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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 Forthcoming Tudor Exhibition.

By Hon. Harold Dillon, Secretary to the Society of Antiquaries.

THE Exhibition of the Royal House of Stuart, at the New Gallery, Regent Street, in the early months of 1889, proved such a success in every way, that many of those most closely connected with the first suggestion of, and the actual carrying out of that display, felt there was ample reason for a similar undertaking in relation to the Royal House of Tudor. There is no doubt that, of the many thousands who visited the former exhibition, few left the New Gallery without having added to their knowledge of the details of the eventful, and in the main unfortunate, career of the Stuarts. Those who came with minds sympathetically attuned to the romantic story of that house, found in the numerous personal relics of every description, from royal jewels down to scraps of tartan plaid, an endless variety of objects suggestive of the individuals whose characters they admired or pitied. The portraits presented to the beholders their favourite heroes at many periods of their lives, and the pictures of the devoted adherents of the unsuccessful cause were no less interesting, though not so numerous as they might have been, and as many would have wished. To the unsympathetic visitor the exhibition, as a whole, proved at least instructive, and in many of the pictures were to be seen details of costume, and records of manners and customs interesting to all who care to read or think of the past. For the artistic, there were many treats in the magnificent specimens of painting from the Holyrood triptych to the masterpieces of Vandyke and Lely.

Interesting and instructive as the Stuart Exhibition was, and unique in its comprehensiveness as the collection will probably ever be, the Tudor Exhibition should in no way be inferior to it. True it is that the greater antiquity of the period treated precludes the possibility of such a mass of personal relics being brought under one roof as were seen last year; but what the Tudor Exhibition may want in interest, so far as objects are concerned, should be more than made up for by the splendid collection of pictures, comprising not only portraits of the members of the Tudor family, but also those of the great and wise men and women who served them so well, though not with unvarying appreciation. The Tudors were a kingly race, and in any country and at any time would have made a great mark. It is not the purpose, even were it desirable, of the Tudor Exhibition to morally whitewash the characters of the Sovereigns of that House; but it is the aim of those who have attempted to bring together the pictures, armour, manuscripts, and other features of the exhibition, to show to some extent the condition of art, and the fashions and habits of the period extending from the last days of the Wars of the Roses to those of the peace affecting James I. The portraits of Henry VIII. and Elizabeth, which are to be found in almost every old mansion in England, have long been familiar to all but the most ignorant; but the features of the soldiers, statesmen, and courtiers of the period should be no less well known. No exhibition, even under Governmental auspices, could hope to show more than a small proportion of the worthies of that age, but of those worthies there will be a fair selection of portraits. Her Majesty the Queen, as Patron of the exhibition, will contribute a numerous and most important series of pictures, including not only Holbeins of the greatest interest, but also a selection from the splendid collection of Holbein drawings at Windsor Castle. These last, known to the general public only through the imperfect "Imitations" published

by Chamberlain, or the severely monochromatic photographs which have been taken by royal permission, will be most attractive to all lovers of art, and when, as in many cases it will be the case, we shall see the treatment of the same heads in oil as well as in chalk, it is difficult to estimate the instruction and pleasure that students and others should derive from the rare opportunity. Holbein, Antonio, More, Zucchero, and many other names not always to be assigned with certainty, will present us with the features of the chief actors in the history of England during a period full of changes and events which have affected the whole of Europe.

This period, if not the finest for armour, is at all events the one in which we can have the largest and most varied collection of actual examples. Besides the fine suits contributed by Mr. Brett, who now owns many suits of the famous Meyrick and Coutts Lindsay Collections, there will be the historically priceless armour of Anne de Montmorency and the Duke of Montpensier, *spolia opima* of the day of St. Quentin, as well as that of the noble captor, Lord Pembroke. Baron de Cosson's choice selection of helmets and swords will, with Mr. Seymour Lucas's contributions, present a typical series illustrative of the quasi-friendly contests in the lists as well as the arms and armour for the field. Among the books, Althorp will take, as might be expected, a very prominent place in the collections illustrating the history and varied appearances of the English Bible and Prayer-book ; while the different forms and editions of the works of Shakespeare will probably be hardly less interesting to many.

Autographs also will be an attraction for some, and doubtless that of Jane, the Queen, contributed from the Loseley collection, will be an object of not less interest than its extreme rarity and the melancholy fate of the nine-days queen entitle it to. There will also be illuminated charters, patents, etc., including one granting a permission to manumit bond men and women, given by Queen Elizabeth to her soldier and courtier, Sir Henry Lee. To some the existence of bondmen in Merrie England, under Good Queen Bess, will be a revelation ; but instruction is not the least important feature of such exhibitions as this.

To those who delight in purely personal relics, Cardinal Wolsey's hat—which has probably been seen by but few, since the evening when the late Charles Kean gave additional interest to his production of the play of *Henry VIII.* by having the hat borne before him on the occasion of the Queen visiting the Princess's theatre—will, with Queen Elizabeth's silk stockings, Sir Nicholas Bacon's staff, and many other objects, prove most interesting.

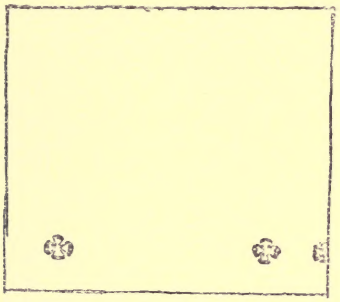
No such sentimental interest as was evoked by the personal relics of Mary and Charles is to be expected, but it is at the same time probable that the Tudor Exhibition, as the illustration of a period when England was great and her future colonial empire was being formed, will to all classes of visitors prove interesting and instructive.

On a Supposed Saxon Altar-Slab at St. Benet's, Cambridge.

By Rev. G. F. Browne, B.D., Disney Professor of Archæology.

WHEN St. Benet's Church, Cambridge, was restored in 1873-74, a stone believed to be the old altar-slab was found in the floor of the chancel, in two halves, which were afterwards lost sight of. In the course of the present summer the organ was being moved, and in the floor beneath it a slab of Sussex marble was found, 34 inches by 30 inches, with two early crosses (*pattée*) and a portion of a third cross, all flush with the surface and marked out by rude incisions, giving the effect of a cross in a circle. Each of the crosses has been about $2\frac{1}{4}$ inches in diameter. One of the crosses is in one corner, another near the other corner on the same side, and the portion of a cross is between the latter and the edge, where the stone seems to have been broken in two. Supposing that the rest of this cross was hidden by cement, a possible explanation may be that the usual five crosses were in this case

in unusual positions, being disposed in a straight line near the front of the slab, one in each corner, one in the middle, and the other two on either side the central cross and near it. But it appears on the whole that the portion of a cross has never been completed, so that it is probable that this was the end and not the front edge of the slab, and the unfinished cross had come too near the wall or the super-altar, and had been replaced by one 6 inches further forward.



Scale 1 inch to 20.

It would be interesting to learn that other examples of this change of plan are in existence.

In the case of one of the crosses the spaces between the arms are inlaid with something of a darker colour, of the character of cement. The others, no doubt, have been similarly treated. The incisions are very rough, the grooves being left untrimmed; this would serve as a 'key,' to hold the inlay in its place. There is a pretty little cross *pattée* in a circle, produced by incisions as at St. Benet's, on a priest's sepulchral slab in Lincoln Minster, in the floor on the east side of the south transept, which may have been inlaid with some pigment. St. Bernard's denunciation of the habit of inlaying slabs in the flooring of churches with divers colours will be remembered. I am not aware of any other example of inlaid crosses on an early altar-slab in England, though the case is by no means rare in Italy. Perhaps the mention of this inlay at St. Benet's may bring to light other examples.

The form of the cross and the other indications are consistent with the idea that this may have been the original *mensa* of the altar in the Romanesque eastward *porticus*, or rectangular apse, of the church of St. Benedict when first built. The Romanesque tower of St. Benet's is well known, and the great arch in its western face, leading into the nave, is probably the finest example in England. It will be very interesting if further consideration encourages the idea that another part of the pre-Norman Church has now been recovered.

I found in Switzerland last year two examples of an arrangement differing from that usually noticed in altar-slabs with crosses. At Romainmotier, a very large church probably of the ninth century, where in 1537 the Bernese committed sacrilegious ravages, the images being burned and the altars *desrochez*, so that the Prior Théodule de Ride died of chagrin, one of the old altar-slabs survived the process, and is now used as a communion-table by the Swiss. It is 6 feet long and nearly 3 feet broad. The ancient crosses have been carefully erased by redressing the marble, except one in one corner and another which is central so far as the length of the stone is concerned, but only $10\frac{1}{2}$ inches from the edge. On the very ancient altar-slab at Coire, only two crosses are to be seen, one about the middle of each end, the other three being covered by the present large super-altar; an interesting evidence that the celebrant formerly faced westward and used only the eastward half of the altar. The five crosses in these cases were placed symmetrically at the corners and centre, not of the whole slab but of the part actually used. It would be interesting to know if examples of this arrangement are found in England. The St. Benet's slab seems to be an approximation to it.

I should like to suggest a doubt whether the symbolism of the "five wounds" had anything to do with the original practice of cutting five crosses on altar-slabs. In the pontifical of Ecgberht, Archbishop of York in Bede's time, the bishop was to make a cross with his finger dipped in the hallowed water on the four *cornua* of the altar. He was then to pour oil on the altar, make a cross in the middle and at the four *cornua*, and proceed round the walls of the church, making crosses with his thumb with the chrism. Whatever symbolism there was in the one case, there would seem to be in the other. And the surface of the altar thus crossed was not to remain visible. The relics were brought, a veil was stretched be-

tween the bishop and the people, he made a cross within the *confessio* and at the four corners, put into the *confessio* three portions of the consecrated Host, three pieces of incense, and the relics, and then the *tabula* was laid on the altar, and one cross was made with chrism upon the *tabula*. Thus there is no mention of five crosses, even in chrism, on the *tabula*, which is our "altar-slab." *Tabulæ* were in early times frequently portable and quite small, and in accordance with the artistic spirit and practice of the time they were in some cases naturally ornamented with a cross, dividing the field into four spaces; these spaces might naturally receive the ornament of a smaller cross. An examination of the portable altar found in St. Cuthbert's tomb at Durham (6 inches by 5¼) makes it clear that in that case the central cross, of the same character as the great cross on the page at the commencement of St. Matthew in the Lindisfarne Gospels, and as the crosses on some of the smallest of the Anglian and Irish sepulchral stones, could not be meant for one of five crosses representing the "five wounds." The reason for placing the five crosses on the front half of the slab, instead of symmetrically on the slab as a whole, was perhaps that the crosses marked the points at which incense was burned at the consecration. The crosses on altar-slabs generally may be cognate with the dedication crosses on the walls of churches, which, again, it has been suggested by archæologists in Rome, were cognate with the marks made when a man entered upon property in Imperial Rome, as a sign of taking possession.

Tracking a Church Robbery by Magic: an Incident in Holbeach Parish History.

By W. J. Hardy, F.S.A.

THE fact that on a September day, some time during the reign of Henry VIII., the parish church of Holbeach was despoiled of a considerable amount of its money and jewels, introduces us to a curious instance of the widespread belief existing at the time in the practical utility of magic.

"To the King ower sovereign lord," complained and informed his true and faithful subject John Patriche that "about the 6th of September last" Holbeach Church, in Lincolnshire, was "robbyd and spoyled" of money and jewels to the supposed value of above 300 marks. The loss was a serious one, occasioning a very general consternation, and the leading men in the parish took what was then evidently the customary course on such occasions. "To thentente," says Patriche, "to have knowlege of the namys of the theffez, and to know where the seyd money and goods was bycom," several of the parishioners resorted to "one Edmund Nasche, dwellyng at Cicestre towene." There is no doubt about the reading of the word "Cicestre," so that Nasche's qualifications and repute as a sorcerer must have been out of the common, or the good people of Holbeach would hardly have taken a journey into Gloucestershire to consult him. By trade he was also a "wheeler," though no doubt he reaped more profit by practising "the craft of inchantement and wichecraft." But Holbeach town could in its midst boast of a gentleman who practised the black arts, for, continues Patriche, the townspeople took with them "a certain John Lamkyn of Holbeach," who practiesd inchantment and witchcraft, with the additional accomplishment of "sorcery." Later on he tells the King that both these individuals dubbed themselves "sothesayers," skilled in the knowledge of "nigramansi."

On reaching Cirencester, the party seem to have had a conference, and "for a certeyn rewarde to them" (*i.e.* Nasche and Lamkyn) "promysed," they undertook to give the parishioners knowledge of the names of the thieves, and whither the money and goods had been conveyed. If we may read the words "then and there" literally, the promise of reward must have acted upon the magical powers of Nasche and Lamkyn with a rapidity which would surely have aroused suspicion in the sceptical mind, for, says John Patriche, "then and there the same Inchantours namyd your sayd subjecte to be one of the theves." Considering that Patriche had shown the utmost anxiety to discover the perpetrators of the crime, the

declaration must have come as a little surprise; but who could dispute the word of a sorcerer? The party took their way back to Lincolnshire in due course, and on return made known the revelation; in consequence of which the parishioners of Holbeach, "agen all lawez of God and of your hightness, gevyng faithe and credenz" to the "inchantours," have now of late "published and reported untrewly in the seid parisshe of Holbeach, and in dyverse other places withine the schere of Lincolne, that your seyd subject shuld be one of the thevez, and of those that shuld be the robberez of the seyd churche."

The story was therefore evidently pretty generally believed. Patriche brings forward his social respectability as a proof of his innocence. He has, he says, in his possession, and to his "oune use, londys and tenementez to the clere yerely valwe of xl markes, and goodes convenient to his degree, and more than many other there have." Before the time in question he was always reputed "of good name, fame, honeste credenz and conversation in the seyd countye," but now, owing to the report, he is "browght into infamy, slander, and owte of credenz," so that "such as afore this tyme haue been conversant with hym, withdraw his company; and such as afore this have been his frendes, have hym now in mistrust withowt cause, and withdraw their frendshippe and favour from hym to hys utter undoying in this worlde for ever. And to the perillus comforte and ensampull of other such enchantours, and which is to the encrese of the mysbeleve of your highness' subjects in the same wichecraftez, onless your highness' favor and due ponysshment be the sooner atteyned and had in this behalfe."

We all know that the practitioner of magic had a sorry time of it when brought under the influence of the law, and Patriche concludes his prayer for the personal redress which he sought in the Star Chamber, by reminding the defendants of the penalties to which their conduct had rendered them liable. As, he says, it is "ageyn the laws of God and of your highness that any person shall use and exercise any inchauntement, sorcery, or wichecraft, or in any manerwise (*sic*) practice nygramansi," he prays that the King's writ of subpœna may be granted against Nasche and Lamkyn, commanding them to appear in the Star Chamber and answer for their misdoings.

So far as we are aware, Lamkyn alone made answer. His reply shows him to have been a no less respectable member of society than the town grammar-school master. "Havyng," he says, "resonable knowleg in the sciens of gramer," he had, at the time of the robbery, and long before, been resident in Holbeach, "there teching and instructyng chyldren in the sciens of gramer, and having his lyvyng by the same." Very soon after the robbery "a fame and report" was made to the churchwardens, and other "substanial" and honest persons of the town, that Edmund Nasche was "an expert man in the knowleg of thynges stolen," by reason of which he, Lamkyn ("havyng gret part of hys lyvyng by the comfort and relefe of the said inhabitantes, and beyng moche desirous to have knolege of suche persones as comytted the said robbery," so that punishment might be inflicted upon them), at the request of Henry Elman and Richard Gibson, the two churchwardens of Holbeach,* and divers other of the principal people of the place, went to "Circitter" and visited Nasche, "demandyng of hym what knowlege he cowde tell of the seyd robbery, shewyng to hym a payer of gloves of lether which were founde in the revestry of the said churche immedeatly after the said robbery was knowen to be done." After this Nasche "caused an instruction to be made in wrytyng of suche circumstaunces as he (Lamkyn) cowde tell as to the said robbery, and delivyred the same to this defendant, whiche he browt home and delyvered and shewyd to the said cherchewerdenz, and to dyverse other honest inhabitaunts of the same parishe." He then denies *in toto* the charges brought against him, as to the possession of any supernatural power, and adds that since the robbery he has taken the greatest pains to gain information which might lead to the arrest of the robbers. He admits that Patriche is suspected of complicity in the robbery, though he is unable to say if he had been definitely accused of it; but he

* The parochial records of Holbeach probably show at what period these persons were churchwardens, and thus fix the date of the robbery.

"cannot perceave" that he has lost any friends by this suspicion, since he still "hath good helpe and assistence"—words which almost imply that he was about to be charged with being concerned in the robbery.

It will be noticed that Lamkyn makes no direct statement of opinion one way or the other as to Patriche's guilt; his object was, of course, simply to clear himself of the charge of being a practitioner of magic, or one who would avail himself of the aid of the black arts as a means of ascertaining the truth on an obscure point, and thus, in detecting crime, commit it. The judgments of the Court of Star Chamber at this period are, so far as we know, not extant, and so we do not learn the outcome of this singular action, which would shed an interesting sidelight on the social history of the time, if it was seriously held that John Lamkyn was a magician, and not merely a town busybody, and that Edmund Nasche was a sorcerer, and not merely a clever detective.

Roman Castrametation.

By the Late H. H. Lines.*

IN taking up the subject of Roman castrametation, it will greatly facilitate our investigations if we try to impress on our minds a slight chronological sketch of certain portions of the history of Britain during the Roman occupation; thus obtaining a more correct idea of the various transitions in their methods of encamping. Before stating my own views, I would observe that the subject has been treated by the older antiquaries in a vague, imaginative, and dogmatic manner, with one honourable and trustworthy exception. I allude to General Roy, whose surveys of the Agricola series of Caledonian camps was published in folio by the Royal Antiquarian Society, the surveys having been made in the years 1747 and 1755. This standard work contains a rich mine of information and learned research, which has been dipped into freely by subsequent writers on the subject, but who appear to have overlooked certain indications of transitional character which are to be observed in some few of the plans, consisting of deviations from old Roman typical forms and arrangements. General Roy, even, does not appear to have fully estimated the nature and the causes which led to these peculiarities. A recent writer suggests that the British tribes, after the Roman occupation had ceased, adopted many of their plans of fortification from Roman instructors. This appears to me not to have been the case; but, judging from changes which it is known were initiated by the Romans and carried out in the construction of their own camps, it seems more probable that, by long contact with their British auxiliaries, they adopted the said modifications from the Britons. The language of their own writers shows that in the decadence of the empire they had ceased to practise the old systems of Polybius and Hygenius, and that they had entirely forgotten and lost the rules by which they had formerly constructed their camps.

Our antiquaries of last century empirically lay down a rule by which we may know Roman camps, "that they were square or oblong;" but we now find they knew but little on the subject, and took no account of changes which had been adopted at various periods. By referring to the pages of Polybius, of Livy, and Hygenius, we find most important changes in the Roman methods of castrametation, from the year B.C. 287 to the time of Hadrian, A.D. 120, a period of 407 years, in which the Roman empire reached its full plenitude of power and glory. It was during the later 120 years of this period, that the numerous camps of that people were constructed in Britain, and we find that in the Caledonian series the rectilinear principle of construction was that adopted (with two or

* The late Mr. H. H. Lines, of Worcester, an artist of considerable eminence, died at the age of fourscore and nine in February, 1889. For two decades of his life, viz. between 1860-1880, he gave the closest and most practical attention to early camps and earthworks, personally surveying and sketching a very large number both in England and Wales. He left behind him a large number of plans as well as archæological papers. About forty of Mr. Lines's plans and sketches of camps have been purchased by the committee of the Worcester Free Library. Through the kindness of Mr. Morris C. Jones, F.S.A., hon. sec. of the Powys-land Club, the *Antiquary* is enabled to produce Mr. Lines's unpublished treatise on Roman Castrametation.

three rare exceptions) so far imparting a typical character, which appears to have corresponded with the principles laid down by Polybius. This Caledonian series of consular and legionary camps was constructed during the eight years' campaigns of Agricola, from the year 78 to the year 85, in which Agricola's army retraced their march southwards; and they supply us with that kind of useful data which may be applied in the examination of the camps of other campaigns by the same people.

The Romans were greatly influenced by the practices of those nations whom they conquered. Imitation was inherent in them, especially in military matters, and we find an early example of this habit in their wars with Pyrrhus, B.C. 287. At this time, we are told that, with the exception of the outward form of the camp, there was no method or regularity. The tents were placed in a disorderly and confused manner; but the Consul Curius, having taken the camp of the Epirots, near Beneventum, copied from them and gradually improved in the art of encamping. Here we trace the commencement and adoption of that geometric regularity which afterwards became a distinguishing feature in Roman earthworks.* Polybius, who died B.C. 121, and 154 years after the capture of the Epirot camp, had during his residence among the Romans introduced such improvements in the art of encamping as to cause the system then practised to be called by his own name, the Polybian system; it was characterized by great simplicity, and was that adopted in the Caledonian camps. This system prevailed, with some few innovations, until after the time of Augustus Cæsar, when it became greatly modified, and probably, in accordance with the ideas of the period, improved. It certainly obtained a greater intricacy in its arrangements; but the long-admired simplicity of Polybius was lost, though the rectilinear type was retained in its integrity. This reformed system was named after its originator, Hygenius.

The next important date is A.D. 140, when Lollius Urbicus,* in the reign of Antoninus Pius, built his wall of earth between the Forth and the Clyde. History tells that the Proprætor of Britain constructed a great vallum, or earthen wall, with a line of forts extending from the Forth to the Clyde. We find in connection with this rampart ten forts, all of them rectangular: some square, with the angles all rounded off, some have three entrances, some two, and others only one, but all enter the camps at right angles, straight through vallum and foss. Here we find the old typical forms retained for a period of 427 years after the capture of the Epirot camp. The year A.D. 193, in which Severius Britanicus completed the conquest of Caledonia, is next to be noted, for I believe that, although the armies in the various campaigns of Agricola, of Lollius Urbicus, or of Severius, occasionally occupied the same ground in successive years, they rarely made use of the same ramparts twice. The strength of the armies varied in each year, and they could not fit themselves into the old intrenchments, though they were reduced in numbers. We find several remarkable examples of this state of things, in which the same ground was occupied for three successive seasons, with the three camps cutting across each other in the most independent manner, and taking no trouble to destroy the former trenches. This occurs in the Ardoch camps.

Another Roman writer, Vegetitus, who lived in the time of the Valetinians, between the years 364 and 375, is the author of a work on military affairs. The Roman Empire was then losing all its military knowledge and

* Another incident, also mentioned by Livy, occurred 554 years after the building of Rome, and seventy-six years after the capture of the Epirot camp. "Philip of Macedon, in his wars with the Romans, ascended a height from whence he could see into the camp of the Consul Sulpicius. He admired its arrangements and the general division of the troops, the order of the tents, and regularity of the streets. He then said, 'This is not the camp of barbarians.'" If Livy is correct in his record of Philip's observation—and I believe his accuracy is not questioned—it is evidence of great importance, as showing the improvements which had been adopted by the Romans since the affair of the Epirot camp. In this interval of seventy-six years they appear to have brought the art of fortifying their camps to that state of perfection of which Polybius was afterwards the exponent, and erroneously considered the originator.

* In the year 120 the system of Hygenius was in practice, but not introduced into Britain. Twenty years later Lollius Urbicus constructed his forts and walls between the Forth and the Clyde; these forts are all rectangular and square, and of the Polybian type.

power, and the art of fortification had become extinct. At this period numerous Roman villas were erected in Britain, the garrison stations succeeded the expeditionary camps, and cities were built on a Roman scale of magnificence. Vegetitus endeavoured to instil into the minds of the Romans some knowledge of the old methods of encamping, derived partly from the older writers on this subject, partly from tradition, and partly from the practice of the auxiliaries. We know that the Romans subjugated Britain by superior discipline. They placed their camps on moderately elevated ground, and never, as their opponents did, on the tops of hills and mountains; all they required was to be out of the way of floods, and to have a clear look-out across the country. They advanced to the word "forward." Vegetitus, however, says that the custom of fortifying the camps was not only laid aside, but that the very method of doing it was entirely lost. He gives directions for the proper situation of the camp, that it should be strong by nature, a rule which the older Romans despised; at least, in comparison with the practice of their opponents, whose first consideration was security and inaccessibility. The situation ought to be healthy, not commanded by any heights, nor so low as to be subject to inundation. The form should be according to the nature of the ground, in conformity with which it must be square, oblong, triangular, or oval; thus showing the old typical forms amalgamated with those of British construction, and the imitative habit of these proud conquerors stooping to the adoption of principles practised by those whom they called barbarians. As Vegetitus wrote in A.D. 410, just forty-eight years before the Romans terminated their occupation of Britain, we see the improbability of his being an authority for the transmission of Roman principles of castrametation to the British tribes, or, as some call them, Romano-Britons. His writings show the utter collapse of the system which had carried the Romans to affluence and power. I allude to this state of the subject because I find Vegetitus quoted as a great authority by a very learned archæologist, Vere Irving, a few years back, to the exclusion of Polybius, Livy, and Hygenius.

A question may arise in the minds of some, that while assigning certain of the old earthworks to the Britons, and others to the Romans, we refer none to the great struggle between the early Saxons and the Romano-British tribes. This idea is taken up by the author I have previously named, E. V. Irving. He says: "Is it probable that during the prolonged contests between the native tribes and the Saxons, which, in fact, continued for several centuries, military works of this class were not constructed?" My reply is, that if they were constructed, it must have been in very limited numbers, compared with what were thrown up in the Romano-British wars. In fact, can we identify one as originating after the withdrawal of the Romans? We know that, in the contests which then took place, the old camps or hill-fortresses of the Britons were occupied by contending tribes. The abundant supply of such strongholds was in excess of the requirements of the times, and they were always ready for occupation, and for rallying-points, precisely as our fortresses of the present day are the places of contention. There are many instances of re-occupation of the old earthworks. It was a common occurrence, during the Romano-British wars, for the Romans to temporarily occupy the deserted or captured camps of the Britons, but I am in doubt if the Britons ever occupied a Roman camp as conquerors, though they were near doing so at times in Caledonia, when Galgacus penetrated into a Roman camp (supposed to be Dealgin Ross, Victoria,) occupied by the ninth legion. One instance of a second and even a third occupation is well known, that of Sutton Walls, each party altering the camp in succession to suit their own requirements. In this case the camp was at last occupied by the Mercian King Offa, who here either set an example which there can be little doubt was generally followed, or himself followed an example already in existence. About this period stone walls, regularly built with mortar, were becoming usual in fortifications, and great mounds were thrown up for the dungeon keep. This became a special feature in strongholds, and marks a social change. The old defence-works did not possess good accommodation for the retention of prisoners, especially prisoners of note; there was no intermediate state between slavery and free-

dom. Incarceration in a castellated dungeon was a refinement reserved for an advanced state of civilization, and we find a remarkable example of this early dungeon in a deep quarry-like excavation on the rocky fortress of Dyganwy, a stronghold of Maelgwn Gwynedd, near Conway, of which place it was the predecessor in the sixth century. In the top of the rock we find the gloomy dungeon cut from 25 to 30 feet deep; it is named by Talicsin the "belly of the stoney tower," from which he liberated Prince Elphin.

Some other camps, reputed to have been altered in accordance with their own arrangements by the Romans, belong to the Silurian series. These are Wall Hills camp, near Ledbury; Sutton Walls, already mentioned; Ivington camp; Wapley camp; and probably Norton camp, near Ludlow. My own opinion about Norton is, that it is a Roman work of transitional character, but these five camps are generally thought to have been originally British works, altered and occupied by the Romans. There are about twenty-five British camps included in the Silurian campaign, and I believe that a careful examination of them would show others of this series to have been also occupied by the Romans. There is no doubt that this mode of successive occupation was extensively practised, when the Romans had left the Britons and Saxons to settle their own disputes. At this period we find new principles introduced. The style of encampment was changed by the adoption of a great central mound, which carried aloft the dungeon keep. Examples of this may be seen at Warwick, at Stafford, at Tamworth, at Norwich, at Windsor, at Worcester, and at Woodstock; the last-named was built on the site of a Roman villa; the first three are referred to a Mercian Princess;* but they all show the adoption of principles which gradually grew with an altered condition of society, from that which had created the hill fortresses, and the campaigning camps of former times.

These considerations make it highly probable that the British tribes, after the departure of the Romans, did not retain the practice of Roman fortification, and that the Romans having lost the art themselves, were unlikely to transmit that which they did not then possess. The natives, with a newly awakened sense of former independence, relapsed into their old Celtic habits of misrule, and were in no condition to throw up such gigantic earthworks as their ancestors had formerly done. They, doubtless, occupied their previous strongholds, which they found still standing, and which are standing to the present day, simply because it would not pay to destroy them, for this is the secret of their preservation. The Roman consular camps, the legionary camps, the *castra æstiva*, or the stations, could have been of no use to tribes acting on a defensive system, who required works difficult of approach, strong naturally, and giving what they considered a secure protection.

From the time when Lollius Urbicus built his great ramparts and forts, to the time when Vegetitus wrote on military affairs in Valentinian's reign, there had elapsed a period of 235 years, during which about forty emperors quickly passed across the stage of history. This was the time of a signal and rapid decadence, when we find a national ignorance of military knowledge and discipline. The old war-cry ("forward") was no longer heard at Rome, when Valentinian constituted Theodosius as his military chief in Britain, "where he re-edified the cities, repaired the garrison castles, and fortified the frontiers with watches and strong forefencies." This you will observe is simply a re-edification of the old Roman fortresses, stations, and cities, and very probably a few amphitheatres, not the construction of new works. The time for these was past, and Vegetitus appears as a chronicler of vanished glories and power, endeavouring to stimulate his enervated country to restore that which was entirely laid aside and lost—discipline, castrametation, and principles, all gone, as far as Rome was concerned, for ever.

Roman camps may be roughly divided into two classes—those of a temporary, and those of a permanent character. To the first class belong the great expeditionary works, which contain an entire army of from 25,000 to 35,000 men, and the large divisionary camps, which contain divisions consisting either of one legion, about 5,000 men, or a legion and its auxiliaries, amounting in the whole to about 11,000 men. Connected with this class are the

* Elfleda, in 915. She built eight in all.

advanced posts of the army, called exploration camps, to contain an advanced guard varying in number from 3,000 men to a few cohorts. These exploratory works must have been also used to preserve communications with the base or rear of the army. All the works of this class and its sub divisions are of a slight construction, consisting of a single rampart and ditch on the exterior. With this class may be also included *castra æstiva*, or summer camps; they are found in the neighbourhood of the great permanent camps (those occupied more than one season), and on elevated ground. This arrangement, though desirable in a warm, sunny climate like Italy, would be quite superfluous in Britain. Some of our writers point to the existence of this species of camp in parts of Britain; but it is doubtful if a single specimen of the *castra æstiva* is to be found in the island, camps of a different character having doubtless been mistaken for the summer stations.

A second class of Roman works are those of a more permanent character, destined to receive a fixed garrison, called stations. They were established to maintain the government of the conquered district in which they were placed, and were all named; in this respect they differ from the army camps, which were not named. Stations were usually placed on or near the site of the expeditionary camps, from which they were the ultimate development, and were most elaborately constructed, and protected by two, three, and even four ramparts and ditches. Stations were likewise placed on or near to the roads which were opened up by the Romans, and the names with the intermediate distances are given in the *Itineraries* of Antoninus, of Ptolemy, and in later times of Richard of Cirencester.

In the regular course of investigation, we naturally take those camps first which there can be no doubt were first constructed. These must have been the larger works, those intended to contain an entire army, and we find three examples of these great encampments. The first, at Grassy Walls, on the east bank of the Tay, has only one end of the intrenchment remaining, being 1,950 feet in breadth; nothing more need be said of this camp, as only so small a portion is left. But probably it must have been nearly 3,000 feet in length. The second, Battle Dykes camp, near Brechin, has three sides nearly entire, with four of its gates and traverse; its length is 2,970 feet, its breadth 1,850 feet. The third example is the great camp of the Ardoch group; its length is 2,800 feet by 1,950 feet. Each of these three camps would hold Agricola's three legions: the second, the ninth, and the twentieth; the auxiliaries of these legions were in Italy in the reign of Vitelius, five years before the arrival of Agricola in Britain; but as they were with him during the campaign, he may have brought them back on his appointment to the command.

Before entering upon any details, I would draw attention to three sections giving the Polybian and Hygenian methods as contrasted with modern fortification. Each system consists of a rampart, a ditch, and the glacis; the rampart consists of a parapet, or breastwork, the top being named the crest; on the inside is the banquette, or platform for the defenders; on the outside is the slope of the rampart, named the scarp; this, in modern fortification, is an unbroken slope to the bottom of the ditch: in the Roman method the scarp is interrupted at 7 feet from the crest to give place for a stockade, which we now place in the bottom of the ditch; on the exterior of the ditch is the counterscarp, which is either sloping or perpendicular, and faced with stone. On the top of the counterscarp is its crest, which throws a gentle slope outward, called the glacis. Thus there is really a very slight difference between the Roman and modern systems.

In tracing the progress of castrametation after Polybius, we find Livy in the time of Augustus Cæsar, between the year B.C. 43 and the year A.D. 14, an exponent of the same system; this was 244 years after the affair of the Epirot camp, and we obtain from Livy some particulars not given by Polybius. He tells us that the Roman camps were of a square form, contrary to the manner of the Grecians, who made theirs round, triangular, or of any other shape in conformity with the nature of the ground upon which they encamped; and in his fortieth book, twenty-seventh and twenty-eighth chapters, he men-

tions the numbers, the names, and the situation of the camp gates. This passage, which we will now give, throws great light on these points: "When the Ligurians had surrounded the camp of the Proconsul, L. Æmilius Paulus, before the enemy advanced, which they did in a confused, irregular manner from their two camps, he drew up his troops at the four gates, to be in readiness when the signal was given to sally on them all at once. Accordingly, to the four extraordinary cohorts he added two more, and ordered these to march out at the extraordinary gate; the hastatii of the first legion, with their principes behind them, were formed at the right gate, and at their left the principes of the third legion, with their hastatii in the rear. The cavalry of the right wing were to sally by the Quæstorian gate. The triarii of both legions were ordered to defend the intrenchments; the enemy were repulsed with great slaughter."

This passage conveys to us information in a remarkably concise form; we learn from it that there were four camp gates, and also the names by which they were known in Livy's time. There was the Extraordinary gate, afterwards called the Decuman gate, the meaning of which designation is a matter of controversy. It was placed at the back of the camp, behind the Prætorium. He then mentions the Porta Dextra and Porta Sinistra, or the right and left gates, and then the Quæstorian gate, since named the Porta Prætorium, or front entrance to the camp. We also perceive from this passage the use to which the wide space of the intervallum was applied, where the troops were drawn up to be in readiness to sally out at once.*

After the consular army camps, we find others of smaller size to accommodate a single legion, or a single legion and its auxiliaries. The legionary camp is square, like the consular camps, and would measure 1,014 feet by 1,009 feet; that is, without allies, it would consist of ten cohorts, and, including cavalry, 4,920 men, on the lowest estimate in the time of Polybius. In Livy's time the strength of the legions was 5,000, and the legions of Scipio were 6,500 strong; the strength of the legion appears to have depended on the nature of the war. A remarkable feature in the Polybian camps was the great space allotted for the intervallum, a space left clear between the ramparts and the tents all round the camp of 193 feet 3 inches. This was for the larger camps; the legionary camps had an intervallum of smaller dimensions; but we have no ancient data on the subject. General Roy suggests that a single legion had 100 Roman, or 96 English feet, clear between the tents and the intrenchments. This space was reduced in the Hygenian system to 60 feet; its use was to arrange the troops in order for battle before issuing from the camp gates. When space was required for two legions, or for one legion and its auxiliaries, who frequently equalled the legion in number, a double camp was formed by placing two camps back to back, taking away the Decuman gate entirely, and giving six gates to the camp, a Prætoria gate at each end, and two Principia gates on each side. We find several excellent examples of both single and double legionary camps in the Caledonian series; they are always known by there being six gates, and there are frequently to be found, remaining in front of these gates, the straight traverse of Polybius, which was superseded in Hygenius' time by a curved traverse of 60 feet radius from a point in the inner centre of the gate.

Of the legionary camps, one of the most interesting is that of Dealgin Ross, a square of 1,020 feet by 950 feet. This camp is considered to have been that occupied by the ninth legion in the sixth year of the war, which preceded the famous battle with Galgacus, and in which he was totally routed. This opinion appears to be founded upon the relative position of the work with those of Ardoch and Strageth; Dealgin Ross is the smallest of the group, and is a trifle too small for a full legion. It would contain about 4,000 men, and it is supposed that Agricola's army was divided between the three camps, for we learn from Tacitus: "In the year 83, and the sixth year of the war, Agricola coasted Caledonia. The same camp often contained horse, foot, and marines intermixed and rejoicing in common; at this

* We find King, in his *Munimenta Antiqua*, by a partial translation of Livy's account of this affair, draws a directly opposite estimate of the situation of the front and rear of a Roman camp, to that which was adopted by General Roy.

time he divided his army into three divisions to defend himself and to oppose against the numerous detached tribes of the Caledonians." "When this disposition became known, the Caledonians suddenly changed theirs, and, uniting their forces, they attacked in the night the camp of the ninth legion. That being the weakest, they forced the intrenchments, killed the guards, and carried the battle into the camp itself.* Agricola (who was probably in the camp at Ardoch), learning what was taking place, hurried to the rescue, and attacked the Britons in the rear while they were fighting in the camp gates and trenches, and totally defeated them."

After the succeeding battle with Galgacus, a station was erected here, and in honour of both victories it was named Victoria; we find it on the north side of the camp, partly destroyed by the adjoining river; a road has been carried eastward from this station, cutting obliquely through the square camp, proving it to have been a subsequent work. The most interesting feature in this camp is the fashion of its gates. This, with other innovations in some of the camps, will be noticed later.

(*To be continued.*)

On the Old Font of Stydd Church, County Lancaster.

By Tom C. Smith, F.R.H.S.

STYDD CHURCH is pleasantly situated on gently rising ground, about half a mile from the village of Ribchester. The way to it lies through winding country lanes and across fertile meadows. By no means a striking edifice, built as it is of the durable, though homely, grey grit-stone, which abounds in the neighbourhood, and being in a somewhat dilapidated condition, as well as isolated and desolate, at a first glance one sees the venerable old church with feelings of pain and disappointment. But soon all thoughts of pity and regret are forgotten, as our minds become more closely identified in sympathy with the hallowed associations of the sacred place.

Thoughts of the old semi-military priests, who for centuries worshipped within its walls, crowd in upon us. The men are dust, but their works remain to testify of their glory and greatness.

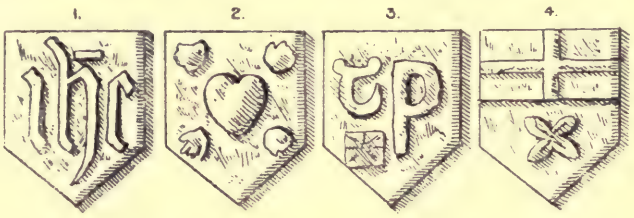
The date of the foundation of the chapel of Stydd is about 1150, so that it is, without doubt, one of the oldest existing places of worship in Lancashire. The present building is all that is left of a *camera* formerly existing at Stydd, under the preceptory of Newland, in Yorkshire, belonging to the Knights Hospitallers of St. John of Jerusalem. Dugdale calls it the *Hospitale subtus Langrigh*, and says it was dedicated to the Virgin Mary and our Saviour. A very interesting account of the *cameræ* and preceptories of the Order is given in Major Porter's *Knights of Malta*.

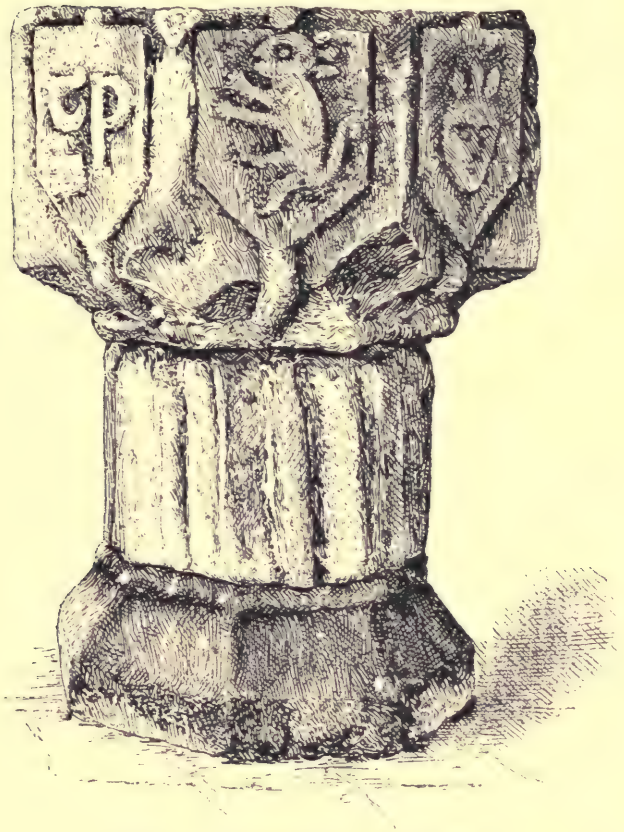
The history of the various changes of ownership which Stydd has experienced are interesting, but can only here be told in the briefest possible way.

In the reign of Henry III., Walter Muton granted lands,* and in 1310 Richard del Hurste granted to the Prior of the Hospital of St. John of Jerusalem in England, and to the brethren serving at the house of Saint Saviour in "Ribbelisdale," all the seven acres, etc., which he had in Ribbelecestria.† In 1338 "Le Stede" yielded the annual rent of £6 13s. 4d. to the revenues of the Order.‡ Little more is known of its history until 1501, when Nicholas Talbot left by will maintenance for a priest "to sing for twelve months at Stead, where fader and moder are buried."§ Along with the other possessions of the Order, Stydd was dissolved in 1542, and in 1543-44 the manor was granted to Thomas

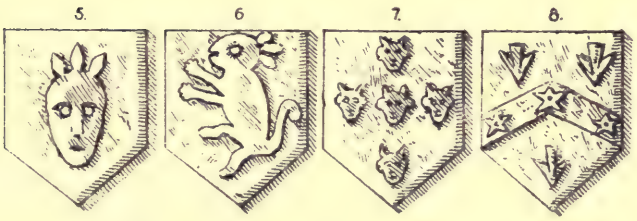
* Tacitus mentions the ninth legion as having been nearly destroyed in the revolt of Boadicea. After this decimation, in the year 58 A.D., Nero sent recruits from Germany, consisting of 2,000 legionary, 1,000 horse, and 8 cohorts of auxiliaries. As this legion is not mentioned after the departure of Agricola, it is supposed to have been incorporated with the sixth in the reign of Hadrian, when its quarters were at York. We are told by Horsley that an inscription was found at York, in which the ninth legion is called *Legis nona Victrix*, and in another, for an ensign of this legion, the figures VIIII are very distinct.

* Ellis's *Monasticon*, vi. 3, p. 636, n 2.
† Towneley MSS., vol. D.D.
‡ Camden Society, lxv. 113.
§ Whit., *Whalley*, ii. 465.





FONT IN STYDD CHURCH, RIBCHESTER.



Holt, of Grizlehurst, Esq.* In every account which we have read, the manor of Stydd is stated to have remained in the Holt family until it was sold by them in 1667 to the Shireburnes of Stonyhurst. But during the reign of Philip and Mary, the Order was, in 1557, re-established, the manor of Stydd being granted, with all the original possessions of the Order, to Sir Thomas Tresham, the Grand Prior of England.† For but a moment, as it were, did Stydd remain in the hands of its old masters, as after the short space of two years (in 1559) Queen Elizabeth again destroyed the Order within her dominions, and the manor of Stydd reverted to Thomas Holt. In 1667, the manor of Stydd came into the possession of the Sherburnes by purchase from Thomas Posthumous Holt, and early in the present century the Walmsleys of Showley became owners of this and other property in Ribchester.

This somewhat long introduction is necessary in order that we may more fully understand the history of the font in the church, which is certainly close upon four hundred years old. This font stands in the north-east part of the church ; it is octagonal in shape, and made of dark grit-stone. Its rugged and massive appearance is considerably enhanced by the strong broad foundation of stone upon which it rests. Around it are shields, bearing the following sacred and heraldic monograms and devices : (1) Jesus ; (2) the heart, hands and feet of Christ ; (3) the initials T. P., or C. P., possibly intended to denote the donor, of whom many (all probably inaccurate) conjectures have been made ; I venture, with diffidence, to suggest that it refers to the Clerkenwell Preceptory, the headquarters of the Knights Hospitallers in England ;‡ (4) a quartrefoil, on a chief a long cross (arms not yet identified) ; (5) a leopard's head jessant-de-lis (arms not yet identified) ; (6) lion rampant jessant-de-lis ; (7) five bulls' heads cabossed in cross (arms not yet identified) ; (8) on a chevron between three pheons as many mullets, the arms of Newport, of Salop.

