir read a Paper "On 'The Apology of Al-Kindi:' an Essay on its Age and Authorship," in which he traced its history, and showed that a work recently published by the Turkish Aid Mission, in Arabic, is substantially the same as that described by Al-Biruni in his *Vestiges of Ancient Nations*.—Mr. N. B. E. Baillie read a Paper in reply to some exceptions taken by Lord Stanley of Alderley to a former paper by him "On the Duty the Mohammedans of British India owe to the Government of the Country."—The Director (Sir H. C. Rawlinson) exhibited photographs of a Babylonian inscription, recently procured by the Rev. Canon Tristram from the cliffs above the Nahr-el-Kelb at Beirût.

NUMISMATIC SOCIETY.—Oct. 20,—Mr. John Evans, F.R.S., President, in the Chair.—The President exhibited a penny of the second coinage of Henry VII., struck at Canterbury.—A unique copper coin of Shams ud Dunya wa ud Din Mahmud Shah was exhibited by Mr. Charles J. Rodgers. This coin is dated A.H. 718, and was struck at Delhi.—Mr. Henry S. Gill exhibited a very rare penny of Alexander II., of Scotland, struck at Forres. Mr. Bieber exhibited a very rare medal of Henry VIII., with the King's bust on one side and on the other the portcullis. This medal appears to be of the time, and of German work.—Mr. Webster exhibited several very rare Anglo-Saxon and English coins, among which was a penny of Eadwig, struck at London, one of two specimens known, and another of Eadgar, struck at Newport.—A Paper was then read on "A Medal of Charles V. of Spain by Giovanni Pomedello," by Mr. T. W. Greene. This medal has the portrait of the King and the figure of Victory inscribing a shield. It does not bear the artist's name, but it has its "sigla," an apple traversed by a monogram composed of the letters ZVAN, a Venetian appreviation of the name of Giovanni. This medal raises the number of Pomedello's authenticated works to eleven. There are several others attributed to this artist, but, being unsigned, their attribution may be considered doubtful.—Mr. Toplis communicated a notice of a find, at Newark, in June last, of coins of Henry III., struck at London and Canterbury.—Mr. Warwick Wroth read a Paper on "The *Cultus* of Asklepios at Pergamon, as illustrated by the Coinage of that City from B.C. 400 to A.D. 268." It was at Pergamon that the worship of the God of Medicine, which acquired considerable importance in Hellenistic and Roman times, had its principal seat; and the coinage of that city, especially in the Imperial age, gives a large and interesting series of types relating to Asklepios and his companion divinities—Apollo, Telesphoros, and Hygieia. Mr. Wroth discussed at some length the different forms under which Asklepios is represented. In the early period he is seated on an omphalos, but in the later period he stands leaning on his serpent-staff. With the former representation Mr. Wroth identifies the famous statue of the god at Pergamon, made by the artist Phyromachos, who flourished about B.C. 240.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—Nov. 1, 1881.—Dr. Samuel Birch, President, in the Chair.—The Rev. H. G. Tomkins read a communication on the "Campaign of Rameses II, in his fifth year, against Kadesh on the Orontes." For the homes of the various tribes allied together against the King of Egypt, Mr. Tomkins expressed the opinion that it was not necessary to seek far into Asia Minor, and he mentioned their names as given on the inscriptions with some identifications as to position and race. The position of the "fortress" Kadesh was next considered. That it is represented as being on the river Orontes is evident, but the author was of opinion that the great battle-pieces of Rameses II. were intended to represent the fortified stronghold of Kadesh as planted on its moated island at the north-east end of the lake, and forming part of the great engineering works which hold up and regulate the water. These great battle-pieces were described and commented on, the direction of all the movements being arrived at by the fact that in the Ramesseum slabs a straight canal leads out of the river far above the lake (to the left), and runs on across the picture; this must run from the Orantes south of the Lake, north-eastward across the plain. It was therefore considered that this tableau must be viewed as having its top towards the north. The fortified town, marked as the "town of Kadesh," being thus distinctly depicted as being at the north-eastern end of the lake. The route by which Rameses arrived at the place, with the cities he passed, were mentioned, and finally the events of this short campaign were traced.

SOCIETY FOR THE PROMOTION OF HELLENIC STUDIES.—Oct. 20.—General Meeting.—Rev. H. F. Tozer, V.P., in the Chair.—The Chairman read a Paper on "Byzantine Satire." Mr. Tozer gave an analysis and considerable extracts from one of the most remarkable specimens of this literature, the account of the sufferings of Timarion and his journey to the lower regions. This story, which was probably written early in the twelfth century A.D., has many interesting points of resemblance with Lucian's "Dialogues of the Dead," as was clearly brought out by Mr. Tozer. Reference was made also to another story very similar in character—"The sojourn of Mazaris in Hades."—Mr. C. Smith read a Paper on two Greek vases, the figures on which, in his opinion, threw light on the costume of the Chorus in the "Birds" of Aristophanes. The date of the vase in the British Museum which suggested the inquiry is probably about 450 B.C., and, as Prof. Gardner pointed out, the comic figures on these vases, evidently meant to represent men dressed as birds, at least throw light on the kind of costume that would be likely to be adopted on the Athenian stage when such a representation was to be made.

PROVINCIAL.

CAMBRIDGE PHILOLOGICAL SOCIETY.—Oct. 20.—The Rev. S. S. Lewis in the Chair.—Mr. Verrall read a Paper upon the following passages: Æsch. *Ag.* 161–176, 680 foll., 992–3.—Mr. Ridgeway read a Paper on the Ionic 3rd plural terminations *-αται*, *-ατο*, and *-ιατο* (*-οιατο*, *αιατο*). After going through all the instances of the Ionic 3rd plural middle in the Attic dramatists, he found an important difference between the usage of Attic and Homeric and Herodotean Greek. *When the Attics use the termination -ιατο the thematic vowel is invariably preceded by a consonant.* The usage of the Attic dramatists of *-οιατο*, *-αιατο*, is like the old Attic perfect a relic of an early stage of the language, and we may lay down as a dictum for verse-writers *that -οιατο must be used with consonantal stems only.*

CLIFTON SHAKSPERE SOCIETY.—October 22.—Reports in connection with *Titus Andronicus* were presented from the following departments:—Biblical and Religious Allusions, by Miss Florence W. Herapath; Instrumental Music, by Mr. Charles H. Sanders; Plants, by Mr. Leo H. Grindon, of Manchester.—Mr. C. P. Harris, B.A., read a Note on "Aaron."—The following communications were also given:—"On the authorship of *Titus Andronicus*," by Rev. H. P. Stokes, M.A., LL.M.; "Stray Notes on *Titus*

Andronicus," by Dr. J. E. Shaw; and "A Vindication of *Titus Andronicus*," by Mr. L. M. Griffiths.

GLASGOW ARCHÆOLOGICAL SOCIETY.—Oct. 18.—A number of the members visited the Cathedral for the pupose of having the more interesting portions of the edifice pointed out and explained by Mr. John Honeyman. At first the company assembled in the chapter-house, where Mr. Honeyman exhibited sections of a few mouldings from other cathedrals corresponding exactly with those in Glasgow, and so indicating the age of the latter building. The oldest portion is a small piece of the crypt at the south-west end, and where there are still remains of transitional work; and which Mr. Honeyman designated the twelfth century crypt. The main crypt was next visited, and it was shown to be thirteenth century work; then the crypt under the chapter-house, which was held to bear unmistakable evidence of having been erected in the fourteenth century; and lastly, Blackadder's crypt, erected in the fifteenth century, the characteristic differences of the various styles of architecture being shown. Mr. Honeyman also pointed out that from the design and the arrangement of the bases of the piers under the central tower the approach to the crypt as it exists at the north side at least formed part of the original design, and that while some of the features of the nave seemed more ancient than corresponding features in the choir, the character of the details appeared to indicate that all the upper portion of the nave at any rate had been erected after the choir. He thought that, upon the whole, appearances indicated that both sections of the building—nave and choir—had been designed at the same time, and that the erection of the nave had been commenced first. Almost immediately afterwards the original design of the choir had been thrown aside, and a new and much more beautiful one by a different architect substituted—the original plan being adhered to; and that then the work on the walls of the nave had been stopped, and the choir pushed on and finished. After that, work had been resumed on the nave, adhering to the original design so far as the tyranny of new fashions in mouldings and tracery would allow them. The chapter-house, also part of the original design, was not, he considered, commenced till after the nave was finished, and Blackadder's crypt was added at a still later period. On returning to the chapter-house, Mr. Honeyman drew attention to a very interesting example of what sometimes happened in mediæval work—a piece of stone left rough for carving. Round the base of the central shaft he pointed out a band of carving, representing animals of various kinds in deadly combat.