Dr. Whitaker makes no attempt to explain any of the arms, save one, which he assigns to the Knights Hospitallers.* Other writers confess their inability to say to what families they belonged, although Latham deliberately asserts, without any proof whatever, "that the shields on the upper part bear the arms of the Talbot family, but no date."†

It is only right that I should state that antiquaries are indebted to Sir Henry Dryden for the solution of the riddle, which has puzzled so many visitors to Stydd. Drawings of the arms were submitted to him by my friend the Rev. Jonathan Shortt, with the result that the arms of Newport were identified, and furnished the long-lost clue. In communicating the results of his labours to Mr. Shortt, Sir Henry Dryden stated that he was unable to say to what Newport the arms belonged, and, curiously enough, Sir Henry added : "I have *no* doubt that the arms have *nothing* to do with the Preceptory." However, Thomas Newport was Preceptor of Newland and Temple-Bruer, Receiver of the Common Treasury, made Turcopolier, nominated Grand-Prior in 1501, and Bailli of Aquila by mutition in 1502. He was a member of a distinguished Shropshire family. During the siege of Rhodes, in 1522, he persisted in embarking from Dover in a violent storm, and was lost at sea with all his forces.‡

Such is the history of this curious old font, which was undoubtedly a gift to Stydd from the Preceptor towards the close of the fifteenth century. It is hoped that these notes may result in a full explanation of the remainder of the heraldry.

* Whit., *History of Richmondshire.*
† Latham's *Stydd Chapel*, p. 15.
‡ Porter, *Knights of Malta*, ii. 289, 295, 322.

* Patent Roll, 35 Hen. VIII.

† Porter's *Knights of Malta*, i. 243 ; Patent Roll, 4 and 5 Phil. and Mary.

‡ It has also been suggested to us that shield 3 is a monogram for Turcopolier, the star-like figure within the square being a badge of the office. If so, it would imply that the font was given to Stydd at the time that Thomas Newport held the office of Turcopolier.

The Church Plate of the County of Dorset.

By J. E. NIGHTINGALE, F.S.A. (Bennett, Salisbury, 1889; 216 pp).

THE diocese of Salisbury is fortunate in being presided over by a bishop who extends a watchful care, not only over the higher spiritual interests of the parishes in Wilts and Dorset, and the fabrics of their churches, but also over such "goods and ornaments" of an antiquarian value as they may still retain. Bishop John Wordsworth has proved himself an accomplished archæologist if only by his exhaustive paper on the Episcopal Seals of his bishopric, delivered before the Royal Archæological Institute in 1887, and printed in their journal. The principal antiquities of a church, such as its monuments, heraldry, glass, carvings in wood or stone, and even its bells, are more or less open to public inspection; its registers and books less so, but still sufficiently known by the frequent occasions for their production; but there is one class of ecclesiastical property, the plate provided for the service of the Holy Communion, that is necessarily kept under lock and key, and very seldom comes under the observation of the casual visitor, or of anyone but the communicants of the particular parish, and the officials who have the care of it. It is quite possible that some country village may possess a most beautiful and rare example of medieval plate without the fact ever coming to the knowledge of the antiquary or the local society, to whom it would have a special interest, or later specimens might have inscriptions and armorial bearings of donors, belonging to families long passed away from the parish, which would be valuable helps to the genealogist and local historian, if only they were known to exist. Accordingly, the Bishop of Salisbury formed the practical design of obtaining authentic returns from his clergy of all the church plate belonging to every parish in his diocese, together with drawings and rubbings, for preservation in the diocesan registry. When these returns were collected, it was naturally found that they varied very much in the extent and value of the information given. Comparatively few of the clergy have any special knowledge of the subject, or could pronounce upon the niceties of hall-marks. The best endeavours of the incumbents in Wilts and Dorset needed a competent hand to revise, and in many cases to repeat their work, and put it into shape for publication; and the bishop was well advised in entrusting this task to the competent editor of the present volume, Mr. J. E. Nightingale, F.S.A.; dealing first with the county of Dorset, for Wiltshire will no doubt follow in due course. Several other dioceses or counties have printed lists of their church plate, through the zeal of private individuals or of local societies. It is to be hoped that many more will follow the example. In a large county this is a matter of some difficulty. There are not many persons willing or competent to undertake the task. The best plan seems to be to allot deaneries or other defined distincts to a few experts, and for second visits to be paid, and their work revised, when necessary, by an editor-in-chief. It is too much to expect that a return worth having could be furnished from every parish, on a subject in which so few are interested, or have the most rudimentary acquaintance with. Mr. Nightingale was assisted in this way by a small band of qualified coadjutors, each taking one or more deaneries, "Cripps in hand," and the result, in this handsome volume, with illustrations of the most curious examples, is all that can be desired. He has arranged the book in the order of the rural deaneries of Dorsetshire, and of the parishes in each, alphabetically; giving the dimensions of their various articles of plate, with the inscriptions, hall-marks, etc., and very frequently with notes on the names of donors and their families. A sufficient index shows that more than two hundred donations are thus recorded, of itself a valuable feature. It is interesting to see that the parish of Poorstock possesses a chalice given by Dr. Pusey. It would have been useful if the index had included the coats of arms where they occur. We observe a misprint on p. 62, where the coat of Bankes is blazoned, "a cross engrailed between *two* fleurs-de-lis," which of course should be four.

The first thing that the archæologist, not specially interested in Dorsetshire, will look for in the volume, is to see whether any addition is made by this search through the county, to the rather limited number of pieces of church plate older than the Reformation that are known to exist. He will be gratified, as no doubt the editor was, to learn that two chalices and one paten were discovered, which were unknown to Mr. St. John Hope and Mr. Fallow when they published their valuable catalogue in the *Archæological Journal*.* One is at Coombe Keynes, near Wareham, "a beautiful example, quite perfect, and exceedingly well preserved; height 6⅜ inches. The bowl is broad and conical; the somewhat slender stem is hexagonal, and quite plain, with ogee moulded bands at the junctions. The knot is full sized, having six lobes spirally twisted with traceried openings, terminating in angels' heads crowned. It has a mullet-shaped foot with plain broad spread, and a vertically reeded moulding. The points terminate with an elegant knob in the shape of a floriated Lombardic ΩΩ. In the front compartment of the base is the usual crucifix between two flowering branches on a hatched ground. . . . No hall-marks are found, but the date, compared with other examples, is about 1500, perhaps earlier, certainly not much later. The weight is just 10 ounces."

The other chalice (Fig. 1) was found at Sturminster Marshall, near Wimborne.

"Unfortunately it is not now quite in its original state. The bowl and base are intact, but at some early period the old stem has been replaced by a plainer one; height 6¾ inches. Both bowl and foot carry three hall-marks, viz.: a Lombardic T for 1536, the leopard's head crowned, and the maker's mark TW in a shield. This maker's mark is also found on a paten belonging to St. Edmund's Church, Salisbury, of the date 1533. These two pieces are remarkable in more ways than one; they are the two latest dated examples of" (pre-Reformation) "church plate at present known in England, made just on the eve of the Reformation. This maker's mark, too, is the earliest example of any maker using two letters of the alphabet for his name, instead of a symbol of some kind, as his mark."

The present stem of this chalice is circular, with cable mouldings round the knot. Some remains of cresting and baluster-shaped buttresses at the upper part of the foot show that it was originally much the same as the stems of the fine chalice discovered by Mr. Nightingale at Wylye, in Wiltshire (1525), and that at Trinity College, Oxford (1527).

FIG. 1.

Mr. Nightingale thinks it must nave been designedly defaced in Elizabethan times. The base of this Sturminster chalice has the crucifixion, with St. Mary and St. John, engraved on the front compartment, with INRI above, under an ogee arch, and a skull and cross-bones at the feet. The foot is not mullet-shaped, but a sexfoil. These two interesting finds raise the meagre list of medieval chalices existing in England to the number of thirty-six.

* Vol. xliii.

Only one early paten was found, viz.: at Buckhorn Weston (Fig. 2), making the total known eighty. Its diameter is 5 inches. It has the frequent central device of the sacred monogram within a circular cable, and foliated spandrils somewhat coarsely engraved; but it differs from other patens in having the sexfoils of its second depression more deeply sunk in shell-like hollows, so as to form a large rounded sexfoil base at the back. It has one mark on the rim, a circle

FIG. 2.

in which is a cross between four pellets, probably the maker's. Its date is about 1510-1520.

The next subject on which the antiquary will make inquiry, when such a catalogue of the church plate of a whole county is laid open to him, is the Elizabethan list. The cups alone of this date, Mr. Nightingale says, amount to one hundred and four, most of them retaining their original paten covers; of these, eventy-four examples bear either hall-marked dates or inscribed dates: the earliest is a single cup marked 1562, the latest two of 1591, while by far the larger number are of 1570 to 1574. The majority of these are of the shape and ornamentation so commonly found everywhere, when of "London touch"; a tall, slightly bell-shaped standing cup, with a circular band of interlacing foliage and its paten with a foot, fitting when reversed on the bowl—such as are so well known by Mr. Cripps's engraved example from Monmouth. About forty-eight parishes in the county have another class of pieces, of Elizabethan date, but apparently of provincial manufacture. These generally bear a single mark (of two different types); but there is nothing to show where or by whom they were made. "A single mark," Mr. Nightingale says, quoting information from Mr. Cripps, "is always a maker's mark; if there is any local machinery for assaying plate and controlling its quality, it makes a second mark, because an essential part of *hall*-marking is that the maker shall mark it first, and the hall countermark it." One of these Dorset makers' marks is the monogram **SL**, the **L** turned both ways, within a beaded circle; accompanied by a small star, and a very small cross. The

other is somewhat similar, but consisting only of seven pellets within a ring of pellets, or beads. These latter are very local, nearly all occurring in a limited portion of the county, on the left bank of the river Stour. May it not be, in all parts of England, that when plate has either no marks, or only one, that the silver used was that of the ancient piece melted down by a local smith, and having been already tested, was not required to be hall-marked again? But when the parish sold its plate, and bought new, it their old plate for something newer and more fashionable, while the remoter districts have retained their humbler, but to us more interesting, specimens.

A third class of vessels worth attention in the survey of a county, is that of any important later plate than the foregoing, of curious shape or decoration, and of any secular pieces adopted for church use. Such pieces are occasionally found in all parts; and Dorsetshire has several. Mr. Nightingale gives an illustration of a cup, at Shipton Gorge,

FIG. 3.

would have it from one of the many London goldsmiths, of whom it is here stated that there were sixty-eight living in Chepe in 1569, besides some twenty in Lombard Street. In the neighbourhood of thriving towns, remote from London, the supply would naturally be from thence, as with York, Exeter, and Norwich. Mr. Nightingale finds a variety of makers' marks of this period, seldom more than two being by the same maker. It is somewhat disappointing that here, as in other parts, the richer parishes seem more frequently to have parted with apparently made out of sheet metal, shaped somewhat like a wide drinking-glass, but with Elizabethan decoration; and of another, of very unusual make, at Wraxall (Fig. 3), with a foot like a reversed funnel, and both bowl and foot decorated with overlapping vertical bands, alternately plain and granulated. Its date is probably about 1625.

At Whitchurch Canonicorum is a singular paten (Fig. 4), on a spreading foot, its face decorated with an effective cruciform pattern formed by a series of punches, of seventeenth-century date.

There is a fine service of silver-gilt at Swanage, richly ornamented with bands of gadroon moulding and acanthus leaves. The flagon is cruet-shaped, and has a cross surmounting the lid. These were presented in 1693, and made the year before, the maker's mark being three storks within a shield. In 1736 Mrs. Strangways Horner gave a fine service to Stinsford Church, made by the celebrated silversmith, Paul Lamerie; and afterwards the same lady gave similar sets to three other churches, from designs by the same maker. In the original oak box in which the Stinsford plate is kept is, in the handwriting of the donor, a direction by Paul Lamerie, dated June, 1737, how to keep plate clean. Mr. Nightingale observes that much old plate has suffered the loss of its more delicate ornamentation by constant rubbing, with plate powder, to produce a polish; and, therefore, this direction is useful and instructive: *Clean it now and then with only warm water and soap, with a Spunge, and then wash it with clean water, and dry it very well with a soft Linnen Cloth, and keep it in a dry place, for the damp will spoyle it.*

There are a few interesting pieces in the county which were apparently made for domestic use, but have been afterwards employed for church purposes. At Melbury Sampford is a fine large standing cup with a cylindrical bowl on a baluster stem, with a cover terminating in a cone or pineapple, made in 1683, and given by Thomas Strangways in 1699. The same church has a cup of Elizabethan type, made in 1607, with the unusual ornament at that time of a crucifix engraved on the bowl. There are also there a flagon and paten by Paul Lamerie, and a silver oblong box with lid and feet, probably for holding the bread, and an ornamental knife, the gifts of Mrs. Strangways Horner, 1753. A pretty little standing cup and cover, surmounted by a standing figure, probably foreign, and of the time of James I., is preserved at Tincleton. At Winterborne Whit-

FIG. 4.

church is a two-handled porringer, used as a chalice, of the year 1653, but given in 1692; and a copy of it appears at Turnworth, of the date 1764. The Hinton Parva cup is also a two-handled drinking-vase of 1765, given in 1821. At Mapperton is a flat *bleeding-vessel* of 1710, used for collecting alms.

Many subsidiary matters of interest to the Dorset antiquary might be culled from the incidental notes about the plate in the several parishes, in this carefully compiled volume. A Dorchester worthy, once mayor of the town, Thomas Pitt, expresses on his gift of a paten, in 1686, what was often the pious motive of a donor, "Not from superfluity of Estate, but for to Honnour the Lord's own Feast." At Poole advantage was taken of the gift of a flagon, to enter a record that might be more enduring than one of paper and ink, by engraving at the bottom: "Anno 1711. The yew-tree sett, the lead in both gutters new cast, 2 new windoes therein made and the church well repaired, glazed, and cleaned, under the direction of Joseph Bowles. Sir William Phippard and Sir Wm. Lewin gave £20 each." Several makers' marks, in addition to those given by Mr. Cripps, are recorded, as that of a man carrying a balancing-pole, at South Perrott. In this parish also a note records that a set of thirteen silver spoons, with "slipped stalks," or handles cut off obliquely, of the fifteenth or sixteenth century, were found by labourers in draining in 1850. A coat of arms on a paten of 1717, at Sturminster Marshall, is probably a specimen of Hogarth's engraving, as the maker was William Gamble, of Cranborne Alley, to whom Hogarth was apprenticed "to that branch of the trade which consists in engraving arms and ciphers upon plate." One or two well-known "ex libris" were similarly the work of this artist in his early days. Mr. Nightingale has earned the gratitude of every antiquary by the issue of this excellent volume, and its form is very creditable to the publishers. The plates are admirable, as the readers of the *Antiquary* can judge from the specimens given.

C. R. MANNING, M.A., F.S.A.

Pedigrees from the Plea Rolls.

BY GENERAL THE HON. GEORGE WROTTESLEY.

THE pleadings in the various courts of law, and the judgments upon them, have been preserved for many centuries amongst the national records. They begin with a roll of 6 Richard I., and continue to the present time; but many of the rolls of John and Henry III. have been lost. From the reign of Edward I. the series is complete, so far as the chief courts of law are concerned. In the process of extracting from the rolls the suits which relate to Staffordshire, I have occasionally taken a note of other cases which were considered to be of interest to the genealogist, and it is these unpublished pedigrees of the reign of Edward II. which are now laid before the readers of the *Antiquary*.

De Banco Roll, Mich., 3 E. II., m. 73.

Northampton.—In a suit in which William le Vineter, of Crek, sued Nicholas de Asteley for an illegal distress, the pleadings state that the manor of Crek was formerly held by Roger de Caunwill, who died s.p., leaving three sisters and heirs. The eldest sister married William de Assheby; the second sister married Thomas de Astley, the grandfather of Nicholas; and the third sister married Robert de Curzon, who enfeoffed Adam le Vineter, the ancestor of the plaintiff. Thomas de Astley had issue Andrew, who had issue Nicholas, the defendant.

De Banco Roll, Mich., 3 E. II., m. 93, dorso.

Salop.—John de Cherleton sued the Prior of Wenlok for four and a half virgates of land, etc., in Huntingdon, near Welington. The pleadings give this pedigree:

Walter, *temp.* King Richard.
|
Roger.
|
John.
|
John, the plaintiff.

De Banco Roll, Mich., 3 E. II., m. 387.

Staffordshire.—Reginald, son of Reginald de Charnes, sued Roger de Burghton and

Juliana his wife for four messuages, and a carucate of land and twenty acres of wood in Burghton (Broughton). The pleadings give this pedigree:

William de Charnes.
Reginald, *temp.* Henry III.
John.
Reginald.
Reginald, the plaintiff.

Another suit at Mich., 5 E. II., shows that Reginald, the father of the plaintiff, was the fourth son of John de Charnes, and that his elder brothers, Henry, Thomas, and Philip, had died without leaving any issue.

De Banco Roll, Mich., 5 E. II.

Salop.—In a suit of last presentation to the church of Munselowe, brought by Robert de Bek and Matilda his wife, against John de Hastings, the pleadings give this pedigree:

John de Hertwalle, *temp.* Henry III.
John.
Matilda. | Ermentrude.
Agnes.

Agnes had enfeoffed Nicholas de St. Maur and Alice his wife, and Alice had survived her husband, and enfeoffed Robert de Bek and Matilda his wife.

De Banco Roll, Mich., 6 E. II., m. 29.

Leicester.—In a suit respecting the advowson of the church of Merkyngfeld, brought by Alan la Zusche against Henry de Beaumont and Alice his wife, the pleadings give this pedigree:

Roger de Quency, Earl of Wynton, *temp.* Henry III.
Margaret. | Elena la Zouch. | Elizabeth.
Roger. | John Comyn, ob. s.p. | Alexander Comyn.
Alan, the plaintiff. | Henry de Beaumont = Alice.

De Banco Roll, Mich., 3 E. II., m. 27.

Notts.—In a suit of last presentation to the church of Kyrketon, the King *versus* William de Ros, *senior*, of Ingmanthorp, the pleadings give this pedigree:

Ralph.
Hugh = Joan, *temp.* Henry III.
Ralph.
Nicholas de Cantilupe (1st husband) = Eustachia = William de Ros (2nd husband).
William de Cantilupe.

De Banco Roll, Mich., 6 E. II., m. 187.

Ebor.—In a suit in which Robert le Constable, of Holderness, claimed one Stephen le Fevre as his villain, Robert gave this descent:

Robert, *temp.* Henry III.
William.
Simon.
Robert, the plaintiff.

De Banco Roll, Mich., 6 E. II., m. 292.

Northumberland.—In a suit in which Robert de Eslington sued Idonia, formerly wife of Robert de Glauton, for nine messuages and land in Whitingham and Throunton, the pleadings give these pedigrees:

William de Flaunville, ob. s.p. | Alina. | Alice. | Christiana. | Constance.
Thomas. | John.
William, ob. s.p. | Michael. | Robert = Idonia.
Elias, ob. s.p. | Isabella. | John de Glauton.
John. | Henry, who was alive.
Alan.
John.
Robert, the plaintiff.

De Banco Roll, Mich., 6 E. II., m. 61, dorso.

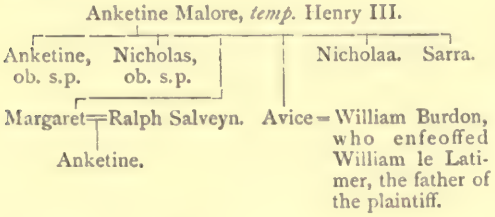
Devon.—John Rale (Raleigh) sued Gervase de Rale for the Manor of Warkeleye, and gave this descent:

Walter de Rale.
Peter.
John, the plaintiff.

Gervase produced a fine by which the manor was settled on him by Walter de Rale in 5 E. I.

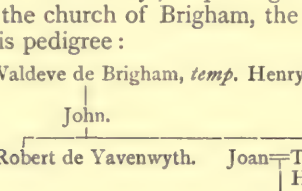
De Banco Roll, Mich., 6 E. II., m. 105.

Ebor.—William le Latimer sued Milo de Stapelton for the advowson of the church of Deverington. The pleadings give this pedigree :



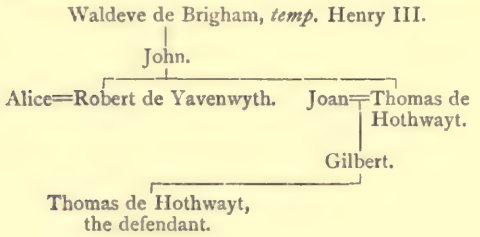
Coram Rege, Mich., 10 E. II., m. 132, dorso.

Southampton.—A suit respecting a rent of 100s. from the Manor of Warblinton gives this pedigree :



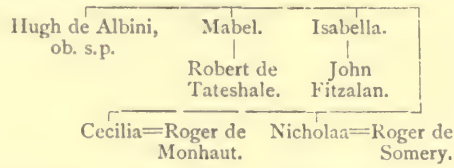
Coram Rege, Hillary, 5 Ed. II., m. 44.

Cumberland.—In a suit of the King, *versus* Thomas de Hothwayt, respecting the advowson of the church of Brigham, the pleadings give this pedigree :



Coram Rege, Hillary, 6 Ed. II., m. 88.

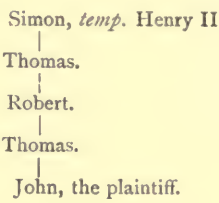
Norfolk.—In a suit of the King, *versus* William Bernak, respecting the advowson of the church of Atheburgh, the King's attorney pleaded that two-thirds of the advowson had belonged to Hugh de Albini, the Earl of Arundel, who had presented Peter Giffard, his clerk, *temp.* Henry III. The pleadings give this pedigree :



William de Bernak had been enfeoffed by Robert de Tateshale, and pleaded that the advowson was appurtenant to the Manor of Plessy, which was in seisin of one Matilda, daughter of Adam, *temp.* Richard I., and from whom it passed to one Isolda de Arderne, who presented to the church *temp.* King John ; and from Isolda the manor passed to Hugh Daubeny, who had presented Godfrey Giffard, his clerk, *temp.* Henry III.

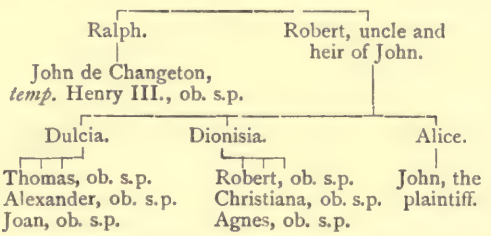
Coram Rege, Mich., 11 E. II., m. 104.

Somerset.—In a plea in which John de Middelsowy sued Henry de Gowyz for land in Bren and Burneham, the pleadings give this pedigree :



De Banco Roll, Easter, 14 E. II., m. 77, dorso.

Sussex.—John, son of Thomas de la Broke, sued John le Mareschal, of Guldeford, for two parts of the Manor of Changeton, and gave this descent :



John le Mareschal pleaded that there was a brother Walkeline between Ralph and Robert, from whom his right was derived, and a verdict was delivered in his favour in 3 E. III.

De Banco Roll, Mich., 14 E. II., m. 209.

Notts.—Thomas, son of William de Chauworth, sued Roger, son of Roger de Crophill, for a rent of twenty-three marks in Edwalton. The pleadings show this pedigree:

Thomas de Chauworth.
|
William.
|
Thomas, the plaintiff.

It appears also from the pleadings that Thomas, the grandfather, had given the tenements subject to the above rent to Roger de Crophill, the father of Roger, and Legarda his wife.

De Banco, Mich., 14 E. II., m. 141, dorso.

Wygom.—Geoffrey, son of John d'Abetot, sued Geoffrey, son of Geoffrey d'Abetot, for a messuage and two carucates of land in Rydmareleye d'Abetot. The pleadings show this descent:

Geoffrey, *temp.* Henry III.
|
John. — Geoffrey.
|
Geoffrey, the plaintiff.

De Banco Roll, Mich., 15 E. II., m. 16.

Northampton.—In a suit of last presentation to the church of Bradden, brought by Richard Blundel, of Bradden, against Richard, son of Walter de Gayton, Richard stated the Manor of Bradden had belonged in time out of memory to Milo Blaunchivaler and Robert de Stoke, who held it severally and of different fees—viz., of the fee of Stoke, and of the fee of the Temple, and they endowed the church from each fee by agreement, and presented alternately to it. The pleadings give this pedigree:

Milo.
|
Sercla, dau. and heir., *temp.* Henry III.
|
Walter.
|
Beatrice = Nicholas Blundel, living 21 Edward I.
|
Richard.
|
Richard, the plaintiff.

Robert de Stoke, *temp.* Richard I., enfeoffed William de Carby of his share of the manor, and William enfeoffed William de Bradden; William had issue Geoffrey, from whom the defendant derived his right.

Banco Roll, Hillary, 10 E. II., m. 1, dorso.

Salop.—Thomas, son of Warine Mauduit, sued John de Handlo, and Matilda his wife, for the Manor of Holegot, and gives this descent:

William, *temp.* Henry III.
|
Thomas.
|
Warine.
|
Thomas, the plaintiff.

Banco Roll, Easter, 13 E. II., m. 46.

Salop.—John Purcel sued Stephen, son of Robert de Honneleye, and Walter, son of Reginald Scot, to permit him to present a fit person to the church of Acton, Longefeldesdale. The pleadings give this pedigree:

William Leyngleys, *temp.* King John.

Christiana. — Cecilia. — Margery.

Roger. — Christiana. — Alice. — Stephen, who gave his share to Thomas Purcel, and Emma his wife.

Thomas. — Emma = Thomas Purcel.

Isabella = Reginald Scot. — John Purcel the plaintiff.

Walter, the defendant.

Joan. — Cecilia = Walter le Seculer.

Stephen claimed through Joan of the above pedigree, who had enfeoffed Robert de Honneleye, his father.

(*To be continued.*)

Holy Wells: their Legends and Superstitions.

By R. C. Hope, F.S.A., F.R.S.L.

THE following collection of legends and superstitions connected with the various holy wells, springs, rivers, etc., occurring all over the kingdom, are arranged in order of the counties:

BERKSHIRE.

ST. MARY'S WELL, SPEEN.

A well about 200 yards above the church, on the side of a steep hill, is remarkable for a fine and distinct echo. It is called "Our Lady's Well," most probably in reference to the church having been dedicated to the Blessed Virgin. In earlier ages wells were frequently a favourite object of superstitious veneration, and it is probable that an opinion prevailed of a sacred connection or influence subsisting between the church and the well. At the present day, the water is deemed to possess some peculiar healing qualities, and the spot is not even now wholly divested of some remains or impressions of its once sacred character. The appearance of the well has of late years been spoilt by the addition of a wooden curb and cover.

MIRACULOUS WELL, YATTENDON.

By the roadside as you go from Yattendon to Pangbourne, and near the kiln, is a small well, called by the cottagers the "Miraculous Well," because it is always quite full and never runs over.

ST. ANDREW'S WELL, BRADFIELD.

There is also a well at Bradfield, Berks, a few miles from here, dedicated to St. Andrew, the patron saint of the parish.

SUNNY WELL.

It was customary to read the Gospel at the springs, and bless them in processions; it was discontinued at this well in the year 1688. (Aubrey: *Remains of Gentilism and Judaism.*)

CHESHIRE.

OLD BRINE, NANTWICH.

On Ascension Day, the old inhabitants of Nantwich piously sang a hymn of thanksgiving for the blessing of the Brine. A very ancient pit, called the Old Brine, or Biat (Partridge's *History of Nantwich*, 1774, p. 59), was also held in great veneration, and till within these few years was annually on this festival decked with flowers and garlands, and was encircled by a jovial band of young people, celebrating the day with song and dance. Aubrey says: "In Cheshire, when they went in perambulation, they did blesse the springs, *i.e.*, they did read the Gospel at them, and did believe the water was the better." (*Gentilism and Judaism.*)

HOLY WELL, ALDERLEY EDGE.

In the woods at Alderley Edge, at the foot of a rock, is a dropping well called "Holy Well."

ROSTHERNE.

All kinds of legends are current about Rostherne, as is the case with most lakes which are reported to be deep. One is, that a mermaid comes up on Easter Day and rings a bell; another, that it communicates with the Irish Channel by a subterranean passage; another, that it once formed, with Tabley, Fattow, Mere, and other lakes, a vast sheet of water that covered the country between Alderley Edge and High Leigh.

CUMBERLAND.

CARLISLE CATHEDRAL.

There is a well in Carlisle Cathedral situated partially under one of the pillars. It is said the late Dean had it covered over for fear of it or the water in some way "affecting the music." Carlisle having been a border city, open to inroads of every description in early times, it is probable that the inhabitants may have fled to the cathedral sanctuary on such occasions, in which case a well of pure water would be an invaluable boon. (*Notes and Queries*, 3rd series, xii. 235.)

GIANT'S CAVE, EDEN HALL.

At Giant's Cave, near Eden Hall, it has been the custom from time immemorial for the lads and lasses of the neighbouring villages to collect together on the third Sunday in May, to drink sugar and water, where the lasses give the treat: this is called Sugar-and-Water Sunday. They afterwards adjourn to the public house, and the lads return the compliment in cakes, ale, punch, etc. A vast concourse of both sexes assemble for the above purpose. (Brand's *Pop. Ant.*)

ST. CUTHBERT'S, BROMFIELD.

In the parish of Bromfield, in the neighbourhood of Blencogo, "on the common to the east of that village, not far from Ware-Brig, near a pretty large rock of granite, called St. Cuthbert's Stane, is a fine copious spring of remarkably pure and sweet water, which (probably from its having been anciently dedicated to the same St. Cuthbert) is called Helly-Well, *i.e.*, Haly or Holy Well. It formerly was the custom for the youth of all

the neighbouring villages to assemble at this well early in the afternoon of the second Sunday in May, and there to join in a variety of rural sports. It was the village wake, and took place here, it is possible, when the keeping of wakes and fairs in the churchyard was discontinued. And it differed from the wakes of later times chiefly in this, that though it was a meeting entirely devoted to festivity and mirth, no strong drink of any kind was ever seen there, nor anything ever drunk but the beverage furnished by the Naiad of the place. A curate of the parish, about twenty years ago, on the idea that it was a profanation of the Sabbath, saw fit to set his face against it; and having deservedly great influence in the parish, the meetings at Helly-Well have ever since been discontinued." (Brand's *Pop. Ant.*)

CORNWALL.

A correspondent of the *Gentleman's Magazine*, writing on this interesting subject, says: "In Cornwall there are several wells which bear the name of some patron saint, who appears to have had a chapel consecrated to him or her on the spot. This appears by the name of Chapel Saint—attached by tradition to the spot. These chapels were most probably mere oratories; but in the parish of Maddern there is a well called Maddern Well, which is inclosed in a complete baptistery, the walls, seats, doorway, and altar of which still remain. The socket which received the base of the crucifix or pedestal of the saint's image is perfect. The foundations of the outer walls are apparent. The whole ruin is very picturesque, and I wonder that it is passed over in so slight a manner by all Cornish historians, and particularly by Dr. Borlase, who speaks merely of the virtues superstitiously ascribed to the waters. This neglect in Borlase is the more to be wondered at, as the ruin is situated in his native parish. I was struck with being informed that the superstitious of the neighbourhood attend on the first *Thursday* in May to consult this oracle by dropping pins, etc. Why on *Thursday?* May not this be some vestige of the day on which baptisteries were opened after their being kept shut and sealed during Lent, which was on Maunday *Thursday?* My informant told me that Thursday was the particular day of the week, though some came on the second and third Thursday. May was the first month after Easter, when the waters had been especially blessed; for then was the great time of baptism. When I visited this well last week, I found in it a polyanthus and some article of an infant's dress, which showed that votaries had been there. After the sixth century, these baptisteries were removed into the church."

SAINT'S WELL, POLPERRO.

The reputed virtues of this well have survived the entire destruction of the edifice which enclosed the spring, for it is still resorted to by those afflicted with inflamed eyes and other ailments, and if "ceremonies due" are done aright, with great benefit. It must be visited on three mornings before sunrise, fasting, a relic of a veritable ceremony, as witnesseth Chaucer's *Prologue to the Pardoner*.

> If the goode man that the beest oweth,
> Wol every wike er that the cok him croweth,
> Fastynge, drinke of this well a draught,
> As thlke holy Jew oure eldres taught,
> His beestes, and his stoor schal multiplie.*

ST. MADERN WELL, MADRON.

To this well, in the parish of St. Madern, many extraordinary properties have been ascribed. Dr. Borlase says: "The soil round this well is black, boggy, and light; but the strata through which the spring rises is a gray moorstone gravel. Here people who labour under pains, aches, and stiffness of limbs, come and wash; and many cures are said to have been performed, although the water can only act by its cold and limpid nature, as it has no mineral impregnation." "Its fame in former ages was greater for the supposed virtue of healinge which St. Madderne had thereinto infused, and manie votaries made anuale pylgrimages unto it, as they doe even at this day, unto the Well of St. Winnifrede beyond Chester in Denbighshire, whereunto thousands doe yearelye make resort: but of late St. Maderne hath denied his (or her I know not whether) pristine ayde; and he is coye of his cures, so now are men coy of comynge to his conjured well, yet soom a daye resort." Though this writer seems to despise the efficacy of these

* *Notes and Queries*, 1st series, x. 398.

waters, the tradition of their virtues still remained amongst the Cornish, only a century ago. Borlase said: "To this miraculous fountain, the uneasy, the impatient, the fearful, the jealous, and the superstitious, resort to learn their future destiny from the unconscious water. By dropping pins or pebbles into the fountain, by shaking the ground around the spring, or by continuing to raise bubbles from the bottom, on certain lucky days, and when the moon is in a particular stage of increase or decrease, the secrets of the well are presumed to be extorted." This superstition continued to prevail up to the beginning of the present century, and is still spoken of with respect by some, particularly the aged. In the year 1640, John Trelille, who had been an absolute cripple for sixteen years, and was obliged to crawl upon his hands by reason of the close contraction of the sinews of his legs, upon three several admonitions in his dreams, washing in St. Madern's Well and sleeping afterwards in what was called St. Madern's bed, was suddenly and perfectly cured. Of all writers, Bishop Hall, sometime Bishop of the diocese of these western parts, bears the most honourable testimony to the efficacy of this well. In his *Mystery of Godliness*, when speaking of the good office which angels do to God's servants, the Bishop says: "Of whiche kind was that noe less than miraculous cure whiche at Madern's Well, in Cornwall, was wrought on a poor cripple, whereof, besides the attestation of many hundreds of the neighbours, I saw him able to walk and get his own maintenance. I took strict and impartial examination in my last triennial visitation. I found neither art nor collusion, the cure done, the author an invisible God." At the side of Madron well, which lies on the moor, a mile or so from the church, is a stone seat, formerly known as St. Madron's bed (Madron is spelt Madden in some old manuscripts). It was upon this that impotent folk reclined when they came to try the cold-water cure. There was also a chapel, about 200 yards away. It was partially destroyed by Cromwell, but the ruins still remain. Those who were benefited gave alms to the poor and to the church. This was done down to the middle of the seventeenth century. The well of St. Madderne is still frequented at the parish feast, which takes place in July.

ST. EUNY'S WELL, SANCRED.

St. Euny's Well, in the parish of Sancred, occupies a soil similar to the Madern Well. Its waters, and its various virtues, both real and imaginary, are similar. Contiguous are the ruins of an old chapel, among which are many stones curiously carved, which strongly indicate that there was a period when this place was in high estimation. Age and repute are the parents of veneration, and veneration, in process of time, frequently degenerates into superstition. Among the reputed excellences of this fountain, it is believed to have the property of drying humours, and healing wounds and sores, of various descriptions. But it is only at particular seasons of the year that the tide of its virtues can be caught. The last day in the year is generally supposed to be more fortunate than any other, and at this time many resort thither, to catch the holy impregnation. There is no doubt that many cures have been wrought by this fountain; but it is only superstition that will attach these effects to any magical efficacy. Not only by the water of this well, but by the water of others unknown to fame, many wounds, sores, disordered eyes, and other complaints, have been removed by their mere coldness and natural salubrity. Cold braces the nerves and muscles, and, by strengthening the glands, promotes secretion and circulation, the two grand ministers of health. Dr. Borlase says: "I happened luckily to be at this well upon the last day of the year, on which, according to vulgar opinion, it exerts its principal and most salutary powers. Two women were here, who came from a neighbouring parish, and were busily employed in bathing a child. They both assured me that people who had a mind to receive any benefit from St. Euny's Well must come and wash upon the three first Wednesdays in May."

ST. PIRIAN.

Beside a path leading to the oratory of St. Pirian's, in the sands, there is a spot where thousands of pins may be found. It was the custom to drop one or two pins at this place when a child was baptized, and this custom was even retained within the recollection of

some of the elder inhabitants of the parish. There are other places in this county where pins may be collected by the handful, particularly at the holy wells.

Everyone who visits Cornwall should go to St. Keyne, if only to drink at the celebrated well there, for, according to Southey's well-known ballad—

> If the husband of this gifted well
> Shall drink before his wife,
> A happy man henceforth is he,
> For he shall be master for life.
> But if the wife should drink of it first,
> God help the husband then!

ST. NUN'S WELL, PELYNT.

On the western side of the beautiful valley through which flows the Trelawny River and near Hobb's Park, in the parish of Pelynt, Cornwall, is St. Nunn's or St. Ninnie's Well. Its position was, until very lately, to be discovered by the oak and bramble which grew upon its roof. The front of the well is of a pointed form, and has a rude entrance about 4 feet high, and is spanned above by a single flat stone, which leads into a grotto with an arched roof. The walls on the interior are draped with the luxuriant fronds of spleenwort, hart's tongue, and a rich undercovering of liverwort. At the farther end of the floor is a round granite basin with a deeply moulded rim, and ornamented with a series of rings, each enclosing a cross or a ball. The water weeps into it from an opening at the back, and escapes again by a hole in the bottom. This interesting piece of antiquity has been protected by a tradition which we could almost wish to attach to some of our cromlechs and circles in danger of spoliation.

An old farmer (so runs the legend) once set his eyes upon the granite basin and coveted it, for it was no wrong in his eyes to convert the holy font to the base uses of a pigsty, and accordingly he drove his oxen and wain to the gateway above for the purpose of removing it. Taking his beasts to the entrance of the well, he essayed to drag the trough from its ancient bed. For a long time it resisted the efforts of the oxen, but at length they succeeded in starting it, and dragged it slowly up the hillside to where the wain was standing. Here, however, it burst away from the chains which held it, and, rolling back again to the well, made a sharp turn and regained its old position, where it has remained ever since. Nor will anyone again attempt its removal, seeing that the farmer, who was previously well-to-do in the world, never prospered from that day forward. Some people say, indeed, that retribution overtook him on the spot, the oxen falling dead, and the owner being struck lame and speechless.

Though the superstitious hinds had spared the well, time and storms of winter had been slowly ruining it. The oak which grew upon its roof had, by its roots, dislodged several stones of the arch, and, swaying about in the wind, had shaken down a large mass of masonry in the interior, and the greater part of the front. On its ruinous condition being made known to the Trelawny family (on whose property it is situated), they ordered the restoration, and the walls were replaced after the original plan.

This well and a small chapel (the site of which is no longer to be traced, though still pointed out by the older tenantry) were dedicated, it is supposed, to St. Ninnie, or St. Nun, a female saint, who, according to William of Worcester, was the mother of St. David. The people of the neighbourhood knew the well by the names St. Ninnie's, St. Nun's, and Piskies' Well. It is probable that the latter is, after all, the older name, and that the guardianship of the spring was usurped at a later period, by the saint whose name it occasionally bears. The water was doubtless used for sacramental purposes; yet its mystic properties, if they were ever supposed to be dispensed by the saint, have been again transferred, in the popular belief, to the Piskies.

In the basin of the well may be found a great number of pins, thrown in by those who have visited it out of curiosity, or to avail themselves of the virtues of its waters. A writer, anxious to know what meaning the peasantry attach to this strange custom, on asking a man at work near the spot, was told that it was done "to get the goodwill of the Piskies," who after the tribute of a pin not only ceased to mislead them, but rendered fortunate the operations of husbandry.

ST. NUN'S WELL, ALTARNUM.

In the parish of Altarnum or Alternon, these waters were supposed to have the power of curing madness; and according to Carew

and Borlase the process was as follows: The water running from this sacred well was conducted to a small enclosure closely walled in on every side, and might be filled at any depth, as the case required. The frantic person was placed on the wall, with his back to the water; without being permitted to know what was going to be done, he was knocked backwards into the water, by a violent blow on the chest, when he was tumbled about in a most unmerciful manner, until fatigue had subdued the rage which unmerited violence had occasioned. Reduced by ill-usage to a degree of weakness which ignorance mistook for returning sanity, the patient was conveyed to church with much solemnity, where certain Masses were said for him. If after this treatment he recovered, St. Nun had all the praise; but in case he remained the same, the experiment was repeated so often as any hope of life or recovery was left.

HOLY WELL, ST. AGNES.

At the foot of the holy well in St. Agnes, a place formerly of great repute, Dr. Borlase says he thinks the remains of a similar well to the last are still discernible, though the sea has demolished the walls. The Cornish call this immersion "boussening," from *beuzi* or *budhizzi* in the Corno-British and Armoric, signifying to dip or to drown.

HOLY WELL, GULVAL.

This miraculous well, in the parish of Gulval, was formerly in high repute. It was customary to resort thither at the feast time. Formerly it was famous for its prophetic properties. It is situated, like St. Madern Well, in a moor, called Forsis Moor, in the manor of Lanesly. This name implies the existence of an ancient church upon the manor, and probably it stood near this well. The spirit of this fountain could not penetrate the recesses of futurity, but it could reveal secrets, and with the assistance of an old woman who was intimately acquainted with all its mysteries, could inform those who visited it whether their absent friends were alive or dead, in sickness or in health. On approaching this intelligent fountain, the question was proposed aloud to the old woman, when the following appearances gave the reply: If the absent friend were in health, the water was instantly to bubble; if sick, it was to be suddenly discoloured; but if dead, it was to remain in its natural state. Probably this old woman could discern bubbles, or discoloured water, when no eyes but her own were competent to make the observation; and it was easy to regulate this by means which fortune-tellers usually know how to use.

This old priestess died about the year 1748. Her fame drew many to consult her, from various parts; some from motives of mere curiosity, and others to obtain intelligence of lost goods or cattle. Since her death, the well has suffered considerably in its character. Most of its ancient friends are dead; and many who secretly revere its power are silent in its praises. Multitudes totally disbelieve its miraculous efficacy, and suspicions of its magical virtues appear to be daily increasing.

ST. AUSTELL.

About half a mile from St. Austell there is an enclosed well of remarkably pure water. It lies in a vale at the foot of Menacuddle Grove, surrounded with romantic scenery, and covered with an ancient Gothic chapel, overgrown with ivy. The virtues of these waters are very extraordinary, but the advantages to be derived from them are rather attributed to the sanctity of the fountain than to the natural excellence of its stream. Weak children have frequently been carried here to be bathed; ulcers have also been washed in its sacred water, and people in season of sickness have been recommended by the neighbouring matrons to drink of this salubrious fluid. In most of these cases, instances may be procured of benefits received from the application, but the prevailing opinion is that the advantages enjoyed result rather from some mystical virtue attributed to the waters for ages past, than from the natural qualities. Within the memory of persons now living, this well was a place of general resort for the young and thoughtless. On approaching the margin, each visitor, if he hoped for good luck through life, was expected to throw a crooked pin into the water, and it was presumed that the other pins which had been deposited there by former devotees might be seen rising from their beds, to meet it before it reached the bottom, and though many have gazed with eager expectation, no one has yet

been permitted to witness this extraordinary phenomenon.

LUGGER OF CROFT PASCO POOL.

In the midst of the dreary waste of Golnhilly, which occupies a large portion of the Lizard promontory, is a large piece of water known as the "Croft Pasco Pool," where it is said at night the form of a ghostly vessel may be seen floating with lug sails spread. A more dreary, weird spot could hardly be selected for a witches' meeting, and the Lizard folks were always—a fact—careful to be back before dark, preferring to suffer inconvenience to risking a sight of the ghostly lugger. Unbelieving people attribute the origin of the tradition to a white horse seen in a dim twilight, standing in the shallow water; but this was indignantly rejected by the mass of residents. (Hunt's *Popular Romances of the West of England.*)

GWAVAS LAKE.

On the western side of Mount's Bay, between the fishing towns of Newlyn and Mousehole, is the well-known anchoring place known by the above name. It is not a little curious that any part of the ocean should have been called a lake. Tradition, however, helps us to an explanation. Between the land on the western side of the bay and St. Michael's Mount on the eastern side, there at one time extended a forest of beech-trees. Within this forest on the western side was a large lake, and on its banks a hermitage. The saint of the lake was celebrated far and near for his holiness, and his small oratory was constantly resorted to by the diseased in body and the afflicted in mind. None ever came in the true spirit who failed to find relief. The prayers of the saint, and the waters of the lake, removed the pains from the limbs and the deepest sorrows from the mind. The young were strengthened, and the old revived, by their influences. The great flood, however, which separated the islands of Scilly from England submerged the forest, and destroyed the land enclosing this lovely and almost holy lake, burying beneath the waters churches and houses, and destroying alike both the people and the priest. Those who survived this sad catastrophe built a church on the hill, and dedicated it to the saint of the lake, or, in Cornish, St. Pol, modernised into St. Paul. In support of this tradition, we may see on a fine summer day, when the tide is low and the waters clear, the remains of a forest, in the line passing from St. Michael's Mount to Gwavas. At neap tides the people have gathered beech-nuts from the sands below Chyandour, and cut the wood from the trees imbedded in the sand. (Hunt's *Popular Romances of the West of England.*)

BASIL'S WELL, ST. CLEATHER.

In the parish of St. Cleather, Cornwall, and on the granite-sprinkled banks of the Innay, lie the ruins of a well chapel. The spring of water flows from under the altar, which is marked with four crosses. The chapel goes by the name of Basil's Well.