NEWCASTLE SOCIETY OF ANTIQUARIES.—Oct. 26.—The Earl of Ravensworth, President, in the Chair.—Mr. W. H. D. Longstaffe said he wished to call the attention of the Society, as a mere matter of record, to the fact that the authorities of St. John's Church, Newcastle, had seen it right and proper to close up the Norman work in that church, which was next in date to the arch closed up at the side of the postern, and which was of a date long before the Castle and St. Nicholas's Church. The work was of the time of Henry I., and he did not think it had been pulled down, but an organ chamber had been built against the Norman work.—Mr. Thomas Hodgkin read a Paper describing a portion of the Roman wall in Germany, extending from the Danube to the Rhine, for a distance of three hundred miles. He read a description of the portion of the wall in Bavaria and Wurtemburg, and promised to describe, in a second Paper, the northern portion of the wall, which he personally inspected during the last summer.—Mr. Longstaffe said there was at North Gosforth a building—it was difficult to say whether it was a church or chapel—composed to some extent of Roman stones. The building had been recently visited, and he thought it would be desirable to expend a few pounds in skilful excavation at the place. In going out to North Gosforth a very interesting bridge, called Salter's Bridge, was seen; it was a Gothic bridge, and (judging by the bridges which were really built prior to 1400) had evidently been built prior to 1400. The road on each side of the bridge was called Salter's Lane, and, judging from the Ordnance Map, seemed to have led from Blyth (where there used to be salt pans) to the ancient borough of Newburn. Salter's Lanes were common in Durham, and Surtees, in mentioning one of those lanes, said he believed Salter's Roads existed all over the kingdom. Salt was such a necessity of life that these ancient roads were a necessity also; and there would not have been such a bridge built at Gosforth unless there had been a necessity for the road crossing at that place. The bridge, which was ribbed, had been of two Gothic arches; one arch remained intact, but had been widened at each side for modern purposes; and the other arch had been destroyed; but the central pier showed that there had been two arches. He moved that the Society place a sum not exceeding £10 in the hands of Mr. Holmes and Mr. Hodges to expend in excavations at the church at North Gosforth. The Rev. Dr. Bruce seconded the motion, and it was agreed to.—The President showed a large stone axe, which has recently been found upon one of his farms, near Eslington.—Mr. Hodgkin said that, although no formal answer had been received from the Newcastle Corporation with respect to the preservation of the Black Gate, he had been told that the Corporation had appointed a committee to consider the subject, and there was good hope that the Black Gate would be handed over to the Society on terms which would enable them to take it.

The Antiquary's Note-Book.

REMAINS OF ANCIENT MINES IN AUSTRIA.—The attention of those interested in antiquarian research has recently been drawn by the *Hamburger Nachrichten* to the above subject, with special reference to the Mitterberg Copper Mine, and the Hallstatt Salt Mine, which seem to have again been worked of late years, and for both of which a very remote antiquity is claimed. Several writers have of late years dealt with the subjects in question, notably Dr. Much, of Vienna (who at the meeting of the German Anthropological Society at Strasburg, in 1879, exhibited mining implements found at the former locality, and

described them at length); Baron Von Sacken (whose work on the burying-ground at Hallstatt, published at Vienna in 1868, deals with the results of many years' explorations); and Dr. F. Von Hochstetter (who was entrusted by the Austrian Government with the examination of objects found at the Halstatt salt mine, and sent to Vienna for his inspection). The Mitterberg Copper Mine, after a long period of abandonment, has been again worked during the last fifty years, and in many cases the ancient subterranean passages have been found available for use. Its situation is extremely romantic, being between rocks, which rise to the height of 10,000 feet above sea-level, and forests of 6,000 feet elevation. The mine itself is situated at a height of nearly 5,000 feet. From the absence of iron utensils from amongst the various *reliquiæ* discovered, Dr. Much considers that a strong argument may be deduced in favour of his theory, that the mine was in full working order long before the Romans invaded that part of Europe. The system of excavation then in use seems to have consisted, in a great measure, of the use of fire, for rendering the rock so brittle that portions could be subsequently detached without much difficulty, by the employment of wedges made of wood. Various objects discovered support the conjecture. The communication between the mine and the outer world seems to have been twofold. From the windlass, which was found in a fair state of preservation in the main shaft, it is argued that troughs or buckets, were used for bringing out the ore; while the miners seem to have ascended and descended by means of steps cut in the trunks of trees, which probably formed the sides of the passage used for that purpose. The excellent state of preservation in which the objects affecting this branch of the subject have been discovered has facilitated the researches made in no small degree. This circumstance is attributed to the fact that for many centuries the excavations have been filled with water at a low temperature; and the woodwork has been thus protected from the decomposing influences of light, air, and heat. Pieces of wood seem to have been used for illuminating purposes; no traces of lamps having been found, while numbers of partly-burned fragments of wood have been met with during the explorations. The importance of the mining operations carried on may be estimated from the fact that traces of no less than 100 smelting furnaces have been discovered, some in a fair state of preservation. These are found much dispersed; and it is considered that this circumstance points to the mining having been carried on by a number of parties independent of each other, and to its having lasted during many centuries. Another cause may have had to do with their dispersion; that the forest from which the wood for the furnaces was obtained got thinned by the extent of the smelting operations; and that the transport of the ore to the vicinity of the trees whose wood was used for heating the furnaces, was easier than bringing the wood to the spot where the ore was extracted. The abundant vegetation which is now found over the whole extent in which the remains of the furnaces are visible, has had time to grow in the centuries which have elapsed since the original mining operations were carried on; and this fact may be considered as supporting the assertions of those who claim a remote antiquity for this industrial colony. The Ceramic remains found are evidently of a period anterior to the Roman occupation (shortly before the Christian era), while the discovery of a coin of Marcus Didius Severus Julianus (A.D. 193), points to the working of the mine having been carried on during a considerable period. The secluded position of the mine, and its slender means of communication with the world at large, are considered to account for the exceptional character of some of the articles discovered, as compared with relics of the same period found elsewhere. The salt mine of Hallstatt lays claim to an antiquity at least as remote as that of the copper mine we have described; and it is estimated that it was in operation as early as five centuries before the Christian era. Its subsequent history, to which we shall again have occasion to refer, shows that it has been worked down to our own times. The mine is situated in a romantic corner of the Salykammergut, on the western shore of a mountain lake, nearly five miles in length, and is only attainable by water, or by a steep mountain path. The miners' dwellings are described as resembling swallows' nests on the side of the mountain. The objects found in the burying-ground are not only numerous, but highly instructive as to the ancient importance of this colony. In 993 graves some 6,000 objects have been found, amongst which are bronze and iron swords, lances, javelins, helmets, &c., as well as many ornamental and domestic articles, forming valuable records of the ancient prosperity of Hallstatt. These have been described at length in the work already named, by Baron Von Sacken. The relics found in connection with the mine itself are more recent discoveries, dating only from 1879; but it is quite likely that many similar relics have been found since the mines have been again worked, to which no attention has been paid, in the absence of the taste for antiquarian research which characterizes the present age. The objects found were in the Appold workings; and from various appearances, the locality in question was at one time buried in a fall of débris from some higher part of the mountain. The salt penetrating the mass of earth has preserved the articles found in a manner scarcely to be expected. They consist of remains of charcoal, torches, shovels, a wooden mattock, two leather bags, and a piece of coarse woollen material, and other objects. The excavations seem to have been carried on horizontally, or with a slight gradient for about 170 yards. The main descent seems to have commenced at the spot where the implements were discovered, and to have been carried at an angle of sixty or seventy degrees, until a depth of eighty yards was reached. These measurements are only approximate, but are supposed to be fairly reliable. The method of lighting is supposed to have been the same as was used at the copper mine we have described. The detailed researches to which we previously alluded, have led to the opinion that the miners were the inhabitants of the plateau, and that the valuable relics found at the burying-place are remains of their former prosperity, before they were called upon to pay tribute to the Roman invaders of their country. The mine seems to have been abandoned when the hordes from the North of Europe swept over the