SCARLET WELL, BODMIN.

Many extraordinary virtues have been ascribed to this well, which is situated near Bodmin; but of late years its reputation has so much declined that its situation is scarcely known. Its imaginary properties resemble those of the Madern Well, but the cures which it wrought were too scanty to secure its reputation.

BRASS WELL, TRELEVEAN.

In Trelevean, in the neighbourhood of Mevagissey, there was in former years an extraordinary well, called the Brass Well, from the peculiar colour of the scum which floated on its surface. Its efficacy was, however, insufficient to perpetuate its name, and to the present incredulous age its many virtues seem to be totally unknown.

EUINUS, OR CHAPEL UNY.

The first Wednesday in May is the day in Cornwall for bathing rickety children, and on the first three Wednesdays of May children, suffering from mesenteric disease, are dipped three times in Chapel Uny "widderschynnes," and "widderschynnes" dragged three times round the well.

ST. ROCHE'S WISHING-WELL.

Near a spring here, which is said to ebb and flow, is St. Roche's Wishing-well, to which the maidens of the village still repair

on Holy Thursday, throw in pins and pebbles, and predict coming events by the sparkling of the bubbles which rise up.

ST. CLEER.

The well of St. Cleer, the baptistery or chapel by which it was enclosed, and an ancient cross about 9 feet high, form a group by the roadside 100 yards below the church. The chapel was destroyed by fanatics in the Civil War, but appears to have been similar in size and construction to that which now stands by Dupath Well, near Collington. It was restored in 1864 as a memorial to the Rev. John Jope, sixty-seven years Vicar of St. Cleer. The well is said to have been once used as a boussening or ducking pool, for the cure of mad people. Attempts have from time to time been made to cart away some of the stones of the chapel, but mysterious power has always returned them at night.

DUPATH WELL.

Dupath Well, a pellucid spring which, once the resort of pilgrims and still held in esteem, overflows a trough, and entering the open archway of a small chapel, spreads itself over the floor and passes out below a window at the opposite end. The little chapel is a complete specimen of the baptisteries anciently so common in Cornwall. It has a most venerable appearance, and is built of granite, which is gray and worn by age. The roof is constructed of enormous slates hung with fern, and supported in the interior by an arch, dividing the nave and chancel. The building is crowned by an ornamental bell-cote.

ST. LEVAN.

Near the edge of the cliff, on the right bank of the stream, is the ruin of the ancient baptistery or Well of St. Levan, who, according to the legend, supported himself by fishing. He caught only one fish a day. But once, when his sister and his child came to visit him, after catching a chad, which he thought not dainty enough to entertain them, he threw it again into the sea. The same fish was caught three times, and at last the saint accepted it, cooked and placed it before his guests, when the child was choked by the first mouthful, and St. Levan saw in the accident a punishment for his dissatisfaction with the fish which Providence had sent him. The chad is still called here "chack-cheeld"—choke-child.

DOZMARE POOL.

Dozmare Pool (pronounced Dosmery)—*i.e.*, Dos, a drop; Mor and Mari, the sea, from the old tradition that it was tidal—890 feet above the sea, a melancholy sheet of water, about one mile in circumference, and from 4 to 5 feet in depth. The lofty hill, called Brown Willy, is the mark by which the traveller can direct his course. On the north side of the hill are the remains of an ancient village, probably of tinners or streamers, as they are locally called. Below this the pool is situated, on a tableland which borders the deep vale of the Fowey. The pool is the theme of many a marvellous tale, in which the peasants most implicitly believe. It is said to be unfathomable, and the resort of evil spirits. Begirt by dreary hills, it presents an aspect of utter gloom and desolation, and is said to have supplied some features for the "middle meer" in the Laureate's "Morte d'Arthur," into which Sir Bedivere at last flung Excalibur, having twice before concealed the "great brand"

> "There in the many-knotted waterflags
> That whistled stiff and dry about the marge."

The country people represent the pool as haunted by an unearthly visitant, a grim giant of the name of Tregeagle, who, it is said, may be heard howling here when wintry storms sweep the moors. He is condemned to the melancholy task of emptying the pool with a limpet-shell, and is continually howling in despair at the hopelessness of his labour. Occasionally, too, it is said this miserable monster is hunted by the devil round and about the tarn, when he flies to the Roche Rocks, some 15 miles distant, and, by thrusting his head in at the chapel window, finds a respite from his torments. Other versions of the legend place Tregeagle on the coast near Padstow, where he is condemned to make trusses of sand and ropes of sand to bind them; or at the mouth of the estuary at Helston, across which he was condemned to carry sacks of sand until the beach should be clean of the rocks.

The story of Tregeagle, however, with his

endless labour, has been connected in Cornwall with a real person, the dishonest steward of Lord Robartes at Lanhydrock (where a room in the house is still called Tregeagle's), who maltreated the tenants under his charge, and amassed money sufficient to purchase the estate of Trevorder, in St. Breock, where he distinguished himself as a harsh and arbitrary magistrate.

ST. NEOT'S WELL.

St. Neot's Well was arched over in granite by the late General Carlyon. It was in this well that St. Neot stood up to his chin daily, and chanted the Psalter throughout.

Many are the wild tales of his miraculous performances at his "holy well," which an angel stocked with fish as food for St. Neot, but on condition that he took only one for his daily meal. The stock consisted but of two, but of two for ever, like a guinea in a fairy purse. It happened, however, that the saint fell sick and became dainty in his appetite; and his servant, Barius by name, in his eagerness to please his master, cooked the two, boiling the one and broiling the other. Great was the consternation of St. Neot; but, recovering his presence of mind, he ordered the fish to be thrown back into the spring, and falling on his knees, most humbly sought forgiveness. The servant returned, declaring that the fish were alive and sporting in the water, and when the proper meal had been prepared, the saint on tasting it was instantly restored to health. At another time St. Neot was praying at this well, when a hunted deer sought protection by his side. On the arrival of the dogs the saint reproved them, and, behold! they crouched at his feet, whilst the huntsman, affected by the miracle, renounced the world, and hung up his bugle-horn in the cloister. Again, the oxen belonging to the saint had been stolen, and wild deer came of their own accord to replace them. When the thieves beheld St. Neot ploughing with his stags they were conscience-stricken, and returned what they had stolen. Such stories as these are represented in the window, and many more may be gathered from the country people, who affirm that the church was built by night, and the materials brought together by teams of two deer and one hare. They also show in the churchyard the stone on which the saint used to stand to throw the key into the keyhole, which had been accidentally placed too high. (St. Neot was of small stature, and either this lock or another was in the habit of descending, so that his hand could reach it.)

The old name of the parish was Neotstow, and it is said to have been in a church on this site that King Alfred was praying (during a hunting expedition into Cornwall) when a change took place in his life.

OUR LADY OF NANTSWELL.

In former days persons resorted to "Our Lady of Nantswell" with a palm cross in one hand and an offering in the other. The offering fell to the priest's share: the cross was thrown into the well, and if it swam was regarded as an omen that the person who threw it would outlive the year; if, however, it sank, a short ensuing death was foreboded.

TRAITOR POOL, PADSTOW.

On the 1st of May, a species of festivity, Hitchins tells us, was observed in his time at Padstow: called the *Hobby-horse*, from the figure of a horse being carried through the streets. Men, women, and children flocked round it, when they proceeded to a place called Traitor Pool, about a quarter of a mile distant, in which the hobby-horse was always supposed to drink. The head, after being dipped into the water, was instantly taken out, and the mud and water were sprinkled on the spectators, to the no small diversion of all. On returning home a particular song was sung, which was supposed to commemorate the event that gave the hobby-horse birth. According to tradition the French once upon a time effected a landing at a small cove in the vicinity, but seeing at a distance a number of women dressed in red cloaks, whom they mistook for soldiers, they fled to their ships and put to sea. The day generally ended in riot and dissipation.

(*To be continued.*)

The Armoury of Henry VIII.

By Hon. Harold Dillon, F.S.A.

THE following document, transcribed from the Cotton MSS. (Appendix, xxviii.) apparently consists of two parts; namely, first a statement of the expenses of the armoury of Henry VIII., and secondly a scheme for the enlargement of the armoury, and at the same time a saving of money.

The annual output of thirty-two suits of armour seems small, but it must be remembered that Henry, besides these "two shoppes," and the Almain and Brussels workmen who were employed at Greenwich and other places, bought very large quantities of armour on the Continent.

In a note contributed to the *Reliquary* (N.S., vol. iii., p. 129,) on "Armourers and Cutlers in 1537," there was given an inventory of an armourer's forge as established for the Brussels armourers in the service of King Henry VIII. at Greenwich, 1514. The present document is unfortunately not dated, but belongs to the reign of Henry VIII., and from the evidence of names of Erasmus, the chief armourer, and that of Mathew Dethyke, we may assign it to the period 1519 to 1532, or even later. This Erasmus,* or, as he is often called in the King's accounts, Azymus, was a German, and his surname Kirkener. His name occurs during a number of years. In *Some Account of the Worshipful Company of Armourers and Brasiers in the City of London;* London, 1878, the following extract from the Dethic pedigree in the College of Arms is given: "Robert Derick, a Dutchman born, and by occupation a forger of Armore for the King at Greenwich at 10d. per diem; Mathew Derick, second son, exhibited a petition to Edward VI. that he might sett up a shope in London, and teach Englismen to make Armore. He had of the said king 10d. per diem, as his father had of Henry VIII."* Whether the name was Derick or Dethic originally, it is clear that at the period of this document the name was the same as that borne by the famous herald, Sir William Dethic. Neither Kirkener nor Dethyke appear in the list of the Armourers' Company in 1537, nor do any of the workmen mentioned in this document.

It will be noticed that the "mylmen" who ground the armour, answering to the German "polirers," received the same pay as the ordinary armourers, namely, 24s. per month.†

The lockyers, to whom would fall the making of hinges, staples, and other small fittings of a suit of armour, earned only 20s. a month. We must suppose that there was very little gilding to do for such armour as these workmen made, for the yearly wage of 40s. is out of all proportion to that of the other workmen. The apprentice with his 6d. a day was well paid when compared with the armourer's 1s. per diem.

The steel at 38s. a bundle of 114 lb. was cheaper than in 1537, when a "hundred of steel" cost 40s.

As is often found in old accounts, the addition is somewhat faulty. The second part of this document appears to be a scheme for the reform of the armoury, the twelve armourers and other workmen being divided into two shops.

We see also that buff leather, cowhides, wire, nails, and buckles were provided for the leathering, lining, and other fittings of armour.

Iron to the amount of one-eighth of the steel employed was also used as well as "wisppe" steel, which was probably thin metal for certain parts of the suits. The charcoal at 9s. a load is the only fuel mentioned.

The colours of the cloth and "carsey" for the liveries of the workmen are not mentioned, but as the Almain or German armourers in the King's service wore red cloth, we may suppose that these also wore the royal colour. But among payments in connection with the

* In November, 1519, there was a grant of an annuity of £10 to Asamus Kyrkener, armorer for the body.

* In 1524 there is a payment to Rob. Diricke of £20 for mending Almayne rivets.

† In 1513 there was a grant of an annuity of £10 to John van Fountaine, mylman glasier of the King's harness.

jousts at Guisnes on July 15, 1521, there is one for 49½ yards of yellow satin for a coat for Assamus the armorer, and for lining head-pieces, tassys, and gauntlets.

It will be seen that the yearly charges amounted to £308 4s. 4d.

According to the second scheme, the charges would amount to £303 4s. 4d.

For this sum, armour to the value of £384 would be made.

It is then reckoned that £63 per annum will be saved; but how this sum is arrived at it is difficult to see, as the wages and liveries of the four men taken from Erasmus' shop amounts to £67 12s.

The charges of the kings owne armorie accompting the Mr of the Armories ffee, the Clerc and yomans wag's and fyne Armorers for his Highnes owne pcon wth one Gylder two Lockyers one Mylman and a pēntys in the yere.

In pmis the Mr of the Armories ffee by the yere and is payd by the Custumer of Chechieters hands ... ... xxxj*li.* xj*s.*

Itm. the Clerc and yoman both for their wags xxij*s.* the moneth a pece and is paid by the Treasorer of the Chamber by the yere ... xxviij*li.* xij*s.*

Itm. Erasmus the chefe Armorer hath for his wags by the moneth xxvj*s.* viij*d.* and is paid by the said Tresorer. Sm by the yere... xxij*li.* vj*s.* viij*d.*

Itm. old Martyn hath xxxviij*s.* x*d.* the moneth wch is by the yere ... xxv*li.* v*s.* x*d.*

Itm. Mathew Dethyke hath xxiiij*s.* the moneth wch is by the yere ... xv*li.* xii*s.*

Itm. Hans Clinkeday hath xxiiij*s.* by the moneth wch is by the yere xv*li.* xij*s.*

Itm. Jasper kemp hath xxiiij*s.* by the moneth wch is by the yere ... xv*li.* xij*s.*

Itm. the Gilders wag's by the yere xl*s.*

Itm. the two lockyers hath xx*s.* a moneth a pece wch is by the yere xxvj*li.*

Itm. one Mylman xxiiij*s.* a moneth wch is by the yere ... ... xv*li.* xij*s.*

Itim for the prentyse vj*d.* by the day wch is by the yere ... ... ix*li.* x*d.*

Item for viij bundills of Steele to the said Armorie for the hole yere xxxviij*s.* the bundill. Sm. xv*li.* iiij*s.*

Itm. for the costs of the howse at vij*li.* the moneth wch is by the yere ... ... iiij*xx.* xj*li.*

Sm. iij*c.* viij*li.* viij*s.* iiij*d.*

In pmis the wag's of xij armorers two Locksmithes and iiij apprentises to be devided into two Shoppes every of the Armorers their wag's at xxiiij*s.* the moneth and the Locksmiths at xx*s.* a moneth and every prentyse vj*d.* the day, amounteth by the yere to the Sm. ... ... clv*li.* xij*s.*

Itm. the wags of two Mylmen at xxiiij*s.* the moneth. Sm. in the yere ... ... xxxj*li.* iiij*s.*

Itm. for xvith bundell of Steele to serve both the Shoppes a hole yere at xxxviij*s.* the bundell. Sm. xxx*li.* viij*s.*

Itm. to every of the said Shoppes iiij lodes of charrecole a moneth at ix*s.* the lode. Sm. in the yere xl*li.* xix*s.*

Itm. one hide of buffe lether every moneth for both Shoppes at x*s.* the hyde wch amounteth in the yere ... ... vj*li.* x*s.*

Itm. for both Shoppes one cowe hide a moneth at vj*s.* viij*d.* the Hyde. Sm. in the yere ... iiij*li.* vj*s.* viij*d.*

Itm. one hundreth of Iron every moneth for both the Shoppes at vj*s.* viij*d.* the hundreth. Sm. in the yere ... ... iiij*li.* vj*s.* viij*d.*

Itm. in wisppe Steele for both Shoppes every moneth xv*li.* at iiij*d.* the pounde. Sm. in the yere ... ... lxv*s.*

Itm. in Wyer monethly to both Shoppes xij*li.* at iiij*d.* the pounde. Sm. in the yere ... ... lij*s.*

Itm. in nayles and buckills for both Shoppes monethly v*s.* Sm. in the yere ... ... lxv*s.*

Itm. to every of the said Armorers locksmithes and Mylmen for their livereis iiij yards brode cloth at v*s.* the yard and iij yards of Carsey at ij*s.* the yarde whiche amounteth in the yere for xij armourers two locksmithes and two Mylmen after xxv*s.* for a man ... ... xx*li.* xv*s.*

Sm. iij*c.* iij*li.* iiij*s.* iiij*d.*

So that these xij Armorers two lockesmithes two Mylmen and fower apprentises will make yerely wth the said xvi bundells of Steele and the other Stuffe aforesaid xxxij Hanesses complete, every harnes to be rated to the kings highnes at xij*li.* sterl wch amounteth in the yere towards his Grac's charge, the Sm. of ... iij*c.* iiij*xx.* iiij*l*

Itm. of the said xij Armorers to be devided into two Shoppes as is aforesaid iiij of them shalbe taken out of Erasmus Shoppe wherein his grace shall saue yerely in their wag's and lyvery the Sm. of ... lxviij*li.*

Notes of the Month.

DR. JEUNE, as chancellor of the diocese, has decided that the faculty issued to Lord Grimthorpe in 1880 practically covers the whole of the cathedral church of ST. ALBANS. We have no intention now to offer a word of comment on the disastrous results of letting one man of strong will and headlong prejudice (however munificently inclined) work his own sweet way, without limitation, upon a great historic and ecclesiastical building, nor do we desire to go behind the reasonableness of the judge's decision; but good will come out of evil, if this glaring instance of the harm of a carelessly-granted faculty leads to a revision of the whole law and custom of "faculties," and especially of the slipshod and perfunctory way in which modern chancellors far too often perform their important duties.

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Two-thirds of the vandalism which, during the present half-century, has destroyed the interest and beauty of so large a proportion of our parish churches, might have been checked if only the bishops had been careful in the appointment to the office of DIOCESAN CHANCELLOR of men of general culture, and of conscientious appreciation of the claims that the appointment had upon their time and their abilities. We have some good chancellors who make faculty mischief almost an impossibility. Chancellor Ferguson, of Carlisle, is a model one; whilst the dioceses of Chester and Lincoln may be congratulated on the officials they have secured. But, usually, a technical ecclesiastical lawyer, who may be trusted to save the bishop all possible trouble, is dropped into the office with the smallest expenditure of thought as to his general fitness for the most important part—faculty-granting—of all his work. Some are notoriously unfit; one is as downright deaf as Dame Eleanor Spearing, and whilst we sympathize with a long-standing misfortune, it is surely obvious that such a misfortune ought to compel his retirement. Others are such pluralists that it is no wonder that evil-working faculties, whose bad deeds can never be retrieved, easily slip by. Dr. Tristram, for instance, is chancellor of the dioceses of London, Hereford, and Ripon, as well as holding an important office in Canterbury diocese. But Dr. Jeune quite eclipses his brother pluralist; for he positively presides as chancellor over the ecclesiastical courts of Durham, St. Albans, Gloucester and Bristol, Bangor, St. Asaph, and St. Davids! Dr. Jeune is an able man, but will any reasonable being pretend to say that he can efficiently do his duty as chancellor in all these six dioceses? These appointments are a scandal; both metropolitan and provincial associations of antiquaries should protest against them. Each chancellor should have a thorough knowledge of his own diocese.

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Talking of LORD GRIMTHORPE reminds us of an honour that has recently been done unto his name. It shall not be the *Antiquary's* fault if this honour is not perpetuated; so that, perchance, the dictionaries of the future may immortalize his titular name in the same way as they have already treated the family appellation of Boycott. Last November a group of appreciative visitors were standing in the nave of the abbey church of Selby, discussing its probable reparation. "Ah!" remarked one, "if only the wealthy and generous man could be found, what a fine field for his labours!" To this a keen and well-known Yorkshire ecclesiologist replied: "Heaven forbid! the building might be grimthorped!"

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The appeal that has recently been made through the press, originated by Mr. Poynter, R.A., on behalf of the ABBEY CHURCH OF SELBY is one well worthy of support. Though only put in repair in 1871, a considerable work of reparation has now become an undoubted, nay, a crying necessity, and there seems every reason to suppose that, under the present vicar, all moneys will be wisely and conservatively used. The fact is, that such a majestic old building as this needs a permanent fabric fund. Might it not be well to strive and raise such a fund, so that annual, and not fitful, care may be taken of this

splendid specimen of monastic church building of successive centuries? Selby is the one solitary survivor of the great abbey churches of Yorkshire, all the others being wholly, or in part, in ruins. Reverent and continuous repairs would leave no foothold for the future grimthorping of this venerable structure.

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But care should be taken that this appeal for Selby is not spoilt by foolish and mischievous advocates. A professional contemporary has recommended very wholesale work at the abbey church, because so much of its walls are "visibly OUT OF THE PERPENDICULAR." Though in some few cases, especially where the slope has come with comparative rapidity, this "out of the perpendicular" may call for speedy and extensive treatment, it is nevertheless the rankest heresy to hold that the walls of old buildings must always be just plumb. Many a church wall, rich in the varied work of centuries of pious ancestors, and aglow with artistic feeling, has (within the last quarter of a century) been laid low, to give way to the stiffest and most commonplace of successors, into which half a dozen old moulded stones have been stuck to call it a restoration, and all because it was a few inches "out of the perpendicular." And yet that wall had, very possibly, stood for some hundreds of years at that particular angle, and would have stood, if but just decently repaired and, perchance, underpinned, for twice as long, with all its historic and speaking honours thick upon it. At the present moment, a well-known architect has coolly recommended the complete demolition of the north wall of both chancel and nave of a fine old parish church of Worcestershire, solely because it is a very little "out of the perpendicular, and hence somewhat offensive to the eye;" though he dare not say it is in anyway unsafe. We give fair notice that architects and committees responsible for this kind of "restoration" will be mercilessly pilloried in the *Antiquary*.

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A systematic and exhaustive examination of the Roman station of SILCHESTER will, it is hoped, thanks to the co-operation of the Duke of Wellington, be soon commenced; it will probably prove to be one of the most important archæological enterprises undertaken in England during the century.

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Rumours reach us of the probable exploration, or re-exploration, of several other smaller Roman stations during 1890, including one in Yorkshire. One or two discoveries, that promise to be of a rather remarkable character, have been recently made at LITTLE CHESTER, near Derby.

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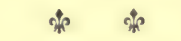
It will be remembered that during last winter a series of excavations were carried out at RIBCHESTER (Brematomacum) with remarkable success. Originally suggested to and urged upon the Rev. Jonathan Shortt, by the late Mr. Thompson Watkins, the undertaking was persevered in, with results which amply justified the small expense incurred. A few weeks ago (November, 1889) what will probably be the last, for some time, of a long series of excavations, was commenced on the western side of the parish church of Ribchester. The object of the excavation was to find the north-western gateway of the square camp at Ribchester. The angle of the gateway was to be seen; across the ditch was a regular platform of oak shingle. This shingle was found at a depth of seven to eight feet, and is thought to have served the purpose of solidifying the ground close to the rampart. A sketch will probably be drawn, showing the complete results of the two last excavations, and may very likely appear in the *Antiquary*, thus giving a far better idea than any word-picture of the shape and form of this old Roman *castrum*. With the exception of the shingles, no Roman curios were found this year. The result proves the marvellous correctness of Mr. Thompson Watkins' ideas as to the size and position of the *castrum*, and also reflect no little credit upon Mr. Shortt, who is the best authority on Roman Ribchester, and upon the Rev. F. J. Dickson, the rector of Ribchester, who is also a keen antiquary. It is much to be regretted that the leading owner of the township of Ribchester should take no interest in antiquities.

Serious news comes to us from TINTERN ABBEY. The condition of a portion of the remains of this very beautiful and picturesque ruin is causing considerable anxiety to architectural visitors. One of the piers on the south side of the nave is in such an unsafe condition that it appears to be kept from falling only by the huge stems of ivy which encircle it. It has recently been examined by some practical architects, who consider that immediate steps should be taken to prevent it from falling. Should it fall, it is probable that a considerable portion of the nave arcade, one of the most beautiful features of the ruins, would go with it. We believe the attention of the owner, the Duke of Beaufort, K.G., has been called to the matter.

The series of WALL PAINTINGS AT PICKERING CHURCH, first discovered in 1851, and then actually washed over again, have been most carefully uncovered for the second time, by the present vicar, Rev. G. H. Lightfoot. The whole of the walls of the nave were covered with these fifteenth-century drawings, which included St. George and the Dragon, St. Christopher, Herod's Banquet, the Passion of St. Catharine, the Martyrdom of St. Edmund and St. Thomas à Becket, together with illustrations of the seven corporal acts of mercy, and various incidents in our Lord's life. After much anxious debate, it was decided to attempt the restoration of these paintings, and the work has now been carefully accomplished, so that the ecclesiologist by a visit to this church can form a better idea of the nature and general effect of church-wall painting of the period immediately preceding the Reformation, than by studying any other dozen churches of England where fragments remain or have been restored.

The DISNEY PROFESSOR OF ARCHÆOLOGY (Rev. G. F. Browne, B.D.) is amply justifying the wisdom of Cambridge University in appointing him to that chair. During the Lent term, 1890, he proposes to deliver six lectures on the SCULPTURED STONES OF SCOTLAND, which are thus divided: (Feb. 4) Description of the several classes of sculptured stones in Scotland; (Feb. 11) the historical and geographical conditions; (Feb. 18) detailed examination of the sculptured stones; (Feb. 25) the inscriptions, Latin, Anglian, and 'Pictish,' in Roman, Runic, Ogham, and other characters; (March 4) the three symbols; and (March 11) summary, and comparative consideration. Mr. Browne also proposes to give two lectures on RUNES; namely, on Jan. 21 an elementary lecture on the Runic alphabet; and on Jan. 28 a lecture on the Runic inscriptions of Great Britain.



The fine old sixteenth-century TOWER OF THORNBURY CHURCH, Gloucester, 130 feet high, the resemblance of which to the tower of the diocesan cathedral has been so often pointed out, has at last been satisfactorily restored. The pinnacles and battlements had for years been in a decaying condition, and the whole was held together by corroded iron cramps and rods, so that the work of reparation was a necessity, and not a mere ornamental renewal. The architects, Messrs. Waller and Son, are to be congratulated on the way in which they accomplished a delicate undertaking, with as little interference as possible with the old work, and the vicar, Rev. H. B. Hodgson, on the successful services, including brief offices on the tower and in the ringing chamber, on the day of the re-opening.

The CANON'S HOUSE in College Green, GLOUCESTER, which was occupied for many years by the late Rev. R. Harvey, is now undergoing repair, and an interesting discovery has been made during the progress of the work. The front elevation of the house is of red brick, and there is nothing in its external appearance to indicate that it has any claim to antiquity. At the western end is a separate small building, with gabled roof, which has hitherto been used as servants' rooms. It has been found that the uppermost of these chambers has been constructed inside an ancient and spacious hall, with a good and lofty timbered roof of massive proportions. There are the remains of a carved stone fireplace in the east wall; but the chimney has been closed with brickwork, though part of the ornamental metal

remains in the wall. The old timbered roof was entirely concealed by an ordinary lath-and-plaster ceiling. The floor of the modern chamber has been built three or four feet above the level of the floor of the ancient hall. At the rear, on the ground level, is a series of small rooms which have been used as out-offices. These, it has been found, were originally entered by arched doorways of timber, constructed with massive timber side-posts and beams above. The whole of this ancient work, which is probably some five hundred years old, is exceedingly well constructed with oak or chestnut. Local antiquaries should surely be able to identify this hall, and to assign to it its true date and purpose.

The Council of the Shropshire Archæological Society have, with the consent of the vicar, recently commenced to excavate beneath the site of the north transept of the church of ST. CHAD, SHREWSBURY (which fell in 1788), with a view to discover the crypt, which is is said by Owen and Blakeway (*History of Shrewsbury*, ii. 194) to be "still perfect, but filled up with rubbish." It was usually called the Dimmery. The result of the excavations has been to lay bare the whole of the lower portion of the walls of the crypt, and of the outside pillars which supported the roof, as well as the entrances on the west side, and a chamber on the east side. So far from the crypt being perfect, the roof was evidently crushed in by the fall of the central tower in 1788. It is thought that the crypt was probably the ancient Saxon church of St. Chad. From east to west it measures 22 feet 6 inches internally, and some feet longer from north to south. At the east end is a small chamber, or chancel, not yet excavated. An appeal is being made for funds to carry out the work, and if the response be favourable, it is proposed to excavate the eastern chamber, to clear out the mass of superincumbent rubbish from the crypt, and to leave the whole permanently exposed to view. During the excavations for the crypt, two early stone cists were brought to light. They were formed of several slabs of stone, placed closely together round each body, with narrower slabs round each head, and others placed on the top as covering. Inside each was the remains of a skeleton, also some traces of charcoal. One was evidently of an old, the other a middle-aged person. The cists lay regularly east and west, and the arms seem to have been crossed, showing Christian burial; but of what period they are is doubtful, though probably Saxon. These cists were found some distance west of the crypt. A very fine Roman stylus was also found in the diggings, in perfect condition—bronze, 5 inches in length.

The Corporation of SHREWSBURY have recently appointed a committee, consisting chiefly of local antiquaries, to arrange and index their RECORDS, which fortunately were not destroyed by fire when the Guildhall was burnt down some years since. The committee meet every week, and have already made considerable progress with the work. Every document is thoroughly cleaned, tied up in brown paper, labelled, and put away in a tin box. The records comprise Bailiffs' Accounts from the reign of Henry III., Court Rolls, Subsidy Rolls, Quarter Sessions Rolls, and a variety of other documents, of which we hope to give further details hereafter. A calendar of the records is being carefully made by the committee.

Mr. Harrison is still continuing his very interesting excavations in Christ Church Cathedral, in the neighbourhood of the SHRINE OF ST. FRIDESWIDE. He appears to have proved the existence of a large amount of Saxon work, which was either unknown before, or considered part of the surrounding Norman masonry.

On December 6, Mr. A. T. Evans, F.S.A., keeper of the Ashmolean Museum, gave a lecture on a late CELTIC URN-FIELD at AYLESFORD, in Kent, suggesting archæological links between Britain and North-Eastern Italy.

The historic and venerable mansion in the PALACE YARD, COVENTRY, wherein the Hop-

kins family resided when Elizabeth, daughter of James I., took refuge in its walls on the occasion of the Gunpowder Plot, had a narrow escape from destruction on Thursday, December 5. A fire broke out early in the morning in the front portion of the quadrangle, which is let off as offices and warehouses. Fortunately, it was discovered in time to prevent the flames from extending beyond the frontage, which was completely gutted. The barge-boards on the south side of this portion escaped injury, though part of the roof near them was burnt off. Members of the Archæological Institute, who visited Coventry a year or two ago, will remember this picturesque little square, of which the proprietorship has changed hands twice during the last few months. It is much to be hoped that this misfortune will not prove to be the beginning of the end, but that the mutilated frontage will be restored as nearly as possible to its *original* design, of which there are sufficient indications from what is still remaining.

Within the last few months, ST. MARY'S HALL, COVENTRY, that noble relic of the fourteenth and fifteenth centuries, has been materially improved by a new floor of oak blocks laid on concrete, at the original level, thus superseding the boarded floor which was laid in 1756 on the top of the old encaustic tiled floor. During the alterations, the original stone step of the raised daïs, extending across the north end of the hall, was discovered in a fairly perfect condition, and is still retained. The effect is extremely good, as the alteration of the level (about 17 inches) has not only given more loftiness to the hall, but has improved the effect of the doorways at the lower end, which the raised floor had diminished in height. An improvement has also been made in the Mayoress's Parlour, which joins the upper end of the hall, by substituting stained glass for the nondescript material which formerly filled the large window on the west side. The subjects are chiefly heraldic, the spaces not occupied by the devices and borders being filled in with diapered quarries. The effect is very satisfactory.

The trustees of the royal GRAMMAR SCHOOL, GUILDFORD, have commenced operations in their restoration of the school. It behoves all antiquaries, especially local ones, to see that much care is taken of this most interesting old building, as the present trustees do not seem aware of the great importance of their task. To restore an old building is always difficult, but to restore it badly is to spoil it. The old school is one of the most important non-ecclesiastical buildings in Surrey, and we earnestly hope it will be dealt with reverently.

An unfortunate accident has happened in ST. MARY'S CHURCH, GUILDFORD, by which two of the mural paintings in the Chapel of St. John Baptist have been entirely covered by whitewash. The blame for this terrible piece of blundering must be put down to the incumbent and churchwardens, who failed to overlook their workpeople properly. Mr. Waller, the well-known architect, has inspected the church, and proposes to leave the work until the spring, when the whitewash will be fully dry, and then he hopes to be able to remove the damage. For the sake of all the archæologists of Surrey, we trust he may be successful; we cannot, however, but seriously blame the wardens for such careless indifference to the unique beauties of their church.

Some very curious pieces of PORCELAIN have been found in the High Street of GUILDFORD. They are about 2⅛ inches long, and thicker at the ends. They are supposed to have some connection with the ancient local industry of wool-weaving and spinning. There were some fifty of them found, but no one can explain their exact use.

Proceedings and Publications of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

THE meetings of the SOCIETY OF ANTIQUARIES for the Session of 1889-90 opened on November 28 with the report by the President, John Evans, Esq., D.C.L., of the opening of a tumulus by him at Youngsbury, Herts. The result of the excavations, namely, iron clamps, an urn of extraordinary size, 17½ inches in height, a large square glass bottle, and the calcined remains of the individual in whose honour the tumulus was erected, entirely bore out the prediction of the President, and was a good instance of the correctness of the reasoning by analogy, for which the labours of Canon Greenwell and others have given us so many data. The finding of incense which, when burnt, gave forth a powerful perfume was not the least remarkable incident in the examination of this tumulus, which is supposed to date from the third or latter half of the second century. A paper by Professor J. H. Middleton, on "An Early Specimen of English Domestic Architecture," also proved very nteresting.

The new Session of the BRITISH ARCHÆOLOGICAL ASSOCIATION was commenced by a meeting on November 20, the Rev. S. M. Mayhew being in the chair. It was reported that the proposed demolition of the ancient Butter Market, Dartmouth, had been reconsidered, and that the buildings were now safe. A certain portion of the domestic buildings of Eggeston Abbey has recently been demolished, and a remonstrance had been addressed by the association to the owner, in favour of preserving what still remains. Mr. J. T. Irvine exhibited sketches of some curious objects of antiquity recently found near Crowland. Mr. Earle Way described an ancient tumulus at Leafield, Oxon, and exhibited a stone mortar which was found in searching for treasure in the tumulus about sixty years since. It was filled with Roman brass coins at the time of its discovery, specimens of which were also exhibited. Mr. Oliver read a description of the fine brass of Flemish execution in All Saints' Church, Newcastle, to the memory of Roger Thornton, 1429, and exhibited a rubbing. Mr. Lynam described a curious earthwork, or fortified post, to which much local attention has recently been drawn, but which does not seem to have been previously examined with much attention. It is situated in the valley of the river Blythe, about four miles from Stoke-on-Trent. It consists of a rectangular space, 155 feet by 150 feet, surrounded by double ditches, while a third extends along a single side. These are sank in the general level of the site, and there are no raised banks. The quadrangular form suggests a Roman origin, and a Roman road existed at no great distance from the site. Mr. Loftus Brock, F.S.A., exhibited various portions of fifteenth-century service-books, which had been used by foreign bookbinders for covering printed books of sixteenth-century date. One sheet of MS. still did duty as cover to an Italian book printed at Venice, 1553. The first paper, illustrated by some capital rubbings of brasses, was by Mr. C. H. Compton, on South Creake, Norfolk. The second paper was by Mr. Thos. Morgan, F.S.A., and had for its title "The Rose of Provence and the Lilies of France."

At the November meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, Mrs. Tirard read a paper on "The Great Sphinx of Egypt, with some Account of the Spread of the Sphinx Idea in the Ancient World," and exhibited a large number of diagrams in illustration. The Rev. G. I. Chester sent a paper on "The Sculptures of Oriental Designs at Bradwardine and Moccas, Herefordshire;" and the Rev. J. Hirst read a most interesting paper on "The Treatment of the Blessed Eucharist in Mediæval Churches."

At the general meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY, held October 28, the new president, Professor T. McK. Hughes, F.R.S., said that the increased number of papers, and the general activity of this admirable association, seemed to point to the desirability of holding fortnightly instead of monthly meetings. At the meeting on November 18, the University Librarian announced the discovery at the Chapter House Library, Westminster, of a fragment of a book printed at Cambridge by John Siberch in 1521-22. Professor Middleton commented upon the fragment of an alabaster re-table, of fifteenth-century work, from Milton. Mr. Beloe subsequently made some most interesiing comments on the Great Fen Road and its path to the sea. Dugdale, writing in 1662, stated that a causeway made of gravel, about 3 feet in thickness and 60 feet broad, then extended from Denver, in Norfolk, to Eldernell, a distance of 24 miles. This statement has often been ridiculed and denied, but Mr. Beloe was able, from careful examination, to uphold its accuracy. This fen-road is still visible, at certain points, over the peat, consisting of solid gravel 3 feet in thickness on a timber foundation.

At the monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on November 27, Dr. Bruce gave an account of the elucidation of a Roman Christian inscription discovered by himself and Mr. Blair on a kitchen door at Chesterholm when visiting the Roman Wall with a section of the British Association. The letters were:

BRIGOWAGLOS
(HIC) IACIT
. . . . CVS

which he read "Brigo Waglos lies here." The name was a British one, and from its termination relatively of high antiquity. Although fragmentary, it was sup-

posed to be one of the few memorials of Roman Britain after the introduction of Christianity. What antiquaries were in search of in this connection was direct rather than negative evidence of the change to Christianity during the Roman occupation of Britain. At the same meeting, Mr. D. D. Dixon read notes on a recent discovery of British burials on the Tosson Hill, Simonside; and Mr. R. C. Hedley followed with notes on a British burial-place at Tarret Burn, and on the Burgh Hill Camp.

A pleasant hour and a half were spent by the members of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY on November 25, when the Rev. W. F. Creeny, F.S.A., gave a descriptive account of some remarkable churches in Sweden, and in the island of Gothland. Mr. Creeny is well known for the thoroughness with which he has worked one department of antiquities—monumental brasses, English and foreign. There is hardly a brass of any importance at home or abroad with which Mr. Creeny is not acquainted, and of which he has not taken a rubbing. A few years ago Mr. Creeny searched the churches of Sweden, the Low Countries, and Germany for brasses to rub, and brought home numerous examples of the remarkable skill of mediæval artists, which somewhat astonished the leading antiquaries of the kingdom. Last summer Mr. Creeny devoted his holiday to a quest for further brasses to rub. Again he visited Scandinavia, and passed over sea from Sweden to the island of Gothland in the Baltic, where he made an exhaustive investigation of its churches. Mr. Creeny seems to have discovered only a few brasses and slabs on which he could operate with paper and heel-ball. With one exception they are of a ruder style of art than the works Mr. Creeny copied in Germany. Possibly some may ask what there can be in Scandinavia, and particularly in Gothland, to have an interest for the members of the Norfolk and Norwich Archæological Society. Mr. Creeny seemed to feel constrained to make a kind of apology for inviting the attention of his fellow-members to matters so far away from their own bounds; but he also rightly claimed for them an interest and importance superior to that very often bestowed on an antique pot dug up in a Norfolk field. As Mr. Creeny proceeded with his description of the town of Wisby, and of the numerous churches of Gothland, he seemed to be discoursing of places and folk not altogether foreign. The explanation of this, of course, is the very simple one that Norfolk people are largely descended from Scandinavians who emigrated to this land between the eighth and eleventh centuries. Indeed, the name of one traditionary hero, Ragnar Lothbroc, is associated both with Norfolk and with Gothland.

The new volume of the memoirs and proceedings of the MANCHESTER LITERARY AND PHILOSOPHICAL SOCIETY, which has just been published, is styled "fourth series, vol. 2," and is the thirty-second volume issued by the society. It is very satisfactory to find that the volume bears strong evidence of a revival of vitality in this the oldest, and, in its heyday, the most renowned society of its kind in the provinces. With regard to matters of antiquarian interest in this volume, mention should be made of three short papers on matters arising out of the cutting of the Ship Canal, the most readable and interesting being that of Alderman W. H. Bailey's, wherein he describes the old canoe found near Barton.

The annual meeting of the SCOTTISH TEXT SOCIETY was held on November 12, at Edinburgh, when it was reported, with regard to the forthcoming operations of the society that the following works were in the press: *Notes and Glossary to the Poems of William Dunbar*, by Rev. Dr. W. Gregor; the second volume of Winzet's Works, containing Notes and Glossary, by the Rev. J. King Hewison; the first part of the second volume, edited by the Rev. Father Cody, O.S.B., of the translation of Lesley's *Historie of Scotland*, by Father James Dalrymple, from the MS. at Fort Augustus; and Dr. Cranstoun's work, *Satirical Poems of the Time of the Reformation*.

The second part of the twenty-third volume of COLLECTIONS, HISTORICAL AND ARCHÆOLOGICAL, RELATING TO MONTGOMERYSHIRE, issued by the Powysland Club, has just reached us. These two hundred pages are excellently well filled. The most generally acceptable article is a painstaking one by Professor Boyd Dawkins, F.R.S., on "The Place of the Welsh in the History of Britain." Breidden Hill Camp and other camps in the vicinity are carefully described and surveyed by the facile pencil of the late Mr. H. H. Lines, of Worcester. Mr. E. Rowley Morris continues his history of the parish of Kerry. Another useful and interesting paper, under the initials of Mr. Morris C. Jones, F.S.A., is one describing, with illustrations, certain obsolete domestic appliances now in the Powysland Museum, *e.g.* tinder-box, rushlight-holder, and fire-horn. This number also includes a good variety of brief articles, all pertaining to the district.

The third volume of the proceedings of that spirited young association, the HUGUENOT SOCIETY OF LONDON, contains the annual address of its President Sir Henry A. Layard, G.C.B.; an account of the Huguenot settlement at Portarlington, by Rev. Canon Floyd, LL.D.; an article on the Huguenots in North Britain, by Miss Florence Layard; a description of the Domus Dei, or Hospital of St. Julian, Southampton, by Rev. J. A. Whitlock, M.A.; a brief history of the Hospital of St. Cross, Winchester, by Rev. Canon Humbert, M.A.; and an excellent summary of the history of the Walloon Settlement and the French Church at Southampton, by the indefatigable Mr. Moens, F.S.A.

The publication of the STIRLING RECORDS is to be continued by the issue of another volume, containing selections from the Council Minutes from 1667 to 1752, from the Accounts of the Burgh from 1630 to 1752, and from the Guildry Records from 1592 to 1752. A plan showing the condition of the town of Stirling in 1700 will be prefixed.

The first meeting of the winter session of the BELFAST NATURALISTS' FIELD CLUB was held on November 19. A portion of the report of the committee of investigation on the gravels and associated beds of the Curran, at Larne, county Antrim, which was examined to a depth of 29 feet, is of interest to antiquaries. The following was found to be the succession of the beds in descending order: Surface layer, 1 foot 6 inches; coarse gravel, 4 feet 6 inches; sandy layers, 3 feet 6 inches; coarse gravel, 8 feet 6 inches; black clayey gravel, 2 feet 6 inches; black sand, 1 foot; estuarine clay, 3 feet; black sand, 2 feet; coarse black gravel, 2 feet 6 inches; below which was the red boulder clay. Worked flints were found in great abundance in the surface layer and upper part of the higher bed of gravel, very sparingly in the sandy layers, more commonly in the 8 feet 6 inches of lower gravel, and very rarely in the black clayey gravel, to a depth of 19 feet, when they ceased to occur. The worked flints which the gravels contain consist almost entirely of rude flakes, and occur chiefly on the surface of the deposit. They decrease in quantity through the upper bed of gravel, and are nearly absent from the sandy layers; and in the lower gravels they occur sparingly throughout the bed down to a depth of 20 feet below the surface, where the estuarine clay series begins. The report was illustrated by photographs taken during the excavations, by large diagrams, collections of fossils, and by over one hundred flint implements from the gravels.

The PENZANCE NATURAL HISTORY AND ANTIQUARIAN SOCIETY celebrated its fiftieth anniversary, called a jubilee in the cant phrase of the day, by a conversazione on November 20, opened by the worthy President, Rev. W. S. Lach-Szyrma. During the evening Mr. Cornish delivered a lecture, choosing for his theme the old stone implements which are found in such numbers in Cornwall. He inclined to the opinion that most of these are not nearly so ancient as is generally supposed. Indeed, he believed that many of them are not more than four or five centuries old. Similar implements are at present in use in the Scotch islands and elsewhere.

At the last meeting of the CLIFTON ANTIQUARIAN CLUB, Mr. Alfred T. Martin exhibited a fine fifteenth century MAZER-CUP, the property of Mrs. Talbot, of Clifton. It somewhat resembles in form that figured by Mr. Hope in *Archæologia* (vol. l., fig. 17), but is smaller, measuring 5⅞ inches diameter at top, 2⅛ inches deep, and weighing 4.4 ounces. On the silver-gilt rim is the inscription in black letter: M + VAS + PRECOR + ET + POTUM + VICTUM + BENEDICERE + TOTUM +. The Hon. Sec., Mr. Alfred Hudd, reported that in accordance with a request expressed at a previous meeting of the club, he had written to the Mayor of Bristol, and to Mr. Pearson, the architect engaged in the "restoration" of the MAYOR'S CHAPEL, BRISTOL, to protest against the proposed destruction of part of the ancient window tracery, and also to express a hope that the former collegiate arrangement of the stalls would be retained. He also stated that the ancient tracery had been replaced by work in imitation of thirteenth-century work, and that new wooden seats had been placed to face the chancel, in place of the destroyed stalls, thus greatly destroying the picturesque effect of the interior of the ancient church. The Rev. Charles Taylor, M.A., read an interesting paper on "Bristol and its Neighbourhood in Domesday," in which he called attention to the differences in the method of the survey in the counties of Gloucester and Somerset, and gave many details of the condition of the lands in the district, much of which appears to have then been covered with forest. Mr. A. T. Martin read a paper on a recent discovery of some Romano-British interments at Bristol.

At the last meeting of the Council of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, it was decided to accept the principle of admitting within its constitution the members of the smaller organization termed the Derbyshire Natural History and Philosophical Society. A subcommittee was appointed to settle the details of amalgamation. It is obvious that the step will be an advantage to both bodies of scientists, and, instead of two institutions, each claiming to be the representatives of the shire in natural history matters, and each working out its private ends, there will be a strong band of workers labouring in unison for the cause they all have at heart. To Mr. John Ward, a painstaking and able local archæologist, belongs the chief credit of bringing about this fusion.

Some excavations have been made at HARDKNOTT CASTLE since the recent visit of THE CUMBERLAND AND WESTMORELAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY. One of the towers was cleared out under the superintendence of Mr. Swainson-Cowper, on behalf of the society. Three courses of ashlar work, *in situ*, were uncovered, and some articles found, including a gem ring, which are in possession of Lord Muncaster, the owner of the camp, who takes great interest in it. The ashlar work has since been covered up again, to protect it from the hyperborean climate prevalent during the autumn and winter on Hardknott Fell. Arrangements will be made for further excavation next year, with a view to an accurate survey of the camp being made by Mr. Dymond, F.S.A., for the society's transactions. That gentleman has, during this autumn, made surveys for the society of Long Meg and King Arthur's Round Table, which will shortly be published for the members.

FORMATION OF THE BRITISH RECORD SOCIETY.—A meeting of the subscribers to the Index Library was held on Thursday, November 28, in the chambers of Mr. Athill, at the Heralds' College, Mr. Elton, Q.C., M.P., being in the chair, to consider the advisability of forming a general society to print indexes and calendars, and to record such as have been issued by the Index Library during the two years of its existence.

Mr. Elton, in introducing the question, specially dwelt on the need which many students have felt for better clues to the more modern records, and pointed out that though much has been done of late years by the Public Record Office, especially with regard to the earlier periods, yet there is still ample room for private enterprise with regard to records of the fifteenth, sixteenth, and seventeenth centuries, and that the publication of indexes to them would greatly facilitate the acquisition of a better knowledge of what might be styled the proprietary history of the country. Mr. W. P. W. Phillimore, by whom the Index Library has been edited up to the present date, then stated that it was felt that the time had arrived when it became expedient to place the Index Library upon a permanent basis, and that it seemed that this aim could best be attained by the formation of a Record Society. After referring to the work of the Index Library in printing indexes to the wills of Northampton and Rutland, those of Lichfield and Berkshire, besides the calendars of Chancery proceedings, etc., he moved, "That a society shall be forthwith constituted for the purpose of taking up as and from January 1, 1890, the work of the Index Library in compiling printing and publishing indexes and calendars to British Records, or abstracts thereof, or in special cases the full text, and that the annual subscription shall be one guinea, payable in advance on January 1." Mr. Holthouse and Mr. Athill (*Richmond Herald*), then moved that the society should be styled the "British Record Society." Some exception was taken to the title, which, however, on a division, was adopted in preference to "Index Record Society," suggested by Mr. W. Boyd, it being felt generally that Scotch records should be included within the purview of the society. On the motion of the Rev. J. C. Hudson, Lincoln, seconded by Mr. Challenor Smith, it was resolved that the first members should be those Index Library subscribers joining before January 1. The following provisional committee, on the motion of Mr. C. A. J. Mason and General W. H. Smith, Lincoln, was then appointed: Mr. Elton, Q.C., M.P.; Mr. Cecil Foljambe, M.P.; Mr. G. E. Cokayne, Norroy; Mr. H. H. Gibbs, Mr. B. G. Lake, Mr. C. T. Martin, assistant keeper of the records; Mr. J. C. Challenor Smith, Mr. H. F. Waters, Salem, Mass.; Mr. Athill, *Richmond Herald*, and Mr. W. P. W. Phillimore. It was then arranged, on the motion of Mr. E. A. Fry, Birmingham, that the provisional council should, at the earliest convenient date, call a general meeting of the members of the society to settle its constitution, and to appoint permanent officers.

[As this is the account of the formation of a new society, that promises to be of the greatest use to historical archæologists, the record of its meeting is allowed to occupy greater space than usually could be given to any single association.—ED. *Antiquary*.]

A meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on December 3, when Rev. W. Houghton, M.A. read a paper entitled "Was the Camel known to the Early Egyptians?" This was followed by a paper from Dr. M. Schwab, "Les coupes magiques et l'hydromancie dans l'antiquité orientale." The anniversary meeting of the society will be held on January 14.

It is announced that KIRKPATRICK'S STREETS OF ANCIENT NORWICH, a MS. work which has been recently recovered and edited by the Rev. W. Hudson, will shortly be published by the Norfolk and Norwich Archæological Society in lieu of the customary part of its transactions.

The KENT ARCHÆOLOGICAL SOCIETY has appointed Mr. George Payne, F.S.A. (its new honorary secretary), to be its chief curator at Maidstone. Mr. Payne attends at the museum every Thursday, and has already made vast improvements in the arrangement of the large collections of Roman and Saxon antiquities which the society possesses. They have never before been properly displayed, as the resident curator is not an antiquary. The society now holds monthly meetings in its rooms at Maidstone Museum on the last Thursday in each month, at 4 p.m.

The eighteenth volume of "ARCHÆOLOGIA CANTIANA" is nearly ready to be issued, and the editor (the Rev. Canon Scot Robinson) is once more to be congratulated on its variety and fulness. In it the Rev. Grevile Livett describes very thoroughly the discovery of foundations of the eastern apse of the Saxon cathedral at Rochester. It was situated mainly westward of the existing cathedral, but a small portion of the eastern apse lies beneath the north-west corner of the nave of the present church. Mr. Livett, by means of a coloured plan of the discoveries recently made, shows clearly where Gundulf's work (in the existing church) finished, and that the western extremity of the nave was Norman work of later date than Gundulf's. The discoveries in the crypt, and in St. Anselm's Chapel, at Canterbury Cathedral, are also carefully described in this forthcoming volume.

The SHROPSHIRE ARCHÆOLOGICAL SOCIETY has just issued the first volume of the second series of its Transactions to its members. Amongst its more important contents are the first portion of the late Rev. J. B. Blakeway's MS. "History of the Liberties of Shrewsbury," transcribed from the MS. in the Bodleian, and brought down to the present date; the "Shropshire Lay Subsidy Rolls of 1327," with annotations; the "Pipe Roll for the 2nd, 3rd, and 4th years of Henry II.; "Religious Census of Shropshire in 1676," from the MS. in the William Salt library; the "Ludlow Churchwardens' Accounts"; the "Family of Bromley," etc. The society has also issued to its members the first portion of the *Calendar of Lichfield Wills and Administrations to* 1652, half the county of Salop being in that diocese.

A meeting of ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held at the Chapter-house, St. Paul's, on

November 27. Mr. Andrew Oliver, A.R.I.B.A., read a paper on "Flemish Brasses in England," illustrated by very fine rubbings of nearly all the remaining examples, consisting of Abbot Delamore, of St. Albans; Sir Simon de Wenslagh, Wensley, Yorkshire; a priest, North Mimms, Herts; the head of a bishop, in the British Museum; the brasses of Adam de Walsokne and wife, and Robert Braunche and two wives, both at Lynn, Norfolk; Alan Fleming, Newark, Notts; Roger Thornton and wife, Newcastle-on-Tyne; Ralph de Knevynton, Aveley, Essex; Thomas Pownder and wife, Ipswich; Andrew Evyngon, All Hallows', Barking, London; that of Cortewille and wife, in the Geological Museum, and one in the South Kensington Museum, which was formerly in Cologne. Fragments, now palimpsests, from Camberwell and Margate, were also shown. The Chairman pointed out that the latter was similar to a brass at Ypres, figured by the Rev. W. F. Creeny in his work on foreign brasses.

At the annual conversazione of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, held in November, there was a crowded attendance to hear an address from PROFSSOR SAYCE on "Letters from Syria and Palestine before the Age of Moses." This was the popular but correct title of a most interesting discourse on the important discovery recently made at Tel-el-Amarna, in Upper Egypt, when a large number of clay tablets covered with the cuneiform characters of Assyria and Babylon were brought to light. The Professor said that these tablets, eighty of which were purchased for the British Museum, consisted of letters and despatches, which formed part of the royal archives transferred by King Amenophis IV. of the eighteenth Egyptian Dynasty, from Thebes to his new capital at Tel-el-Amarna, where they were found. They must have been written about the year 1430 before Christ, or about 100 years earlier than the date assigned by Egyptologists to the Exodus. It was sufficiently startling to discover that at this early period of history the chief sovereigns of the civilized world, separated though they were from one another by vast tracts of country, held regular correspondence; but a greater surprise was yet to come. Not only did the Kings of Assyria and Babylonia correspond with the Egyptian monarch in the language and writing of their own country, but a continuous literary intercourse in the same language and writing was being carried on throughout the length and breadth of Western Asia at the same time. The archives of Tel-el-Amarna contained letters and despatches from governors of Palestine and Assyria, from the vassal princes of Northern Syria and Cappadocia, and from the independent rulers of Mesopotamia. In short, the whole civilized world of the East was as closely knit together in literary intercourse in the century before the Exodus as we were in these modern days of the penny post. The important bearing which such a discovery must have upon the criticism of the Old Testament was obvious. There was no longer any discrepancy between the words of the Book of Exodus and the date which Egyptologists agreed in assigning to the Exodus itself.

The members of the Lancashire and Cheshire Society seem to be specially giving their attention to Eastern archæology, for shortly after the conversazione they had the advantage of listening to a lecture by PROFESSOR BOYD DAWKINS, delivered with his usual ability, on the loan collection of Egyptian antiquities discovered by Mr. Flinders Petrie, and now at the Owens College Museum.

Literary Gossip for Archæologists.

The Rev. E. Farrer, F.S.A., author of the valuable *Church Heraldry of Norfolk*, now being issued in parts, has in the press a list of every MONUMENTAL BRASS now remaining in NORFOLK, giving simply the names, dates, etc., and the dimensions. Mr. Farrer's personal visits to every church in the county have enabled him to make a complete and accurate list, including all inscriptions. The large-paper copies will have a few illustrations. It will be printed for subscribers by Messrs. A. H. Goose and Co., Norwich.

THOSE who have read Mr. Edward Bradbury's *All about Derbyshire*, or are acquainted with other of his graphic pen-pictures, will be glad to hear that he will shortly issue a new volume, to be called PICTURES OF THE PEAK. Mr. Bradbury possesses a really remarkable capacity for good, sinewy, descriptive writing of a healthy kind, and never allows his pen to run away into mere verbal fireworks. Though he chiefly excels in picturesque and original description of out-of-the-way Derbyshire "bits," still, his keen appreciation of folk-lore, and the accuracy of his historical and archæological information, give to that which he writes a substantial and abiding interest. We look upon him —it is a high compliment—as a chastened Sala, and expect that before long he will do yet better work, and be better known.

The great interest which has been created in historical and literary societies by the discovery of the DELAVAL PAPERS has resulted in the desire of the Newcastle Society of Antiquarians to secure the whole of the books and papers found in the disused bottle works at Seaton Sluice. Mr. John Robinson, the original discoverer of the papers, at the request of the society, has been able to obtain the consent of Lord Hastings; and on November 21 the whole of the collection was removed to the Museum of Antiquities in the Old Castle, Newcastle-on-Tyne, where they will be preserved for reference by all interested in the social,

commercial, and political history of the North of England of the last three centuries. The magnitude of the collection may be understood from the fact that it was upwards of two tons in weight. There are more than two hundred volumes, and thousands of documents relating to the management of the estates of the Delavals, and embracing their extensive manufactories in glass, salt, copperas and bricks, as well as their well-known Hartley and Ford collieries. Dr. Bruce has declared that the discovery of the Delaval papers is one of the most valuable that has been made during the last fifty years, and the Newcastle Society is to be congratulated upon the possession of such a store of local and general historical materials.

A. Brown and Sons, Hull, have in the press a volume on the earlier history of the MANOR OF MYTON, by Captain John Travis-Cook. It is the outcome of a lecture recently delivered at the Hull Literary Club. The author is favourably known as the writer of several historical works, and his latest production is sure to have an importance by no means confined to the chief town on the banks of the Humber.

Two ancient Yorkshire towns are to have their histories published. Mr. Frederick Ross is writing the history of DRIFFIELD, and Alderman Park the history of HEDON. Both authors are painstaking, and their works should have more than local interest.

A capable pen will shortly be able to throw considerable original light upon the religious life of England at the beginning of the fourteenth century. A book containing the reports of the diocesan clergy to the Dean and Chapter in the episcopate of Bishop Bytton, about 1301, was found last month in the exchequer-room of Exeter Cathedral by PREBENDARY HINGESTON-RANDOLPH, in the course of the researches into the episcopal registers of Exeter. From his first glance over this book, which is a contemporary manuscript, and not a copy, Mr. Hingeston-Randolph has seen the record of one vicar who was complained of because his preaching was very poor, and "after a fashion of his own." Another, it was alleged, explained the Gospel every Sunday, but did not "inform" his hearers very much; while a third, though admitted to have preached fairly well, was asserted never to say a word to the congregation about the Articles of the Faith or the Decalogue, or the necessity for avoiding mortal sins. From one parish came a peculiarly piteous complaint, it being charged that, whereas former vicars used to encourage friars to come and preach to the people, the new vicar had changed all that. He disliked his itinerant brethren. kept them at a distance as far as possible, and if any happened to come, gave them the cold shoulder, and not so much as a morsel to eat. The vicar, it was agreed, was a good man, and preached well in the common routine; but the parishioners missed the friars, because they wanted to hear about the salvation of the soul.

Mr. Tom C. Smith, F.R.H.S., who recently produced a very readable history of Longridge, is now engaged, in conjunction with Rev. Jonathan Shortt, Vicar of Hoghton, on a more important work, the history of RIBCHESTER—a Roman station that seems to have been long sighing for a chronicler.

We are glad to hear that Rev. Charles Kerry is likely to bring out a second edition of his history of the municipal church of ST. LAWRENCE'S, READING, which was originally published in 1883. Many additional details of much interest will be given in the enlarged edition, as well as a few plans and drawings. When the first edition appeared, the best of our high-class weekly critical papers paid Mr. Kerry the high compliment of saying that he had produced one of the three best monographs on a church that had yet been written.

A book that is sure to be attractive to antiquaries is now in the press, from the pen of Mr. W. Andrews, F.R.H.S., to be called CURIOSITIES OF THE CHURCH. It is an illustrated collection of a great variety of quaint customs and habits connected with churches and church-worship. Mr. Andrews has shown in his previous volumes that he possesses a rare power of assimilation of varied material, which is a totally different thing to the careless heaping together of the mere book-making compiler.

The Rev. J. R. Boyle, F.S.A., is writing a companion volume to his *Lost Towns of the Humber*, on THE LOST TOWNS OF THE EAST COAST.

Rev. E. R. Gardiner, Vicar of Fawley, in conjunction with Mr. Arthur Dasent, of Ascot, is beginning the work of cataloguing and describing the old CHURCH PLATE OF BERKSHIRE, with a view to eventual publication.

Mr. Haverfield's collection of ROMAN INSCRIPTIONS, recently (1879-89) discovered in Britain, which he has made for the *Ephemeris Epigraphica*, a kind of appendage to the *Corpus*, will soon be out. Mr. Haverfield is going to continue the epigraphic work of the late Mr. W. T. Watkin, in the *Archæological ournal*.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

A Book for Boys and Girls. By John Bunyan. Edited by Rev. John Brown, D.D. *Elliot Stock.* Small fscap., 8vo., pp. xxviii., 79. Price 3s. 9d.

This is a facsimile of the unique first edition of "A Book for Boys and Girls; or, Country Rhymes for Children," published in 1686, and deposited within the last few months in the British Museum. The actual history of this single copy of a long-lost book of the renowned dreamer of Bedford is sufficiently remarkable. Purchased by the well-known diarist, Narcissus Luttrell, for 6d., on May 12, 1686, it subsequently remained for upwards of a century in the quiet repose of the Duke of Buckingham's library. After the dispersion of the Stowe Collection, it twice crossed the Atlantic, the last time being purchased by a New York gentleman for forty guineas, and has now been eventually acquired by the British Museum, through Mr. H. M. Stevens, of Great Russell Street. Dr. Brown, of Bedford, the author of "John Bunyan: his Life, Time, and Work," writes an interesting introduction to the little volume. The book itself begins with a poetic preface to the "courteous reader." We hope it is not irreverent to the memory of John Bunyan to offer the surmise that this enterprise was due to the urgent suggestion of his friend the publisher, and was in truth "a pot-boiler." Throughout the rhymes of the introduction, the earnest tinker is obviously struggling to convince himself, if possible, as well as his piously-disposed friends, that he is engaged on an appropriate and serious task.

> We now have Boys with Beards, and Girls that be
> Big as old Women, wanting Gravity. . . .
>
> Our Bearded men do act like Beardless Boys,
> Our Women please themselves with childish Toys, . . .
>
> Wherefore, good Reader, that I save them may,
> I now with them the very Dottril play.
> And since at Gravity they make a Tush,
> My very Beard I cast behind the Bush,
> And like a Fool stand fing'ring of their Toys,
> And all to shew them they are Girls and Boys.

Then, after an horn-book beginning, follow a series of seventy-four rhymed emblems or parables. Marvellous, indeed, are the blending of subjects—"On the Kackling of a Hen," "Of the Spouse of Christ," "Upon Over-much Niceness," "Upon a Stinking Breath," "Of Moses and his Wife," "Upon the Creed," "Upon the Sight of a Pound of Candles Falling to the Ground"—nothing sacred or profane came amiss to this weaver of jingling rhymes; he could evidently, with just as much readiness, turn off half a dozen couplets "On the Sacraments," the comforting mysteries of millions of pious souls, as scribble "Upon a Snail," or "Upon the Whipping of a Top!" This little book gives a strange insight into the mind of the earnest Puritan of the seventeenth century.

The work is an absolutely faithful copy of the original, being reproduced by photography. It is printed on antique paper, bound in contemporary binding, and in every way desirable for the book-lover. Fifty copies have also been printed on large paper and bound in roxburgh, price £1 1s.

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With Friend and Book. By J. Rogers Rees. *Frank Murray*, Derby. Small fscap. 8vo., pp. 78. Price 4s. 6d.

In these few pages of one of the small series known as "The Moray Library," the author of the "Pleasures and the Diversions of a Bookworm" discourses pleasantly on men and things, and culls from others those sayings in which he most rejoices. Elsewhere we have had occasion to write with earnest warmth on this most graceful of modern essayists, expressing something of the gratefulness that many a book-lover must have experienced when consuming his dainty phrases. There is still a healthy ring in much that Mr. Rees writes, and a charming freshness; but in all kindness we bid him beware of being tempted into book-making. There is, beyond all doubt, a distinct falling off in these pages, and a jerky presumption occasionally inserts itself that cannot fail to irritate and startle his first lovers. Not that there is any reason to quarrel with the gentle satire that now and again sparkles up. There is room, for instance, for this: "The last word has been uttered, and the newest Tennyson-truth is now stale. When a concordance to his works has been compiled, an author has further need only of a guinea-per-annum society for his meaning to be altogether misrepresented and his gifts misunderstood." But, notwithstanding sparkles like this, let Mr. Rees pass a self-denying ordinance—self-denying, perchance, both to publisher and self—to lie absolutely fallow for at least a twelve-month. It would be better for his reputation, which it would be sad to dissipate.

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Yorkshire Chap-Books. First Series. Edited by Charles A. Federer, L.C.P. *Elliot Stock.* 8vo., pp. 280. Price 10s. 6d.

It is the intention of Mr. Federer to issue in a collected and annotated form the various chap-books, pamphlets, and broadsides, which have appeared in the county of York up to the close of the last century. This first series contains ten chap-books on legendary or sacred subjects, printed by Thomas Gent, of York, comprising the different books of the "Life of St. Winefred," "Our Saviour," "Judas Iscariot," "Afflicted Job," and "St. Robert of Knaresborough." The volume also includes, in addition to a brief but clearly-written introduction, a life of Thomas Gent, and a page or two on holy wells, reprinted from Chambers' "Book of Days." The only quarrel we have with the otherwise excellent editing of the first series of what promises to be a most valuable contri-

bution to chap-book literature, is that the editor gives us nothing more on the subject of holy wells, especially with regard to the ever-famous well of St. Winefred and its varied history, than this meagre page or two from a well-known book of reference. The volume includes a select number of facsimile reproductions of the original woodcuts.

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RAMBLES IN BOOKLAND. By W. Davenport Adams. *Elliot Stock*. Fscap. 8vo., pp. 226. Price 7s. 6d.

Encouraged by the success that attended the issue of a previous volume, *Byways in Bookland*, Mr. Adams has speedily brought out a companion, wherein he chats pleasantly and lightly on some literary topics. The book, in our opinion, is an improvement on its predecessor. We wish, however, that the author would purge himself of a decided vulgarism in style, which was a blot on his last book, and which re-appears in this with irritating frequency. In the brief opening essay, on "The Treatment of Books," occurs: "*One* can imagine" — "*one* can understand"—"*one* may take"—"*one* would be glad" —"*one* would be sorry" — "*one* thinks" — and "*one* may make." In "Winter Reading" is this passage: "When *one* finds *one's* self compelled to rest upon *one's* own resources, then, perchance, *one* turns *one's* back upon the snow," etc. And so on at intervals throughout the volume.

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TRADERS' TOKENS OF THE SEVENTEENTH CENTURY. A new and revised edition of William Boyne's work. By George C. Williamson, F.R.H.S., etc. *Elliot Stock*. First volume. Demy 8vo., pp. xliv., 804. Price (for both volumes) £3 13s. 6d.

General pleasure will be felt that the laborious work of Mr. Williamson, in which he has been so long engaged, is at last completed, so far as the first volume is concerned. There is no branch of the wide science of numismatics that is of such general interest for Englishmen as the trade tokens of the seventeenth century. They were in circulation in every town in the kingdom; sometimes they had their origin in mere villages, and the record of their history cannot fail to touch upon families, companies, buildings, ancient inns, and old customs in every shire of our land. Boyne's *Tokens*, issued in 1858, and the only standard work upon the subject, has been long out of print, and has lately become very costly, and difficult to procure. Moreover, a great amount of fresh information upon this subject has come to light during the last thirty years, and it was high time that a new edition, or a new work, should be forthcoming. Mr. Boyne, at his advanced age, declined the task, but kindly disposed of his manuscripts and letters on the subject, together with his copyright and collection of tokens, to the present editor. Mr. Williamson was also fortunate in securing the help of almost all those gentlemen who are well-known collectors in their own counties or districts, the plan of the work being to arrange the tokens in counties, and to place the matter for that county in the hands of a sub-editor and collaborator. Nevertheless, for not a few of the counties the editor is solely responsible. It is almost impossible to speak in too strong terms of the merit of this onerous work, and of the thorough and conscientious way in which Mr. Williamson has toiled to make it a success. Its multitudinous pages, of course, present much contrast, owing to the sub-editing of so many pens; but still, as a whole, the work is most excellently done. We consider Mr. Udal's section, on Dorstshire, the model division of the book, and the Rev. W. G. Searle, for Cambridgeshire, also deserves special mention; whilst the toil of Mr. J. E. Hodgkin, F.S.A., over the metropolitan section, is most exemplary. One or two sections seem needlessly dry and unannotated, whilst one (Lincoln and Rutland) is surely too full and discursive. The editor makes no pretension that a work covering so large and varied a field is absolutely perfect; indeed, the very nature of it renders that an impossibility. Token-collectors will be glad to have particulars of one from Derbyshire, not here chronicled, found in 1878, and in the late Mr. Jewitt's collection:

O. RICHARD. BAGSHAW. 1664 = HIS. HALF. PENNY.
R. IN. BVCKSTON = Mercers' Arms.

This raises the number of Derbyshire places issuing tokens to 34.

The price of the two volumes may, at first, seem high, but when the enormous amount of material, the labour, and the illustrations are taken into account, the wonder is that it can be issued at so low a figure. Only 250 copies will be printed (together with 50 on large paper), and we regard it as an absolute certainty that the books will very soon be unattainable.

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A HISTORY OF WARWICKSHIRE. By Samuel Timmins, F.S.A. *Elliot Stock*. Demy 8vo., pp. 300. Price 7s. 6d.

This is the fifth of the series of popular county histories, and has been expected for some time past, the publisher's preface accounting for the delay through "unavoidable circumstances." The book is printed on good paper, in readable type, and reflects credit on the firm, and is divided into ten chapters, each dealing with a special subject; a limited bibliography; and an index analytically arranged. Chapter i. deals with general history, in which the author traces the early condition of the county, and epitomizes the principal national events which have taken place within and near its borders. He tell us that "Warwickshire was in fact the real Arden," and again, on the same page (3), says "Arden was practically all Warwickshire," whereas only the northern part of the county was within the forest—all south of the Avon was in the Feldon. It is also generally admitted that the forest extended into what is now known as Worcester, Stafford, and Leicester counties. Again, Henley-in-Arden was in the *Woodland*, not the Feldon. The sketches of historical events associated with Warwickshire are comprehensive and well drawn; but Mr. Timmins has omitted one circumstance connected with the gunpowder conspiracy which took place in reference to the Princess Elizabeth, daughter of James I., who was

then under the care of Lord Harrington, at Combe Abbey. She was brought to Coventry, for greater safety, and was lodged at the house since known as "The Palace." On page 89 she is rightly referred to as the Queen of Bohemia; on page 240 as Elizabeth of Hungary. Chapter ii. treats of some of the more important legendary lore of Warwickshire, in which the stories of Guy of Warwick, Leofric, and Godiva, and others are graphically and concisely told. In chapter iii. the ancient roads, rivers, and towns are touched upon; more would have been acceptable, but for the limit assigned. On page 25 we are told that there are *two* cities in Warwickshire—*Warwick* and Coventry; while chapter x. gives the matter correctly—*Coventry* and *Birmingham*. Chapter iv. treats on the physiography and geology of the county, and chapter v. on its zoology and botany. These subjects are, for the most part, ably done. Chapter vi., dealing with archæology, has not been so correctly performed; Warwickshire is by no means barren in relics of Roman occupation besides its roads (see page 54), as, for instance, encampments and earthworks are not rare; the same may be said of evidences of Saxon works, as borne out by the extracts given from the late Mr. J. T. Burgess, F.S.A. The dates given for the prevalence of the various styles of architecture are not quite correct. In the list of monastic foundations, Combe is omitted from the Cistercian houses, and others are not noticed. The section on military architecture is much more complete. Chapter vii. is devoted to biography, and here Mr. Timmins is in his element. In his inimitable way he tells the story of Warwickshire's good and able men; he has allowed himself room for it, having devoted 95 pages to this subject alone. Chapter viii. treats on folk-lore and dialect, superstitions, curious customs, etc., the extracts bearing on local dialect from various glossaries, forming a most interesting section. Chapter ix. treats of castles, mansions, and old houses, and chapter x., cities, towns, etc. In many cases the latter chapter refers to places previously described, with additional matter certainly; but it would, perhaps, have been an improvement had each example been fully treated upon, either under one heading or the other; and error would probably have been avoided by such a course. For instance, Mr. Timmins has, unfortunately, on pages 238-239, confused two distinct places, and says "*Coventry, or, rather, Cheylesmore*, has some highly-interesting remains," and continues: "Cheylesmore (or Coventry) Castle, of which very considerable relics remain," and then describes the discoveries made at the Charter House (nearly a mile away) as a portion of them, making it worse by saying farther on: "Cheylesmore, now known as the Charter House," etc. Mr. Timmins very properly says, on page 255: "The old remains of Coventry, which are so frequently uncovered during excavations for new buildings, are interesting enough for a national trust." On page 260, *Preston* should be Prescot. The remainder of the chapter (with the bibliography and index) completes the volume, which possesses many very excellent points, rendering it an acceptable additon to the series.

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BOOKS RECEIVED, ETC.—From the Clarendon Press we have received Part 5 of the *New English Dictionary* of Dr. Murray, which includes the words from Cast to Clivy; from the Society of Antiquaries of Newcastle-on-Tyne Part 35 of *Archæologia Æliana*, to be noticed in our next. Among magazines may be noticed the well-illustrated *Bookbinder* (Wm. Clowes and Son), with a rather inaccurate introductory article on Lichfield Cathedral Library, by Mr. W. S. Brassington; the *Publishers' Weekly*, an American book-trade journal; the *Literary News*, a New York illustrated review of current literature; *Trubner's Record*, a journal devoted to the literature of the East, containing an interesting article by Mr. M. A. Morrison on the Bashkir, the most important of the group of Turko-Tartar races; the *Printing Times and Lithographer*; and the *American Bookmaker*. Of pamphlets received, mention may be made of a well-written *Account of the Church at Lydford*, by Mrs. G. H. Bradford, reprinted from the Devonshire Association's Transactions.

Correspondence.

MARTIN F. TUPPER.

Many years ago (about thirty) I became possessed of the following autograph letter of the author of *Proverbial Philosophy*. I have been reminded of it by seeing the recent chronicle of his death. Possibly your readers may be interested with the contents of this brief note, and I should be glad if anyone could tell what were the verses that Martin Tupper wrote under the pseudonym of "William Smith."

F. S. A.

Albury,
May 24, 1848.

MY DEAR FRIEND,

I told Nightingale when I gave him those verses that they were by William Smith; and I have nothing to do with his surmises or conjectures. Most certainly, however, I do not wish you to put my initials to them, for about 8,000,000 reasons. William Smith tells truth too acutely not to make a few million enemies, and this is not necessary nor expedient. The lines you have sent me are capital, and do credit to any author: when you may, tell me his name. On spec as you may not have had them, I send you my Liberian Anthem. Ours are all well, and salute you cordially, as also doth thine sincerely,

M. F. TUPPER.

P.S.—Please to keep Wm. Smith, etc., secret. *Nobody* knows who wrote the things.

MEDIOLANUM.

[*Ante* xx. 230.]

1. I fail to find in Mr. Hall's first article his alleged suggestion that Deva should be included in Iter x. As regards Warrington, after lately reading in Mr. Watkin's *Roman Cheshire* that this name was formerly written Werynton, I have concluded that Warrington is Veratinum, and Wilderspool is Condate, since they are both about the same distance from Manchester. I still contend that Flint is Bomium, and Bangor Island is the true and only Mediolanum. But as regards Rutunium, I find there is a place called Weston, near Rowton, which may well represent Rutunium; and I have observed that the Roman names often signify the names of districts, and not merely of towns; and Rowton has been often claimed for Rutunium. It is rather a puzzle how I claim a reduplication of Mediolanum in the inferior Rowenna list, when I point out distinctly the two names differing by their numbers there. How is it known that "Medio*m*anum is certainly meant for Medio*l*anum, substituting *m* for *l*? but the latter is the correct form." What Ptolemy meant by Mediolanum was a well-known and important place; whereas Mediomanum was probably unknown to him, and of little importance. It is curious that in his first article (xix. 200) Mr. Hall says distinctly that Clawdd Goch lies between the rivers Tanat and Vernwy. Does not the very name of Mediomanum *i.e.*, Medio-amnium (in the midst of the rivers), suggest to him that the name is properly spelt with an *m*, and not with an *l*?

2. I cannot argue on the supposition that the *Itinerary* is a collection of marching routes for troops; I don't believe it, and therefore the "if" must do duty for an answer to this question about troops bound to them.

3. It is not stated where the fifty-three Roman miles in Iter ii. are measured from, to enable a comparison to be made.

4. I have already stated that Rutunium may be at Weston, near Rowton—the other Weston and Hawkstone Park are out of the line from Bangor to Chester. Leland says distinctly that at Bangor "he ploughed up foundations of squared stones, and Roman money is found there;" Watkin tries to explain away this, but not successfully.

5. In the *Gent. Mag.*, 1866, Pt. ii., 335, Mr. Roach Smith describes a Roman station near Botley Grange, one mile and a half from Baydon. This spot is just about fifteen miles from Speen, and some months since I suggested to him that this was the lost station on Iter xiii., and he replied that he would write to some gentleman on the subject; but I have heard no more of it.

6. Marlborough will not do for Cunetio, it is too far from Speen. Mildenhall is at the proper distance, where the Salt Way from Stratton St. Margaret crosses Iter xiv. Here, again, we have the improbable march of troops.

7. The Cross Fosse Way was the road from Speen to Cirencester, which was a straightened road, made apparently, after the building of Cirencester on the Akeman's Way. But this is neither the Ryknield Street, nor any Ermine Street, although sometimes so called. Here we have again supposed long marches, from Colchester to Villa Faustina; from Icianos (Thetford) to Camboricum (Old Walsingham), etc., introduced as argument, but the distances tend to show rather that they were not marches at all, but journeys.

8. Stratton St. Margaret is at the crossing of the Saltway and a Roman Portway, from Burgh Castle and Wallingford to Aush; but the junction of Spinæ with Cirencester (which, I assume, is intended to represent Durocornovium) is not very direct *viâ* Cunetionis. The crossing of roads at Totterdown seems correct.

10. I assure Mr. Hall I by no means abandon my theory, nor acquiesce that Silchester represents Culleva; for I sent a reply to his last article on this subject, but its non-appearance is taken for a token of taciturness which does not exist.

H. F. NAPPER.

November, 1889.

THE COUNTESS OF BUCHAN.

The Countess of Buchan, who crowned Robert Bruce, is known to have been imprisoned in a cage at Berwick by King Edward I. The object, according to Matthew of Westminster, was to make her a spectacle to the people *in vita et post mortem*. Is there any account of her death? The language seems ambiguous as to whether she was to be put to death in the cage (*e.g.*, by starvation or exposure), or left to die a natural death—in which latter case she may have met with better treatment from Edward II., who succeeded not long afterwards.

Was there any law under which such a punishment could be inflicted, and is there any other example of it?

H. ROBERTS.

Intending contributors are respectfully requested to enclose stamps for the return of the manuscript in case it should prove unsuitable.

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The CONFERENCE, *or subject upon which brief signed articles or communications are invited for the February number, is "The Marking of Ecclesiastical Altar Stones." (See Professor Browne's article in the current issue.)*

The subject for the March number is "Low Side Windows."

The Antiquary.

FEBRUARY, 1890.

Notes of the Month.

Our correspondent at Rome writes that Sig. Fiorelli has concluded his official announcement of the archæological discoveries made in Italy during the last months of 1889, but the report is not yet published. They embrace chiefly new Latin inscriptions discovered on building stones at Asti and Rimini, and in the Via Labicana, Rome; fragments of Greek athletic inscriptions at Naples; an unknown prehistoric necropolis in Parma, of the North-Italian type; a piece of the old Roman road and city wall in the Via Selleria, Naples, etc. In Pompeii the excavations have been carried on beyond the Porta Stabiana. In Rome itself recent discoveries of important objects have been unusually numerous of late. Of these I may mention columns of granite in the Via Paola, mosaic pavements in the Vicolo del Pavone, a marble sarcophagus in the Lungara, a very fine terra-cotta architectural ornament near the Piazza Cenci, the statuette of a child in marble at the Villa Ludivisi, and a fine marble head of Augustus, crowned with myrtle, in the Via Merulana. At Corneto there has been discovered an unopened tomb in which was a sarcophagus of *neufro*, upon the cover of which is a portrait of the deceased. On the funereal urns of the Etruscans, portraits are common; but it is interesting to find one upon the sarcophagus. Besides the skeleton, forty-five bronze utensils of some artistic value were found.

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The most remarkable discovery made in Rome is the most recent one of an ancient hall forming part of a Roman building on the Cœlian Hill, not yet excavated. At the entrance of the room was seen a threshold bearing thereon visible traces of four feet, two of which turned towards the interior, and two towards the exterior. Near the left jamb of the door was found a pedestal with a vase of *nero antico* upon it. Near the right jamb was the large basis of an honorary statue, a bearded head probably belonging thereto, and an inscription from which we learn that this newly-discovered building must have been the residence of the Roman *Dendrophori*. It would appear, from all the indications that can be gathered, that here were celebrated the mysteries of Cybele and of Atys. An unopened tomb in the upper strata of the rubbish may yet lead to more particulars. On the eastern slope of the Capitoline Hill some more remains of the walls of the Kings of Rome have been unearthed. On this site were found a skeleton and arms of mediæval times under the tower of Paul III.

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Here is a delicious and characteristic story of Chancellor Grimthorpe! The plans for the careful alteration and repair of an interesting village church in the East Riding were officially submitted to his lordship. They were returned with the following comment, *inter alia*, from the chancellor's store of architectural learning. His impetuous pen had wriggled blackly through two buttresses furnished with three simple set-offs, and had scribbled in the margin: "*I don't like these buttresses; I suppose they are meant for Early English.*" The condemned buttresses were old, and were Early English!! This is just the spirit in which much of the "restoration" of St. Alban's has been so unhappily effected. "I don't like this;" and out it goes, and the church is grimthorped.

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We owe an apology to Archchancellor Jeune, Q.C., for a misstatement in the last issue of the *Antiquary*, which we hasten to correct, and sincerely apologize for any annoyance that our inadvertence may have caused. It was stated in the January number that Dr. Jeune was chancellor of six dioceses. His importance was underrated: he presides as chancellor over seven dioceses, the diocese

of Peterborough having been omitted in the original statement. This fact is gleaned from the last circular of the Ecclesiastical Buildings Fire Office Company, of which Dr. Jeune finds time to be a director. With regard to chancellors, there seems some reason to credit the rumour that a short bill is to be brought before Parliament this session entitled "The Consolidation of Chancellorships Act," whereby Dr. Jeune is to be made chancellor for the whole of the southern province, and Lord Grimthorpe for the northern, the remainder of the chancellors being summarily abolished!

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Not a few of the numerous antiquarian readers at the British Museum have had occasion to mourn over the absence of whole issues of the volumes of some of the best of our archæological societies, or over incomplete sets of other societies. The societies that only print for subscribers do not come within the operation of the Library Act, so that they cannot be compelled to send in their publications. The absence of these antiquarian proceedings is felt to be such a serious loss to the national library, that an extension of the Act, whereby all printing associations may be included, is contemplated, we understand, by certain literary members of Parliament. Meanwhile, we would venture to suggest to the Principal Librarian of the British Museum, that a courteously worded appeal to the councils of the respective societies would, in all probability, bring about the desired result, without setting in motion the cumbrous machinery (so apt to get clogged) which is necessary to obtain a new or amended Act. In a case that recently came to our knowledge, the printer of an important set of annual proceedings received the customary curt reminder from the British Museum authorities as to neglect to comply with the Act (5 and 6 William IV., c. 110). The circular was forwarded to the honorary secretary of the society, who, knowing that no legal claim could be made, put it in the fire without passing it on to his Council. An appeal made immediately to the society to make a grant of their volumes would probably have met with a very different reception.

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It may be asked, What connection can there be between botany and archæology? This connection, however, has recently been established in a most interesting note communicated to the Newcastle Society of Antiquaries by Mr. F. J. Haverfield, M.A. A very rare plant, *Erinus Hispanicus*, has made its appearance on the ruined walls of the station at Chesters (*Cilurnum*), Northumberland. It was first noticed after Mr. Clayton's excavations, and this fact becomes peculiarly interesting when it is remembered that the Erinus Hispanicus, though unknown elsewhere in England, is common all over Spain, and that the Roman garrison of *Cilurnum* was the *Ala secunda Asturum*, a cavalry regiment, which took its name from the Asturians, a tribe in the north-west of Spain. The inference is that some Spaniard serving in this regiment brought the seeds over in his baggage, and that the plant remained dormant from the time when the station was ruined and half buried till the time when it was excavated by Mr. Clayton.

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The Rev. A. S. Brooke, rector of Slingsby, has recently been giving a good deal of attention to the history of his parish. Travellers through picturesque Ryedale often notice the ivy-covered, large-windowed walls of the upstanding square mansion termed SLINGSBY CASTLE, erected by the Cavendishes. From the earthworks around, as well as from documentary evidence, it is clear that this great house, of which only the outer walls are standing, was the successor of a medieval castle. The house was begun to be built, according to accepted tradition, about 1641-3. The puzzle has been why a house erected then should have fallen into such complete decay, especially as there is no trace of any violent demolition or attack. Mr. Brooke has now solved the problem. It has been ascertained that the house was built by Sir Charles Cavendish, brother to William, Duke of Newcastle. Before it was completed came the preliminary troubles of the Great Rebellion. Marston Moor was fought in 1644, and both Sir Charles and the "the loyal duke" had to fly the country. Their estates were sold at five and a half years' purchase by Parliament, in 1652, just before the death of Sir Charles Cavendish. He died without issue, and after the Restoration the manor and castle of Slingsby were recovered by the family, and became the property of Henry, Duke of

Newcastle, as appears from a private letter to Sir Thomas Slingsby, now for the first time published :

Wellbeck, Nov. 10th, 1684.

Noble Sir,

I received this day yours of the 8th, and I assure you I have a great respect for you, but I doe not intend to sell Slingsby Castle, or any of the £1200 a yeare I have near it. I wounder how this report should be yt. I was selling of it, for there was never any occasion for it. I have been soe concerned at it, I have inquired how and from whom it came; and I perceve my Lord Widdrington spoke it confidently at Gilling. I wish his Lop was in as good a condition as I am; sure I have served his Lop for these nine yeares very considerably as to his revenew. I trouble you thus much out of friendship to you, to shew there is noe such thing as my selling Slingsby.

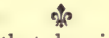
I am truly,

Your most faithfull servant,

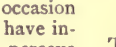
H. NEWCASTLE.

It appears, then, that the present castle was never finished, and was never occupied.

The little twelfth-century church at Thornhaugh, near Stamford, has just been restored at a cost of over £3,000. It is a large sum to spend over so small a fabric, but we are bound to say that the work has not been overdone; that which it was absolutely necessary should be new is the best of its kind and in good taste, with no pretensions at Wardour Street imitation of antique; whilst that which had to be repaired or restored is treated in the most careful fashion. But this was only to be expected when so reverent a hand as Mr. Micklethwaite's was in charge as architect. The restoration brought to light a squint from the south transept. The old oak roof has been reopened, the lath-and-plaster ceiling being removed. The north aisle is new, as is recorded on a stone in the wall. The simple Christian inscription is so commendable that it is hoped it may serve as a pattern: "This : aisle : was : rebuilt : in : the : year : of : God's : incarnation : 1889 : Pray : for : all : them : that : helped : in : the : work :"



Another church that has just been reopened after a thorough repair is that of Ludgershall, Bucks. The restoration has been under the care of Mr. F. C. Penrose, M.A. The flooring has been lowered to the original level, thus giving a much better proportion to the nave. The pillars and the tower have been under-pinned. A correspondent describes the work as being "a good example of what modern church restoration should be." There is a special interest pertaining to Ludgershall, as John de Wycliffe exchanged the living of Fylingham for this benefice in 1368, for the purpose, it is said, of being nearer to Oxford.



The discreditable condition of the old church and churchyard of Old-Town, St. Mary's, in the Scilly Isles, has long been a reproach to the islanders. On December 20, a meeting was held in the Town Hall, Mr. Dorrien Smith in the chair, when the offer of a visitor to contribute £50 towards the restoration of the church was named. The chairman promised a new roof, and a committee was appointed to obtain further subscriptions and to see the work carried out. There is but a portion of the old cruciform church now remaining, the inhabitants worshipping at the new church of Hugh Town, built in 1837, but that which remains is of considerable interest. It will require careful and reverent treatment. It is to be hoped that no mere smartening up will be resorted to; a desire expressed at the meeting, that this ancient house of prayer should be made "presentable for the summer-season visitors" was rather an unfortunate one, but perhaps not meant to be taken in that spirit. Surely a church, whether used regularly or occasionally, should be made and kept presentable for the service of God and in His honour, and not for the gratification of migratory trippers! The bodies of Henry Trelawny, son of the celebrated Bishop, of Sir John Narborough, and Captain Lodes, who all perished at the wreck of the British squadron under Sir Cloudesley Shovel, in 1707, on these islands, are buried in the chancel of this church.

Sheffield, and the districts around, have lost a most worthy archæologist in the REV. JOHN STACYE, M.A., for thirty-nine years governor and chaplain of the Shrewsbury Hospital. He died on December 20, at the age of 80. When the Sheffield Architectural and Archæological Society was formed in 1868, Mr. Stacye was at once singled out for the office of president, a position he occupied

with conspicuous advantage to the association so long as it continued. Several of the papers he wrote are to be found in the volumes of the Associated Archæological Societies. When a committee was formed for the exploration of the Roman station at Templeborough, near Rotherham, in 1877, which accomplished excellent and important work, Mr. Stacye was one of its most active members.

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With reference to the curious pieces of porcelain recently found at Guildford, described in our last issue, Mr. Charles Phillips, hon. curator of the Sussex Archæological Society, writes that they have some like pieces, about two inches long, of a cream-coloured clay, but unglazed, in the Museum at Lewes. He adds that it is supposed they were used for curling perukes, and called "Wig-Curlers." This wig-curler was heated, the lock of hair wound round and secured, when a crisp curl was obtained, and the curler, when cool, removed.

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That strange figure, known as "the Wilmington Giant," is about to be restored. The Vicar of Wilmington, Rev. W. A. St. John Dearsley, takes a great interest in this, the largest and the oldest of his parishioners. The readers of the *Antiquary* will have the advantage of an article from his pen on this subject in the March issue. Recent investigations show that bricks were used for the preservation of the figure during last century, but this time it is proposed to use rammed chalk.

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The Leeds Corporation has acted most wisely in asking Mr. W. H. St. John Hope, assistant secretary of the Society of Antiquaries, to examine a report on their newly-acquired possession of Kirkstall Abbey. Mr. Hope, who is *facile princeps* in his knowledge of monastic buildings, has also the true spirit of the antiquary, so that although his report has not yet been presented, we are sure that the keynote of it will be preservation and reparation, as opposed to restoration. The ruins themselves have been already railed in, no playing is allowed inside the enclosure, and all climbing strictly forbidden.