district; but Nicholas of Rohrbach is said to have recommenced operations at this spot in the year 1280. The mining which has since been carried on has been on principles more or less different from those known to the ancients. There is, therefore, no reasonable doubt that the discoveries made are in reality of value from an antiquarian point of view.

ROMAN REMAINS AT DEUTZ, (COLOGNE).—In the execution of some railway work at the above place, some interesting *reliquiæ* have been discovered; and a recent article in the *Kölnische Zeitung* gives the following interesting details about them:—While preparing the foundations of a wall opposite the parish church, a bronze group was found, in a fair state of preservation. It is of small dimensions, being only five inches in height, and is supposed to have been used as an ornament in connection with some larger piece of work. The group represents the combat of Hercules with the Amazons; the artist having selected the moment when the hero has seized one of his adversaries by the hair, and is trying to snatch her girdle from her. On the same spot some pear-shaped funeral urns of grey pottery-ware, about twenty inches in height, were also discovered. Unfortunately it was found impossible to secure them in unbroken condition. These remains evidently belong to the Roman camp, to which attention has during the last two years been drawn, by the explorations carried on with the assistance of the authorities. This accidental discovery is a welcome addition to the relics hitherto found, which, it is said, have not been very numerous. The extent of the camp has, however, been ascertained, and two towers have also been traced. This summer, in clearing away the débris of a tower which had been mined, a number of interesting objects came to light, principally consisting of fragments of ornamental stone, portions of pillars, &c. The most interesting discovery was a votive stone, although it was not complete. It is about twenty-one inches high, and fourteen inches wide. The top is ornamented, and each side has a representation of a laurel-tree. On the front is the following inscription:—

I. O. M. ET
GENIO. LOCI
SEXTVS.
VAL. VERVS
S. F. COS. PRO
SE. ET. SVIS.
V. S. L. M.

This is read as follows:—"Jovi optimo maximo et genio loci Sextus Valerius Verus Sexti filius, consularis, pro se et suis votum soluit lubens merito." The reading of the fifth line is said to be more or less a conjecture; it being doubtful whether both father and son would have borne the name of Sextus, and the person referred to not being traceable as having filled the office of consul. Of another stone the upper left-hand corner alone is preserved; and the following fragment of an inscription is legible:—

HER . . . .
CESA . . . .
R . . . . . .

A fragment of sandstone has the following letters:—

. . . . . I . .
. . SEVE
. . . ANO

(Possibly a portion of the name "Marcus Didius Severus Julianus.) Even in their mutilated state, these stones are considered to furnish a contribution of value towards the history of the Roman camp. Though used in the construction of the tower named, it is thought that this cannot have been their original purpose. They rather point to the facts of the camp having suffered demolition in the latter days of the Roman empire, and of the existing monuments and sanctuaries having met a like fate. This theory affords the simplest explanation of the use of the stones in building; for traces of haste in the construction have been noticed. The Romans would seem, in their wish to restore the walls without delay, to have laid the sanctuaries under contribution, in the same manner as the Athenians are said to have done upon one occasion. The hope is expressed that the interest taken in the matter by the architect in charge of the railway improvements, and by the Bergisch-Märkisch Company itself, will lead to even more interesting discoveries than those which we have described.

PALSTAVE.—The term palstave, or more properly paalstab, comes to us from the Scandinavian antiquaries. Their reason for adopting the term was that there is still in use in Iceland a kind of narrow spade, or spud, which is known by the name of paalstab, and which somewhat resembles these bronze instruments. Woodcuts of two of these Icelandic palstaves are given in the *Archæological Journal* (vol. vii. p. 74,) from drawings communicated to Mr. Yates by Councillor Thomsen, of Copenhagen. The derivation of the term, suggested in a note to the Journal, is that *paal* comes from the Icelandic verb *púla* or *pala*, labour, so that the word means the "labouring staff." But this appears to be erroneous. *Pul*, indeed, signifies hard, laborious work, but *pæli* (*at pæla*) means to dig, and *pall* (*conf.* Latin *pala* and French *pelle*) means a kind of spade or shovel. The word, indeed, survives in the English language as *peel*, the name of a kind of wooden shovel used by bakers for placing loaves in the oven. The meaning of the term would then appear to be rather "spade staff" than "labouring staff," unless the word labouring be used in the sense of the French *labourer*. Mr. Thoms, in a note to his *Translation of Worsaae's Primeval Antiquities of Denmark* (London: 1849, p. 25), says that "the term Paalstab was formerly applied in Scandinavia and Iceland to a weapon used for battering the shields of the enemy, as is shewn by passages in the Sagas. Although not strictly applicable to the (bronze) instruments in question, this designation is now so generally used by the antiquaries of Scandinavia and Germany, that it seems desirable, with the view of securing a fixed terminology, that it should be introduced into the archæology of England." The term had already been used in 1848 in the *Guide to Northern Archæology* (p. 59), edited by the Earl of Ellesmere, and has now, like celt, become adopted into the English language. . . . . Whatever may be the original meaning of the word palstave, it is applied by northern antiquaries to all the forms of celts with the exception of those of the socketed type. (See Nilsson, *Skandinaviska Nordens Ur-Invanare*, p. 92.) . . . . . Professor Daniel Wilson (*Preh. Ann.*, 2nd edit.

vol. i. p. 382), defines palstaves as "wedges, more or less axe-shaped, having a groove on each side terminating in a stop-ridge, and with lateral flanges destined to secure a hold on the handle." The typical example, however, which he engraves, has neither groove nor stop-ridge, but is what I should term a winged celt. In the present work I propose confining the term palstave to the two varieties of form already mentioned—viz., the winged celts which have their wings hammered over so as to form what may be termed external sockets to the blade; and those with the portion of the blade which lies between the side flanges, and above the stop, thinner than that which is below.—*Ancient Bronze Implements of Great Britain and Ireland*, by John Evans, p. 71.

CELTS.—Of all forms of bronze instruments, the hatchet or axe, to which the name of celt has been applied, is perhaps the most common and the best known. It is also, probably, among the earliest of the instruments fabricated from metal, though in this country it is possible that some of the cutting instruments, such as the knife-daggers, which required a less amount of metal for their formation, are of equal or greater antiquity. These tools or weapons—for, like the American tomahawk, they seem to have been in use for peaceful as well as warlike purposes—may be divided into several classes. Celts may be described as flat, flanged, or having ribs along the sides; winged, or having the side flanges extended so as almost to form a socket for the handle on either side of the blade, to which variety the name of palstave has been given; and socketed. Of most of these classes there are several varieties. The name of celt, which has been given to these instruments, is derived from the doubtful Latin *celtis*, or *celtes*, a chisel, which is in its turn said to be derived *à cælando* (from carving), and to be the equivalent of *cælum*. The only author in whose works the word is found is St. Jerome, and it is employed both in his Vulgate translation of the Book of Job (cap. xix. v. 24), and in a quotation from that Book in his Epistle to Pammachius. The word also occurs in an inscription recorded by Gruter and Aldus; but as this inscription is a modern forgery, it does not add to the authority of the word *celtis*.—*Ancient Bronze Implements of Great Britain and Ireland*, by John Evans, p. 27.