The old half-timbered house of Haughton Hall, near Stafford, which lately came into the possession of Rev. C. T. Royds, has just emerged from a thorough process of restoration. Restoration in such a case as this is not only permissible, but eminently desirable. The building had for some time been rapidly falling into decay, and the only chance of its preservation was to make it habitable. The ground-plan of the building, which dates from late Tudor times, is a T. Mr. Royds has been his own architect, and seems to have carried out the repairs and renewals with much taste and judgment.

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At the instigation of her Majesty's Inspector General of Ancient Monuments, General Pitt-Rivers, a committee is being formed in Cumberland and Westmoreland for the purpose of carrying out the Act for the Protection of Ancient Monuments. The Earl of Carlisle, Lord Muncaster, the Bishop of the diocese, Chancellor Ferguson, Mr. Lees, F.S.A., Mr. Calverley, F.S.A., etc., have already given in their adhesion to the movement.

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The *Athenæum*, commenting on the recently issued design by Lord Grimthorpe for the so-called Beckett crucifix at St. Alban's Abbey, which shows his lordship's notion of how to fill the space above the altar in the centre of the ancient reredos, says: "Nobody possessing any sense of architectural propriety could propose to insert on the main limb of the cross three niches, one over the other, probably for statues, and in a line with each other on the arms of the cross, from left to right, carvings of a cardinal's hat, an imperial crown, two Tudor roses, a royal crown, and a shield of arms!" But the comment, though true, is a little superfluous, for what man of judgment ever thought that Chancellor Grimthorpe ever possessed any sense of architectural propriety?

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A place of special historic and local interest in Derbyshire is the little town of Chapel-en-le-Frith. Though of some note in early mediæval days, it has now hardly any trace of antiquity pertaining to it save portions of the old church. The church was built by the foresters of the High Peak early in the

thirteenth century. This chapel in the forest (frith) gave rise to a remarkable series of disputes between the Priory of Lenton, the Dean and Chapter of Lichfield, the Crown, and the royal foresters as to the advowson and tithes, of which much documentary evidence yet exists. In later days, the church, dedicated to St. Thomas Becket, has had several remarkable incidents in its history. In 1648, a great number of prisoners of the Scottish army, after their defeat at Preston, were imprisoned within its walls. Fifteen hundred soldiers were packed there on September 14. They went away on September 30. But meanwhile forty-four had died in the church, and many others died afterwards, unable to march off with their companions. Fifty years later, namely in 1702, Mr. William Bagshawe, of Ford Hall in this parish, the estimable "Apostle of the Peak," was buried in the chancel. In the year 1731 money was raised on brief for the repair of the church, with the result that the south side of the nave and the tower were recased after a pseudo-classic style.

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But notwithstanding all the evil that was then done, much of the highly interesting old fabric remained, especially in the chancel. It has been left apparently for the present generation, in the year of grace 1890, to sweep away almost every vestige of antiquity from this historic church. As ill-fate would have it, a worthy inhabitant recently died and bequeathed £2,000 to be spent on the parish church. There can be no doubt that it was necessary to spend some money on the church, if only for the decencies of public worship; but the comparative largeness of the sum soon set destructive schemes afloat. However, the vicar (Rev. S. H. Pink) rightly appealed to the Derbyshire Archæological Society to recommend an architect to report on the chancel. Early in the past year, Messrs. Evans and Jolly gave in their report, in which they said, "We have examined the chancel, and are of opinion that there is no necessity for pulling it down," and then proceeded to make various excellent suggestions for its preservation and careful treatment.

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Some of the local busybodies, chiefly persons who have lately settled in the parish, were, however, anxious to obtain more show for their money than a mere faithful preservation of that which their pious forefathers had handed down, and set about an agitation for a complete renewal. One or two of the cultured parishioners, notably Mr. W. H. G. Bagshawe, of Ford Hall, a keen antiquary, and descendant of the Apostle of the Peak, strove their best to resist this desecrating and ignorant spirit. The aid of the Society for the Preservation of Ancient Monuments was also invoked, with the result that that association reported strongly in favour of retention of the old fabric. But, alas! headstrong wills have carried the day, and it now seems almost hopeless to avert the sad work of destruction. On December 13, 1889, a meeting of the parishioners was held under the presidency of the vicar, Rev. S. H. Pink. The chairman gave an unhappy keynote to the proceedings by talking at length about the feelings of tourists to picturesque Derbyshire when visiting the church in its decaying condition. A church is not for trippers, or to be beautified for their delight, but for the parishioners, and to be kept comely for the worship of God. But even ordinary excursionists are now getting educated in ecclesiology; and many of them would, we are confident, rather see portions of a church built by the old foresters when the Peak really was a forest, or examine altar-rails of 1660, than have their eyes dazzled by modern-antique painted glass, by tiers of bright sticky pine seats, or by the glare of the lacquered brass of "church-furnishers" and of cheaply-stamped glossy tiles. Four closely-printed columns tell the tale of this meeting in the local papers. It is sorry reading, and discreditable to Derbyshire. In the face of a few brave protests, "a considerable majority expressed themselves in favour of the chancel being pulled down and rebuilt." But the vicar, as chief custodian of the fabric, must be held responsible for this cruel and irreparable wrong about to be done to the memories of the past. He cannot be allowed to ride off from his responsibilities on the vote of the parishioners. With him, too, must be pilloried Major Lingard, who said that "if there was anything about the church ornamental to restore, well and good, but he could not see anything about it except rotten walls."

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Mr. Hannah, at the Marlborough Street Police Court, gave, on January 8, an im-

portant decision. Mr. Henry Gray, the well-known topographical bookseller of Leicester Square, was summoned by the Vicar of Cwm, Flintshire, for detaining a terrier and register of that parish of last century. These were advertised for sale in a catalogue. Mr. Gray was able to show where he had bought them, but the result was that the documents were given up to the parish, as being articles that no one could acquire a right to by purchase.

Further discoveries have been made during January in Deepdale Cave, Buxton. A Roman ampulla, a bronze fibula, pieces of coarse pottery, and various bones, are among the latest "finds" unearthed by Mr. M. Salt some two feet below the surface. More systematic investigation should be made of the various important caves of this district. Could not the Derbyshire Archæological Society put itself more immediately into communication with those locally interested at Buxton? Buxton has also the advantage of being within easy distance of Manchester, where there is much antiquarian ability, and where resides that most eminent of cave *savants*, Professor Boyd Dawkins, F.R.S.

Messrs. Bodley and Farmer are leaving a mark on the colleges at Cambridge. A new chapel, which they have designed at Queen's, is approaching completion. It is of fourteenth century type, and harmonizes well with the existing buildings. They are also refitting the chapel at Jesus. Pugin's choir-stalls will no longer suffice for the worshippers, and the stall work is being extended across the transepts into the nave. An elaborate reredos has been designed, which will stand in front of the eastern triplet.

The Fellows of King's propose to build a new set of rooms which will involve the destruction of some of their beautiful trees; but the design is so satisfactory that the building itself will be some compensation for the loss. Sidney College proposes to extend its buildings, and it is to be hoped that the society will avoid the mistakes made at Caius and Pembroke, and raise work which will do no violence to its surroundings.

We saw recently, at Christmas, a text tacked to the splendid mural painting of St. Christopher in Impington Church. It is incomprehensible that the clergy should set so little store by the legacy which the past has left them. The picture is singularly fine and complete.

Some Notes on the Tudor Exhibition.

By Hon. Harold Dillon, F.S.A.

IT is rather absurd that the picture most eagerly sought for by visitors to the exhibition is that of Christina, Duchess of Milan, to whom has so often been attributed the saying about having but one head, and, therefore, being unable to accept Henry's hand in marriage. This picture has for several years stood about half a mile from its present position, and in the midst of a handsome gallery, open free to the public three days a week. Yet very many of those now so anxious to behold this magnificent specimen of Holbein's cunning hand have never taken advantage of the facilities afforded by the National Gallery, and the liberality of the noble owner of the picture. It is indeed astonishing how many Londoners who claim to take an interest in art, and, indeed, to be conversant with it, will admit that they have not visited the National Gallery for years. Now and then the purchase, at an apparently high figure, of some work of a well-known master will spur the dilettanti to undertake a visit to the National Gallery, but, as a rule, they never go further east than Suffolk Street, leaving the wilds of Trafalgar Square to be visited by foreigners or country cousins. The personal relic in which most interest is taken is, no doubt, the Essex ring, lent by Mr. F. J. Thynne, to whom it has descended with an excellent pedigree. There are other rings in existence which claim each in their own way to possess the interest attaching to Mr. Thynne's historical memento, but it is doubtful if any other can outweigh this one in point of authenticity, and, at all events, the public sentiment is not disturbed

by the presence in this collection of any rivals.

Mr. G. Bonner exhibits a jewel which, if more of its history were known, might, perhaps, share with the ring the attention of the relic-worshipper. This is a sapphire, about 1 inch in height and ¾ inch broad, on which is exquisitely carved in relief a portrait of Robert Devereux, with the name and the date 1598. The sapphire is a magnificent specimen, and it almost seems a pity to have sacrificed the beauties of the stone to the purposes of portraiture. For at best it is inferior to an opaque representation of the features of the unfortunate favourite of Elizabeth. No artist's name or mark is seen by which to identify the designer of this gem, but such an object must have some history if we did but know it. The owner has had it mounted in a setting, the design for which was taken from a similar jewel in the royal collection at Windsor. Perhaps the exhibition of Mr. Bonner's cameo may draw forth from some connoisseur in such objects a clue whereby we may arrive at the knowledge of the why and wherefore of its execution, and some portion, at all events, of its history. The intrinsic value of the jewel points to its having been in the possession of some of the great ones of the Elizabethan era, and it is hardly probable that such a gem was not at some period of its existence a present to or from the great Queen.

A thought that must continually occur to most persons, when examining collections of ancient portraits, is what has become of all of the splendid specimens of jewelry seen in so many pictures, not only of well-known individuals, but also of those "members of the family" not either famous or notorious? In the matter of royal portraits, of course, there have been many causes at work to scatter, and even to destroy, the splendid specimens of the goldsmith's and jeweller's art, as shown in the very various and quaintly bejewelled representations of Henry VIII. and his children. James I. we know, when Prince Charles and Buckingham went to Spain, sent over to them great quantities of jewels to be given to the Infanta and her country men and women. It was not the custom then to return presents made during courtship, even though not brought to a successful termination, and there were other matches made by the British Solomon which did come off, and were probably sweetened by judicious gifts of jewels to the brides of their Courts. But in the case of individuals of lesser rank, many of the gems adorning their portraits must have passed into other families without leaving the country. Stones may be reset, gold and silver may be melted down, but surely the people of the time, when so many of these beautiful specimens of jewellery were made and consequently appreciated, would not have destroyed what we now must, in most cases, only admire on canvas or panel. Was the Great Rebellion and its hard times responsible for the destruction and loss of so much elegance and art? or was the contemptible and trivial period of the Merry Monarch to blame? One would surely expect to see more examples of goldsmiths' work than the Tudor Exhibition has brought together. It is true that the Penruddocke jewel, and the bracelets lent by Mrs. Shirley, of Ettington, are good examples of the sixteenth century, but they are few when we look at the portraits on the walls.

These same portraits do, however, show us, in many instances, how a changing fashion was capable of utilizing objects of a date a little earlier. It will be seen that many of the hats of the men, and the dresses of both men and women, are ornamented with small oblong pieces of gold and silver work of varying richness of design, but not exceeding the dimensions of half an inch to an inch in length. It will also be noticed that these objects generally taper toward a finial at one extremity. They are the aglet points or metal tags terminating the "points," which, whether of silk or worsted, or, in the case of "arming-points," of leather, were employed before the general use of buttons, or the still later introduction of hooks and eyes, to close and keep together the various portions of male and female attire. In civil life, the silk and worsted points were used for the attachment of sleeves to bodies, trunks to the jerkins, and in many other parts of the dress. The arming-points of leather served for the attachment of some portions of the armour, such as the elbow-pieces, and the interior fittings of the helmet were regulated by similar contrivances, as seen in some of Baron de Cosson's helmets, and in Albert Dürer's draw-

ings. These points were nothing more than laces like our shoelaces, of various lengths, according to the purpose for which employed, and furnished with gold, silver, or other metal tags of varying richness, in accordance with the means of the owner.

Some of these aglets are of great beauty of design, and the owners were evidently loath to break them up when the new methods of fastening the parts of costume came into fashion. Though small objects, they afforded ample field for the designer's art, and the same workman who fashioned a delicate and finely-chased aglet point would utilize a similar design for the chape of a dagger or sword. The finial attachments of straps, as seen in many monumental effigies of the fourteenth and fifteenth centuries, are often equally worthy of observation, though their shape would not lend itself for ornaments other than their original purpose. With the aglet points it was different, and many curious arrangements of these small objects will be found in the Tudor portraits. Again, we may ask what became of them? We do not meet them now, and even when recent fashions have revived the use of laces for female dress, no effort seems to have been made to add to the richness of costume by making the metal tag more than a practical point for a lace.

The small variety of costume visible in the portraits of Henry VIII., and the extreme corpulence which is such a distinguishing feature in most of the pictures, give one the idea that, with few exceptions, the representations we possess of one who in his youth was admitted by even foreigners to be the handsomest Prince in Europe, belong to a limited period of his life, and that a somewhat late one. The Merchant Taylors' Company's portrait, by Paris Bordone, holding a scroll, and either a replica or copy of one in the Queen's possession, is certainly much younger than the usual type. The features and complexion are those of a lusty youth, and one can easily imagine that to the Venetian and other Ambassadors he appeared a comely and pleasing type of man. But how is it that we have no portraits of Henry not disfigured by the fat jowl and sensual face, which even the Hardwick cartoon displays? The King, who was an exceedingly active man in his youth, both afoot and on horse, must at some time have been of a moderate bulk. The exercise he took, hunting often from dawn till dusk, should have kept down the fat so very apparent in almost all his portraits. He was no doubt a big man at all times, and at the Field of Cloth of Gold he is mentioned as riding one of his coursers so continuously that the animal died the same evening. The engraved suit of armour sent over by Maximilian in 1514 would not contain such a man as is seen in the cartoon, or in any of the portraits of the Warwick Castle type; and though we know he was proud of his leg, that same suit never contained the calf we see in the Trinity College picture. That it did fit the monarch at one time is certain, for the accounts for the making of the armour particularly note that the royal wearer was a big man, and took more metal than ordinary individuals to case him, showing that, as in other instances on record, the armourer had to regard the size of his client. Chapuis, writing to Charles V. at the time of the execution of Anne Boleyn, mentions, amongst other charges against that lady, that she and her brother had laughed at the King and at his dress. It was no doubt a very serious matter for anyone to make light of Henry or his wardrobe, but looking at some of the chief men of his court, such as Charles Brandon, Sir Henry Guildford, etc., the King was well accompanied.

The small book of prayers in a gold binding, lent by the Earl of Romney, has been fully described in *Archæologia*, vol. xliv. In the portrait of Lady Petre we see the fashion of carrying such books. Lady Petre has suspended by a gold chain passing round her waist a book similar in size, and almost exactly like the Boleyn book in the design of the cover. A note of such a book occurs in the Privy Purse expenses of Princess (afterwards Queen) Mary, and English maidens have been noticed by at least one writer of those days, as in the habit of carrying books of devotion at a time when the young ladies of other countries wore jewels and similar mundane objects suspended from their waists. What have been sometimes described as watches pendent in front of ladies' dresses in the sixteenth century, were

in reality the pomanders, or, as they were called in France, pomes, cases containing scents, and used, like Wolsey's *orange stuck full of cloves*, as a protection against the foul odours which often were met with in English mediæval houses. Erasmus, in one of his letters, speaks very strongly of these unpleasant accompaniments of rush-covered floors, which merely concealed the abominations of all sorts. These pomanders are comparatively rare nowadays, but, judging from portraits and monumental effigies, must in former times have been as important a part of a gentlewoman's dress as were the wedding-knives hanging at the housewife's girdle.

Armour and Arms at the Tudor Exhibition.

By the Baron de Cosson, F.S.A., F.R.G.S.

THE armour and arms illustrative of the Tudor epoch gathered in the central hall of the New Gallery in London, form so important a feature in the Tudor Exhibition, that they deserve a brief notice in the *Antiquary*.

It is not often that four historical suits, each of great beauty and interest as specimens of the armourer's craft, and as many other pieces with a known personal history, can be got together without the assistance of public collections. It is true that the Tudor period was *par excellence* the epoch of fine and especially of richly decorated armour and weapons, but of all the grand arms of offence and defence that must have existed in England in Tudor times but little now remains. The civil war, with its destruction of castles and stores of arms, and later on ignorance and neglect, have played havoc with armouries which were the pride and safety of our forefathers; and even in our own days too many of the few remaining pieces of great value in private hands have been allowed to go abroad to enrich foreign collections. A glance round the walls, on which hang the portraits of the men of the Tudor days, will show that English gentlemen of that age were not behind their foreign brethren in their appreciation of richly-wrought helmet, breastplate, sword, or dagger.

Fine as the assemblage of armour and weapons at the New Gallery is, it cannot represent a tithe of all the varied forms of arms of offence and defence devised by the active ingenuity of the craftsmen of those times, nor of the wealth of artistic invention lavished on them by men who were in every sense of the term artists.

Where are the suits of armour of the closing years of the fifteenth century, those marvels of delicate work in polished steel, of which we may still admire examples at Vienna? It is true that suits of armour of the fifteenth century, especially when they have not undergone the processes known to collectors as restoring, or making up, are as rare as they are beautiful. Three or four helmets, and a couple of swords, are all that the exhibition can show for that period. Of the epoch of magnificent decoration which followed, of the embossing, chasing, gilding, silvering, and inlaying in gold and silver, there is one superb example in the shield lent by her Majesty. It is true that armour of that kind, being all produced abroad, or by foreign workmen working in England, was probably never as abundant in this country as in France, Italy, Germany, or Spain—countries that were in continual intercourse with one another during the reigns of their splendour-loving rulers—Francis I., Maximilian, and Charles V.

Of swords and daggers of the very highest class there are none. There are fine weapons of varied forms, and many of them of considerable artistic merit; but it may safely be said that the finest swords and daggers in the exhibition hang on its walls in the portraits of their owners.

Taking the historical pieces in their chronological order, they are first: No. 695, the tournament helm of Sir Giles Capell, the ancestor of the Earls of Essex, and one of the English champions at the Field of Cloth of Gold. The writer of this article has so fully described the objects lent by him in the catalogue published at the exhibition, and this helmet and the exploits of its wearer have been so completely described by him in

the *Archæological Journal*, vol. xl., that it would be waste of space to speak more of it here.

It would be difficult to say positively which of the two shields, that lent by her Majesty, or the one lent by her Earl Marshal, is of earlier date.

If the painted shield No. 803, lent by the Duke of Norfolk, was, as is stated, brought from Florence in 1536, as the prize of a tournament gained there by the poetic Surrey, who was then making a tour of Europe, challenging all who failed to confess that "Mistress Geraldine" was the fairest of women, then it is probably the older. But the noble owner himself throws some doubt on the matter by ascribing it, or saying it is ascribed, to Stradanus.

Stradanus was only born in the self-same year of 1536, so either the ownership by Surrey, or the authorship by Stradanus, must be abandoned. Anyway, the piece is of rare excellence, and very gorgeous in colour and design, and it is much to be regretted that the back of it cannot be seen, as that is said also to be painted.

Her Majesty's shield (No. 911), traditionally reported to be a gift from Francis I. to Henry VIII., has been ascribed, like most of the finest works of that class in Europe, to Benvenuto Cellini, but probably without any foundation in fact. When the names of the greatest workers in embossed, chased and inlaid steel were comparatively unknown, it was usual to ascribe any piece of exceptional excellence to Cellini, his name being the most prominent one as a worker in metal; but, as a matter of fact, there is no evidence that he worked in steel at all, bronze and the precious metals being the materials on which he most frequently exercised his genius; and now, when we are acquainted with the names, and more or less of the history, of a host of men who worked exclusively in steel, and whose fame as artists of the highest order was in their own days in no way inferior to that of Cellini, there is no longer any reason for these haphazard attributions. The shield itself is one of the very finest of its kind, and its state of preservation simply amazing. There is a masterly treatment of the rebellious metal in which it is wrought, especially in the draperies of the numerous figures, that entitles it to rank as a work of art of the highest order.

Next we have a group of three suits of armour (Nos. 574 to 576) in the middle of the central hall, lent by the Earl of Pembroke, and all with an undoubted pedigree.

The first is that of William, Earl of Pembroke, who commanded the English forces at the battle of St. Quentin in 1557. It may be questioned whether this suit of armour is the one worn by the earl at St. Quentin, for the peascod breastplate of it certainly suggests a somewhat later date. The gallant earl, however, lived until 1569, so that the suit may have been made for him some years after the battle, or the breastplate, which has indications of having been made for use with reinforcing pieces for the tiltyard, may have been made to match the rest of the suit at a later date than the battle, and of the fashion of the days when it was added.

The helmet is a casque with a falling bevor, of the kind used in the field. The suit is of blued steel, beautifully decorated with gilt and engraved ornaments of distinctively English workmanship. The second is that of the Constable of France, Anne de Montmorency, one of the greatest, if not most fortunate, captains of his day. The forms of this suit are quite characteristic of the date of the battle of St. Quentin, which he lost, and where he was made prisoner. It is a suit to the knees, that is to say, there were no greaves, as was often the case in those days with suits meant for campaigning, and it is decorated with engraving and gilding of fine character. The head-piece is, as in the previous one, a casque with a separate bevor, and, what is somewhat remarkable, it is exactly of the fashion of the one now in Paris at the Musée d'Artillerie, which the Constable wore at the battle of St. Denis in 1567, and which is torn by the steel bullet discharged by the Scotch gentleman, Stuart, and which caused his death-wound.

The third suit is that of another of the illustrious prisoners at St. Quentin, Louis de Bourbon, Duc de Montpensier. Here the head-piece is a visored helmet, and the suit is also engraved and gilt, although not so richly as the other two. The leg-pieces with it evidently do not belong to it, the engraving and gilding on them being of quite

another character. The beauty of the engraving and gilding on all three suits is somewhat obscured by old oil or varnish; but this is a lesser evil than had they suffered any unskilful attempts at cleaning.

Three such suits are, indeed, a princely possession, and one of which their noble owner may well be proud.

The two-handed sword of Robert Dudley, Earl of Leicester, lent by Lord de L'Isle and Dudley, has been admirably engraved in vol. ii. of *Archæologia*, and carefully described by the Hon. Harold Dillon. The hilt, on which is repeated in several parts the earl's badge of the Bear and Ragged Staff, is a beautiful piece of work, but has been rather unmercifully scoured in former days, and more than half the blade has been broken off—Mr. Dillon thinks intentionally, for use at a tournament. But such shortening would entirely throw the weapon out of balance, nor were the rebated swords used in tournaments swords of this character. For two-handed fencing, special swords with blunt edges and square ends were made, smaller and lighter in all their parts, hilt as well as blade, than the fighting weapon.

There are two of these fencing-swords in the exhibition, Nos. 662 and 663.

The list of historical pieces closes with the superb suit of English armour made for George Clifford, Earl of Cumberland, champion to Queen Elizabeth in 1590, lent by Lord Hothfield.

This has been one of those very sumptuous and complete suits, often made during the second half of the sixteenth century, which comprised a variety of extra pieces of the same decoration, so as to render it useful for various purposes, such as tilting, campaigning, or occasions of state ceremonial.

At an earlier date it was more general to make separate suits for each purpose, so we find war harness, jousting harness, harness of the tournament, and harness for fighting on foot; but when the fashion of decorating armour richly became prevalent, and large sums were spent to obtain suits decorated by the skill of artists of high excellence, it was found convenient to have a number of separate pieces, all of the same handiwork, so that one of these costly suits might answer all purposes. At Vienna and Madrid, where these things have been preserved more perfectly than elsewhere, it is not unusual to find sets of armour all of one pattern and made for one man, which comprise pieces enough almost to compose three suits for the man, and two for the horse. A considerable number of these extra pieces still exist with Lord Hothfield's suit, as a second helmet with gorget plates instead of a rim at its base; the volant pieces for the breastplate and visor, and the great elbow-guard, all for tilting, together with vam-plates for the lance, and portions of the horse armour. Some, however, are gone. The short tassets it has, were not originally meant to go with the thigh pieces still existing. There were doubtless other sets of tassets, and also of cuisses. The writer believes he will be able to ascertain exactly what were the pieces of which this suit was originally composed, as a friend of his in Paris possesses a book executed towards the end of the sixteenth century by an armourer of Greenwich, in which are carefully drawn and coloured representations of twenty-nine suits of English armour with all their extra pieces, and with the names of the noblemen and gentlemen of Queen Elizabeth's court to whom each one belonged, and the suit of the Earl of Cumberland is amongst them. But when he last saw the book he had not seen this suit of armour, and only knew it by a rather poor photograph. It will also be interesting to see if the suit of the Earl of Pembroke represented therein is the same as the one in the exhibition. Lord Hothfield's suit has been very carefully cleaned, but loses much of the grand character it would otherwise have, by being badly set up, without any consideration for the build of an average human being. The effect of colour of the engraved and gilt designs on the blued ground of the armour is very beautiful, especially as both blue and gold have preserved much of their original brilliancy.

Beside these historic pieces, there is a large and varied collection of armour and weapons in the central hall, contributed by various collectors. Mr. Brett is entitled to the first mention, by reason of the extent of the collection he displays there. It comprises about 125 pieces, amongst which are a number of suits of armour, many of them of high merit,

especially those that come from the Meyrick collection, and one or two of those acquired of Sir Coutts Lindsay, but which did not come from the same source. He exhibits fine detached pieces of armour, both for man and horse, notable amongst which are the engraved and fluted pieces in Case I, No. 767, of German workmanship, and admirable in form, and the chanfron, No. 612, embossed in the shape of a monster's head, a piece of grand and bold design. In Case F, he exhibits a large variety of swords, daggers, maces, etc., many of rare excellence, although exception might be taken to a certain number of them, on the ground that they would have figured more correctly in the Stuart exhibition than in the Tudor.

Lieut.-Gen. C. Fraser, V.C., C.B., lends a very beautiful sword of the end of the fifteenth, or first years of the sixteenth, century, No. 646. It was formerly in the Bernal and Londesborough collections, and is of remarkably graceful form. From the slenderness of the quillons and the lightness of the pommel, which is hollow, being made of plates of steel brazed together with copper, it is probable that it was a sword for ceremonial purposes rather than for battle.

Sir G. C. Robinson's dagger, No. 654, is admirably preserved, and particularly interesting by reason of the inscription in English on the blade :

GOD GYDE THE HAND THAT I IN STAND.

In the same glass case are the fine English swords of Mr. Seymour Lucas, A.R.A., dating from the end of the sixteenth century, or, more probably, of the beginning of the seventeenth, two of which are as fine examples of English inlaid and chased silver work on steel as any known. This case also contains a small round target with Tudor emblems, for use with the rapier, which is valuable as being perhaps the only one of that small size known that is distinctly of English make. It is inscribed :

WISDOM·FAITH·AND·PROWESS·SVPPORT·KINGDOMS

and belongs to Lord Kenyon. Mr. Thurkle shows some of his rare wheel-locks; Mr. Whawell some good weapons of various kinds, and a couple of helmets, one of interesting form. The United Service Institution sends an English longbow from the *Mary Rose*, sunk in 1545, which is a rare and interesting document for the student of ancient warlike weapons, and also one of the shields with a pistol in the centre, of which a certain number still exist in the Tower.

The remaining pieces exhibited belong to the writer, and as they are described at length in the catalogue of the exhibition, very little need be said about them here. In Case D are portions of a richly-decorated suit of Milanese armour, No. 689, made in the early years of the sixteenth century. The writer thinks he has a clue to their original owner, who would be no other than the Constable de Bourbon, who, after the victory of Marignan, in 1515, was named Governor of the Duchy of Milan; but a journey to Vienna will be needed to verify the truth of this surmise, so it would be premature to say more about it at the present time. The workmanship of this suit is illustrative of the finest kind of armour made at Milan before embossing and inlaying with gold and silver were adopted in Italy to give greater richness to armour.

No. 578 is a complete suit of German armour, closely fluted, and one of the best examples of that kind of harness extant. It came from Lord Stafford's armoury in 1885. It gives a good idea of the ordinary fighting armour of a knight in the earlier part of the reign of Henry VIII.

Nos. 579 to 586 are a series of extra pieces for tilting. They are mostly of plain steel, and although in that respect they suffer by comparison with the admirably decorated tilting pieces of Lord Hothfield's suit, they are, by good fortune, placed close to them, so that at one glance one may see how varied these additional defences for use in the tilt-yard were.

Case E contains a series of eighteen helmets of the Tudor epoch, commencing with four of the fifteenth century; the first of the sixteenth century series being the Capell tournament helm, to which reference has already been made.

The embossed casque, No. 696, may be mentioned for its artistic merit, and as being, with the exception of her Majesty's shield, the only example in the exhibition of the grand *repoussé* work in which the Italians and the Augsburg workers of the sixteenth century delighted.

Cases B and C contain two series of swords and daggers, an attempt having been made

to separate those intended for warfare from those intended for everyday use in towns. They comprise thirty-four pieces, and all swords which might be of later date than the last year of Elizabeth have been rigidly excluded.

Enough has now been said to show that there is ample material to interest the student of arms, of costume, or even of history, in the collection of arms and armour gathered in the central hall of the Tudor Exhibition. Of course the contents of the other rooms, the portraits, the relics, the books, manuscripts, coins, medals, etc., offer a far wider field for thought, study, and imagination. Even the student of arms and armour must supplement his examination of the real examples by a most careful study of those depicted in portraits and on other works of art, and a day spent at the Tudor Exhibition will only make him wish to return there a second or even a third time, so varied are the subjects of interest presented to him.

Cambridge: Brief Historical and Descriptive Notes.

By J. Willis Clark, M.A., formerly Fellow of Trinity College, Cambrridge.*

THE editor of Prof. Willis's *magnum opus* on the architectural history of Cambridge has a knowledge of the growth of his university which must make anything he writes on the subject well worth attention. No Cambridge man has any right to profess ignorance of the building up of his own or of any other college with that singularly painstaking and complete work at hand. But there are many men who cannot be induced to read a big book which bears the adjective "architectural" on its title-page. So low has the appreciation of the most permanent of arts fallen, that even a receptive reader of history may be inclined to give little heed to a volume which makes architecture tell the story of a nation or of a society. Of the thousands of men who pass out of the University, only a very few care at all for the barest knowledge of the fore-elders who dined in their hall and worshipped in their chapel. In spite of the blank indifference to history which is a characteristic of a large portion of the undergraduate world, a Trinity man or a Johnian can hardly be utterly oblivious to the makers of his college: in both cases, stained glass and imagery bring founders and benefactors of the respective societies objectively before his eyes. But in

* Seeley and Co., Limited.

some colleges the memorials of benefactors are not equally plentiful, and in others Essex, Wilkins, or Waterhouse have done their best to obliterate history and replace it by questionable art.

of the Libraries. We reproduce two blocks which give a lucid impression of bits of Grinling Gibbons carving from Wren's library at Trinity. It is a room which impresses one as much by its unity of effect as

Mr. Clark's entertaining and informing little book is a gilded pill for the least architectural or historical of readers. It is light enough to give pleasure to people impatient

by the appropriateness and character of its detail.

The illustrations as a whole are good and accurate, and the picture of the chapel

of technicalities, and it is suggestive enough to prompt research and the collection of evidence.

Not the least interesting chapter treats

at Jesus recalls vividly enough the buildings of the Benedictine community, which was afterwards transformed into a college by Bishop Alcock. The eastern triplet is a

conjectural restoration of the original one, and it was "reconstructed from fragments found in the east wall which Alcock had rebuilt." Though our readers may entertain strong opinions on such a destruction of structural records, it must be admitted that Pugin succeeded in making a singularly impressive and devotional interior.

Many delightful stories are told in the three hundred and twenty-five pages of the volume, and it may be accepted as one of the most readable and intelligent books of its class which have yet appeared.

The very pleasing plate of the oriel window of the lodge, Pembroke College, "*now destroyed*," makes one a little sad. That such admirable work should have been demolished under the influence of an architect of wide reputation is a disgrace to the society which cannot easily be wiped out. Mr. Clark writes: "We forbear to express an opinion on a proceeding that has already excited many recriminations, but confine ourselves to perpetuating, as far as we can, the beautiful oriel of the old lodge, with its quaint garden." The society had so much money in hand for building purposes, that they were clearly afraid that unless they built quickly they might not have the spending of it. The result of their haste has been disastrous, and the resident members of the College would probably not have felt themselves wronged if Mr. Clark had indulged in a little plain speaking. His picture of the oriel is perhaps a severe enough criticism of the monstrous waste of good work.

NEWTON MANT.

Roman Castrametation.

BY THE LATE H. H. LINES.

(*Continued from p.* 12.)

THE large consular, as well as the smaller legionary camps are of the same period; they were made contemporaneously to suit the exigencies of the war then in progress. After these had served the purpose for which they were erected, military roads were formed, generally where it was practicable along the old British foss and track ways, on which smaller forts were erected. These smaller forts frequently deviated from the prevailing Polybian type in form and arrangement. Of these, we find examples in a post near the junction of the Liddel and the Esk in Scotland, and another half a mile south-west of the great camps at Ardoch. The latter was probably a Castra Exploratoria post, preceding the advance of the main army towards Ardoch. Of the same description are the small circular post, named Wood Castle, in Annandale; the small square post on the rampart of Ardoch camp; and Kaims Castle on the Muir near Ardoch. Other examples of these smaller posts are frequently met with scattered over Britain. Space forbids that they should all be enumerated, but I may incidentally mention one other small post of the class named Castell Collen on the Ithon in Radnorshire, also Kempsey camp on the Severn, and Haffield camp south-west of the Herefordshire Beacon.

The eight examples named vary much in size and shape; from the squares of 56 feet, 65 feet, 80 feet, 220 feet, 300 feet, 400 feet, and 500 feet, up to Kempsey which is 1,000 feet by 370 feet. They are examples of posts wherein garrisons were left in charge, to defend certain points of vantage, for an indefinite period, before the stations were erected. The probability is, that the more elaborated stations, which were intended to remain permanently as fixed garrisons, were erected on these detached posts. In other cases, we find stations erected on the site of the consular camps. We may class these small posts as quite distinct from the encampment proper, though they must have been erected simultaneously, and in concert with them; they are the satellites of the larger works, and are always found within a day's march of them. Fourteen miles was the usual day's march of the Roman army. From a departure to be observed in the forms of some of these camps from the Polybian type, I think it probable they were the works of auxiliaries who were deputed to garrison them, but who retained one feature of decided Roman character intact, namely, the gates of all these camps enter the works, cutting straight through the foss and ramparts.

We now turn our attention to Roman stations, which, with the cities, were the next development of the Roman conquest. We find these possessing a similar variety which we observed in the previous works; and we may infer from the elaborate construction, the perfect symmetry, and the remarkable strength of many of these works, that they were the glory and pride of Roman engineering. I proceed to mention several good examples, namely, Hierna near Strageth, Alata Castra on the Murray Firth, Fines on the Cheviot Hills, Victoria at Dealgin Ross, Uxellum on Eskdale Moor, Blatum Bulgium in Annandale, Lindum at Ardoch in Strathallan, and Conovium on the Conway. Of this period also are two stone fortress citadels named Rutupia or Richborough, and the Portus Lemanis at Lyme. The walls of these two fortresses are still standing 10 feet and 30 feet high. There also two cities, Venta Icenorum near Norwich, and Calleva Atribati, or Silchester. The last of these is the largest Roman city in Britain which as yet retains its walls entire, surrounding the area where the town once stood. It covers an area of 100 acres, the walls standing 12 feet high. The unusual shape of Calleva Atribati, a polygon, is attributed to its having been built upon an older British town.

There are other well-known Roman camps scattered over various parts of Britain, but those connected with Agricola's campaign give us every variety we can wish for; and though it is highly probable that the entire series may, during the 140 years since they were surveyed, have lost much of that state of preservation they were in at the time they were planned, still from having the advantages of General Roy's excellent surveys, we can form accurate ideas of the camps thrown up by other Roman generals. Of the Caledonian series, it would not be difficult to follow the movements of Agricola, assisted by the text of Tacitus, throughout the eight years' campaign; but this I do not propose doing, as I desire simply to draw attention to the varieties of form adopted by the Romans, and to point to some of the more strongly marked deviations from their great exponent Polybius. In the larger works of this series we find the typical rectangular system well maintained. The consular camps of Ardoch, of Battle Dykes, and of Grassy Walls, each of which would contain an entire army, were all rectangular. That of Battle Dykes is less regular in its shape than the others, but the lines of the intrenchments are all straight. Each of these camps had six gates, showing they were occupied by at least three legions with auxiliaries consisting of from 25,000 to 26,000 men. The smaller works, which were held by divisions of the army, such as Kirkbodda, the small camp at Ardoch, and that at Kiethie, all of them calculated to hold about 12,000 men, as well as those formed for a single legion, such as that at Dealgin Ross, the Procestrium at Ardoch, the Lintrose camp, Inch Stuthill camp, and that at Towford are all either square or rectangular, and all possess the straight traverse in front of the gates. These camps are all of the Polybian type.

I have previously remarked that we may trace a successive occupation of the same ground by the consular army, and in two instances there is the singular fact of three distinct occupations on the same spot at different periods. We may also detect which camp was the first to be so occupied and the others in succession, and are thus enabled to form an idea of the strength of the successive garrisons. The garrisons appear to have fluctuated in each recurring season, either from losses incidental to engagements with the enemy, or from strategetic divisions of the army. In each of these two groups we find those highly elaborated defence works—stations—evidences of the completion of the campaign. I refer to the three camps at Chew Green and its station Fines, also to that extensive group at Ardoch with its model station, known by its Roman name Lindum. We learn from these two groups, that the Romans always calculated with geometrical accuracy the exact space they required for encamping their troops, so that it should be neither too large nor too small, and they seem to have preferred to make an entire new work rather than occupy a portion of a former intrenchment. There is only one exception to this rule which I have been able to detect, that is, in the case of the camp at Towford, in the principal pass across the Cheviot Hills, where we find a legionary camp of 1,500 feet by 1,100 feet, containing another camp of

1,000 feet by 400 feet, about one-fourth the size of the larger work. The small camp appears to have utilized a portion of the rampart of the larger work. This is the only instance I have detected of a partial dependence on a former entrenchment.

We find in two or three of the smaller camps evidences of additional troops having arrived after the camp was constructed, in the formation of an adjoining procestrium. This appears in Kirkbodda, in Kreginthorp, and in a small camp on Pickering Moor in Yorkshire. The last named of these is thought, from the peculiar construction of its gates, to have been occupied and constructed by the same legion which erected that at Dealgin Ross, on its route from Scotland to York. This I have previously stated was thought to be the ninth legion which was greatly weakened in the night attack upon its camp at York. The ninth was subsequently incorporated with the sixth legion, the Victrix; York being its headquarters. The camps, or rather group of four camps lying contiguous on Pickering Moor, are of unusual construction. The double square one is 1,000 feet by 400 feet, in two parts; one side has been added as a procestrium after the other was completed, indicating that probably the legion which occupied it was a weak one, and marching in two divisions, one of these moving quickly on the heels of the other. If this legion was the celebrated ninth mentioned by Tacitus, it was a weak legion when it threw up the camp at Dealgin Ross, being only about 4,000 strong; and from the size of the small double camp on the moor, it must have lost half its number, presuming this camp to have been occupied by the ninth on its return towards York. The adjoining group consists of a very uniquely shaped camp with three gates, all placed on one side of the camp. They are covered on the same principle as the adjoining camp, and it was probably erected by the same legion at a different time. The double-trenched work adjoining this was evidently a subsequent erection, as one of its corners projects through the ramparts, of course spoiling its outline. The proportions of this elongated camp are about 800 feet by 200 feet. The double entrenched square is about 400 feet by 300 feet, with its gates differently constructed, in fact, on the usual plan. From this circumstance, and from one of its corners destroying about 60 feet of the adjoining camp, there is sufficient proof that it was thrown up afterwards, and by another legion. It also possesses the character of a permanent garrison station, probably placed to secure communication on the line of march. This group of four small camps is most instructive, and whether it was the ninth legion which threw them up or not, they are so placed relatively to each other, and are of so marked a character, as to unmistakably proclaim their own history.

This group, together with that of Dealgin Ross, possesses very remarkable features of deviation from the usual style of the gates in Roman encampments. General Roy could not pass these camps over without some remarks. He says: "The group on Pickering Moor are situated near a Roman road, on high ground. There are two camps near each other, each of which is composed of two distinct parts, a stronger and a weaker, resembling those at Dealgin Ross, though smaller; they seem to have been camps of assembly of different small detachments; but the chief thing regarding them is the similarity of the gates; though less elegant, yet they appear to have been constructed on the same principle. Why, then, may we not suppose, when the ninth legion happened to be separated from the main body of the army, that this was their particular method of fortifying the camp gates, and that the remains of this legion were on some occasion encamped in this part of Yorkshire, after they had finally left Scotland?"

This similarity in the construction of the camp gates naturally leads to a question as to the nature and the intentions of this very peculiar deviation from all the Roman types, which is presented in the formation of the gates of Dealgin Ross. General Roy remarks on this subject as follows: "Its gates are covered in a manner singularly curious, which renders them much stronger than those of the other camps, which are only covered by straight traverses; it is an exception to the general practice." He then mentions the double camp on Pickering Moor, Yorkshire, as resembling Dealgin Ross in its gates being constructed on similar principles. They are the only two instances of the kind in Britain

that have hitherto come to the knowledge of the author.

This is what General Roy says about these singular and unique camps, and I am tempted to volunteer a further observation or two about them. Camps are never thrown up without the most serious and determined intentions which can possibly actuate men. We find a general motive for erecting them, and also special and local motives for placing camps in the particular places where we find them. Precisely the same mode of reasoning extends to the fashion of the camp and to its gates. I thus cannot but think that the singular forms of the camp gates above noticed were the results of much consideration, derived from the difficulties which the Romans found in attacking the camp gates of the Britons, even with the aid of the testudo; their curved entrances gave great advantages in defence. This probably induced the Romans to adopt a principle of intricacy which was peculiar to their opponents, but vastly improved when a geometrical construction was thereto added. They left the Britons an example of protecting or covering the camp gates in a manner equally intricate, but of a more perfect character than their own.

This is an instance of the manner in which transitions crept into Roman works, and we find others, as at Rey Cross, on Stanmore (which is a legionary camp with nine gates remaining), covered by tumuli instead of the usual traverse. Again, in that at Kreginthorp we find four gates on one side of the camp, but covered in the usual way by traverses; also two camps, one on each side of Birrenswork Hill, with curved gates and tumuli. Other legionary camps, as those at Lintrose and at Kiethie, have only one gate, though enough is remaining of the first to show where other gates would have been placed had they ever existed. The two last are temporary works, thought to have been thrown up by the army on its return. They were probably occupied for a short time, all danger from an enemy having subsided; the usual arrangements as to gates may therefore have been thought unnecessary.

The two camps on Birrenswork Hill have their ramparts much stronger than those of Agricola usually are; they are supposed to have been made and occupied by the sixth legion in the time of Hadrian, forty years after Agricola's campaign. This was the period in which Hyginus is said to have introduced an entire change in the formation and arrangements of Roman castrametation; and though it is considered that we do not possess any examples of that advanced style in Britain, yet may not the above instances show the commencement of transitions, and indicate an unsettled state of opinion on the subject among the Roman generals in Britain at an earlier period than is usually supposed?

At all events, the first notable departure from the Polybian type of encampment in the Caledonian series may be presumed with probability to have taken place at Dealgin Ross, and introduced by the ninth legion in the camp where it sustained the night attack in the sixth year of the war, in the year A.D. 83. Though there may be no documentary evidence of this being the camp which sustained the assault so graphically described by Tacitus, still its relative position with regard to Ardoch and to the station Hierna at Strageth, each seven miles distant—the three camps standing at the three points of a triangle, north of the wall of Antoninus and south of the Grampians, where the brunt of the war took place—appears to coincide with the account of Tacitus. In the year 83, Agricola "divided his army into three divisions, sending a portion on board the fleet to explore the coast of Caledonia; this disposition becoming known to the Caledonians, they united in an attack on the camp of the ninth legion, when Agricola, learning what was taking place, hurried to the rescue." He came, most probably, from Ardoch; there we find three camps and a station. It is highly amusing to note the vague unintelligible style in which some writers have described earthworks. A writer on these subjects in Horsley's time, named Gordon, speaking of the camps at Ardoch and its station Lindum, says: "To the north of the fort of Ardoch (evidently meaning Lindum) are to be seen vestiges of a vast large ditch upon the moor, with two or three projections of earth at regular distances, as if they had been made for the outscouts to the foresaid fort. These great ditches can be traced for two miles." The superlative blunder of mis-

taking traverses for the posts of outscouts is rich. However, we find three camps and a station on the ground at Ardoch. As these must have been erected upon separate occasions, and probably in three successive years of the campaign, the question is, which was the camp from whence it is most probable Agricola hurried to the rescue of the ninth legion? A succession in the erection of these camps is denoted by the manner in which the ramparts of each camp cross and deface the others. By observing this, we find the great camp was the first to be thrown up, and would contain about 26,000 men. This, then, could not be the camp, as it would hold the entire consular army. The second camp, which intersects the other, would give space for about 12,000 men or one-half the army, and from the entrenchments of the previous camp not having been levelled in that part lying within the second camp which must have seriously deranged the order and regularity of this second camp, it is suggested that the force occupying it left in haste before they had time to accomplish that work. It is, then, probable this second camp was that from which Agricola relieved the ninth legion. The third camp and station of this group must have been subsequently erected, as its ramparts destroy those of the great camp in crossing it; its garrison would be about 4,000 men. After this successful repulse, it is thought that Agricola wintered in the three camps of Ardoch, Dealgin Ross, and Strageth. A station was subsequently erected on the site of each camp. Tacitus states that he commenced the seventh year of the campaign early, and upon arriving at the Grampian mountains, he found Galgacus encamped there with 30,000 men.