Antiquarian News.

St. Martin's Church, Colchester, is about to be restored, from plans prepared by Mr. E. J. Dampier, architect, of that town.

A work on *Chronograms*, by Mr. James Hilton, F.S.A., containing a collection of nearly 3,000 examples from various countries, illustrated with facsimiles, is in the press, and will be issued shortly.

The life of the Hon. Henry Erskine is in course of preparation by Lieut.-Colonel Ferguson. It will take the shape of a memoir of the champion of "the independence of the Scottish Bar," with notices of his kinsfolk and of his times.

An ancient barrow, on the race-down at Blandford, has been opened, and resulted in the discovery of several skeletons. From meagre evidence bearing on the existence of the barrow, it would appear to have been the burial-place of the inhabitants of that part of Britain in the Stone Age.

By a fire which occurred at Messrs. Jefferies' booksellers, Redcliffe-street, Bristol, a fine fifteenth-century house built by William Canynge has been reduced to a charred wreck. The timber roof of the old hall, famous for its corbels, and the well-known fireplace of the parlour, have both suffered damage scarcely reparable.

An important archæological discovery has been made in excavating one of the kurdans, or old tombs, in the Sakubam district of Southern Russia. Several glass vessels were found, profusely ornamented with gold and precious stones; and a gold plate, six inches in diameter, with a fine bas-relief. A local archæologist is disposed to assign the objects to the third century B.C.

It appears that the famous old house at Dolgelly, well-known as the "Old Parliament House," has been razed to the ground. The old house was, no doubt, the residence of the murdered Baron Owen. The project initiated by Mr. Holland, M.P., for its conversion into a public museum, having fallen through, owing to the want of funds, an ironmonger's shop is to be erected on the site.

In the excavations going on at the Pantheon, Rome, an earthenware vessel has been discovered, containing more than a hundred pieces of ancient provincial money of the fourteenth century, the period when the Popes were resident at Avignon. It is supposed that the vessel and its contents must have been hidden for safety by one of the ecclesiastics connected with the Basilica of Santa Maria ad Martyras.

A considerable alteration has been effected in Colchester Castle by the recent demolition of the old gabled house standing in the inner court. This house, occupied by the keeper of the castle, concealed a good part of the walls, and now that it has been taken down by order of the proprietor of the castle (Mr. Round, M.P.) this portion of the original building becomes visible for the first time.

A magnificent "find" on the banks of the Loire is reported. A fisherman, while seeking bait, found in a round hole excavated in the clay of the shore, a number of weapons and "bijoux." Some of these articles have, it is said an exceptional value, being like those discovered in Swiss lake dwellings. The "find" comprised axes, hammers, gouges, pendants, bracelets, rings, parts of necklaces and javelins, and fragments of swords and daggers.

Dr. Taylor, Curator of the Ipswich Museum, has made known a curious and interesting phenomenon in connection with the sewage excavations on the Cornhill, situated in the centre of Ipswich. At a depth of 5ft. from the surface, there may be seen a continuous band of black earth, about a foot in thickness, which he announced to be the original virgin soil, that formed the upper surface when this part of Suffolk was first inhabited. A few interesting relics have also been discovered, chiefly Roman and Saxon.

Messrs. R. Hill & Co., of Bedford, announce that they will publish, under the direction of the Rev. Basil Reginald Airy, M.A. (who will contribute an Introductory Letter), the valuable digest and extension of the *Domesday of Bedfordshire*, prepared by his father, the Rev. W. Airy, M.A. The Introduction is particularly interesting. The work will be issued when one hundred copies have been subscribed for. The book is being prepared on extra crown folio toned paper, to match the facsimile in every way, in order that it may be bound up with it in one volume.

A notion which has long prevailed in Lincoln's Inn has been rudely dispelled in the course of the demolitions now in progress. In a secluded corner of the chambers which are being removed to enlarge the chapel, there was a tablet recording the merits of an ancient member of the inn, whose mortal remains, according to tradition, were built into the thick brickwork. So strong was the belief in this story, that before the building was pulled down a hole was driven into the wall, in order to extricate whatever remained of the venerable conveyancer. All that was found was a sooty chimney flue.

More of the national records of the country have perished by fire. The parish church of Carleton, in Cleveland, has been destroyed, and with it have gone the registers of the parish. By this misfortune, which is believed to have been the work of a miscreant who cherished some real or fancied wrong against the vicar, there has been lost for ever all traces of the baptisms, marriages, and deaths of the inhabitants of the parish for many generations, and a break has been made in the family history of the district of Cleveland which can never be restored. How long will such records be allowed to remain without proper care and supervision?

Our readers will learn with great pleasure that the Mayor of Manchester, writing to the *Manchester City News*, says that one of the two missing volumes of the Manchester Court Leet Records—the earliest, dating from 1552 to 1586—has within the last two days been restored to the Corporation. This is the volume which was for a while in the hands of the late John Harland, F.S.A., and from which he extracted the passages printed in one of the Chetham Society's books. It is to be hoped that the fortunate and speedy recovery of this precious record of the early history of Manchester is an augury for the success of the search for the other missing volume—that dating from 1687 to 1731.

The re-opening of St. Bartholomew's Church, Wiggington, after a thorough restoration, took place recently. The date of the building of the church is about 1370. In the restoration two old windows were opened out, one in the south side of the chancel, and another in the south side of the Western Chapel. The latter has been filled with stained glass. The chancel arch has been enlarged. The organ, also, has been enlarged, and removed to the chancel, an arch having been opened out into the vestry so as to form an organ chamber for it. The roofs of the chancel, nave, and vestry are all new, the timbers being too decayed to admit of restoration, and raised to the original pitch. The roof of the Western Chapel has been restored.

The curious old civic ceremony, which takes place every year, has just been enacted again at the office of the Queen's Remembrancer. Proclamation was made according to custom in these terms :—"Tenants and occupiers of a piece of waste ground called the Moors, in the county of Salop, come forth and do your service." The City Solicitor then presented himself, and cut one fagot with a hatchet and another with a bill-hook. Proclamation was then further made :—"Tenants and occupiers of a certain tenement called the Forge, in the parish of St. Clement Danes, in the county of Middlesex, come forth and do your service." The City Solicitor, in answer to that, counted six horse-shoes and sixty-one nails, the Queen's Remembrancer saying, "Good number."

The researches of Mr. Hipkins, in the Palace at Potsdam, with the sanction of the Crown Princess of Germany, have resulted in the discovery of three early Silbermann pianos, which are identified with those on which John Sebastian Bach improvised before Frederick the Great. These are, it is believed, all copies of the action invented by the Italian maker Christofori—a circumstance which is considered to dispose of Silbermann's claims to the invention of the piano. A piano has also been discovered which is believed to be by Mozart's friend Stein, of Augsburg, besides two Schudi harpsichords—one dated 1766, and having solid silver keys. The bearing of these discoveries on the history of our musical instruments will be discussed by Mr. Hipkins in essays to be contributed by him to the *Encyclopædia Britannica* and Dr. Groves's *Dictionary of Music*.

Information is reported in the daily papers of November 11 of a startling and sensational nature, to the effect that the King of Ashantee had put to death 200 young girls. The sole purpose of this horrible massacre was to use the blood of the victims for mixing up the "swish" intended to be used in the repair of one of the King's State buildings. The report has been received from a refugee, who is stated to have been included among the victims, but who happily made good her escape in time. This inhuman custom is that treated of by Mr. Gomme, in our January issue of this year. It is recorded by Skertchly, in his *Dahomey as it Is*, published in 1874, where it is said that "the king was building the palace of Coomassie, and sacrificed several slaves upon the occasion, the blood of the poor victims being mingled with the swish of the walls."

Professor Geikie described in *Nature* for the 5th of November a "find" of fossils, only to be paralleled in the American Far West, and is certainly the most remarkable ever made in Scotland. For some years past the Geological Survey has been engaged in the detailed investigation of the carboniferous rocks between the Silurian uplands and the English border. In the course of the work, one particular zone of shale, on the banks of the river Esk, has been found to possess extraordinary palæontological value. From this stratum, exposed for a few square yards by the edge of the river, a larger number of new organ-

isms has been exhumed by the Survey than has been obtained from the entire carboniferous system of Scotland for years past. As a whole, the remains are in an excellent state of preservation. Indeed, in some instances they have been so admirably wrapped up in their matrix of fine clay as to retain structures which have never before been recognized in a fossil state.

During October, the members of the Italian Academy of Sciences and Arts visited Pompeii, and new excavations were made in their presence, which yielded many interesting things. Among the best were several amphoræ, on some of the largest of which was written the exact date of the extraction of the wine contained within, and on smaller ones the names of the wine. Among these names, two were very curious—that of "Muscatel Nut" and that of "Pepper," written in the Latin language. In a room was found an erotic inscription traced with carbon, and a very rudely executed painting. There were also found a bronze basin with two handles; three bronze vases, one with a handle, and ornamented with a beautiful bas-relief inlaid with silver, representing a Bacchus pouring wine from a pitcher into the mouth of a panther lying at his feet; a mattock, and a well-preserved iron axe; an iron grating, probably belonging to a little window; and an earthen jar, containing stucco.

The municipality of the small township of Alfedena, in the Abruzzi, assisted by provincial funds, has been (says the *Building News*) excavating a piece of ground with surprising results. Ninety-one tombs have been discovered, and these contained objects of art of the highest interest. Those of bronze, of iron, and of amber are very numerous and noteworthy. Of iron there are fibulæ, lances, swords, and axes; of bronze there are also fibulæ, bracelets of several circles, of semi-cylindrical and riband form; and some are gilded. Of the same material there are, too, chains, patine, and cup, with the remains of food, and smaller chains of double links, with ornaments of gilded grape berries and of enamelled glass. In amber there are grape berries, beautifully enamelled and well preserved. The most singular and important part of the discoveries consists of a vast number of vases of creta, and of a form not contained in any museum. As yet the works are not completed, and only ten men have been employed.

The restoration of Elkstone Church, one of the most curious and valuable specimens of Norman architecture in the neighbourhood, is contemplated. It is stated that care will be taken to confine the work to actual restoration, and not to obliterate or interfere with the architectural features of the building, some of which have originated interesting controversy among archæologists. The existence of a chamber over the chancel, originally used as a *columbarium*, or pigeon's house, is one of the most novel features; and visitors to the church who may overlook this, will scarcely fail to be struck by the singular design at the intersection of the ribs of the sanctuary vault, —four heads with hair interlaced, and having the appearance of Danish or Pagan origin. It is thought that this emblem and other portions of the church were parts of an older structure; but that much of it is early Norman, if not pre-Norman work, cannot be questioned. It appears that this interesting memorial must be restored if its preservation is to be looked for, and we can only hope that the work will be carried on with due reverence for the ancient building.

Excavations in connection with a recent archæological discovery at Middleham, have been carried on during last month, and have brought to light, not the discovery of a subterraneous passage, but that of a flue three feet below the surface of the earth. The flue is built of stone, and is three feet deep and two feet wide. There are also the outer walls of a house, apparently of Roman origin. The flue runs round these walls, and was evidently the heating process. A fire-place has also been found, with remains of charcoal or charred wood. The dimensions of the walls, so far as can at present be ascertained, are 15 ft. by about 12 ft. There is a portion of what is supposed to have been a floor over the flues, which gives the idea of a very beautiful piece of work, nearly white, as hard as flint, and with a polished surface. It is conjectured that this has been a bath-room. An entrance has been found at the east side, and also a large rough sandstone, measuring eight or nine feet in length, about fifteen inches thick, and eighteen inches wide. Some curious marks are cut in it, so as to show clearly the particular way the door had been hung. Part of an earthen vessel has also been found.

In the course of the partial demolition of the masonry of the parish church of Monmouth, previous to the work of restoration, a number of relics of great interest to the antiquary have been found. Amongst those are a quantity of encaustic tiles, of the best workmanship, and bearing various symbolic devices. Mr. Creed, the clerk of the works, who is superintending the restoration, has received a letter from a gentleman at Salisbury, giving a portion of a legend which has been deciphered on a tile let into one of the pillars of Malvern Priory Church. This self-same legend is also to be found on one of the tiles now in Mr. Creed's possession, whilst on others are sacred monograms, emblems of the Passion, the arms of England and France when these two countries were ruled by one sovereign, and other designs, all having a meaning of their own. More interesting still is what is known as a "cresset" stone, discovered underneath the flooring of the western part of the church. Mr. Waugh, of Church Street, has had some photographs taken of it. The stone has seven cressets or holes, but is evidently only a part of the original. Sir Henry Dryden is taking a lively interest in its origin.

Nowhere throughout Scotland was the old Scottish festival of Halloween more heartily celebrated than at Balmoral Castle. Preparations for its due observance had been going on for days beforehand, and the whole arrangements were carried out with true Highland fervour, in presence of Her Majesty the Queen, Princess Beatrice, and the members of the Royal Household, the whole of whom remained till the close of the sports. The proceedings began shortly after sunset, when a procession of torchbearers, numbering upwards of two hundred, paraded on the lawn in front of the Castle, and marched towards a

huge bonfire, the materials for which had been carefully built up, and formed a pile of imposing appearance. When all was ready, the combustibles were lighted by Princess Beatrice. At a given signal, a band of figures, wearing masks, and dressed in the most grotesque costumes, issued from the mews of the Castle, and was followed by a cart containing the effigy of a witch. A mock trial was held, and the witch was sentenced with the forms of ancient custom. The effigy was burned amidst the howls of the assembled spectators, from three to four hundred. A witch-hunt followed, and was the cause of much merriment.

The parish church at St. Ewe, in Western Cornwall, has recently been re-opened, after restoration. The building consists of a nave, south aisle, north transept, chancel, western tower, and spire. This latter is a feature rarely met with in Cornwall, where square embattled towers are the usual feature. The roofs are, in a great measure, new. They take the local "waggon" form. The chancel floor and the aisles are laid with encaustic tiles. The new parclose screen, the stalls, and the open benches generally, are of pitch pine. The altar plate, which is of a massive and interesting character, was the bequest of one Jacob Robins, of Tregenna, and bears the date of 1695. There are some fine old monuments in the church. The principal feature in the building, however, is the ancient rood screen. This dates from the time of Henry VIII., and is of carved oak, in a capital state of preservation. Rood screens, or even the indications of them, are very seldom met with in Cornwall, and the one at St. Ewe is by far the finest example in the country. For many years it stood in the transept. It has now been put in its original place between the nave and the chancel, upon a new base, and it has also been lengthened. The deficient parts generally have been made good, and the paint removed from its surface. This screen is groined upon its eastern and western faces, and its detail is very rich. The work of restoring it was entrusted to Mr. Harry Hems, carver, of Exeter.