At this time Agricola appears to have crossed the Tay, and on the east of this river we find the consular camp known as Grassy Walls, near Perth. One end of this camp, with portions of two of its sides and the Prætorian Gate, are all that remain; the rest is ploughed over and the traverses all levelled, but the form of the camp may yet be traced across the grounds. Its size is 1,950 feet by 2,740 feet, with the via prætoria distinctly marked across the centre. In dimensions it appears to be similar to the great camp at Ardoch, capable of holding 26,000 men. Its distance from Ardoch is 20 miles. We may conclude that at the camp of Grassy Walls, the army was concentrated from its previous three positions, preparatory to the final battle with Galgacus. About 28 miles from Grassy Walls is another consular camp, Battle Dykes, near Montrose, in excellent preservation; its size is 2,970 feet by 1,850 feet, giving space for an entire army.

General Roy mentions that the three camps of Ardoch, Grassy Walls, and Battle Dykes are the only ones hitherto discovered that would contain Agricola's whole army. Nevertheless, it is probable that one, if not two others of the same size, must have existed between this last spot and the Eastern Grampians, where the great battle was probably fought.

(*To be continued.*)

A Case of Spiritual Possession.

TRANSCRIBED BY FLORENCE LAYARD.

IN the Advocates' Library, Edinburgh, there is a manuscript account of a rather remarkable case of alleged spiritual possession, which has not hitherto been published, and which is all the more noteworthy because of its late date, viz., the beginning of the eighteenth century.* The following is a full transcript:

Ane account of the sad trouble of one sorely vexed with the Devil, for a long time: as it was partly told by her self, and partly observed by those who were witnesses thereof.

This person being very early (given) to y^t^ which was good, when she was about eight years of age She gave her self up in express covenant to the Lord, fully and absolutely; Shortly after which, She was much troubled with blasphemous and atheisticall Suggestions; and a little after the Devil began to appear to her at several times, in diverse shapes and different manners, and ordinarily when alone, and almost constantly while She was at Secret prayer, especially when she was under desertion, and hidings

* Woodrow MSS., vol. xxviii.

of god's face as to his comfortable presence; which was very frequent with her: but She was ordinarily free of his trouble when she attained to any sensible measure of God's comfortable presence, which lasted not long with her, for still after such manifestations, She was sure to meet with strong assaults, and trouble from Satan: ffor severall years She keeped this her trouble altogether to her self, and made none privy to it: during which She was severall times so overcome by the violence of temptation, and the trouble, y^t^ She was near to distraction, and sometimes under temptations of putting hand to her self; but the Lord very wonderfully preserved her. After this She made known her Case to some Ministers, particularly Mr. A. Fauls, Mrs. Ja. and Jo. Stirling, and Mr. John Christie: who were made great means of her support and comfort. Thus matters continued with her, till the beginning of this year, 1701, when she is now about twenty years of age, when she communicated her case to severall other Christian friends, they sett down some more particular account of her troubles; as they had occasion to observe the same, and gott notice of it from her self. After about half an years desertion and want of comfort on the 31 of Jan., 1701, in the morning about 7 hours, while She was at secret prayer, She wan to so much of the manifestation of god's Love, and so much of his comfortable presence, y^t^ she was in Some Sort ravished, and could take up her self with thought of nothing else, but of god's presence, and communion with him, and was sometimes putt to cry, hold Lord, Lord, for the vessell can hold no more: this continued with her all that day, and the night following: In the mean time She was affrayed of a sore assault from the Devil, upon the back of this, which accordingly came to pass the very nixt day, when she was much assaulted with blasphemous thoughts, and suggestions of Satan within and a raging Devil without: who that night appeared in Shape of a Storme, and made a great noise through the house; the trouble was so great y^t^ she was almost fainting; but gott Strength to desire the Lord to resist him; and so after he had thus troubled her for about two hours, he ceased to appear for y^t^ night: The nixt day being Sabbath, feb. 2, She was much troubled with him and at night fainted at his appearance; which was in the shape of a man, making much noise through the house. When She went to pray, he flew upon her back like a cat: She putt up her hand and cast him off severall times: but he growing still stronger and stronger, continued on her back, till she rose off her Knees: and then he fell off her, and went away roaring: Her back was very sore the day following: thus he continued to assault her almost every night, but She does not remember all the particulars:

The 24th of february at night he appeared in the shape of a naked man, before the bed where She was lying: She seeing him thus, as she was rising to pray between one and two, after her first sleep (as was her ordinary), Her body being weak with the former trouble and he so affrightsome, She went to her Knees in the bed: he took her by the breast and cast her down, but She gatt to her Knees again, and prayed and was strengthened; but he continued to roar along the house, and cast loose things through the house; till about four in the morning. The night following, when She was rising to pray he flung her off the coffer before her bed, She was a little hurt. The next night, She being reading on the bible about two in the morning; he appeared to her in the Shape of an old man, and asked what are ye doeing: She answered, I am about my masters work: he gott no more spoken to her y^t^ night, but made much noise through the house. Another night (feb. 27), She was reading on the bible between one and two in the morning, he appeared like a man; and sought the bible from her, and chased her up and down the house, till She was like to faint: She answered he should not gett it: upon which he stroke her on the head with his hand, which was heavy, and very sore, as She thought, She strook him twice on the head, with the bible, which was in her hand.

The night after y^t^ he appeared like a swine, and a chain about him, and he said to her, God had given her over to him, She being under the hideing of god's face, wist not weel y^t^ to answer; but the Lord gave her strength to say, if the Lord hath given me over to thee; thou must go to Christ and

seek me, for he hath bought me with his blood, went away with such a great noise y^t^ She thought She had taken the side of the house with him, as She said.

March 1; at night when she was praying between 11 and 12, the door being locked, and barred, he caused the door to fly open to the wall, and came in like a mastiffe dog, with a rope about his neck: and she rose off her knees, and took the bible in her hand, and charged him in the name of the Lord, and by the authority of heaven, to depart; and he went away gaping like a cauldron (as She worded it). Notwithstanding of the terror of this, She was keeped from fainting.

All this time, She had not discovered her trouble to any except at some times to the forenamed ministers: but now she thought it fitt to tell it to some Christian friends, y^t^ they might sitt up in the night, and sympathize with her.

March 3, at night, two men being sitting up with her he appeared to her when they were praying, like a Swine; but they did not see him; but heard him making a noise at the door severall times y^t^ night.

March 5th: The same two sitting with her between twelve and one, She being praying he appeared to her very terrifying, but they saw nothing, but heard something, as it had been a trencher cast down: the Lord strengthened her much at that time in prayer, so y^t^ She did not faint. Another night there being one person sitting by her, there appeared a great light in Severall lozings of the glass window: both of them saw the light, and she saw a man's face through the glass; the other person saw as it had been a catt goe from the window, when the light went away. He was very affrightsome to her y^t^ night.

Another night, about 4 in the morning, after the person who sate up with her went away, he appeared to her in the shape of a little naked boy, and made a great noise.

Another night, when one sate up with her, he appeared twice to her, in the hearing of the other person, which made their hair to creep, and their flesh to tremble; they heard the noise upon the floor so vively, y^t^ they thought every moment they should have seen him in some visible Shape. She saw him all the time like a man boy black.

Another night, when two were sitting up with her, while She was praying, he appeared to her, and spake to her, but not to their hearing; he cast a large shell off the shelf, and made the curtains to shake, which made them fall a trembling.

Another morning, after they y^t^ sate up were away, he appeared to her in the Shape of a four-footed beast, and had the face of a man, and made much noise in the house.

March 16: Sabbath, at night, after nine, he knocked at the door in the hearing of two persons who were with her. She, looking towards the door, saw him at the in side of the door, like a man rolled all about his wast with strae ropes; she fell a swoon at the sight of him. Afterwards he continued every night to appear to her.

And March 21, he appeared, about 10 of the clock, when one was praying, like a grim man, to her, and she fainted; again, about 12, when she was praying, he appeared again like a man; a little after 1 of the clock, when one was praying, he cast some things, and made noise, and appeared like a burning fire on the glass, in the sight of severall there; and made all the curtains to shake, and shutt in his head within the bed, at which she, being greatly affrighted, fell aswoon. After she was recovered she, and also they y^t^ sat with her, heard a small voice, but could make no language of it.

March 23: sabbath. There were some with her who were much terryfied from 6 at night to 2 in the morning; she fell frequently out of one swoon into another, he appeared so frequently to her. He flung a pound weight upon the floor, and shook the curtains so as to rise them in their sight, and knocked severall times aloud at the door when they were praying.

March 25: The former weight was thrown on the floor, and a fire appeared on the wall before one of them y^t^ sate with her, like a cross, and she (?) roared.

March 26: She being alone y^t^ night, he appeared in the shape of a man, and also in the shape of a hare; and the Lord strengthened her, y^t^ she was not afrayed, nor did she fall aswoon.

March 27: She was troubled as ordinarily.

March 28: The pound weight was thrown on the floor, and he made a great noise in the hearing of two persons with her; and she

saw him in the shape of a long round corpse with a black face, and knocked severall times at the door in their hearing.

March 29 : he made a great noise y^t night in the hearing of them y^t were there, and cast a book, viz. (Naphtali), and the pound weight upon the floor, and she fell aswoon severall times.

March 30 : And the night following She was troubled with him in the shape of a swine, with a knife as it were in hand, and fell a swoon.

Aprile 2 : about 10 a clock at night, one being with her, he made a great noise, which made the person goe open the door ; and when the person went out at the door, he made a shuttle to draw out which. She immediately thrust in again, and desired the person to come in again, thinking their had been something in the shuttle ; but when She drew it out She saw nothing.

Aprile 3, at night, She fell a swoon at the sight of him on the glass winder, like a swine with a knife in his hand, as before ; at which time five men with her saw a great light in the glass, and something like a man in the glass.

Aprile 4, and also ye fift, she saw the same appearance of a swine, and a knife in his hand.

April 8 : y^t night, when one was praying before 12, he appeared like a man to her, and she fainted ; their being 3 persons with her, after 12, when she was lyen down, he rumbled at the door very loud, in their hearing, louder then ever they had heard before, and after one, and two, and three in the morning, as if he would have broken the door, and like to shake the curtains all to pieces, in their sight, and rumbled at the bed head, like a drumm. They saw the form of a hand shaking the curtains ; notwithstanding of all which noise, though very terrifying to them, he gott not her awakened ; but She had in her sleep a great deal of sweet and heavenly discourse, as she ordinarily has in the time of her sleep.

Its to be observed y^t ordinarily in the time of her fainting fitts, she is, as it were, keeping up a discourse with the Devil in the hearing of those present, resisting him and rejecting his temptations, to this purpose : He is my God ; thou art a lyer ; thow wilt not be the better ; I will cling by him, for he has said he will never leave me nor forsake me. He will bruise thee under his feet : Every temptation thow tempts me with will be a faggot to torment thee with through eternity. I will pray to him yett, even to the God of my life, and other such expressions.

She continued, sometimes shorter, sometimes longer in the fainting fitt, from half or a quarter of an hour to one hour.

She is constantly now assaulted with his appearance at prayer, in private, whether She be praying her self or another praying with her, and for ordinary she falls a swoon at his appearance, which is not only in the night time, but also in the day.

The Mediaeval Tiles of the Priory Church of Great Malvern.

By Rev. Alfred S. Porter, M.A., F.S.A.

Part I.

NEW churches in Worcestershire are better known than the Priory Church of Great Malvern. Originally a Norman church with a Transitional Lady Chapel, it was much enlarged and almost reconstructed during the Perpendicular period, and in 1460 the monks were able to invite John Carpenter, the Bishop of Worcester, to come and rededicate the church. In accordance with their request he consecrated, on July 31 in that year, the high altar in honour of the Blessed Virgin Mary, St. Michael the Archangel, St. John the Evangelist, Peter and Paul, Apostles, and Benedict, Abbot ; another altar in the choir on the right hand in honour of St. Wulstan of Worcester and St. Thomas of Hereford ; another in the choir on the left in honour of Edward the Confessor and Egidius, Abbot ; the fourth in honour of Peter and Paul and all Apostles, and St. Katharine and all Virgins ; the fifth in honour of St. Laurence and all Martyrs, St. Nicholas and all Confessors ; the sixth in honour of the Blessed Virgin Mary

and St. Anne her blessed mother; and the seventh in honour of Jesus Christ, St. Ursula, and the eleven thousand virgins.

In all essential particulars, except the destruction of the Lady Chapel, the church remains as it was in the fifteenth century. At the time of the Dissolution of the Monasteries the south transept was partly taken down, and the whole building would doubtless have been destroyed had not the parishioners purchased it for £300 from Sir John Knottesford, to be their parish church in place of the old one which stood some distance to the north. The Lady Chapel has, however, entirely disappeared; it was originally Transitional, but, like the rest of the church, had been reconstructed in the middle of the fifteenth century.

The arrangement seems to have resembled that at Gloucester, where a low vestibule intervenes between the church and the Lady Chapel, by means of which it was possible to have a lofty and spacious building behind the great east window.

The present doorway, which occupies so unusual a position at the east end of the church, led to the Lady Chapel, and opposite to this door is a segmental wall on which are seen the mediæval tiles which form one of the glories of the church. We have many finer churches in England than Malvern, but in her tiles she stands absolutely unrivalled.

The interest of them is greatly enhanced by the fact that we know that the greater number of them were made upon the spot. In the year 1833 the kiln in which they were baked was found by an architect, Mr. Harvey Eginton, and a full description of it will be found in the *Gentleman's Magazine*. It was situated within 200 yards of the Priory Church, about 7 feet underground, and consisted of two parallel arches of 35 feet in length, 2 feet 3 inches wide, and 15 inches high; the floor was of bricks made of white clay from Stourbridge, and was ingeniously contrived so that the centre part could be removed when necessary. The arches were backed with Malvern stone and clay, and every care was taken to prevent the heat bursting the kiln. The firehole was underneath, extending the whole length of the oven; this firehole was also about 15 inches in height. A great deal of charcoal was found, showing that wood was used for heating the oven. Some tiles were still in the kiln, the last that were ever burnt there, many of these were vitrified together, and could scarcely be identified; but one of them was a fragment of a very interesting tile, an example of which is still affixed to one of the pillars of the nave of the church, and which is also found at Monmouth and Cotheridge, at both of which places the Malvern tiles may be well studied. It is one of those remarkable instances which show how deep-rooted the distrust of executors was in the Middle Ages. Its inscription runs thus:

Thenke mon thi liffe
Mai not eū endure
That thou dost thiself
of that thou art sure
but that thou kepist
unto thi sectur cure
and eū hit availe thee
hit is but aventure

For a parallel to this we may turn to Weever's *Funerall Monuments*, where he speaks of executors as "interring both the honour and memory of the defunct together with his corps, perfidiously forgetting their fidelity to the deceased, of which it will please you reade this old inscription depicted upon a wall within S. Edmund's Church in Lumbard Street, London:

Man, the behovyth oft to haue this in mind
That thow geueth with thin hand, that sall thow fynd
For widowes be sloful and chyldren beth unkynd
Executors beth covetos, and kep all as they fynd.
If eny body esk wher' the deddys goodys becam
They answer
So GOD me help and halidam, he died a poor man
Think
on this."

A very excellent paper on the Malvern tiles, which appeared in the *Architect* for May 13, 1887, has added greatly to our knowledge of their manufacture, though there are some points, especially with regard to the glaze, which still remain a mystery to us. The marl used was evidently dug from the adjacent pit, and, after being exposed for some time to the action of the atmosphere, it was mixed with water and worked into a smooth and regular texture throughout. Square pieces of this clay were hardened in the sun, and then the design was impressed by a stamp cut in relief; the whole was then covered over with a whitish-coloured clay

containing a certain proportion of horn or bone, large quantities of which were found close to the kiln. After being allowed to dry, the superfluous white clay was scraped off, and the "quarrel," as it was called, presented the pattern formed and filled up by the white clay. So far all is perfectly clear, but the succeeding stages of manufacture are still doubtful. The glaze was evidently a compound of lead and silex; but what caused the varying yellow tone, which so clearly distinguishes an ancient from a modern tile, is still the difficulty of our modern manufacturers; and it is also a question whether the tiles were burnt in the clay state and glazed at the same firing, or whether, as now, they were burnt first and glazed afterwards.

The glaze on these mediæval tiles was always very soft, and in many cases it has altogether disappeared. At Malvern it is well preserved, and this is chiefly owing to the fact that the majority of them have been affixed to walls where they have not had much wear. In the numerous cases where old tiles are discovered during the restoration of a church, it will be found the best not to replace them on the floor, but to put them in a band on one of the walls, as has been done with good effect at Fladbury, Claines, and Hindlip.

The tiles at Malvern naturally divide themselves into three classes:

1st. Those which were made *before* the reconstruction of the church, in the middle of the fifteenth century.

2nd. Those which were made *at the time* of the reconstruction, and were intended for use on the *floor* of the church.

3rd. Those originally intended for *wall* tiles, which date from 1453 to 1457.

Nearly all the tiles of these three classes are now on the wall surrounding the altar, but this wall was originally entirely covered on its outer surface with those of the third class only, and though the effect is doubtless not so grand as the splendid sculptures which occupy a similar place at Amiens, Chartres, and Toledo, they will be found on examination of peculiar interest.

It will be well, however, to leave these for future consideration, and for the present to confine our attention to those of the earlier part of the fifteenth century. Though we are exceptionally rich in Worcestershire in specimens of earlier periods—as, for example, the magnificent heraldic series at Bredon which dates from 1372 to 1375; the once splendid pavements at Worcester still *in situ* but now almost obliterated; and interesting series at Broadwas, Pinvin, Salwarp, Strensham, and many other places—there are none at Malvern which can be confidently assigned to an earlier period than the beginning of the fifteenth century. The earliest is a tile which for a long time puzzled me greatly; it carries the most unusual bearing of England *impaling* France (modern), and as examples also occurred at Tewkesbury, Holt, Strensham, and Warndon, and the upper tile bearing France (modern) impaling England (the two tiles making the usual quartered shield) could nowhere be found, the difficulty seemed insoluble. At last the upper tile was found at Naunton Beauchamp, and as it bears a label, the coat may be referred to Henry, Prince of Wales, afterwards Henry V., and the date fixed at from 1405 to 1413.

The same sort of problem is still presented by another tile of rather later date. It is evidently the lower tile of a set of four, the whole set giving the arms of Richard Beauchamp, Earl of Warwick, and his wife, Isabella, sister and coheiress of Richard le Despenser, Earl of Gloucester. The bearings on this scutcheon were quarterly Newburgh and Beauchamp, impaling quarterly Clare and Le Despenser. As we shall see later, they were closely connected with Malvern, and it is very natural that they should be commemorated in a church which was surrounded by their property, and of which they were benefactors. The marriage took place in 1421, and the tile dates from about that period; but we cannot find the other three tiles of the set anywhere, though there are four of the lower corner at Malvern, two at Claines, three at St. Peter's, Droitwich, seven at Leigh, two at Cotheridge, four at Canynge's House, Bristol, two at Tewkesbury, and five at Gloucester. This set was probably made for Hanley Castle, the great house of Malvern Chase, where, according to Leland, they "lay much," and where their son Henry, Duke of Warwick, was born in 1424, and died in 1446.

A corresponding set is at Middle Littleton.

This is also of four tiles, all of which are perfect; it gives the arms of John Talbot, the first Earl of Shrewsbury, quartering his first wife (Furnival) and impaling his second wife (Beauchamp).

The badge of this great man, "a talbot sejant," is on a tile at Malvern, with the legend, "Sir John Talbot"; the date of this is, therefore, before 1432, as he succeeded to the barony on the death of his niece, Ankaret Talbot, on December 13, 1431. Shakespeare's list of his many titles will be remembered:

But where's the Great Alcides of the field,
Valiant Lord Talbot, Earl of Shrewsbury,
Created, for his rare success in arms,
Great Earl of Washford, Waterford, and Valence;
Lord Talbot of Goodrig and Urchinfield,
Lord Strange of Blackmere, Lord Verdun of Alton,
Lord Cromwell of Wingfield, Lord Furnival of Sheffield,
The thrice victorious Lord of Falconbridge,
Knight of the noble Order of St. George,
Worthy Saint Michael and the Golden Fleece,
Great Marshal to Henry the Sixth
Of all his wars within the realm of France?

A fine tile, which may be safely attributed to the earlier part of this century, is one bearing a spread eagle within a bordure bezantée. Few things are more remarkable than the way in which this favourite pattern was continually reproduced for at least one hundred and fifty years. Richard, Earl of Cornwall, the second son of King John, bore two coats-of-arms, the one the well-known lion rampant for Poictou in a bordure bezantée for Cornwall, and the other the eagle displayed, which was also sometimes, as in the example before us, surrounded by a bordure. This symbol he bore as King of the Romans, for "as England supplied the spiritual Rome with a single Pope, so she supplied the temporal Rome with a single King, a king who never visited his capital or received the crown and title of Augustus"*

Good examples of these tiles are to be found at Bordesley Abbey, at Gloucester; Dale Abbey, Derbyshire; St. George's, Windsor; Holt, Exeter, and Dublin, and it might at first sight be supposed that these tiles would all date between 1256, the date of his election as King of the Romans, and his death in 1271. Such a conclusion would, however, be erroneous; most of these tiles date from the following century, and the rest, like the Malvern example, is of a still later period. We have at Worcester, in a set of rooms leading out of the cloister, sometimes called the old singing school and sometimes Cromwell's Rooms, which are now used as vestries, a fine though much-defaced series of tiles bearing these arms. The date of the building of these rooms is accurately known; they were built by William Poer, the cellarer of the priory, in 1377, and the pavement is doubtless of the same date, though it bears the two escutcheons of this very Richard, King of the Romans, who died more than a hundred years before these rooms were built.

From this and many similar instances we may come to the following conclusions: First, that favourite patterns in tiles were continually reproduced in varying forms. Second, that, though the armorial designs were made originally for some one building, they were also freely supplied to others, and used merely with a view to their decorative effect. Third, that it is not safe to assume, without corroborative evidence, that the person whose arms the tiles represent was a benefactor to the church in which they are found. And, fourth, that, though in most cases armorial bearings give valuable evidence as to the date of a tile, there are instances in which this evidence will be found delusive.

Our next example, however, does not present this difficulty. It is a set of four tiles of high merit, and deserves special attention on account of the very ingenious manner in which it presents alternately the single and the impaled coat. It exhibits the bearing of Bracy of Madresfield, "gu. a fess or in chief two mullets ar."; the alternate coat gives Bracy impaling Charnells, "az. a cross engrailed ar."; these arms used to be in a window at Madresfield. The Bracys originally lived at Warndon, near Worcester, having inherited that estate from the Pohers, whose arms they seem to have adopted; they went to Madresfield in 1346, and the Lygons, their heirs general, succeeded them in the manor about 1438. The family is now represented by Earl Beauchamp, and the name still remains in a village near Malvern called Braces Leigh.

* Freeman, *Historical Essays*, p. 128.

The late Mr. John Gough Nichols, F.S.A., who wrote some notes on the Malvern tiles in 1845, gives a curious account of one which has disappeared since that date. It bore the canting device or rebus of Tideman de Winchcomb, Bishop of Worcester from 1395 to 1401. He describes it as representing "a sort of capstan with a rope wound round, bars being inserted at intervals for the purpose of turning it, and a large comb: this whimsical expression of the name Winchcomb is surmounted by the mitre and pastoral staff."

Of a somewhat later date is a tile bearing the Stafford knot, surrounding the nave of a wheel; the same device occurs in ornamental iron work on the gates of Maxstoke Castle, in Warwickshire, which were erected in the reign of Henry VI., by Humphrey, Earl of Stafford, afterwards Duke of Buckingham. Another badge found at Malvern is the silver swan, displayed collared and chained, which was born as a royal badge by Henry IV. and his son, in right of the marriage of the former with Mary de. Bohun; and to the same date may be referred a tile bearing the arms of the See of Worcester.

Near this will be seen a tile bearing the letters

WHIL
LAR—

the meaning of which no one has yet been able to discover. Malvern is not rich in tiles of this period of a purely decorative character. We look in vain for those sets of sixteen tiles which are found more or less complete at Buckland Broadwas, Middle Littleton, Warndon, and elsewhere, which are believed to have been products of the Droitwich kiln, and in which the vine, the ivy, and the oak are represented, and twining stem, calyx, and tendril are given with the utmost faithfulness and beauty. The foliage at Malvern is always of a stiffer and more conventional character, but there is one tile in which the coat of Beauchamp of Warwick is introduced, which may vie in gracefulness and beauty with those just mentioned. Another with two birds facing each other is generally found in Worcestershire, in sets of four, though it properly belongs to a very handsome set of sixteen, which is at Heytesbury, in Wiltshire, for which place it seems probable that they were originally manufactured. It is a curious fact with regard to this pattern, that though it is found at Malvern and many neighbouring churches, and also in Wiltshire and at St. David's, and though at first sight the design may appear the same, careful inspection shows that many differences exist which can only be accounted for by different stamps being used.

Before leaving the examples of the earlier part of the fifteenth century, and passing on to the more interesting and finer designs of later date, it will be well to refer to a few tiles of a symbolical character. The first of these is the fish in a Vesica Piscis, or pointed oval, which was used from the earliest times as an emblem of Jesus Christ. The Greek word *ἰχθύς*, a fish, is composed of the first letters of Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, Jesus Christ, the Son of God, the Saviour, and in both primitive and mediæval times it was much used as a sacred symbol, Clement of Alexandria recommending it as the best device for a ring, as continually reminding the Christian of his Lord and Master. A single tile carrying this symbol still exists at Malvern, but the arrangement may be studied much better at Worcester Cathedral, where this sacred emblem is displayed in sets of four, nine, and sixteen.

Leaving the striking emblem of the pelican vulning herself for future consideration, the famous sepulchral cross next claims our attention. This consists, when complete, of fifteen tiles, viz., the centre, bearing the sacred monogram, I.H.S., three floriated ends, a base, and ten intermediate pieces adorned with quatrefoils. Of these only the base and a few intermediate pieces remain at Malvern, and about the same number have been found at Claines. The same cross was discovered at Evesham, *under* a stone coffin, and it exists in a complete state, with the exception of the base, at Shelsley Walsh. We do not know how this beautiful memorial was arranged at Malvern, but at Worcester, where it remained *in situ* in the Lady Chapel in living memory, it marked an interment without breaking the continuity of the tile pavement which surrounded it.

(*To be continued.*)

The Conference

ON THE MARKING OF ECCLESIASTICAL ALTAR-STONES.

[*Ante*, i. (new series), p. 2.]

MY friend, Professor Browne, with whose work I have the greatest sympathy, and who has done so much to awaken interest in British Christian Archæology, has, I think, made a slight misapprehension of the words of one who has before now honoured me with assistance and advice. Professor Browne seems to infer in his last sentence that modern Roman archæologists regard the dedication crosses on churches as cognate with a custom of pagan times. On my arrival in Rome, I lost no time in consulting Commendatore J. B. de Rossi on the subject, and he said the words used could refer to himself alone, as he was the only one who had treated the question. The opinion, however, which he expressed in his *Bulletino di Archeologia Cristiano* for 1881, page 140, was that the Crux decussata, made by the bishop with the letters of the Greek and Latin alphabet on the pavement of the church in the rite of consecration, was an adaption of an old rite observed by the augurs in marking out the site of a new temple. The old classic decussis X, however, had nothing to with the cross on Christian altars.

De Rossi, moreover, assured me that the crosses made on altar-slabs were of too modern an origin to be of any symbolic meaning. He thought the custom of inscribing five crosses quite medieval.

It seems to me most natural that mediæval writers should take the altar-stone as symbolic of the Body of Christ, and as from the earliest times the catechumen was signed with the cross in baptism, and with the chrism of confirmation, to say nothing of the cross made for each of the five senses in extreme unction, that the custom should have arisen of marking the altar with five crosses. Mystic writers would quote the *Habemus altare*, etc., of Heb. xiii. 10, and St. Ivo, of Chartres, says expressly in his *De Sacra Dedicatione*, "Ipsum templum suo modo et ordine baptizamus." If the five crosses on the altar prescribed by the Roman Sacramentary cannot be traced to St. Gregory the Great, whose name the Ordo bears, St. Remigius, of Auxerre, in the special treatise he wrote in the ninth century on the dedication of churches, describes the ceremonial just as it is in the Roman Pontifical, and likens this consecration to that of the Christian soul made into a spiritual temple in baptism. This symbolic interpretation is quite common amongst the schoolmen, and, according to St. Anselm, "The altar, stone symbolizes not only Christ, but also the members of Christ; not only He, but through Him His associates also receive the unction of the oil of gladness; this stone signifies both Himself and His members." Anyhow in the fourth lesson of the Roman Breviary for the dedication St. John Lateran, August 9th, we read: "Altare, quod chrismate delibutum, domini nostri Jesu Christi, qui altare, hostia, et sacerdos noster est, figuram exprimeret."

The best work to consult on the subject is Rohault de Fleury's *La Messe*, now being published posthumously by his son; and of which the seventh folio-sized volume has just appeared. On plate xliv. of the first volume (Paris, 1883) is to be seen a marble altar-slab of the sixth century, accidentally discovered during the demolition of the church of Vouneuil-sous-Biard in France, which is marked at each angle and in the middle with five rudely-cut consecration crosses. An ancient inscription given by De Fleury at p. 147, preserves the formula by which these crosses were made in the name of the Holy Trinity: X in nomine Patri et Filii et Piritus (*sic*) scti. et in nomine Beata Maria X istud altare est sancti Luce evangeliste. oms. sci. et sce. Dei orate pro nobis amen. Ave Maria gratia plena.

The most ancient examples of a cross inscribed on altars are those given by De Rossi in his Bulletin of Christian Archæology, and reproduced by Rohault de Fleury in the first volume of his monumental work, *La Messe*, plate xxv. One is a plain cross on the front of a pagan cippus right across the Latin inscription, and is preserved in the Capitoline Museum, Rome. Crosses also on the front are to be seen on cippi or pagan altars, thus consecrated to Christian use, and now in the museum of St. John Lateran. They are all of the fifth or sixth century.

The next examples known to De Fleury, save the one mentioned, are some altars of the seventh century, notably that of Ham, now in the museum of Valognes, which bears one cross in the centre of the mensa (fig. xlv.). From his remark, at p. 226, "It appears that most of the English altars (of the thirteenth, fourteenth and fifteenth centuries) were incised with the cross on their surface;" we may conclude that he considered the altar found at Vouneuil-sous-Biard, of Merovingian times, quite exceptional.

J. HIRST.

Rome, *Dec.* 24, 1889.

IN the consecration of altars a little fire is made on each of the crosses. Five pieces of incense are put on each cross, and on the lumps of incense a cross made of a thin wax taper, which is lighted at the four ends. When the fire is burnt out, the ashes are scraped away with a wooden spatula, but as the cross is incised, the melted incense runs into it and remains there, as the scraping is only flush with the surface. Is this the "something of a darker colour, of the character of cement," that Professor Browne has found in the incisions of the old altar-stone of St. Benet's, Cambridge? In that case the crosses themselves are not incised, but left flush with the surface by incisions.

Portable altar-stones would form a very interesting paper; and I hope that some antiquary may find the time to study them. The finest collection of them that I have seen is in the interesting treasury attached to the Cathedral at Augsburg. There are specimens there of various dates, some very elaborately ornamented, and one of them in a sort of case which served as a kind of super-altar. At St. George's Cathedral, Southwark, there is a portable altar-stone, which belonged to an interesting collection of mediæval objects, the property of the late Canon Rock, who left them to St. George's. I once possessed a portable altar-stone of the fifteenth century, which I found in the private chapel of an old Catholic family in Oundle. It was given to me, and I in my turn gave it to Dr. Rock; but I do not see it at St. George's amongst his things. I could not understand how it was used, for though one side was smooth marble, the other side and the edges were cased in metal work, and the metal prevented it from lying flat on a table. My impression is that old portable altars are found sometimes without crosses.

JOHN MORRIS, S.J., F.S.A.

I AM inclined to think that Professor Browne's first conjecture as to the Saxon altar-slab of St. Benet's is the right one—namely, that the original position of the five consecration crosses was on the front edge of the slab, three being arranged in close proximity to the centre; and this conclusion has been arrived at after a careful inspection of the slab. Is it not possible that this arrangement was owing to the altar relics being of old placed beneath the centre of the slab, but immediately in front? May not, also, the pigment of which the professor speaks be a remnant of the incense burnt on the slab at the time of its consecration? I remember, about a score of years ago, discussing the question of altar consecration with an ecclesiological friend in the chapel of Haddon Hall. On scraping with a sharp pen-knife the deepest cut of the five crosses in the slab on the floor of the south chapel, and burning the dust that adhered to the blade in the flame of a match, a most unmistakable odour of incense arose.

F. S. A.

THE "CONFESSIO" OR "SEPULCRUM ALTARIS."

MANY ancient altar-stones remain in churches all over the country, usually forming part of the pavement. They are easily distinguished by the five crosses which are cut in them more or less deeply. When the clergy of the Roman Church see these slabs, they usually remark on the fact that there is no evidence of relics being bedded in them, and, therefore, they doubt their ever having been consecrated. In the Roman Church it is customary when an altar is consecrated to enclose some relics in a cavity cut in the surface of the covering-slab, and for this to be closed by another closely-fitting piece of stone. This is called the "Confessio" or

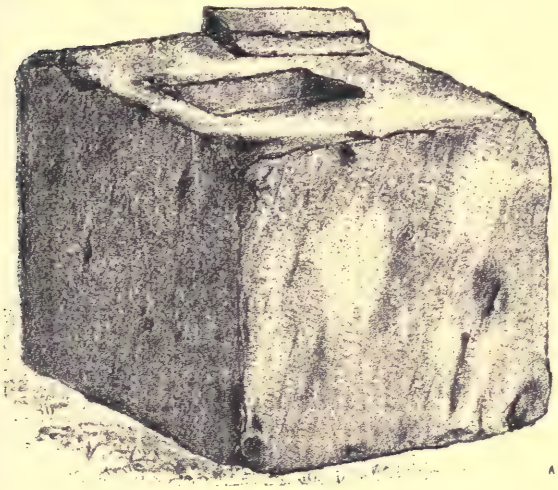
"Sepulcrum altaris," and the stone covering the cavity is called the "sigillum." The presence of these relics is specially referred to in the Canon of the Mass as follows: The priest, bowing down over the altar, says: "Oramus Te Domine per merita Sanctorum Tuorum quorum reliquiæ hic sunt et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen."

Where a church and altar are built, but not consecrated in consequence of a debt upon the building, relics are not bedded in the altar itself, but a loose slab or "super altar" containing relics, is laid upon the altar, and the Mass is celebrated upon that. A very interesting instance of this exists in the Roman Church of St. Peter in the town where I reside. The five crosses are cut in the "mensa" or covering-slab, and in the top surface near the front edge, and in the centre, the sepulcrum and sigillum are ready for the relics; but in consequence of a debt on the building, it has not been consecrated, and, therefore, a super-altar, as above named, is laid upon the mensa, until the relics can be enclosed in the altar itself.

The question, therefore, arises, Why are there no relics in the altar-slabs which remain in our churches put to common use? That they really are the original altar-slabs there can be no doubt, for a certain number of old altars remain, in a more or less perfect condition, with similar slabs which bear no evidence of relics being embedded in them. Such, for instance, is an altar remaining almost perfect in the north transept of Jervaulx Abbey.

In the early Church, the relics were embedded in the substance of the altar itself. There are, for instance, two altars in the eastern apse of Mayence Cathedral, unused when I saw them in 1887, which have neither crosses nor sepulcrum. In them the relics are probably embedded in the interior of the substructure.

The altar at Jervaulx appeared to me, when I saw it in 1886, to give a clue to the difficulty. It is entirely perfect, except in the front where a square stone has been removed from just beneath the centre of the mensa, or slab. That this stone was purposely removed there can be no reasonable doubt, for the whole structure is otherwise so perfect. The question then occurred to me, Can the relics have been embedded there, and when the order for the destruction of



Stone Block with "Sepulchre." (*Scale ⅛ Linear.*)

Lead Capsule with Relics. (*Exact Size.*)

ROCHE ABBEY. ALTAR "SEAL."

altars and relics of superstition was carried out, was a stone snatched from this place because it contained the consecration relics?

What appears to be an answer in the affirmative came shortly after in a note from the Earl of Scarborough, who has been prosecuting researches among the ruins of Roche Abbey on his Yorkshire estate. The note contained the following:

"It will interest you to know that a few days ago we discovered a relic in the shape of a plain-cut stone about a foot cube. On one face of it a small oblong piece of stone had been cut out and replaced; and on removing the piece we discovered a small roll of lead, inside of which was a small piece of bone and fragments of a metal ring. The whole face of the stone was smeared over with red clay, which nearly effaced the loose piece. The stone itself appears to have formed a portion of one of the inside walls of the church. . . . It was found lying on the floor of the nave immediately to the west of the screen, in the centre aisle."

This stone would just fit into such a cavity as that in the altar at Jervaulx, and it appears to show that in some cases, at least, this was the custom.

Whether it was the rule, in the English Church—the Ecclesia Anglicana—it would hardly be wise to conclude from these instances. I give an illustration of the Roche Abbey stone, hoping that it may draw the attention of antiquaries to the subject and lead to further evidence being forthcoming. Several original altars are known to still exist in England; do these contain in any part of them, a sepulcrum? Altars were occasionally made in the form of brackets. With these a different arrangement must have been made. Perhaps there was a shrine over and behind some of them. Possibly in small and poor churches and chapels there may have been no relics embedded, but a super-altar—an altare portabile—may have been used.

Since writing the above, a polite correspondent, a priest of the Roman Church, has kindly examined for me the two original altars remaining in the Fitzalan Chapel, Arundel. He says: "I find no trace of incision in the altar-stones, except the usual five crosses cut into the surface of the slab. These slabs rest upon solid blocks of brick and mortar. The case of relics, I should think, would be embedded in these blocks just beneath the altar-slabs. For, as you probably are aware, the case of relics is sometimes inserted in the front of the slab, sometimes in the middle, just where the chalice rest, and sometimes at the back. Again, and not unfrequently, its position is in the pedestal or block on which the altar-slab is fixed. This last is what I conjecture to be the case of, what are called, portable altars; the relics should invariably be inserted and securely sealed up in the altar-stone itself."

F. R. Fairbank, M.D., F.S.A.

St. Saviour's, Southwark, and the Diocese of Rochester.

IT is now well known that the Bishop of Rochester desires to see the priory church of the Augustinian Canons of St. Mary Overy (now called St. Saviour's, Southwark) restored, as a Pro-Cathedral for South London. It is not so well known that there would be great historical fitness in such a restoration, and such a use.

Only recently has the diocese of Rochester been extended into Surrey, and thus made to include this priory church within its diocesan limits. Yet, in the fourteenth century, a Bishop of Rochester used this church, in such a way and for such purposes as the present Bishop of Rochester would use it, if the building were restored as a Pro-Cathedral.

John de Shepey, Prior of Rochester, was consecrated, as Bishop of Rochester, in this priory church, on the 13th of March, 1353 (new style). He was a distinguished prelate, who became Lord Chancellor of England. On the Ember Saturday, in the first week of Lent, 1356, this Bishop of Rochester held an ordination, in the conventual Church of St. Mary, Southwark. As the church then stood within the diocese of Winchester, Bishop John de Shepey received a special

commission from William Edendon, Bishop of Winchester, empowering him to hold this ordination. The details of the ceremony are recorded in the Register of Bishop John de Shepey, which is still preserved at Rochester.

In view of the present Bishop's wishes and plans, we may say of that mediæval ordination, 544 years ago, that "coming events cast their shadows before;" in this case, a very long way before.

That, however, was not a solitary instance. In the year 1357, on the 16th of April, the roof of this priory church again resounded with the voice of the same Bishop of Rochester, celebrating another ordination service.

Within comparatively a very short distance from St. Mary's Priory Church, stood the London residence of the mediæval Bishops of Rochester. It was called the manor of La Place, technically situated within the very extensive parish of Lambeth.

In the chapel of that manor-house, the bishops seldom held ordinations, but much other solemn business, connected with their diocese of Rochester, was continually transacted therein. For example, wills were proved there, and incumbents were there instituted to benefices in Rochester diocese.

The connection, however, of the priory church itself with that diocese has not hitherto been suspected.

W. A. Scott Robertson.

The Hoard of St. Pabu.

M. PAUL DU CHATELLIER, whose splendid museum at the Château de Kernuz was visited last August by the Cambrian Archæological Association, has recently acquired a valuable addition to his collection in the shape of a hoard of Roman antiquities discovered near St. Pabu, in the canton of Ploudalmézeau, Finistère, France. The following particulars with regard to this remarkable find are taken from an article by M. du Chatellier in the *Revue Archéologique* for 1889. On February 25 of last year, some quarrymen were destroying a granite boulder on a piece of land to the south-west of St. Pabu, when they discovered beneath it, at a depth of about a foot below the surface of the ground, the decomposed remains of a wooden box containing a large number of Roman coins. The box was covered over with a ridged tile. The coins were at once secured by the Mayor of St. Pabu. There were between ten and eleven thousand of them, small bronze pieces, mostly coated over with silver, and all in excellent preservation. The coins were in most instances minted at Trèves, and bore the images and superscriptions of Diocletian, Constantine, Maxentius, etc., indicating that the hoard was buried probably some time in the fourth century A.D. M. du Chatellier hazards the suggestion that the money, thus concealed, was intended to pay a body of Roman soldiers stationed near the spot where it was found.

The news of the discovery soon spread, and troops of villagers rushed to the spot armed with picks and spades, anxious to make their fortunes. They set to work removing the soil with so much success that at a depth of 1 foot 4 inches below the first deposit, a second hoard was unearthed, consisting of three silver vessels. These are now in the possession of M. du Chatellier. No. 1 is a shallow drinking-cup of thin metal unornamented. No. 2 is, unfortunately, in a fragmentary condition, but enough remains to show that it was a patera beautifully decorated with bosses of *repoussé* work. No. 3 is also in a worse state than the preceding. When perfect, it was of cup-shape, with a band of *repoussé* ornament just below the rim. The hollows of the *repoussé* work are on the outside, which is unusual.

J. Romilly Allen, F.S.A. (Scot.).

Proceedings and Publications of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

At the meeting of the SOCIETY OF ANTIQUARIES, on January 16, the chief interest centred in a paper of the assistant secretary, Mr. W. H. St. John Hope, characterized by his usual thoroughness and accuracy, on the remarkable mediæval small sculptured tablets of the head of St. John Baptist, which must at one time have abounded in England, as so many specimens have survived. Mr. Hope was able to exhibit examples from Salisbury Museum, Leicester Museum (in the original case), Ratcliffe College, Rev. B. W. Spilsbury, Rev. Edward Duke, Amport Church (a large one), Miss Knight, Lord St. Lewan (very fine), Rev. W. K. Chafy-Chafy, Bishop of Southwark, and Very Rev. Canon Stokes (a simple but grand example). In addition to the eleven instances actually exhibited, Mr. Hope was able to produce photographs of two in the British Museum, of three in the Ashm. Museum, and drawings of three others. He also had notes of two others which cannot now be found, making a total of twenty-one.

The special feature of the meeting of the SOCIETY OF ANTIQUARIES, at Burlington House, on January 23, was the paper of Rev. A. S. Porter, F.S.A., illustrated by beautiful sulphur casts, on the seals of the thirty-one Archbishops of York, from 1114 to 1531. The collection included twenty-two seals of dignity, twelve smaller seals, comprising examples of secret seals, counter-seals, and seals *ad causas*, and the two seals of Archbishop Waldby, for the lordship of Hexham. This is the best work, so far, that has been done for any of our series of diocesan seals. It is a subject brimful of interest, and ought to be taken up in each of our old English sees.

THE quarterly issue of the journal of the ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, now in its forty-first volume, has reached us. It is a singularly good and varied number, and well illustrated. The proceedings of the general meeting at Limerick last summer are recorded. There are illustrated papers on the abbeys of Kilmallock, Mangret, and Monasteranenagh. It also contains a valuable, though brief article, by Mr. W. F. Wakeman, on Dunnamore Cashel, co. Mayo, which is a most remarkable prehistoric fort, hitherto unnoticed; an account of the Knights of St. John in Kerry and Limerick, by Miss Hickson; a paper on the Bourkes of Clanwilliam, another on the Northmen of Limerick, and a third on the succession of the early Earls of Thomond. The ecclesiastical antiquities of Mitchelstown (a bye-word in modern history) are described by Canon Courtenay Moore. Church plate is evidently engaging the attention of Irish as well as English antiquaries. Two old chalices are described in this number, both destitute of hall-marks, but about the date 1600. The Kilmallock chalice, now at the Dominican convent, Limerick, is remarkable for the various inscriptions on the base, the oldest of which is "Orate pro Mauritio Gibbon filio comitis albi." Maurice, the son of Edward Fitzgibbon, the White Knight, died in 1608; his tomb can be seen at the present time at Kilmallock.

The quarterly issue of the ARCHÆOLOGICAL JOURNAL, just put forth by the Royal Archæological Institute, is a good number, though somewhat thinner than usual. It contains an excellent illustrated paper on the Antiquities of Trèves and Metz, by Mr. Bunnell Lewis, F.S.A. But the most valuable article is Mr. G. F. Clark's Contribution towards a Complete List of Moated Mounds or Burhs. This veteran delineator of the old military defences of England is able to enumerate no less than two hundred and eighty-five of these ancient earthworks in England and North Wales. Mr. Clark acknowledges that the list is incomplete, and appeals to others to supply its deficiencies. There are none mentioned under Derbyshire; but the high ground at Duffield, upon which the Normans built a keep (recently uncovered by the local archæological society), was certainly an old artificial moat-surrounded mound. There probably was another in the same county near Repton. There is another in Staffordshire, near Lichfield. Notwithstanding its deficiencies, this list is a most admirable beginning of an important subject. The Institute is to be congratulated on the ability with which Mr. Albert Hartshorne, F.S.A., continues to edit their journal.

The Society of Antiquaries of Scotland have been giving close attention during the current session to the SCOTTISH NATIONAL REGALIA, which are preserved in the Crown Room in the Castle of Edinburgh. A paper on the technical description of these regalia, illustrated by photographs, was read by Mr. Alexander J. S. Brook, and an able posthumous paper on their history was read from the pen of the late Mr. John J. Reid, B.A., F.S.A. Scotland; Queen's Remembrancer for Scotland. We are glad of this opportunity of recording the universal regret of Edinburgh society at the untimely death of Mr. Reid, who, in the midst of many other occupations, always took a kindly and appreciative interest in archæology.

The second part of the thirteenth volume of ARCHÆOLOGIA AELIANA, issued by the Society of Antiquaries of Newcastle-upon-Tyne, contains a good illustrated paper, by Mr. R. C. Hedley, on the Prehistoric Camps of Northumberland, and an excellent article, also illustrated, on Anglian Memorial Crosses in the Valley of the North Tyne, by Rev. G. Rome Hall, F.S.A. There is much interesting local lore in Mr. C. J. Spence's Notes on the Plates and Maps of the Tyne in Gardner's "England's Grievance Discovered," 1655. The dedications of the ancient churches and chapels in the diocese of Newcastle are

exhaustively treated by Mr. C. J. Bates. Dr. Bruce and others continue their illustrated notes of inscribed stones and other details of the Roman occupation recently brought to light within the society's district. There are other papers, on Coquetdale Customs, on recent excavations on the site of the Carmelite house at Newcastle, on a carved oak-chest at Chester, and on unused evidences relating to SS. Cuthbert and Bede. This volume affords yet another proof that this old-established but spirited society is growing, not only in numbers but in usefulness and in well-directed energy.

The last quarterly issue of the ARCHÆOLOGIA CAMBRENSIS has an article on recent discoveries of early inscribed sepulchral stones in Carmarthenshire and Pembrokeshire, by Mr. J. Romilly Allen, who has made this subject so peculiarly his own. This paper is of first importance; careful descriptions and plates are given—of the inscription in debased Latin capitals at the church of Egremont; of a bilingual (Latin and Ogam) inscription on a monolith of greenstone at Llandilo; of another debased Latin capital inscription on a greenstone slab at Llandilo; and of the combination of Ogam inscription, cross, and modern epitaph on a stone at Staynton. "The Ven. Archdeacon Edmunds," says Mr. Allen, "informs me that St. Teilo's skull is, or was recently, kept at the farm-house close to the desecrated church (Llandilo), and is used for the recovery of the sick by drinking water out of it from the Saint's Well close by. The virtue depends on its being administered by the eldest son of the family who hold the farm, named Melchior, the hereditary custodians of the relic. People used to be cured in this way within the memory of persons now living." The next best article in this good number is one by Mr. W. de Gray Birch, F.S.A., on some MSS. and seals relating to Wales in the British Museum.

At the December meeting of the BELFAST NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, Mr. Seaton F. Milligan gave an account of a remarkable, and hitherto unnoticed, primitive sweating bath in the townland of Legeelan, not far from Enniskillen, which is still in use for rheumatism in its various forms. It is built of stone, beehive shaped, and measures 4 feet by 4 feet 6 inches inside, and 5 feet 6 inches high. The entrance is by a small doorway, 2 feet high, and 1 foot 9 inches wide. Those who enter have consequently to creep in on all-fours. When the bath is going to be used, the interior is heated by a large fire of turf being kindled inside and allowed to burn out. The ashes are then raked out, and the floor swept clean. As soon as it is sufficiently cool to enter, a green sod is placed inside for each person who enters either to sit or stand upon, and an attendant puts a sack or other covering across the door. Those who are inside soon commence to perspire. After remaining inside from half an hour to an hour, the patients usually take a plunge into a pool of water to cool, after which they rub well and dress. Within three miles of Maghera, Co. Derry, there is a fine example of a sweating-house of a yet more ancient type. The Co. Derry example is built without mortar, and roofed across with flat flagstones, and it is oblong in shape.

At the last meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY, a new departure was made, in the inviting of members to bring general objects of interest for exhibition that might not be of sufficient importance to demand a separate paper. The idea proved a success. Articles of ecclesiological interest were shown and described by the following members: Rev. L. Gilbertson, crucifix made by the Franciscans, with fourteen small holes, each containing a grain of sand from the fourteen stations of the cross, and pair of old candlesticks. Rev. E. Bewick, head of precentor's staff, probably of French work, dated 1558; and incense boat, fifteenth century; carvings in ivory and wood; illuminated MSS., etc. Mr. Jackson, jewelled monstrance, made in 1808; and MS. relative to chantry priests of St. Paul's. Mr. Horsburgh, medals, books, and tapestry. Mr. Pitman, orphreys of chasuble and dalmatic, probably German, of sixteenth century. Mr. Krall, the pastoral staff of the Bishop of Llandaff, chalices, lamps, candlesticks, and other metal work. Mr. Macklin, rubbings of two curious roundels in the British Museum. Rev. H. G. Duffield, wood-carving. Mr. A. Taylor, some ancient stained-glass.

A new number of the Transactions of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY will be issued early in the spring, and will contain some interesting papers, of which the most important will be one on the plague in Cumberland and Westmorland, by Dr. Barnes, and another by Dr. Taylor, F.S.A., on some manorial halls near Penrith. We are glad that there is a probability that Dr. Taylor will edit for the society a volume containing the many papers by him on Cumberland and Westmorland manorial halls, which are scattered up and down the society's volumes. The new issue will also contain papers by Mrs. Ware, on "Infant Marriages in the Diocese of Carlisle"; by the Rev. H. Whitehead, on "Church Bells in Leath Ward," and on the "Town Hall Clock-bell of Keswick," with the impossible date of 1001 in Arabic numerals on it; by the way, the inscription on the second bell at Greystoke is a *crux*, which no campanologist has yet solved, and Mr. Whitehead has had reluctantly to give it up. Bishop Nicolson, in 1703, considered it a magical invocation. Other papers in the Transactions record various local finds, and the president endeavours to identify the places where General Leslie raised outworks for the reduction of Carlisle in the protracted siege of 1644-5.

At the December meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, an interesting and original paper was read by the president, Mr. T. T. Empsall, on "Bradford in the latter half of the Seventeenth Century," in the rooms of the society, Sunbridge Road. Mr. Empsall said that this period was entirely omitted in James's *History of the Town*, and very little had been written of the latter half of the seventeenth century. He referred to Jeremiah Bower, who complained that his wool-sheets had been spoiled when hung round the tower of the parish church during the siege. The essayist read the petition of Vicar Cooker to Charles II., stating how he had been appointed by his father, and had

suffered much during the time of the Civil War. He died in March, 1667. The town was divided into two divisions of the eastern and western portions. Of those who paid the hearth tax, Jonathan Webster and John Wedall had nine fires. The population of Bradford at this time must have been about 1,200, and Manningham 600. Bolling, of Bolling Hall, paid for nineteen hearths. About 1679 Bradford had to pay for all the parish relief of the out-townships who would not contribute to the poor rates. The shopkeepers were principally at this time in Kirkgate, of which Jeremiah Bower was the chief, for when he died, at the close of the century, a large portion of the town belonged to him. With respect to the woollen trade, only about a dozen looms were then in the town, and very few houses had more than one, and the cloth was very little manufactured. At the January meeting, Mr. W. Scruton read a paper on "Some Fragments of Bradford History."

A most useful local society, the UPPER NORWOOD ATHENÆUM, which has attained to an age of thirteen years, has issued the report of their excursions in 1889, under the editorship of the hon. sec., Mr. M. Pope. The excursions of the past year included visits to Addlestone, Woodmansterne, Shepperton, Rochester, Colchester, Stoke d'Abernon, Chipstead, Guildford, and Eltham. Papers were read by capable archæologists at the different points of interest of all these expeditions. The visit to Chipstead, a charming but little-known village, two miles to the west of Merstham, on a wooded ridge overlooking Banstead and Woodmansterne, produced a good paper from Rev. Lord Victor Seymour (Rector of Carshalton) on the interesting old church of St. Margaret, Chipstead. But he makes a foolish mistake in attempting to account for the two principal doorways into the church, on some borrowed theory of one being used by monks, and monasteries being always on the north of the church! His lordship is unconsciously much nearer the true explanation when he says, in another part of his paper, that there were two manors at Chipstead.

The inaugural meeting of the lecture session of the HONOURABLE SOCIETY OF CYMMRODORION for 1889-90 was held at the society's library in Chancery Lane on December 18, when Mr. Frederic Seebohm delivered an important address on "The Celtic Open-field System." The chief value of the lecture lay in the light that Mr. Seebohm was able to throw on the Gallic field-system through a recent visit to Brittany, comparing it with those of Wales, Ireland, and Western Scotland. All the most recent and painstaking investigation seems to unite in proving that the old open-field system of manorial England, with its strip cultivation and scattered ownership, and with the right of common pasture over the strips after the crops had been removed, comes to us from Celtic and not Teutonic influence.

The summer meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE will be held in the second week of August, at Gloucester, under the presidency of Sir John E. Dorington, Bart. The institute last met at Gloucester in 1860.

At the sixth annual meeting of the CLIFTON ANTIQUARIAN CLUB, held on January 2, Bishop Clifford was again elected president. The secretary, Mr. Alfred Hudd, read a brief report of the year's proceedings, and stated that the scheme for placing memorial tablets on some of the historic sites and memorable houses of the neighbourhood had been commenced by the erection of a tablet on the birthplace of the poet, Robert Southey, at 9, Wine Street, Bristol. Mr. John Latimer read an interesting paper on "Two Old Bristol Houses," in which he corrected some mistakes of local historians as to the residences of Edward Colston and other distinguished Bristolians.

At a meeting of the council of the newly-formed BRITISH RECORD SOCIETY, on January 13, the Bishop of Oxford, Sir J. Hannen, and Sir R. Hanson were elected vice-presidents. The following additions were made to the council: the Provost of Queen's College, Oxford, Rev. J. Charles Cox, LL.D., F.S.A., and Mr. G. T. Clark. Local secretaries were also appointed for Scotland, for Massachusetts, for Virginia, and for Connecticut. There seems every promise of a useful and vigorous future before the society, which has been instituted for the purpose of printing indexes, calendars, and records illustrative of the genealogy and topography of Great Britain. Those who desire to become members should send in their names to Mr. W. P. W. Phillimore, the hon. sec., at 124, Chancery Lane.

Mr. Clayton has recently been making further excavations at Chesters (Cilurnum), the north-east angle of the station, the results of which have been laid before the NEWCASTLE SOCIETY OF ANTIQUARIES by Dr. Bruce. Four chambers, or barrack-rooms, have been exposed, the walls of which were standing in seven or eight courses of masonry. A quantity of millstones were also found, as well as some spearheads and daggers, and a considerable supply of Samian ware fragments, some bearing the potter's name.

The annual meeting of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY will be held on February 14, the Right Rev. the Lord Bishop of Southwell in the chair. The new volume of the journal (the twelfth annual issue) will be distributed to members on that day. Two of the most important papers will be one by Sir George Sitwell, F.S.A., on a series of old pocket-books of the seventeenth century, pertaining to the Sitwells of Renishaw, and another by Mr. Ward on the result of certain excavations among the Harborough rocks.

The transactions of the LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY, recently issued to the members, contain the conclusion of the accounts of the churchwardens of St. Mary, Leicester, 1652-1729, a further portion of the earliest parish

register of St. Nicholas, Leicester, and papers on the Bradfords of Leicestershire, Roman remains found in St. Nicholas Churchyard, and the visit of the Royal Archæological Institute to Leicester. The Leicestershire Society also issues to its members the reports and papers of the associated architectural societies, the Leicestershire contribution to the last part consisting of a transcript of the Leicestershire Lay Subsidy Roll of 1327 annotated, and a paper on an episcopal visitation of the Newark Leicester in 1525. The Rev. T. W. Owen, Vicar of St. Nicholas, Leicester, contributed an account of Roman antiquities found in St. Nicholas' Churchyard during excavations for the new north transept, consisting of remains of two walls of Roman masonry, coins of Licinius and Delmatius, an ampulla of Castor ware 3½ inches in height, fragments of vases, and tiles used for wall and roof covering. The annual general meeting of the Leicestershire Society is announced to take place on Monday, January 27.

The KENT ARCHÆOLOGICAL SOCIETY will hold its annual meeting this year at Canterbury. It is intended that the ancient buildings in the Stour Valley, south of Canterbury, shall be visited. An ancient stone coffin, found at Dartford sixty-eight years ago, and engraved by John Dunkin, as a Roman relic, in his *History of Dartford* (*vide* pp. 15, 93, 94), was removed to the north chancel of Dartford Church (with the vicar's consent) in December last by the Kent Archæological Society, acting through its hon. sec., Mr. George Payne, F.S.A. The society's attention was called to this neglected coffin by Mr. F. C. J. Spurrell in July, 1889, when the society met at Dartford.

At the last meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, Mr. W. O. Roper, of Lancaster, read a paper on Warton Church. He told the history of the church, and gave a number of particulars relating to the families connected with the parish. The Middletons of Leighton were the owners of the Middleton pew in the church. In connection with this pew Mr. Roper drew attention to the proceedings in the Manchester Consistory Court, before Mr. Chancellor Christie, when the Rector of Warton had applied for a faculty for the restoration of the church. The proposed restoration swept away the pew altogether, made it a part of the aisle, and caused the removal of some of the arms. The application had been opposed, and the Chancellor had adjourned the matter for three months. For the time, therefore, the "Middleton pew" was rescued, and he hoped it would still remain as a part of the church. It was at Warton Church where the arms of the family of Washington, with whom it is thought George Washington was connected, were found. Mr. D. F. Howorth afterwards read a paper on "The Revolutionary Period of the Eighteenth Century in Europe as Illustrated by Coins and Medals." Mr. G. C. Yates exhibited a drawing of the shaft of a runic cross which has recently been found in the Trafford Hall cutting of the Manchester Ship Canal, not far from the spot where a curiously hollowed log or "coffin" was found a few months ago.

The first part of the eleventh volume of the new series of the YORKSHIRE GEOLOGICAL AND POLYTECHNIC SOCIETY, edited by Mr. James W. Davies F.S.A., has a good paper on the ancient entrenchments in the neighbourhood of Wetwang, by Rev. E. Maule Cole, a gentleman from whom the readers of the *Antiquary* may shortly expect a contribution. The editor gives a valuable and interesting article on the Lake Dwellings in Yorkshire. There are also other geological papers pertaining to the county. But is it not a mistake for a society, that has so extensive an area as Yorkshire, to find a place in its proceedings for articles on Welsh caves and Irish rocks?

Literary Gossip for Archæologists.

THE Right Hon. W. E. Gladstone, M.P., in a communication just addressed to the editor of the *Antiquary*, mentions the late Mr. Hubert Lewis's work on the *Ancient Laws of Wales* (reviewed in another column) as an "interesting and important book."

The last volume of the ROXBURGHE BALLADS, by that energetic ballad-hunter, Rev. J. W. Ebsworth, F.S.A., is now in the press. This volume will comprise two distinct parts, the one relative to trades and sports, and the other to the pros and cons of matrimony. Though Mr. Ebsworth has reprinted a good deal of dirt and coarseness that had much better have been permitted to lie dormant in its forgotten corners, still he has done great service in illustrating past national life and byeways, as shown in the old ballads and songs of England.

The late Mr. Edward Preston Willins, architect, of Norwich, who died last May, had been for some time engaged upon a series of drawings of the most interesting MANOR-HOUSES AND OLD HALLS OF NORFOLK. The drawings were not quite finished, and the descriptive letter-press only just begun when his lamentable death took place. Mr. Thomas Garratt, A.R.I.B.A., of 112, Percy Road, Shepherd's Bush, is about to complete the work and publish it by subscription in imperial 4to., with fifty plates, at 25s. There is plenty of room for such a publication, which has not hitherto been attempted in Norfolk.

The RHIND LECTURES in connection with the Society of Antiquaries of Scotland for this season, which have been just delivered by Mr. John Rhys, M.A., Oxford, Professor of Celtic, were on the EARLY ETHNOLOGY OF THE BRITISH ISLES, more especially of Scotland, treated from the point of view of language. Mr. Rhys is already well known as the author of Lectures on Welsh Philology, and on Celtic Britain, and on

Celtic Heathendom. The last lecture was delivered on December 20, 1889, and dealt specially with such names as Pict and Pentland, Cruithen-tuath and Prydyn, drawing therefrom evidence as to the race identity of the aborigines of these islands with certain populations of ancient Gaul. We are glad to be able to state that these lectures will shortly be published.

It may be mentioned, in connection with the article in the last issue of the *Antiquary* on Sorcery in the reign of Henry VIII., and the case of Spiritual Possession in the current number, that considerable attention is being given just now to the various sad and curious records of WITCHCRAFT in Scotland that are still unpublished. The Society of Antiquaries of Scotland have just purchased a collection of original documents containing the depositions, confessions, and delations of certain witches at Alloway, in June, 1658.

Mr. G. L. Humphreys has in the press a history of WELLINGTON, Somerset. We understand that, in addition to a record of the history of the manor and the church, and of all that which usually pertains to the local chronicle, special chapters will be devoted to the connection of Wellington with the great civil war, as well as with Monmouth's rebellion.

With regard to early Welsh literature, two items of interest may shortly be expected. Mr. Egerton Phillimore is editing a new edition of the CAMBRO BRITISH SAINTS for Mr. Nutt; and Mr. Davies-Cooke, of Gwysanney, has lent his original manuscript of the LIBER LANDAVENSIS to Mr. Gwenogfryn Evans for publication.

BRADFORD seems to be prolific in local literature. Two new works have just been issued, a charming volume by Mr. Scruton, *Pen and Pencil Sketches of Old Bradford*, and a smaller book published by Messrs. Percy Lund and Co., called *Old Bradford*.

The Rev. Grant W. Macdonald, M.A., will soon have ready HISTORICAL NOTICES OF THE PARISH OF HOLBEACH, Lincolnshire. Much important information from untrodden paths is promised, and subjects will receive attention which will make the work of more than local interest.

Mr. John Nicholson, of the Hull Literary Club, is the author of several books dealing with local subjects which have an interest far beyond the district to which they relate. He is now at work on a volume of FOLK-LORE OF THE EAST RIDING OF YORKSHIRE, and which will be ready for early publication. A novel feature will be a chapter headed "Leech-craft," dealing with the homely remedies of bygone times; Dr. Woods, the medical officer of health for Driffield district, is rendering important help to this part of the book. Mr. William Andrews, and other well-known collectors of local lore, have placed their gleanings at the disposal of Mr. Nicholson.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

THE BARONS OF PULFORD. By Sir George R. Sitwell, Bart., F.S.A. *Printed and sold by Sir George Sitwell at his press in Scarborough.* Small 4to., pp. xlvi, 104. Price 10s. 6d.

There can be no hesitation in saying that this is a valuable and remarkable book. Sir George Sitwell is a young antiquary, but this work (the first, we believe, that he has published) gives him at once a good place among the painstaking and thoughtful students of the earlier history of England, and yields sure promise of better work yet to be done. The full title, as expanded on the title-page, is in itself a condensed contents of the volume. It is termed, "The Barons of Pulford in the eleventh and twelfth centuries, and their descendants the Reresbys of Thrybergh and Ashover, the Ormesbys of South Ormesby, and the Pulfords of Pulford Castle: being an historical account of the lost Baronies of Pulford and Dodleston in Cheshire, of seven knights' fees in Lincolnshire attached to them, and of many manors, townships and families in both counties."

A very considerable number of original documents are brought together in these pages, which cannot fail to be of value to antiquaries, and to all interested in genealogical research in the three counties of Cheshire, Lincolnshire and Derbyshire. The Coram Rege Rolls of Richard I. and John, the Feet of Fines, Testa de Nevill, Inquisitiones post mortem, and the Rolls of Assize, de Banco, Curie Regis, and Hundredorum have all been laid under contribution. The chartulary of Kirkstead Abbey has supplied another set of facts. The charters of the British Museum, especially those of the Harleian collection, but some also of the Cottonian and Additional MSS., yield abundant material. A judicious use has also been made of the *Monasticon* and other printed authorities, such as Nichols' *Leicestershire* and Ormerod's *Cheshire*; but apparently every statement in the body of the book has been carefully tested, and nothing stated in the least degree hazardous. The lords of Pulford are traced from Hugh FitzOsborn, who witnessed a charter of Earl Hugh in 1086, and the descents of the Ormesbys, lords of Ormesby and Pulford, and of the Reresbys, lords of Thrybergh and Ashover, clearly established step by step; and this in no mere dry-as-dust fashion, but with a good deal of humanity clothing their bones.

If this book, however, had been a genealogical tracing of an important baronical family, our epithets of valuable and remarkable would scarcely have been applied to it, with whatever excellence the work might have been done. It is the boldness and apparent accuracy of some of the statements of Sir George Sitwell on points that have a most important bearing upon our early national history, and upon the growth

and origin of our constitution, which make us desire to draw very emphatic attention to this volume, regarding it, as we do, as the precursor of others more important. The statement repeated in these pages more than once, and finding a place even in the index, that every historian, from old Camden down to Professor Freeman and Bishop Stubbs, has been wrong in his estimate of the earldom and palatinate of Cheshire, as well as in his interpretation of a barony, though temperately stated, seems at first presumptuous and rash. But, after carefully weighing the evidence now produced, and after considering the remarkable care and accuracy that characterize these pages, we have come to the slowly-adopted conclusion that Sir George Sitwell is right—a conclusion with which we believe that the Bishop of Oxford will be inclined to agree when the points at issue are set out in further detail.

It will be best to let Sir George give a brief summary of his views in his own words, in the introduction: "After the rebellion of Edwin and Morkere, William the Conqueror gave Chester the capital of the Mercian earldom, and its county, first to his stepson, Gherbod, and then, after Gherbod's crime and imprisonment in Flanders, to Hugh, the son of Richard Comte, of the Avranchin and Hiemois. Hugh de Loup, as tradition, if not the usage of his own day, has nicknamed him, was almost as independent of the King of England as the Duke of Normandy of the King of France; his earldom was not subject to English law or taxation, he was the military executive and judicial leader of the whole county, and the universal landlord, enjoyed its entire revenues and profits, and in one of his charters speaks of the shire-moot as 'my court.' In order to account for these extraordinary privileges and powers, less full perhaps than those enjoyed by the later earls, but certainly inferior to Edwin's, every English historian during the last three centuries has blindly followed his predecessor in accepting the unfounded and untrue statement that Hugh was a Palatine earl, and by the Conqueror's gift held the county of Chester 'as freely by the sword, as the King held England by the crown.' Certainly Hugh was in possession of some of those powers which the constitutional students of the thirteenth and subsequent centuries considered to be regalian and inseparable from Palatine authority, and which they regarded as proof that Cheshire was a county Palatine as well before the Conquest as after; but without reasonable doubt, the Conqueror's grant was not made to him in such terms, nor was he considered in his own day to be a Palatine earl. His position requires a threefold explanation: as Edwin's heir he was the military leader of the shire, and president of the folk-moot; by the universal forfeiture of the small Saxon thanes, and the consequent escheat to his demesne of the entire land of the county (except, of course, that which was held by the Church), he became the supreme landlord, and gained a proprietory right in the shire court and sheriff; and his possession of the wasted revenues of the county was derived from the not unusual generosity of the Conqueror."

This new theory, and the various bases on which it rests, are to be worked out in another volume, now in course of preparation, to be termed "The Normans in Cheshire." Meanwhile, sufficient is here given to justify the statement in the preface, that a new and strong light can be thrown upon the origin and development of English institutions by the study of a province which enjoyed home rule from the middle of the twelfth century until the reign of Henry VIII., and with it the right to remain Norman in spirit and organization, to be divorced from national progress and popular reform, and to be a perpetual danger and menace, first to the crown, and then, after the crown had absorbed it, to the liberties of England.

Irrespective of these striking theories, the introductory fifty pages are most readable and full of picturesque incident, especially as to the latter days of the Reresbys at Thribergh and at Ashover. One of the only mistakes that we have noticed in this volume occurs in the description of Eastwood Hall, Ashover, which was destroyed by the Roundheads in 1646. A newspaper report of the visit of a small Scarsdale society to the ruins is quoted, in which Norman and Early English architecture was discovered, and learnedly attributed to the De Plesleys and the Willoughbys, before this property came to the Reresbys. But the fact is that the old hall, save possibly in a few re-used stones, has no trace of anything older than the Tudor period.

Is Sir George Sitwell, also, sure of his ground in quoting from a graphic letter of the then rector of Ashover, Immanuel Bourne, in the introduction, which gives a description of the visit of the Parliamentary troops? It may be that this is genuine, though there is good internal reason to doubt it. About 1873, those forging miscreants who used to haunt the reading-room of the British Museum, and who gulled the late Mr. Salt of Stafford to the tune of many hundreds of pounds, offered the writer alleged Commonwealth correspondence pertaining to Ashover, including five letters of Rector Bourne. Since that date, one, if not more, of these letters found their way into print, and have once or twice been quoted.

One other question—why is no title given to the facsimile of a charter which serves as a frontispiece? But otherwise the book does infinite credit to the author's private press. Only two hundred and fifty copies are printed, each of which is numbered and signed. This small edition will surely soon be taken up; scholars, antiquaries, and students of history cannot fail to appreciate a book that is sufficiently noteworthy to give of itself the foundation of a literary reputation.—J. CHARLES COX, LL.D., F.S.A.

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THE ANCIENT LAWS OF WALES. By the late Hubert Lewis, B.A.; edited, with a preface, by J. S. Lloyd, M.A. *Elliot Stock.* 8vo., pp. xvi., 560. Price 30s.

At the time of the death, in 1884, of the late Mr. Hubert Lewis, of the Middle Temple, a legal author of no mean repute, a considerable proportion of the present laborious work on the ancient Welsh laws was in type, and most of the remainder prepared for the press. It is now published under the able editorship of Mr. J. E. Lloyd, who is lecturer in history and Welsh at the University College of Wales. The highly interesting old laws of Wales, that throw so much light upon the social customs and institutions of that

ancient British kingdom, were first rendered accessible to the student in 1681, in the two volumes issued by the Public Record Commissioners, and edited by Mr. Aneurin Owen. Up to the present time, however, no attempt of any kind has been made to give to these laws a systematic interpretation. This book gives the readable results of a thoroughly careful investigation of the whole subject and surroundings of the laws and customs of the early British. But the book was not undertaken with any idea of giving a popular digest of Mr. Aneurin Owen's work; it was written with the object of showing that there are many vestiges in the local institutions of mediæval and modern England which point to a state of society similar to that described under the old Welsh laws. In the working out of this idea the book naturally falls into two parts. In the first division a careful examination is made of the old Welsh codes and the other legal records so as to deduce a most interesting picture of the old social system in its different aspects. In the second division the British element in English institutions is traced with much ingenuity in the manor and manorial courts, in the hundred and tithing, in feudal succession, in the peculiarities of socage tenure, gavelkind, and borough English, as well as in the common-field system and in local nomenclature. The result of Mr. Lewis's investigations seems to point to two conclusions, namely, that there is a larger Celtic element in the making of the English than is usually admitted, and that the English adopted to no small extent the institutions of the races that they conquered in the fifth and sixth centuries. The former of these conclusions is scarcely alluded to by the author, though he is unconsciously doing much to substantiate the admirable and never-answered arguments of Mr. Nicholas's *Pedigree of the English People*, issued in 1868, wherein the strong Celtic infusion in our present nationality is placed beyond gainsaying.

There is an abrupt transition between the two parts of the late Mr. Hubert Lewis's work which is noted by the editor, and which would probably have been supplied had Mr. Lewis lived. We feel convinced that if he had worked out the connecting links between these parts, the truth of the incorporation of a considerable section of the Celtic aborigines into the race-amalgamation that formed the English would have come home to him with convincing force, and would then have been stated with critical directness in explanation of the otherwise almost marvellous similarities between the two races that he has here traced. Anyone who is interested in the investigations of Sir Henry Maine, Mr. Seebohm, and Mr. Gomme with regard to village communities will find this work of absorbing importance. Mr. Lewis differed occasionally with Mr. Seebohm, and carries conviction as to his conclusions. This bulky volume concludes with an excellent chapter on the common-field system, together with a valuable contribution on the Celtic element in place nomenclature. The remarkable fact of no less than forty-six of the hundreds scattered throughout England bearing the British terminal *tree*, which has been attempted to be explained by the childish theory that it denotes the tree under which the hundred court was held, is brought out into strong relief. Mr. Lewis remarks that there were probably many more of the old hundreds of England that bore this old "joint-family" terminal, but that as hundreds were redivided or joined together in the Saxon or later days, the new hundreds received new names. We can give an instance in Derbyshire of an old hundred with this terminal that was not absorbed till mediæval days—the hundred of Sallertree, traces of which are found as late as the days of Elizabeth. This last section will have many attractions for that large class of readers that have been drawn to the study of place and field names since Canon Taylor popularized the study in *Words and Places*. This posthumous book will greatly add to the literary repute of the author; it is weighty, instructive, well-reasoned, and withal eminently readable.

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ST. THOMAS OF CANTERBURY (English History by Contemporary Writers). By Rev. W. H. Hutton, M.A. *David Nutt.* 16mo., pp. 280, illustrated. Price 2s.

This is one of Mr. Nutt's admirably conceived and marvellously cheap epochs of English history. To select and arrange an account of the life of St. Thomas of England from the contemporary biographers and other chroniclers, when the material is so abundant, and when it has already been so well treated at length by Bishop Stubbs and Mr. Freeman, is no mean undertaking, but Mr. Hutton has well accomplished the task. The result is a really charming little monograph on this great man. The preface gives an appreciative summary of the position and life of this English saint. We cannot resist quoting the opening paragraph:

"The name of Thomas Becket filled so large a place in the history of his own time and in the hearts of succeeding generations that it has seemed fit to offer a somewhat full account of him in this series. Few men have struggled harder to win the name of Saint, and few Englishmen have so powerfully impressed the imagination of the nation. Great as was the position which Thomas of London, the first man born on English soil who sat in the seat of Augustine after the Roman Conquest, held, while he lived, as statesman and ecclesiastic, still greater was the fame which he won after his death. 'Second after the king in four realms' is he often styled when in the zenith of his power; first among the saints after the Blessed Virgin he was held for nearly four centuries after his death. Hundreds of churches were dedicated to his memory, and thousands of pilgrims year by year wended their way to his shrine. Literature owes a vast debt to him. Had he not lived as he did we should not have gained some of the finest pieces of writing which the mediæval chroniclers have left us; and had he not died as he did there would have been no 'Canterbury Tales.' He was a great man in an age of great men, and his figure as we approach near to it has still some of the fascination which was so powerful centuries ago. A bold fight for principle, a courageous death, the posthumous triumph of a great personality—these are not soon forgotten."

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A HISTORY OF FELSTED SCHOOL. By John Sargeaunt, M.A. *Simpkin, Marshall and Co.* Crown 8vo., pp. 128. Price 4s.

It was time for a chronicler of Felsted School to arise, and the small, unpretentious book before us is

sufficiently accurate and attractive to fill the gap. There is not a line of padding; all of it will be welcome to old Felstedians, and much of it should be of real interest to the general antiquary. Lord Rich, of Little Leez, was content at the dissolution of the monasteries to enrich himself with the spoils and broad acres of the priory of Leez. In the first year of Philip and Mary, he endeavoured to make some reparation by founding a chaplaincy in the adjacent parish church of Felsted. The endowment consisted of the rectories of Matching and Broomfield, with a farm at Morton, and the building which afterwards became the schoolbouse. On the accession of Elizabeth the masses that the chaplain had to sing were no longer legal, so in 1564 Lord Rich diverted the endowment for the establishment of a school with a master and usher. The chaplain, churchwardens, and parishioners of Felsted were constituted into a corporation for holding the property, but Lord Rich and his descendants were to be the governing body, an office they fulfilled until 1851. Of the worthies of Felsted School, of whom mention is here made, the only one of national repute is Isaac Barrow—"Scholar, mathematician, controversialist and man of science, preacher and theologian; he touched nothing that he did not adorn." A carefully-done chapter gives an account of the house of Rich, illustrated by a table-pedigree showing the descent of the barony of Rich, of Little Leez. But the part of the book which possesses an attraction for the general antiquary is the chapter entitled "The Records of the Foundation." Herein is described an old volume, now in the custody of the headmaster, which contains the churchwardens' accounts of the moneys and corn received and disbursed from 1566 to 1710, with occasional notes of other occurrences. The first year's accounts are printed entire. Eleven barrels of herrings cost the churchwardens £14 6s. 6d. "One thousand of tyle" for the schoolhouse cost 14s. 8d. Mr. Cawfell was paid 13s. 4d. "for makyng a sermon Whit-Sundey," In the year of Worcester fight appears an entry for "drums and collours." The extracts are somewhat tantalizing. Could not the Essex Archæological Society print this old volume of accounts *in extenso?*

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BATTLEFIELD CHURCH. By Rev. W. G. Dimock Fletcher, F.S.A. *Shrewsbury Journal Office.*

Though only a pamphet of twenty-six pages, this little brochure deserves a word of special mention. It comprises an historical and descriptive sketch of the church of Battlefield, which owes its foundation to the success of Henry IV. at the battle of Shrewsbury. It is well illustrated, with four views of the church as it appeared in 1749, 1792, 1861, and as it now stands. There is also an engraving of the remarkable Pieta, 3 feet 6 inches high, carved out of a block of oak, which stands in the chancel; it is probably of fourteenth-century work. This handbook is no mere compilation, but includes several hitherto unknown facts gleaned by Mr. Fletcher's diligence from the Public Record Office, and other unused quarries. We are glad to learn that he has in view a history, on a larger scale, of this most interesting collegiate foundation.

THE MONUMENTAL INSCRIPTIONS IN THE CHURCH AND CHURCHYARD OF ST. MARY, LEWISHAM. By Herbert Charles Kirby and Leland Lewis Duncan. Printed by *Charles North*, Lee. 4to., pp. 83.

Two hundred copies of this book have been printed for the Lewisham Antiquarian Society, and we are obliged to the hon. secretaries, who are its compilers, for a copy of the work. Its well-printed pages contain (1) all the inscriptions on the stones in the churchyard of St. Mary, Lewisham; (2) the inscriptions on the monuments and stones in the old church, taken down in 1774; (3) the inscriptions on the monuments in the present church and in the vaults beneath. These Lewisham inscriptions have an additional value, from the fact that in 1830 a fire destroyed nearly all the older registers. The book is well printed and admirably arranged; it concludes with three indexes—persons, places, and coats of arms. The arms which the editors failed to identify on page 71, an impalement of Petrie, are those of Keble.

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BOOKS RECEIVED, ETC.—John Sampson, of York, publishes (at 6d.) a good sermon of the Dean of York, preached at Pickering on November 21, entitled *The History and Teaching of Christian Wall-painting*, on the occasion of the completion of the restoration of the mediæval wall-paintings in Pickering Church, to which we alluded in our last issue.

The junior class of archæological publications, known as local "Notes and Queries," which all bear witness to a healthy growth in England of an appreciative interest in the past, continue to thrive and increase. In addition to the monthly issues of our old friends, the well-established *East Anglian* and *Western Antiquary*, we have received the quarterly parts of *Salopian Shreds and Patches;* of *Gloucestershire Notes and Queries*, edited by Rev. B. H. Blacker; and of *Finland Notes and Queries*, edited by Mr. W. H. Bernard Saunders, F.R.H.S. The last and most recent of these (*Finland Notes*) is specially deserving of a word of praise; the good and strictly local matter that it contains is well arranged and well edited.

Mr. Elliot Stock has issued no less than three new monthly publications with the new year, viz., *A Handbook of Scientific and Literary Bible Difficulties* (6d.), edited by Rev. R. Tuck; *Springtide* (1d.), a child's magazine that looks particularly attractive, and is quite as good as it looks; and *The Field Club* (3d.), a magazine of general natural history for scientific and unscientific readers, edited by Rev. Theodore Wood. With the two first of these the *Antiquary* has but little connection, but, inasmuch as many of our field clubs combine archæology with natural history, we desire to offer a hearty welcome to the last of these new ventures, and to wish it the success it seems to deserve. We would suggest a fuller record of the meetings of local societies.

Correspondence.

PRESIDENT BRADSHAW'S HOUSE.

An old house has come into my hands recently, which is supposed to date from the time of Charles I. At any rate, it is said to be the house in which President Bradshaw resided, and, the report goes, there signed the warrant for the royal execution. The front of the building is mainly composed of large oak timbers with plastered interspaces, but the timbers do not appear ever to have been varnished or covered with any colouring substance. I am anxious to restore the outside of the house, as far as possible, to its original appearance, and my object in writing is to obtain suggestions, if any of your antiquarian correspondents learned in such matters would be good enough to give them, as to what substance it would be best to use to preserve the woodwork, which is a good deal weather-worn, and at the same time not to overlay it too much with colour. I am not aware how the timbers of old English half-timbered houses were treated, but my impression is that the wood was not usually left, as in this case, with its natural surface entirely uncoloured or unprotected against the weather.

LOWTHER BRIDGER.

11, Sumner Place,
South Kensington, S.W.

PORCELAIN WIG-CURLERS.

Referring to the last paragraph of page 38 of January's *Antiquary*, I beg to state that I have had in my possession many years two specimens of pieces of porcelain similar to those therein mentioned, the use of which I made my utmost endeavours to discover, but without success, until one day I visited the museum at Kensington, and on looking at Hogarth's paintings (I think those illustrating the "Rake's Progress"), where I observed a row of them on the upper part of the forehead of a female with her hair twisted tightly round them, evidently for the purpose of keeping the hair in curl during the daytime.

H. WICKHAM.

Strood.

[See also "Notes of the Month" on the same subject in this number, p. 52.—ED.]

THE COUNTESS OF BUCHAN.

(*Ante*, xxi., 48.)

The Countess of Buchan did not die in her latticed cage in a turret of Berwick Castle. Her rigorous and shameful imprisonment began in 1306. She was still a prisoner there *in quadam kagia* on June 10, 1310, when Edward II. ordered her transference to the Carmelite monastery in the town, where she was to remain under strict guard. On April 28, 1313, however, she is again referred to as a prisoner in the castle. Then the close of her durance was at hand, for on that day a mandate was issued for her delivery to Sir Henry Beaumont, who was to keep her as the king had enjoined him. Beaumont was a well-known nobleman of the time; he had married her niece, and his claim to the earldon of Buchan gave Scotland no small trouble a few years later. It was thus to her own nephew that the now widowed countess was delivered in 1313. Bruce's sister Mary and his daughter Marjory were treated with the same indignity, being immured in "kages" at Roxburgh Castle and the Tower of London *en meisme la manere*. There was no law in these inhumanities.

GEO. NEILSON.

Glasgow.

Authorities: Rymer (1727), II. 1014; III. 401. *Rotuli Scotiæ*, I. 85*b*. Palgrave's *Documents*, 358-9. Bain's *Calendar*, II. 1851; III. 313.

Intending contributors are respectfully requested to enclose stamps for the return of the manuscript in case it should prove unsuitable.

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The CONFERENCE, *or subject upon which brief signed articles or communications will appear (and are still invited) in the March number, is "Low Side Windows."*

Space will be found, if necessary, for any further terse discussion on Ecclesiastical Altar Stones in the Correspondence columns.

The subject of the CONFERENCE *for the April number is "The Preservation of Local Records." Communications can be sent in at once.*

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Mr. Nightingale's work on the "Church Plate of Dorset," reviewed in our last issue, is to be obtained from Messrs. Brown, booksellers, Salisbury, 6s. 6d. post free.

The Antiquary.

MARCH, 1890.

Notes of the Month.

A DISCOVERY of some importance, writes our correspondent at Rome, has been made at Pompeii. Outside the Porta Stabiana have been found impressed on the layer of ashes the forms of three corpses, two of men and one of a woman. One of the men was lying on his left side, the other was lying on his back. The woman lay prostrate with her face on the ground, with her arms stretched out at full length. Near them lay a tree, which on examination proves to be a variety of the *laurus nobilis*, the leaves and round berries of which were clearly marked in the ashes. Now, as the fruit of this tree ripens only towards the end of autumn, it is evident from the size and shape of the berries that the eruption must really have taken place in November, and not, as some have maintained, in August, of the year 79 of our era.

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Other news in the official report just published in Rome tells of some valuable inscriptions found in the Campania. Near Pozzuoli a marble pedestal has been recovered from the sea, on which is an honorific inscription to Hadrian, put up by the *inquilini vici Lartidiani*. A full copy will be made as soon as the block has been removed to the National Museum at Naples. In Naples itself a bilingual Greek and Latin inscription has been disinterred, still to be further examined, and some more fragments of Greek athletic inscriptions. A votive tablet to Silvanus, and other Latin inscriptions, have been discovered at Benevento, the former in demolishing the palace of the Marchese G. Perrotti for the widening of the Corso.

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In Rome the graceful statuette of a Faun used for a fountain has been found in the now well-identified collegium of the Roman Dendrophori, near the present military hospital on the Cælian; and in the Via Alessandrina some drums of huge columns, at the point where it is crossed by the new street of Cavour, now in course of construction down to the Roman forum. Remains of ancient Roman roads have been found outside the Porta di S. Paolo, on the way to Ostia, another on the road to Tivoli, and last of all a third in making the Via Montebello near the city walls, not far from the Prætorian Camp, where at the same north-east angle of the old enclosure a marble inscription relating to the Prætorian guard was also found. This last bit of road is made of the usual polygonal blocks of basaltic lava, and is well preserved.

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On January 23, 1890, a circular of first importance to the archæological future of England was issued from Burlington House by the Society of Antiquaries. The purpose of this circular is to form a Research Fund, the interest of which from time to time shall be applied towards the expense of important excavations, or in such other methods of advancing archæological knowledge as the president and council of the society may think fit. It is believed that a capital sum of £3,000 would enable the society to do much useful work, and at the same time occasionally to aid local associations in their researches. The idea is an admirable one, and under the present excellent and spirited management of the parent society, cannot fail to command the confidence of all but the most carping of archæologists. We doubt if there was ever a time in the history of the society when it was so thoroughly in touch with almost all genuine archæology throughout England as it is in the present year of grace. The response already made to this appeal is most encouraging. The president (Dr. John Evans, F.R.S.), with characteristic generosity, leads off with £200. Earl Percy, Dr. Freshfield, Mr. Franks, C.B., Gen. Pitt-

Rivers, Sir John Lubbock, M.P., and two or three others, each contribute £100. Other subscriptions, including some of a guinea, have already brought the total to about £1,700.

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All persons interested in Romano-British antiquities will be glad to hear that systematic attention is at last about to be given to the English Pompeii. A scheme has been drawn up by Mr. G. E. Fox, F.S.A., and Mr. W. H. St. John Hope, for the complete excavation of Silchester, the site of the Roman city of (probably) *Calleva Atrebatum*. The movement has already received the cordial support of General Pitt Rivers, Prof. Boyd Dawkins, Dr. John Evans, Mr. Drury Fortnum, and other leading antiquaries, and the owner of the site, the Duke of Wellington, has given his consent to the excavations being carried out in accordance with Messrs. Fox and Hope's scheme.

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The site of Silchester occupies an area of about two-thirds that of Pompeii, and its walled enclosure contains 100 acres. Very little has yet been done in the way of excavation; the forum and basilica, a small circular temple, and a few houses, being all that has been investigated. The curious fact has, however, been noticed, that the planning of all these houses differs in a marked degree from that of the typical Roman house as seen at Pompeii and elsewhere, and it will be interesting to see what other modifications were necessitated in Britain by the more rigorous climate. It is satisfactory to know that it is proposed to place the entire management and conduct of these excavations in the hands of the Society of Antiquaries.

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One of the most industrious antiquaries of the midlands is Mr. W. G. Fretton, F.S.A., of the city of Coventry. If other antiquaries shared more of his public spirit, there would be a much more healthy tone with regard to the past, and a more intelligent and useful appreciation of the toil and skill of our forefathers. Mr. Fretton is not content to work in the private study or public libraries, or to impart the knowledge he has so conscientiously acquired to a select coterie of brother archæologists, but we are constantly meeting with his name in endeavours to enlighten a far wider area of his fellows, as a lecturer, for instance, to the Rugby schoolboys, or as a frequent speaker at general gatherings in his city and its vicinity. Last month the Master Bakers, Confectioners, and Flour Dealers Association of Coventry met for their twenty-first annual dinner. One of the guests of the evening was Mr. Fretton, and the local papers report at length an admirable and instructive sketch on the rise, history, and excellent sanitary rules of the mediæval gild or company of bakers of that city.