The recent excavations made by order of the Athens Archæological Society, at Tanagra, the well-known place in Bœotia, whence come the charming terra-cotta figures, have yielded, we hear, important results. On the northern side of the town, in front of the principal gate, fifteen tombs were discovered, which were completely untouched. They contained some sixty clay figures, most of them perfect, and measuring between ten and thirty-five centimètres in height. They represent satyrs and women, standing and sitting; and one is a group of two figures. Besides these, many vessels were found, amongst which were some twenty lekythoi (paint and oil phials) with antique painted ornaments. Unfortunately, most of these were broken. One vase, which was found in a stone case, shows an artistic inscription, which designates it as a work of Teisias. It is also stated that fourteen scraping-irons were found, and that in two of the tombs some fifty small terra-cotta ornaments were discovered, most of which were brightly coloured, and some covered with thin gold. The excavations became even more important after April 1. The published report mentions twenty vessels, some broken, ten of which are ornamented with paintings. Two of these are said to be particularly fine. Of the numerous clay figures, only eight could be got out in a tolerably perfect condition. Of these, two are reported to be the most perfect figures ever found at Tanagra. One represents a winged youth, who is about to raise himself into the air. Before him is a maiden on her knees, her dress forming an arc above her; the youth holds her by the arms, as if he wished to take her along with him in his flight. The other masterpiece is an Aphrodite rising from the sea, diving up out of a shell, as it were.

The excavations which have been carried on for some time near Bonn, at the expense of the Provincial Museum of that town, and under the direction of Dr. E. ans'm Weerth, and which had the object of laying bare the Roman camp of Bonna, established a short time before the beginning of our era, have been crowned at last with well-merited success. Full light has now been thrown upon the position, camp form, and arrangement of this great military station. It formed a square, with sides 1,706 feet long, and rounded-off corners, and was surrounded by a wall 6 feet thick, a ditch 56 feet wide, and an outer rampart of a width of 29 feet 6 inches. A rampart, 29 feet 6 inches thick, abutted on the inner flank of the enclosure wall, along which, for the whole circumference of the camp, the *Via angularis*, 18 feet wide, could be traced. Besides this road there were three others, the *Via prætoria*, the *Via principalis*, and the *Via quintana*. Each of them terminated at either end in a corresponding gate. These gates were—the *Porta prætoria*, which lay close to the Rheindorferweg, close to the south-east corner of the Jewish Cemetery; the *Porta decumana*, found in the same line, south of the road An der Esche (north of the Rosenthal); the *Porta principalis dextra*, which was laid bare on the Viehweg, in front of the Wichelshof; the *Porta principalis sinistra*, discovered in the same road, east of the Rheindorferstrasse; and, finally, the remains of foundation, probably of a northern tower, forming the termination of the *Via quintana*, on the road leading to the Rhine, between the Viehweg and the Rosenthal. The *viæ* of the castrum are bordered by large buildings, of which several have already been disclosed, as well as a complete system of canals. The arrangements of the various parts of the camps show that it was a military station of the first rank.

A good deal of local interest has been evinced in the restoration of Chesham Bois Church, which had fallen, through age, into a very dangerous condition. The little church, nestling among the beech woods of the Chiltern Hills, was probably a chapel to the mansion which formerly stood in the adjoining meadow. The family of De Bosco, or De Bois, taking its name, it would seem, from the great wood which crowned the hill on which the church stands, is the first to which the manor can be distinctly traced. William de Bosco was lord of the parish, A.D. 1246. The church consisted of a chancel and nave, with a modern structure erected on the west end walls, apparently about the beginning of 1700, to accommodate two new bells, as well as an old pre-Reformation one, which was probably found hung in a campanile. The east side of this

structure rested entirely on a weak wooden girder, and was very dangerous. This sham tower has been taken down, as well as the walls on which it rested, the whole being found to have been built without a foundation, which accounts for the dangerous state into which that part of the church had fallen. The church has an early triplet window at the east end, and some good windows in the south wall. The upper part of a small, handsome Gothic window of three lights, concealed by plaster, was discovered when the modern dilapidated door was removed, and is now restored. A new tower is to be built at the south-west end, close to the ancient doorway, and the entrance to the church will be through its porch. Lysons, in his history of the county, says :—"In the church of Chesham Bois are some small windows in the style of the fourteenth century, filled with stained glass, consisting of tracery of foliage and coats of arms." And one of the windows in the north side of the nave is well figured in this work, portions of the glass of which are now in the east window. There is a curious carved oak pulpit, and the iron stand of the hour-glass used in Puritan times remains. In the chancel are brass effigies of Robert Cheyne, Esq., who died in 1552, and Elizabeth his wife, who died in 1516. The former is represented in complete armour. There is a rare brass also of a "Chrysome Child"—that is, a child who died while still clad in the chrysome, or baptismal robe, which is represented in the brass. The new benches are made of pitch pine. The old stained glass window at the east end has been re-leaded and replaced in its old position. The old sounding-board has been removed, and now forms an ornament at the base of the pulpit. It is intended to provide an hour-glass suitable for the old stand. The gallery-rails have been used to complete the communion-rails, and for rails to the reading desk. The ancient chair, now placed at the reading desk, was formerly in the pulpit; and other relics of bygone times are allowed to remain.

Correspondence.

THE EARLY COINAGE OF THE UNITED STATES OF AMERICA.

It is more than forty years since I "picked up" my first American cent in my native county, Northampton, and I not only have that cent now, but I have gone on "picking up" specimens from that time to this. The results are not considerable, and include several duplicates of No. 1 and of some others. I now write in the hope that one of your correspondents will refer me to some book in which I shall find an account of the Coinage of North America, and especially of that of the States. Hitherto I have seen only a rather unsatisfactory Article in the "American Cyclopædia," under the head of Coins; and I call it unsatisfactory because it describes merely a few, and of these some are not exactly in accordance with one or two specimens of them in my possession.

My oldest American coin is the "Rosa Americana" penny of George I., dated 1723. My cent No. 1. has on the obverse the head of Washington, and the inscription "Washington and Independence, 1723." The reverse bears the words "United States," and a female seated, holding in one hand a cap of Liberty on a staff, and in the other a branch. Of this I have three, one absolutely perfect. Another very similar coin of the same date is from a different die. A fifth, of apparently the same date, also has a head of a different type, and on the reverse, "United States of America," with the words "One Cent" in a wreath. Another has a head of Washington, and no inscription on one side, and on the other also the head of Washington, and the words "One Cent," but no date. I may perhaps regard as curious, and worth a place among the rest, one inscribed "Washington, President, 1791," round a venerable head. On the reverse is a ship with a cap of Liberty at the masthead, and the words "Liverpool Halfpenny." The edge is inscribed "Payable in Anglesey, London, and Liverpool." This reverse I have found exactly as I have described it upon a Liverpool halfpenny, with a different obverse. Other Liverpool tokens have a ship; but only these, so far as I know, surmount it with the cap of Liberty.

New Jersey cents of 1786, 1787, are inscribed "Nova Cæsarea," and date, with a horse's head and a plough on one side, and "*E pluribus unum*" above a shield on the other side. The Connecticut cents of 1787 are poorly executed, with a head on the obverse, and "Auctori. Connec." There is a seated female on the reverse, the words "et" and "Lib." being separated by points. These coins bear a remarkable resemblance to some halfpennies of George II., and to a doubtful piece inscribed "George rules" on the obverse, and the words "Britannia" and "Isles" on the reverse. Of this last I have one the size of a farthing. The Vermont cent has on one side "Vermonts. Res. Publica," with a landscape over a plough, and date apparently 1785. The reverse has thirteen stars round a radiating centre, in which is an eye, "Stella quarta decima." A New Haven cent has thirteen links round a ring, inscribed "United States," and within the ring "We are one." The reverse shows the sun above a sun-dial, with "Fugio, 1787," in the margin, and "Mind your business" at the bottom. What is the next? It has the "U.S." in a wreath, and the words "Libertas et Justitia, 1785," on one side, and on the reverse thirteen stars between the rays from a central eye, all surrounded by "Nova Constellatio." On cents of 1794 I find a head of Liberty, with a cap behind, and date below. The reverse has "One cent" within a wreath, and round all "United States of America." In 1800, &c., the head of Liberty has the hair adorned behind with ribbons; the word "Liberty" is above, and the date below. In 1816 I first meet with the long series having thirteen stars round the head, and the word "Liberty" on the head-band; the reverse resembling the preceding. In 1832 I find a half-cent with obverse of the same type as a handsome fifty cent piece of 1812, but the reverse is the common one. The head of Liberty in these wears a cap, and has "Liberty" on the head-band. Let me also, in passing, refer to a beautiful silver piece for five cents, struck in 1797, having the same

type of obverse as the cents for 1800, &c., and on the reverse an eagle within a wreath, and the words "United States of America."

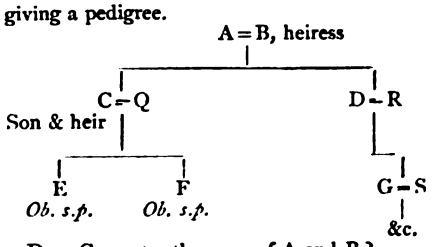
There are still two cents which are worthy of notice. One, which I take to be Kentucky of 1792, has fifteen stars, forming a triangle, each star bearing initials, and surrounded by the motto, *E pluribus unum*. The reverse bears a hand holding a scroll, inscribed "Our cause is just," and round all, "Unanimity is the strength of society." The other is a tradesman's token, having on one side a standing figure upholding a cap of Liberty, and above "Liberty and Commerce." On the edge, are the words, "We promise to pay the bearer one cent;" continued upon the reverse, "At the stores of Talbot, Allum and Lee, New York," round a ship. The date is on the obverse.

The foregoing may be instructive to some, and it will, I trust, induce some kind friend to tell me how to get information about American coinage in general, and the copper in particular.

B. H. COWPER.

HERALDIC.

A marries B, an heiress, and dies, leaving a son C, and a daughter D (who marries and has issue). Now, of course, if C dies *sine prole*, D, as daughter and heiress, quarters the arms of A and B. If, however, C has issue E and F, and both E and F. die *s.p.*, does D quarter the arms of A and B just as though C had died *s.p.*? Again, suppose that C and D both die leaving issue, and *afterwards* the children of C die *sine prole*, do the children and descendants of D quarter the arms of A and B just as they would have done had their mother been the only child and heiress of A and B? I have made this last case clearer by giving a pedigree.



Does G quarter the arms of A and B?

JOHN PARKER,
Lieut. 19th Foot.

Aldershot.

CHURCHWARDENS' ACCOUNTS.

(iv. 231.)

In a late number of THE ANTIQUARY was a query respecting Churchwardens' accounts, as to the meaning of a "Kidcote—which required mending—a tub, and some straw."

In this parish, goats must have been kept as "church beasts," as cows and sheep are to be found in other registers. Cows and oxen appear to have been let out for agricultural labour—at 4*s.* per annum in Hertfordshire; at 2*s.* 4*d.* at Brightstone (Brixton, in the Isle of Wight), A.D. 1560-1599.

Sheep were farmed in the same way in both places; also at Bath, in the Parish of St. Michael-without-Northgate.

THUS.

A RAPIER.

(iv. 231.)

"R. B. W., Manchester," asks if any one can give the date of a rapier in his possession. It is impossible to do this without seeing it, or a drawing of it; but from what I can gather, I think it is probably an early seventeenth-century weapon.

I have in my collection of arms a two-edged blade (now set in a Highland sword-hilt), which has the same name, on either side, which "R. B. W." mentions:—

":: J. J. RUNKEL, Solingen. ::"

If "R. B. W." is a collector of swords, or interested in such matters, I should be glad to hear from him.

W. B. REDFARN.

Inveruglas House, Cambridge.

BOOKS ADVERTISED IN 17TH CENTURY.

A curious bookseller's advertisement-sheet, a copy of which is now preserved among our National State Papers, may prove interesting to your readers. This stray leaf of paper notices four "newly published pleasant and necessary books, sold by Nath. Crouch at the Bell, in the Poultry, near Cheapside, 1686." The following are selections from the contents of the volumes in question:—

I. A view of the English acquisitions in Guinea and the East Indies, with an account of strange customs, beasts, serpents, monsters, and other observables in those countries. And, among others, "The Life and Death of Mahomet the Grand Impostor." "Two Letters," one written by the great Mogol, and the other by the King of Sumatra, in the East Indies, to our King James the First, of an unusual and extravagant stile. A description of the Bay of Souldania, where the English usually refresh in their voyages to the Indies.—R. B. Price, one shilling.

II. The Second Edition of "Two Journies to Jerusalem, enlarged, containing:—The wonderful manner of hatching many thousand chickens at once in ovens. The travels of fourteen Englishmen, in 1669, from Scanderoon to Tripoly, &c. A relation of the great Council of the Jews assembled in the Plains of Ajayday, in Hungary, 1680, to examine the Scriptures concerning Christ, by S. B., an Englishman there present; with the notorious delusion of the Jews by a counterfeit Messiah, or false Christ, at Smyrna, in 1666, and the event thereof, &c. Price, one shilling.

III. "Delights for the Ingenious," in above fifty select and choice emblems, divine and moral, ancient and modern, curiously engraven on copper plates; with fifty delightful *poems* and *lots*, for the more lively illustration of each emblem, whereby instruction and good counsel may be promoted and furthered by an honest and pleasant recreation. To which is prefixed an incomparable poem, intituled "Majesty in

Misery; or an Imploration to the King of Kings, written by his late Majesty King *Charles* the First, with his own hand, during his captivity in *Carisbrook* Castle, in the Isle of Wight, 1648, with a curious emblem." Collected by R. B. Price, half-a-crown. S. D. W.

RIGHT OF PRE-EMPTION.

(iv. 89, 226.)

Mr. Connell's account of the modern form of pre-emption in India is a valuable addition to our knowledge of the Hindu village community; but I fear I must demur to his doctrine of the rise of pre-emption from the theoretical descent from a common ancestor. In modern villages, which have been founded by persons who had the developed village community before them as a model, pre-emption and common ancestry may very probably have been connected as effect and cause; but I think it was otherwise in the primitive communities. In Germany, pre-emption existed not merely with regard to the sale of land, but of cattle, fruit, grain, and all village produce (Von Maurer, *Dorfverfassung*, i. 316).

We can hardly sever this form of the right from the Hindu, especially as the Germans have generally preserved the archaic form of the community. But if so, it leads us away from the idea of common ancestry to that of common welfare, as we find it exemplified among the Greenlanders, where the boat, the tent, and the winter provisions are the common property of the family, and the flesh and skin of whales and large fishes are common property of the entire hamlet (Rink, *Tales and Trad. of the Eskimo*, 30). Here the communal control is exercised, not from any feeling of common descent, but from the dependence of each one upon his fellows, and the consequent necessity that each should contribute to the common stock. But this control is by no means confined to agricultural tribes. It is a very common feature of pastoral and nomad life where the general sharing, either voluntarily or by compulsion, of the spoils of the chase, or of members of the herd, is almost universal (*e.g.*, the Chipewayan and Hare Indians in Bancroft's *Native Races of the Pacific States*, i. 118, 121). This is a very bare outline, but it will serve to show how pre-emption gradually merges into the general principle of reciprocal interest among the members of a group. Instead, therefore, of tracing pre-emption to theoretical ancestry, I should rather trace both to the effects of progress from nomad to pastoral life (see my *Early Hebrew Life*, 11, 13). With respect to ancestry, indeed, I confess that I doubt very much whether ancestry, in our sense of the word, was really developed when the primitive village communities were formed. I do not mean to deny that the primitive villagers were related to each other, but I doubt exceedingly whether those relationships were so systematized and defined as to form an efficient bond of union. Far greater effect must, I think, be attributed to each generation's instinctive perception of the fact, that unless they stuck together, they could not exist or defend themselves.

JOHN FENTON.

20, John Street, Adelphi.

SALISBURY CATHEDRAL.

(iv. 231.)

Replying to Mr. E. S. Dodgson's query as to the meaning of the incised floriated crosses, &c., inserted at intervals in the wall of Salisbury Cathedral, there are similar tokens—crucifixes, if I remember right—placed in like manner at Ottery St. Mary, Devon, and, no doubt, existed at one time on all pre-Reformation churches, as the following from Durandus would show (cap. vi. p. 115; ed. 1843):—"Fourthly, we have to speak of the manner in which a church is consecrated. All being excluded from the church, a single deacon remaining shut up within, the bishop, with his clergy before the doors of the church, proceedeth to bless water mixed with salt. In the meanwhile within the building twelve lamps be burning before the twelve crosses, which be depicted on the walls of the church. Next, the bishop, the clergy, and people following him and performing the circuit of the church, sprinkling from a rod of hyssopp the external walls with Holy water, and as he arriveth each time at the door of the church, he striketh the threshold with his pastoral staff, saying, 'Lift up your heads, O ye gates,' &c." To note or commemorate each sprinkling on the external walls—for of course the bishop did not brush the walls along with his "rod of hyssopp," — a stone had evidently been inserted at the time of building, on which the "rod" was to be struck, and so became carved afterwards as a floriated cross, or a crucifix. The floriated cross was an emblem of the Trinity. The circuit of the church made three times was another emblem. The bishop represented Christ, the "rod" His power. Smiting the door three times is the invocation of the Trinity, without which there can be no sacraments in the church. Some thirty pages of Durandus are occupied with this symbolism, endless, of course, to extract.

Halstock, Dorset. R. F. MEREDITH.

LAYER'S CAMBRIDGESHIRE.

Could any one inform me whether a *History of Cambridgeshire*, commenced in the early part of the seventeenth century by a Mr. Layer, has ever been published?

In Fairlie's *Illustrations of Cheverley Church*, Cambridgeshire, I find that "the MS., or a part of it, was discovered by Mr. Cole in a butcher's shop as waste paper, and by him added to his collection now in the British Museum. It is full of accounts of village churches and other edifices, giving the most minute details of many monuments of our forefathers." The manuscript would seem to be of considerable interest. I should be glad to know whether any portions of it have been printed, and if so, in what works did they appear.

CHARLES L. BELL.

Chesterton Road, Cambridge.

SLOPING OF CHURCH NAVES.

(iii. 189, 239, 287; iv. 135, 228.)

To the list of sloping floors in church naves may be added instances at Cliffe-at-Hoo, in Kent, and at St.

David's Cathedral. The floor of the nave of the former church has a considerable slope from south to north, which has become more evident than ever now that open benches have taken the place of the old high pews.

At St. David's the slope is from the west door to the choir screen. In both cases the declivity is the result of the natural fall in the ground. But what in one case is a disfigurement, in the other adds dignity to the building.

I. GREY LLOYD, M.A., F.S.A.

Hersham Vicarage, Walton-on-Thames.

TRADITIONS CONNECTED WITH BUILDINGS.

(iii. 8, 188; iv. 33, 85, 133.)

I have recently met with so remarkable a variant of the widespread legend, analysed by Mr. Gomme, that I think it deserves to be recorded. In the parish of Tolleshunt Knights, on the edge of the Essex marshes, there is still shown in the middle of a field an enclosed uncultivated space. (Cf. *The Church Field*, vol. iii. p. 9.) On the slope of a hill at some little distance there stands an ancient manor-house, commonly known as Barn Hall. The legend relates that it was originally attempted to erect this hall on the above-enclosed spot, but that the devil came by night and destroyed the work of the day. "A knight, attended by two dogs," was set to watch for the intruder; a tussle ensued, and the Prince of Darkness snatching up a beam from the building, hurled it to the site of the present hall, exclaiming as he did so—

"Wheresoe'er this beam shall fall
There shall stand Barn Hall."

The original beam was believed to remain in a cellar of the present house, and no one, it was said, could cut it without wounding themselves. But the point of the tale is yet to be told. The devil, enraged at the knight's interference, vowed that he would have him at his death, whether he were buried in the church or out of it. Now this doom was ingeniously averted *by burying him in the wall, half in, and half out of the church.* In the unique form of this version we find a striking confirmation of the solution suggested by Mr. Gomme,* and the more so, as that solution is evidently unsuspected in the tale. I should add that the legend was related to me by a person well acquainted with the locality. The part originally played by the two dogs would seem to have been lost, but they may represent the animal element.

Might we not go a step further than Mr. Gomme has done, and connect the prototype of this legend with the story of the slaying of Remus to forward the building of the walls of Rome, and, if so, with the cycle to which that tale belongs? (Cf. Lenormant, *On the First Murder and the Building of the First City.*)

J. H. ROUND.

* Cf. *The Walls of Iona*, vol. iii. p. 11.

FRENCH NOBLESSE.

Anybody who looks at a list of the names of the upper and richer ranks of the French *bourgeoisie*—such for instance as a Division list in the Assembly—will be sure to see several persons with double names, and territorial appendages, the latter introduced by a "de," though their bearers do not own a manor, or even an acre. That such should be the case in our day need not cause surprise; but it is not a little singular that the same process was going on in France even previous to the First Revolution. Witness the following extract from Montaigne, two centuries ago:—

"A bad custom, and one which involves bad consequences, prevails with us in France, that of calling persons by the name of their manor, or seigneurie, and its tendency is to confound pedigrees utterly. A younger brother of a good family, who has had bequeathed to him a manor by the name of which he has been known and respected, cannot well abandon the use of that name; ten years or so after his death it passes to a stranger, who does just the same thing; think, therefore, how we are to distinguish these individuals. So great a liberty is taken in these changes that I have scarcely seen any one in my time raised to an extraordinary eminence, but he has quickly had some genealogical title or other added to him, new and unknown to his father, and has been as it were engrafted into some illustrious stem. It happens by good luck that the most obscure families adopt such changes the most readily."

The same thing happens very often in Scotland. Till within the last few years there was, and there is still, a "Dundas of Dundas;" but Dundas Castle has been bought by a stranger, so now there is also a "Russell of Dundas." The late Mr. Stewart "of Belladrum" was called after his territorial estate till his death; but for the last fifteen or twenty years there has been also a "Merry of Belladrum."

A GENEALOGIST.

PATENS AND CHALICES IN COFFINS.

(iii. 47.)

I was present at the disinterment of a priest (*circa* 1300), owing to restoration in the church of Snailwell, Cambs., in 1878. The coffin was *built into the wall.* Remains of chalice and paten found. I shall be glad to give account from my notes.

KENELM H. SMITH, Clerk.

Ely, Cambs.

CRUCIFIX ON TOMBSTONE.

In the churchyard at Saham Tony, in Norfolk, at the end of a tomb of about one hundred years ago, there is a carven crucifix (basso-relievo) in white marble. The inscription implies that the person buried beneath was imbued with the doctrines of Wesley. Is not such a carving rare at that date in an Anglican cemetery?

E. S. DODGSON.

Pitney House, Yeovil.

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Colby's Visitation of Devon, 1620; printed for Harleian Society.—151, Care of the Manager.

Drummond's Origines, vol. iv.—Lardner's Cyclop.—Thirlwall's Greece, vol. viii. with Index.—George White, Epsom.

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