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At a meeting held at Burlington House, in the rooms of the Society of Antiquaries, the president, John Evans, Esq., D.C.L., in the chair, it was resolved that subscriptions be invited for the purpose of striking a medal in honour of Mr. Charles Roach Smith, F.S.A., and that the balance of the fund be handed to him, in recognition of his lifelong and invaluable services in the cause of archæology. We understand that the subscriptions now amount to about £120.

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A most able lecture was delivered at Aylesbury on January 23 by Mr. John Parker, F.S.A., of High Wycombe, on "Prehistoric Man: who he was, how he lived, and what he saw." His remarks on the great foss of Grimsdyke and adjacent earthworks in connection with neolithic man were of much value. It is a good sign of the times, that a local paper (*The Bucks Advertiser*) gives more than three closely-printed columns of the lecture; but surely the reporter is wrong when he says that "Mr. Parker gave a description of the *temples* of Avebury and Stonehenge."

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In the death of Dr. G. Burnett, Lyon King of Arms, Edinburgh literary society has sustained a severe shock, and all who were interested in Scotch heraldry an irreparable loss. The exceeding courtesy of the principal and his subordinates at the Lyon Office was almost proverbial. His first publication, in 1865, "Pedigree Making," was a bold but amusing and most useful attack on the follies of false heraldry and fabulous genealogies.

But Dr. Burnett's labours went far deeper than the mere technicalities or researches peculiar to his office, all-important as they often are in elucidating history; his *magnum opus* was the fine series of Scotch Exchequer Rolls, which had reached to fourteen thick volumes at the time of his death. He died on January 24.

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During some excavations recently made at Coventry for sewage purposes, a portion of the city wall was laid bare near the south-end of Hertford Street and Warwick Lane on the road from the railway-station to the city. Traces of the Grey Friars Gate were also found, with a portion of one of the hinges, together with moulded and plain ashlar work. The discovery satisfactorily determines the position of this gate, but it has been impossible to investigate the site further, being on a road much used.

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The most noteworthy benefaction of the present year to the great Oxford Museum is the generous gift by C. Drury Fortnum, Esq., V.P.S.A., of his magnificent archæological collection, consisting of 701 selected objects, intended to illustrate the whole history of the Glyptic and Ceramic arts. In the prehistoric section there is a fine series of bronze ornaments and arms, chiefly from the south of Italy. In the Ægyptian section there are specimens of brilliant blue enamelled ware, and amongst bronze figures the Ægyptian Æsculapius. Amongst the Greek vases there is a rare white Athenian lekythos, representing the outlined figure of a Dioskuros on horseback. There is also a fine tragic mask in terra-cotta, Greco-Roman lamps, some of which have Christian symbols, and also some early Coptic sacramental vessels. In Italian archæology this collection contains many unique examples of celebrated masters—*e.g.*, two statuettes of St. John and the Virgin reputed to be the work of Lorenzo Ghiberti, a reduction of the Perseus of Benvenuto Cellini, and the Pietà of Michael Angelo; two warriors by Adrian Fries, and two rare candlesticks of Venetian Moresque work. There are also a number of bronze plaques, chiefly from Tuscany and Northern Italy, as well as majolica from Persia, Rhodes, and Spain. The keeper of the Ashmolean Museum, A. T. Evans, Esq., has just presented his official report. Great progress has been made during the past year in the arrangement and classification of the various collections belonging to the University, and a large number of objects of archæological interest have been given to the museum. The actual addition consists of 1,710 presents, and 278 purchases.

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A gold coin of Cunobeline, minted at Colchester (*Camalodunum*) before A.D. 40, was turned up by a plough, at Westerham in Kent, during December 1889. It is in the possession of Major John Board, of Westerham, the owner of the farm upon which it was found. Two gold coins of Cunobeline, both of types different from this at Westerham, were dug up at Borden, near Sittingbourne, in Kent, about seventeen years ago. Gold coins of Cunobeline are rare.

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The founder of the Royal College of Physicians, Thomas Linacre, M.D., physician to Kings Henry VII. and Henry VIII., was in Holy Orders. He was a fellow of All Souls, and rector of Mersham, near Ashford, in Kent. It is now proposed by the present rector of Mersham (Mr. Lucey) to erect a reredos, and a window of coloured glass, in memory of Dr. Linacre, if members of the medical profession will support the undertaking.

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The success of the evening opening of the exhibition galleries of the British Museum, illuminated by the electric light, which was tried for the first time at the beginning of February, seems to be now well established. The number of visitors on Saturday, February 1, between the hours of ten a.m. and four p.m., was 1,379, and the number in the evening from eight to ten, being the first evening on which the public were admitted, was 901, making an aggregate of 2,280. On Monday the daylight and evening numbers were respectively 1,256 and 1,026, with a total of 2,282; on Tuesday they were 1,132 and 764, total 1,896; on Wednesday they were 1,241 and 605, total 1,146; on Thursday 1,339 and 669, with a total of 2,008; and on Friday 1,306 and 611, total 1,916. This gives a grand total of 12,228 visitors to

the Museum in the first week of six working days of its evening opening.

The fine tower of the church of St. Mary Magdalene, Chewton Mendip, is in a slow but sure process of disintegration. Its reparation is an absolute necessity. In the hands of the diocesan architect, Mr. J. D. Sedding, it is certain that the work will be well done, and, what is more important, not overdone. Mr. G. J. Tredaway is secretary of the committee formed for its restoration; a sum of £750 is required. The preservation of this stately and magnificent example of Somersetshire towers, which attains to an elevation of 141 feet, is a matter of more than local or county interest. Professor Freeman has pronounced this tower to be the most perfect example of its class.

It is worth while to visit the Tudor Exhibition, if only to become possessed of a copy of the admirable catalogue of 320 closely-printed pages, price 1s., for it is in itself an epitome of the history of England of the sixteenth century. We are glad to note that an illustrated edition of this catalogue, containing twenty-four full-page permanent reproductions of pictures, armour, and relics, is now in preparation, and will be issued to subscribers at £1 1s. The most painstaking care has evidently been given to the compiling of this descriptive catalogue by the committee, but now and again they must have been aware that the descriptions of pictures furnished by the owners were not correct. Delicacy, however, would, we suppose, in most cases forbid their making the obvious corrections. No. 70, a noble Holbein, said to represent Sir John More, contains its own refutation in the shield of arms suspended from a lion's head in the background. Two portraits (Nos. 84 and 133), belonging to different owners, and perversely said to represent Henry Howard, Earl of Surrey, and Queen Anne of Cleves, both bearing date 1534, are obviously a pair, and in all probability man and wife.

The fifth annual report of the antiquarian committee of the Cambridge University Museum gives evidence of great and encouraging progress during the past year. The accessions to the museum (excluding matters of trivial importance) during 1889 comprised 975 different objects, nearly double the number received in any previous year. Of the more interesting donations, the following may be specified—Prehistoric: One hundred and two flint implements chosen from a collection made in Hants, Surrey, Suffolk, and Norfolk, by Colonel Feilden. Saxon: Six iron sword-blades, four spear-heads, a large boss of a shield, and portions of horse-trappings, found at Barrington, and presented by the vicar, the Rev. E. Conybeare, M.A.

During the recent reconstruction of an old half-timbered house in the market-place of Pontefract, an interesting discovery has been made. An incised inscription placed under one of the upper bow-windows when the house was built or rebuilt, in the days of Elizabeth, has been exposed. It runs thus:

P E BVLD THES HOVSE
ANN° DOMINI 1572
THE LORD BE PRASED.

The initials stand for Peter Etherington, a worthy townsman who was four times Mayor of Pontefract, namely, in 1566, 1571, 1572, and 1576.

Two lectures upon "The Monastery in Mediæval England: the Economic, Artistic, and Literary Influences of Monachism on the National Life," by Mr. Maurice Hewlett, of the Inner Temple, are to be given in the archæological course at University College on March 5 and 12. The admission is free. Each lecture is followed by a demonstration at the British and South Kensington Museums respectively, for which tickets can be obtained at the college, or of Prof. R. S. Poole, at the British Museum.

In 1839, a battleaxe and helmet were stolen from the church of Ashborne, Derbyshire, which were suspended over the tomb of Edmund Cokayne, and said to have been used by him at the battle of Shrewsbury, 1404, where he fell fighting on the king's side. This armour has fortunately just been recovered by a member of the Cokayne family, and will, we believe, be ere long replaced in the church of Ashborne.

The committee charged with the task of excavating the crypt of old St. Chad's, Shrewsbury, have now completely cleared the area, and have uncovered two of the three central supports of the groined roof: the third was wanting. These, like the side pillars, were slender shafts of dark red stone, 12½ inches in diameter, 3 feet 11 inches in height, and worked with the axe. But at a very early date they have evidently given way, and have been cased with courses of red stone, making them 21 inches in diameter; while one of them has been re-cased with white Grinshill stone (which is believed not to have been worked earlier than the twelfth century), increasing its diameter to 2 feet 10 inches.

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The committee, in their report to the Shropshire Archæological Society, claim to have discovered the ancient Saxon church of St. Chad, and assign its construction to a date so early as the lifetime of St. Chad, and of King Wulfere, of Mercia, in the latter part of the seventh century. If they are right in their view, they must be held to have added the coping-stone to the many small bits of evidence which have already been brought forward to prove that the main part of the present county of Salop passed under English dominion in the seventh, not the eighth, century, and to make it appear probable that "Pengwern" itself became "Shrewsbury" long before the time of King Offa, who is generally credited with its conquest.

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The Vicar of Impington is very indignant at the statement (in the February *Antiquary*) that the text which "decorated" his St. Christopher was fastened with tacks. Though the painting is within a few feet of the pulpit, he disclaims any personal knowledge of the particular pains it was made to suffer during the Feast of the Nativity. The sexton asserts that the text was fixed to the painting with "mourning-pins"! Good, honest plaster-nails or tin-tacks would probably be less destructive to the delicate texture of a fourteenth-century wall-painting than the insinuation of "mourning-pins"; but we respectfully venture to hope that this St. Christopher may in future be suffered to take his part in the decoration of his parish church without the assistance of pins and pasteboard texts.

The addition of a reredos to King's College Chapel at Cambridge has been suggested, and an architect of eminence has prepared a design. So serious an undertaking demands careful consideration. If an important work is put in hand it must be costly, and if it should turn out badly it might mar the effect of the magnificent interior for a century. The college authorities would do well to put up a full-sized model in woodwork and canvas before the commencement of their permanent altar-piece. A great triptych rich with imagery and painting might be made to work remarkably well.

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A new court and chapel is contemplated at Sidney College, and Mr. Pearson is preparing a design. The Fellows' garden is an excellent site for the addition. The old buildings, though once beautiful, have been so completely uglified that there is little fear of unfavourable comparison between the new work and the old.

Holy Wells: their Legends and Superstitions.

By R. C. Hope, F.S.A., F.R.S.L.

(*Continued from p.* 31.)

DERBYSHIRE.

THE custom of "well-flowering" is peculiar to Derbyshire and parts of Staffordshire.

TISSINGTON.

Custom of Decorating Wells.

At the village of Tissington, near Ashborne, in Derbyshire, the custom of well-flowering is still observed on every anniversary of the Ascension, or Holy Thursday. On this occasion the day is regarded as a festival, the villagers array themselves in their best attire, and keep open house for their friends. All the wells in the place, which are five in number, are decorated with wreaths and garlands of newly-gathered flowers disposed in various devices. Boards are sometimes used,

cut into different forms, and then covered with moist clay, into which the stems of flowers are inserted to preserve their freshness, and they are so arranged as to form a beautiful mosaic work. When thus adorned, the boards are so disposed at the springs that the water appears to issue from amidst beds of flowers. After service at church, where a sermon is preached, a procession is made, and the wells are visited in succession: the psalms for the day, the epistle and gospel are read, one at each well, and the whole concludes with a hymn, sung by the church singers, accompanied by a band of music. Rural sports and holiday pastimes occupy the remainder of the day. (*Notes and Queries*, 2nd Series, x., p. 38.)

The custom was common with the ancient Greeks and Romans. The ode of Horace to the fountain of Blandusia is well known:

O fons Blandusiæ, splendidior vitro,
Dulci digne mero, non sine floribus.

"Where a spring or a river flows," says Seneca, "there should we build altars and offer sacrifices."

Various are the conjectures respecting this ceremony; some supposing it to be the remains of a heathen worship, observed the four last days of April, and first of May, in honour of the goddess Flora, whose votaries instituted games called Florales or Floralia, to be celebrated annually on her birthday. But because they appeared impious and profane to the Roman Senate, which was the case, they covered their design, and worshipped Flora under the title of "Goddess of Flowers;" and pretended that they offered sacrifice to her, that the plants and trees might flourish. While these sports were celebrating, the officers or ædiles scattered beans and other pulse among the people. These games were proclaimed and begun by sound of trumpet, as we find mentioned in Juvenal, Sat. 6; and had they been divested of obscene and lewd practices, so far from incurring censure, they would have handed down to posterity admiration at the innocent pastimes of the ancients, instead of regret, that such proceedings should have been countenanced by the great. From the above being recorded, it is not unlikely that the custom originated, in some parts of England, of the youth of both sexes going into the woods and fields on the first of May, to gather boughs and flowers, with which they make garlands, and adorn their doors and windows with nosegays and artificial crowns. Triumphing thus in the flowery spoil, they decked also with flowers a tall pole, which they named the Maypole, and which they placed in some convenient part of the village, and spent their time in dancing round it, consecrating it, as it were, to the Goddess of Flowers, without the least violation being offered to it through the circle of the whole year. Nor is this custom alone observed in England, but it is done in other nations, particularly Italy, where young men and maidens are accustomed to go into the fields on the calends of May, and bring thence the branches of trees, singing all the way as they return, and so place them on the doors of their houses. (A full account of the well-dressing here in 1823 will be found in the *Gentleman's Magazine Library*, Pop. Sup., 144.)

PILSLEY.

Kit-dressing.

In 1855, while passing an evening hour at a garden-gate in the village of Baslow, a youth arrived bearing on his arm a very large basket, well garnished with flowers of divers kinds and colours, an increase of which he solicited by a selection from my friend's garden—such as had already been granted him by others in the village. Upon inquiring, with the thirstiness of an antiquary, the meaning of this goodly basket of flowers, I was informed that young Corydon was collecting them for the Pilsley "Well" or "Tap" dressing. When all was ready, I visited Pilsley to join in the festival, and found that it answered exactly to an account in a letter written to me by a brother in 1851, describing the "Well" dressing which he witnessed at the above-named place. It was as follows:

"After tea, we all went up to Pilsley to witness a 'Village Festival,' or 'Wake,' as it is called. . . . In the morning a procession passed thro' Baslow on its way to Pilsley. It consisted of nine carts and wagons of all shapes and sizes, containing the boys and girls of Eyam School, with their dads and mams, uncles and aunts, brothers and sisters, cousins and friends; a few flags, and headed

by some stout fellows armed with cornopeans and trombones, blowing discordant sounds, and 'making *day* hideous.' They march round the village where the 'well-flowering' takes place, carrying their flags, and headed by their bands. In the afternoon we saw them come back, the chaps in the cart blowing away as fresh as ever. When we went up in the evening, we found quite 'a throng' in the village. People come from all parts; and it seems to be the custom, with those who can afford it, to keep open house for the day. A great deal of taste and fancy is exhibited in the 'well-flowering,' or 'well-dressing,' or 'tap-dressing,' as it is variously called. Behind two of the taps that supply water to the village, was erected a large screen of rough boards; the principal one was about 20 feet square. The screen is then plastered over with moist clay, upon which the Duke of Devonshire's arms, and a great variety of fanciful devices and mottoes, are executed in various colours by sticking flowers and buds into the clay, by which means they keep fresh for several days. The background to the device is formed with the green leaves of the fir. Some of the ornaments are formed of shells stuck into the clay. Branches of trees are arranged at the sides of the screen, and in front of the screen a miniature garden is laid out, with tiny gravel walks, and flower-beds with shell borders, and surrounded by a fence of stakes and ropes. Opposite the principal screen they had gone a step further, and attempted a fountain, formed by the figure of a duck with outstretched wings, straight neck, and bill wide open, from which a stream of water shot up about a yard high. . . . There was a handsome flag flying on the village green, and the same at the inn, and a pole decorated with flowers, and a young tree tied to the lower part; and a few stalls for nuts and gingerbread."

BUXTON WELL-DRESSING.

An account of the Buxton well-dressing, 1846, in a local newspaper, speaks of it as a long-established fête:

"The fountain was, as usual, the centre of attraction. The great difficulty was to obtain a novel design, and a sort of Chinese figure was selected for the front of the cenotaph, while from each corner of railing pillars sprung, profusely decorated with evergreens, and united in a sort of arch at the top, on which the velvet cushion was placed. The principal decoration had a railed-in grassplot in front, with four several fountains throwing up water—two from handsome vases on each side, one from a very good model of a duck, and another from a sort of shallow basin, from which a variety of beautiful jets were thrown by altering the arrangement of the orifice." A band of morris dancers, whose "graceful evolutions" are described, formed part of the proceedings.

BELPER WELL-DRESSING.

The first attempt at well-dressing at Belper was made at the wakes, in July, 1838, by a few young men residing in the town, who made a bower of small dimensions over the Mill Lane Well on the road leading to the Park. Inside the bower was a design made of flowers, moss, etc., something after the style of the Tissington well-dressings. The following year the Manor Well, the Victoria Well, and the Green Well were all dressed, with much rivalry among their respective artists. The custom has been since occasionally continued.

WIRKSWORTH.

Well or Tap Dressings.

This beautiful custom is observed here with great gusto, though said to be of comparatively late origin. It is very similar to that observed at Tissington in all its details, and attracts hundreds of sight-seers.

BELPER.

Our Lady's Well.

Of all Belper wells, the well *par excellence* is "The Lady Well," or, "Our Lady's Well." Was the Lady Well famous in days gone by for saintly and medicinal properties? If so its fame still lingers, unconsciously, perhaps, in the minds of the people, for they still make journeys of a mile or two, carrying with them a glass or a mug, to drink its waters. From Duffield, and other places round about, people used to come, years ago, in parties to the Lady Well, bringing not only vessels from which to drink the water, but "noggins" in which to carry back a supply for home drinking. Afflicted persons have been seen bathing

their limbs in the cold running water, and heard to say they were benefited by repeated applications. All this must be the remains of some old superstition connected with Our Lady's Well.

Belper children used to carry—at any time when they thought fit, and could get permission from their mothers—a mug or porringer, and a paper containing oatmeal and sugar, to the Lady Well, and there drink the mixture of meal, sugar, and water. This was the chief item of the afternoon's outing. (See similar custom at Tideswell.) Perhaps the only custom now associated with the Lady Well is the annual gathering round the well on Whit Monday of Sunday-school scholars. A local poet, Mr. Thomas Crofts, has often sung the praises of this well in the Derbyshire newspapers.

Paddle Well.

In the old cotton mill yard was a well called the "Paddle Well." It is believed to be the only well in Derbyshire from which water used to be raised paddle-wheel fashion, hence its name. It was done away with in consequence of a suicide, or an attempt at suicide, by a woman who had quarrelled with her husband.

Jacob's Well.

It is situated on the north side of the coppice ground, and was, the last time I saw it, in a sorry condition, stony, weedy, and half filled up. Yet once upon a time its water was of good repute.

BUXTON.

St. Anne's Well.

The waters of Buxton and their healing properties were well known to the Romans, as has been proved by the remains of their baths on the site of the warm springs. In mediæval days the well was dedicated to St. Anne. The actual well remained in a comparatively untouched condition, lined with Roman lead, and surrounded with Roman brick and cement, down to the year 1709, when Sir Thomas Delves, a gentleman of Cheshire, who had received benefit at the spring, removed the old work, and erected over it a stone alcove, or porch. But for several centuries before the Reformation, a chapel existed closely adjoining the spring, a little to the east, and with probably an antechapel over the water. The first historical allusion to this chapel, says Rev. Dr. Cox in his *Churches of Derbyshire*, occurs in the *Valor Ecclesiasticus* (27 Henry VIII.), wherein is the following entry, under the parish church of Bakwell: "Capella de Bukstones in parochia de Bakwell. In oblationibus ibidem ad Sanctum Annan coram nobis dictis commissionariis non patet." It is not to be wondered at that there was a difficulty in supplying the commissioner with the value of the offerings made to St. Anne, as they must have fluctuated considerably according to the social position of the patient on the completeness of the cure. A few years later the superstitious reverence that associated the healing properties of the water with St. Anne was rudely crushed by one of the agents of Henry VIII. In his zeal to do his master's bidding, he not only closed the chapel and removed the image, but even deprived the sick for a time of all access to the waters. The following letter from Sir William Bassett to Lord Cromwell will be read with interest:

"Right Honourable my in especial good Lord,

"According to my bounden duty, and the tenor of your lordship's letters lately to me directed, I have sent your lordship by this bearer, my brother Francis Bassett, the images of St. Anne, of Buxton, and St. Andrew of Burton-upon-Trent, which images I did take from the places where they did stand and brought to my own house, within forty-eight hours after the contemplation of your said lordship's letters, in as sober a manner as my little and rude wits would serve me. And for that there should be no more idolatry and superstition there used, I did not only deface the tabernacles and places where they did stand, but did also take away crutches, shirts, and shifts, with was offered, being things that allure and entice the ignorant to the said offering, also giving the keepers of both places orders that no more offerings should be made in those places till the king's pleasure and your lordship's be further known on their behalf.

"My lord, I have locked and sealed the baths and wells at Buxton, that none shall enter to wash there till your lordship's pleasure

be further known. Whereof I beseech your good lordship that I may be ascertained again at your pleasures, and I shall not fail to execute your lordship's commandments to the utmost of my little wit and power. And my lord, as touching the opinion of the people, and the fond trust they do put in those images, and the vanity of the things; this bearer can tell your lordship better at large than I can write, for he was with me at the doing of all this, and in all places, as knoweth good Jesus, whom ever have your good lordship in his blessed keeping.

"Written at Langley with the rude and simple hand of your assured and most faithful orator, and as one ever at your commandment next unto the king's, to the uttermost of his little power.

"WILLIAM BASSETT, Knight."

"To Lord Cromwell."

It would seem that the old chapel of St. Anne was demolished with the idea of eradicating superstitious notions shortly after the receipt of Lord Cromwell's letter. The foundations of the chapel were uncovered in 1698. When Dr. Jones wrote a little treatise on *The Benefit of the Ancient Bathes of Buckstone*, in 1572, the chapel did not exist, and the crutches and other tokens of restored health were hung up on the walls of a public room erected by the Earl of Shrewsbury not far from the baths. He mentions, also, the legend that the image of St. Anne had been miraculously found in the well, and thus given it her name.

Various of our earlier writers testify to the repute of Buxton waters, two of which, that have not found their way into local guides, shall here be quoted.

In John Heywood's play of *The Four P.P.*, the palmer, recounting his wanderings, says:

> Then at the Rhodes also I was;
> And round about to Amias
> At St. Uncumber and Trunnion;
> At St. Botoph and St. Annie of Buxton.

Drayton, in the *Polyolbion*, says:

> I can again produce those wondrous wells
> Of Bucston, as I have, that most delicious fount
> Which men the second Bath of England do account,
> Which in the primer reigns, which first this well began
> To have her virtues known, unto the blest St. Anne,
> Was consecrated then.

CHAPEL-EN-LE-FIRTH, MERMAID'S POOL, MILL HILL.

On Easter Eve, at twelve o'clock, when Easter Day is coming in, if you look steadfastly into the pool, you will see a mermaid.

DALE ABBEY, HOLY WELL.

A hermit once going through Deep Dale being very thirsty, and for a time not able to find any water, at last came upon a stream which he followed up to the place where it rose; here he dug a well, returned thanks to the Almighty, and blessed it, saying it should be blessed for evermore, and be a cure for all ills. Another version is that the famous Hermit of Deep Dale, who lived in the Hermitage which is close by the well, discovered this spring and dug the well, which never dries up, nor does the water diminish in quantity, however dry the season, and blessed it. Many marvellous cures are still ascribed to its waters. It is also used as a wishing well. The *modus operandi* is to go on Good Friday, between twelve and three o'clock, drink the water three times, and wish.

DERBY.

Well of St. Alkmund's.

St. Alkmund, a Northumbrian prince, was treacherously slain by the Danes in 819, and buried at Lilleshall, Salop. But soon afterwards, through fear of the Danes, his remains were hastily removed and translated to Derby, where he was honoured on March 19 (the day of his translation) as patron saint of the town, a church being built over the shrine. Situated close by the side of one of the most important roads in the kingdom, the fame of St. Alkmund's shrine appears to have been vividly retained long after the Reformation. As late as 1760 north countrymen were in the habit of inquiring for the tomb, and rested their packs upon it. A well, a short distance to the north of the church of St. Alkmund's, is still known by the name of "St. Alkmund's Well." The ancient custom of dressing this well with flowers was revived in 1870, and is now annually observed, the clergy and choir of St. Alkmund's meeting at the church and walking there in procession. The street leading down to St. Mary's Bridge, past St. Alkmund's, formed, until quite a recent date, the northern boundary of the town. The well is beyond this—outside the

walls of the old borough. It is said that when the pious company bearing the relics of St. Alkmund reached the outskirts of the town, they laid down their precious burden by the side of this well, whilst they treated with the townspeople for their safe admission within the walls. From that time the waters of the well were blessed with special curative powers, and the well itself has been ever since known by the name of St. Alkmund. Long after the Reformation, a belief in the special virtues of this water lingered in the minds of even well-educated people, a belief not altogether exploded at the present day. Mr. Cantrell, writing in 1760, records how the late Vicar of St. Werburgh's (Rev. William Lockett), being in a low consumption, constantly drank water of St. Alkmund's well, and recovered his health.

The well (*fons*) of St. Alkmund is mentioned in a fourteenth-century charter, between the Abbey of Darley and the Hospital of St. Helen, wherein it is described as lying between the well of St. Helen and a meadow pertaining to one William Greene. These particulars are taken from the fourth volume of Cox's *Churches of Derbyshire*.

St. Thomas à Becket's Well.

Another well in Derby of mediæval repute bore the name of the murdered archbishop. There was a chapel over it, or close by its side. In 1652, a small building was again erected over it. The water is still much valued, and the small building was restored by Mr. Keys in 1889. An exhaustive illustrated article on this well, from the pen and pencil of Mr. G. Bailey, appears in the just-issued twelfth volume of the Journal of the *Derbyshire Archæological Society*.

Other Wells in Derby.

Other old "wells" of sacred association in Derby were St. Helen's, near the Grammar School; the Pilgrim's Well, Normanton Road, now destroyed; the Virgin's, Abbey Street; and St. Peter's, near the church of that name, now filled up.

KEDLESTON AND QUARNDON.

In the *Diary of a Journey to Glastonbury Thorn*, written in 1765, and printed in Vol. xv. of *Reliquary*, occurs the following:

"Sunday, the 19th day of November. I called at Higham Hills, at Richard Lee's, and there I am told of a well near Duffield, where it is said that the cripples are cured, and some have left their crutches."

This may have been either Kedleston or Quarndon mineral springs.

The mineral wells of Quarne and Kedleston seem to have been the oldest used in the county next to Buxton. In Philip Kinder's MS. *Historie of Darbyshire*, written in 1663, is the following:

"At Keddleston and at Quarne a vitrioll could spring, which is good against vomitting, comforts y^e^ stomach, cures y^e^ ulcers of y^e^ bladder, stopps all fluxes, helps conception, stays bleeding in the breast and at y^e^ srige. The Iron mixt with both is good for y^e^ Splen and Urines, is good against y^e^ Colick, and ache in Joynts, cures tertian and quartan feavers and y^e^ stone, and all these more effectually than y^e^ Tincture of Lilium, or y^e^ Milke of Pearle."

ILKESTON.

Some few years ago a body was drowned in the canal near Ilkeston; the means taken to discover it was as follows: A penny loaf of bread was procured, the inside scooped out, and the vacuum filled with quicksilver; the loaf was then put into the water, and allowed to float down with the current, the superstition being that, when it came to the spot where the body lay, it would stop. (See *Notes and Queries*, for similar cases.)

MILFORD: RIVER SUPERSTITION.

A painfully grotesque scene was witnessed on the river Derwent, at Milford, Derbyshire, on July 22, 1882. The river having been unsuccessfully dragged several days for the body of a young woman named Webster, who was drowned, a drum was loudly beaten for several hours on the river. It is a superstitious belief that, when a drum is so beaten, it will cease to emit any sound when the boat containing it passes over the place where the drowned person lies.

NORTH LEES: TRINITY WELL.

A little to the south-west of the ruined chapel of the Holy Trinity at North Lees, in the parish of Hathenage, is a good clear spring called Trinity Well, sheltered by four slabs of gritstone, one as the bed, two as

upright stones, and the fourth as a covering. Close by the well is a flat stone, on which are rudely sculptured a small cross, and the letters T. S. This chapel was built by the Romanists in the time of James II., and destroyed by a Protestant mob when William III. came to the throne.

STONY MIDDLETON : ST. MARTIN'S WELL.

The Romans had a bath here in connection with the mineral waters. In early mediæval days a well-chapel was erected and dedicated to St. Martin. The legend says that a Derbyshire Crusader of the name of Martin was here healed of his leprosy, and that in gratitude he built a chapel in honour of his patron saint. It is supposed that the present church stands on the site of the old well-chapel.

TIDESWELL : DROPPING WELL.

Sugar-cupping is another ancient custom which survives here. On Easter Day, young people and children go to the Dropping Well, near Tideswell, with a cup in one pocket and a quarter of a pound of sugar in the other, and having caught in their cups as much water as they wished from the droppings of the spring they dissolved the sugar in it.

OTHER DERBYSHIRE WELLS.

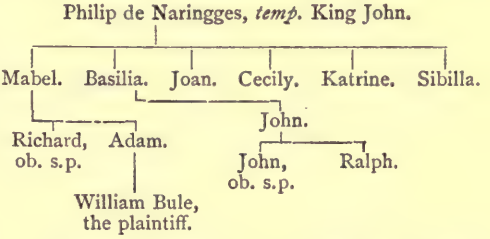
Rev. Dr. Cox enumerates the following old wells in the county, dedicated to saints, in addition to those already given: St. Osyth, Sandiacre; St. Chad, Wilne; St. Thomas à Becket, Linbury; St. Thomas and St. Anne, Repton; the Mary Well, Allestree; and St. Cuthbert's, Dovebridge.

Pedigrees from the Plea Rolls.

BY GENERAL THE HON. GEORGE WROTTESLEY.

De Banco Roll, Easter, 11 E. II., m. 225.

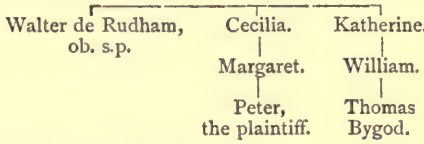
Norfolk.—Clemence, formerly wife of John le Strange, and Alexander de Walcote, and Matilda his wife, were sued by William Bule, of Little Naringges, and Joan his wife, to permit them to present to the church of Little Naringges. The pleadings give this pedigree:



Clemence claimed by a feoffment made by Ralph to her, with remainder to Alexander and Matilda, the other defendants.

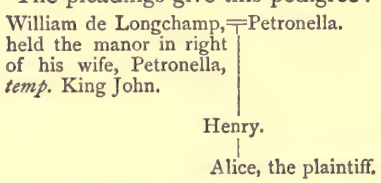
De Banco Roll, Hillary, 11 E. II., *m.* 72, dorso.

Bucks.—Peter Doyvel sued John de Muntchensi for half the Manor of Messeworth as the right of him and of one Thomas Bygod. The pleadings give this pedigree:



De Banco Roll, Mich., 12 E. II., m. 29, dorso.

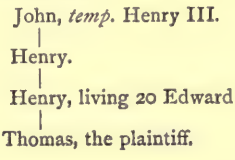
Southampton.—Roger de Pedewardyn, and Alice his wife, sued the Abbot of Croyland for the advowson of the church of Suth Warneburne. The pleadings give this pedigree:



The Abbot pleaded that one Alan de Credun the *atavus* of Alice, had granted the advowson to the monastery of Croyland.

De Banco Roll, Mich., 15 E. II., m. 262, dorso.

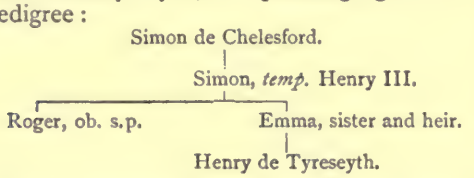
Sussex.—Thomas Tregoz sued Alice de Picheford for a messuage and two carucates of land in Drayton and Farnhurst, in which she had no entry except by a demise made for a term, now expired, by John Tregoz his great grandfather, to one Robert Tregoz, and he gave this descent:



Alice was widow of Geoffrey de Picheford, and claimed under a grant made by Eleanor, Queen of England, a consort of Edward I., by which it appeared that Geoffrey and Alice had given to the Queen land in Elleford and Selledone in co. Derby in exchange for the land in question.

De Banco Roll, Mich., 15 E. II., m. 176, dorso.

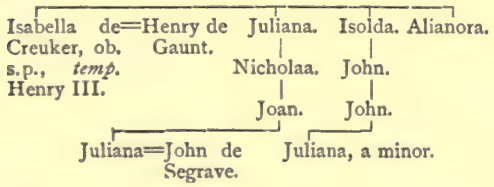
Kanc.—In a suit of last presentation to the church of Eselyng, brought by Henry de Tyreseyth against Laurence de Huntyngfeld and Geoffrey Dyne, the pleadings give this pedigree:



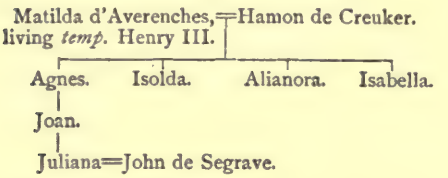
The defendants stated that Simon, living *temp.* Henry III., had given half the advowson to Peter de Huntyngfeld and Ismay his wife, and Peter had enfeoffed Walter de Huntyngfeld, and this had been confirmed by Roger.

De Banco Roll, Easter, 17 E. II., m. 41.

Kanc.—In a suit of last presentation to the church of Rolvyndon, brought by the King against John de Segrave, jun., and Juliana, his wife, the King's attorney gives this pedigree:

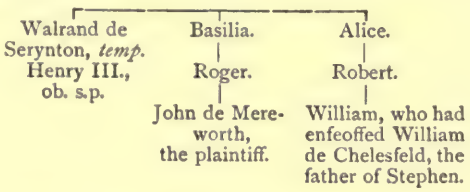


The defendants give this pedigree:



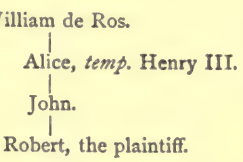
De Banco Roll, Easter, 17 E. II., m. 70.

Kanc.—In a suit of last presentation to the Church of Mapelescompe, brought by John de Mereworth and Stephen de Chelesfeld against John de Wysham, the pleadings give this pedigree:



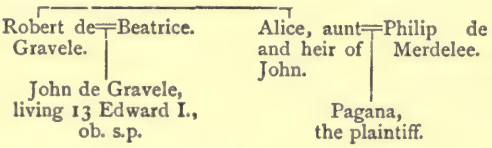
De Banco Roll, Mich., 15 E. II., m. 43, dorso.

Lincoln.—Robert, son of John Comyn by his *custos*, sued Richard Byron and other tenants, for land in Ulseby, near Wotton, which William de Ros had given to Alice his daughter and heirs of her body, and he gave this descent:



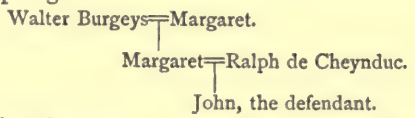
De Banco, Mich., 15 E. II., m. 18.

Hertford.—Pagana, dau. of Philip de Merdele, sued Beatrice, formerly wife of Robert de Gravele, for the Manor of Gravele, in which she had no right except through Robert de Gravele, who had unjustly disseised John de Gravelee, and she gave this pedigree:



De Banco, Mich., 15 E. II., m. 113.

Wylts.—In a suit respecting a messuage and thirty acres of land in Depeford, brought by William Godefrai of Baketon against John de Cheynduc and others, the pleadings give this pedigree:



The pleadings also state that Robert Fitz-Payne held the Manor of Depeford, *temp.* Henry III., and had given it to Walter

Burgeys in frank marriage with Margaret his sister.

De Banco, Easter, 17 E. II., m. 41, dorso.

Lancashire.—Henry, son of Henry de Glasbrok, sued Robert de Glasbrok for a messuage and two bovates of land in Glasebrok; and he sued Henry del Wodehouse, and Agnes, his wife, for a bovate of land in the same vill. The pleadings give this pedigree:

Richard, living *temp.* Henry III.
Richard.
Henry.
Henry, the plaintiff.

De Banco, Easter, 17 E. II., m. 30, dorso.

Notts.—John Barry, of Torlaston, sued Reginald de Aslacton for twenty-eight bovates of land, etc., and gives this pedigree:

Ralph, *temp.* Richard I.
Ralph.
Richard.
William, ob. s.p. — John.
Richard.
John, the plaintiff.

De Banco, Trinity, 17 E. II.

Oxon.—John Pecche sued Robert de Arderne for the advowson of the church of Swaleweclyve. The pleadings give this pedigree:

Robert de Wykham, *temp.* Henry III., held the Manor of Swaleweclyve.
Robert.
Robert, living 16 Edward II., who granted the advowson to John Pecche, the plaintiff.

De Banco, Trinity, 17 E. II., m. 197.

Westmoreland.—Walter de Strikeland sued John, son of John de Lancastre, and Gilbert de Lancastre, and Adam de Carleton, of Barton, for suit of the mills of Walter, in Barton. The pleadings give these pedigrees:

Ralph, living *temp.* Henry III.
Gervase, ob. s.p. — Richard, ob. s.p. — Elizabeth.
William, ob. s.p. — Walter de Strikeland, the plaintiff.

Gilbert de Carleton.
Adam.
William.
Adam.

De Banco, Hillary, 17 E. II., m. 67.

Norfolk.—Oliver de Ingham sued William, son of William de Roos, of Hamelak (whom George, son of William de Roos, of Hamelak, had called to warranty), for the Manor of Whytewell, which Walter de Ingham, the great-grandfather of Oliver, whose heir he is, had given to Walter de Ingham and the heirs of his body, and which, after the death of Walter, son of Walter, without issue, should revert to the said Oliver. The pleadings give these pedigrees:

Walter de Ingham. — Oliver de Vaux.
Oliver. — Walter, ob. s.p. — John.
John. — Petronilla. — Matilda.
Oliver, the plaintiff. — William de Roos, of Hamelak.

De Banco, Trinity, 18 E. II., m. 91, dorso.

Leicester.—John de Foleville, of Claxton, sued Isabella de Hastynges, formerly wife of William de Hastynges, for a messuage and three bovates of land in Claxton. The pleadings give these pedigrees:

John, *temp.* Henry III. — Matilda = Alan Fitz-Roald.
Thomas, ob. s.p. — John. — Henry. — Isabella.
Roger.
John de Foleville, the plaintiff.

John also sued Isabella, daughter of Alan Fitz-Roald, for a messuage and a virgate of land in the same vill; and Isabella called to warranty Roger, son of Henry Roaud. Isabella, daughter of Alan, was identical with Isabella de Hastynges.

De Banco, Mich., 19 E. II., m. 121.

Norfolk.—William, son of Walter de Calethorp, sued Reginald de Calethorp and Agnes, his wife, and other tenants, for land in Berewyk and Beremere and Stanhowe, and gives this pedigree :

Hervey.
John.
Ela=Walter.
William, the plaintiff.

De Banco, Hillary, 19 E. II., m. 207.

Suffolk.—Robert de Insula (de l'Isle) sued Alice, formerly wife of John de Thorp, for half the Manor of Combes. The pleadings give these pedigrees :

Geoffrey. — Sarra.
Margaret. — Robert.
Roger, son of Peter Fitz-Osbern. = Sarra, ob. s.p., *temp.* Henry III. — Robert.
Warine.
Robert de Insula, the plaintiff.

Bartholomew de Crek. — Margaret. — Isabella.
Roger, son of Peter Fitz-Osbern. = Sarra, ob. s.p. — Robert. — Robert de Valognes.
John.
Robert de Thorp.
Cecily = Robert de Ufford. — Roes = Edmund de Pakenham.
Robert.

De Banco, Mich., 20 E. II., m. 43.

Somerset.—William de Vernay sued Matilda de Staunton for two messuages, etc., in Hulleferour which Cecilia de Columbers had given to Matilda de Vernay, and he gave this pedigree :

Ralph Basset, of Fayrefeld, grandfather of William. = Matilda de Vernay, *temp.* Henry III.
William.
William de Vernay, the plaintiff.

It will be noted that the children of Ralph Basset had taken their mother's name.

De Banco Roll, Hillary, 19 E. II., m. 160, dorso.

Staffs.—Walter de Beysyn sued John de Bromleye to permit him to present a fit person to the church of Assheleye. The pleadings give this pedigree :

Philip de Burghardesleye.

Mabel.	Alice.	Margaret.
Robert.	Roger.	Geoffrey.
Walter.	Peter.	Robert.
Thomas, ob. s.p. / Walter, de Beysin, the plaintiff.	Joan. Thomas.	John de Bromleye, the defendant.

De Banco, Mich., 20 E. II., m. 195.

Ebor.—John Mauleverer sued Richard, son of Stephen Walays, of Helagh, for eighteen messuages, two mills, and twenty-four bovates of land, etc., in Nether Dunsford and Over Dunsford. The pleadings give this pedigree :

Ralph, *temp.* King Richard. — Henry.
William. — Richard.
Robert, ob. s.p. / Joan, ob. s.p. — Henry.
John.
John Mauleverer, the plaintiff.

Old Bradford.*

IT is a very healthy sign of the times that even the busiest of our centres of industrial life are becoming keenly appreciative of the local history of the past. Mr. Gladstone has seldom put forth a more glowing and pregnant sentence than when he said, "It is a degradation to man to be reduced to the life of

* *Pen and Pencil Pictures of Old Bradford*, by William Scruton. Thomas Brear, Bradford. Demy 8vo., pp. xvi., 259, with forty inserted plates and seventy other illustrations. Price 7s. 6d.

Old Bradford Illustrated, by Henry Fieldhouse. Percy Lund and Co., Bradford. Royal 8vo., pp. 94, with twenty-five full-page views and forty smaller cuts. Price 2s. 6d.

the present; and never will he cast forth his hopes, and his views, and his efforts towards the future with due effect and energy, unless at the same time he prizes and holds fondly clasped to his heart the recollections of the past."

Bradford has just produced two most creditable volumes that deal with the history and traditions of her past. The most important of these is the work of Mr. Scruton, who for some twenty years has been diligent in sketching the old buildings of his native town as they fell, one after the other, before the claims of modern advancement. The title (*Pen and Pencil Pictures*) is not only a happy one, but very appropriate, for Mr. Scruton possesses the rarely combined powers of not only being a good draughtsman, but at the same time a vigorous and pleasant writer. The first chapter is devoted to an able historical survey from the earliest times down to the beginning of the present century. The next division records the history of the old parish church. This is followed by accounts of the Nonconformists, the educational and literary institutions, and the old public buildings. The section that deals with the old inns and the coaching days is most chatty and entertaining. Much local interest will be aroused by the summary of Parliamentary strife, and the enfranchisement of the borough in 1832. The chapter on old Bradford families and their homes is brimful of interest, not only to Yorkshiremen, but to all interested in the growth of their nation. The Clarksons, Sharps, Salts, Seebohms, and others here mentioned, are of more than county fame. The Sharps, of Little Horton, were divided into two main branches, and the elder resided at the Horton Hall shown in this illustration.

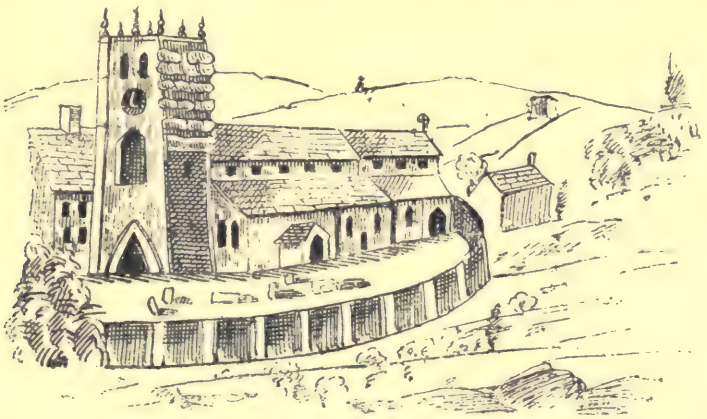
The most prominent names of this branch are those of John Sharp, who fought on the Commonwealth side during the siege, and his son Thomas, the divine, and Abraham, the mathematician and astronomer. The younger branch were equally enthusiastic Royalists, and their family seat was that now occupied by Mr. Francis Sharp Powell, and known as Horton Old Hall. John Sharp, Archbishop of York, came of a collateral branch of the Horton Sharps.

HORTON HALL.

Two of the last chapters of this charming volume are, to our mind, the best, namely, those that deal with some old nooks and corners, and with some notable and odd characters. One of the most extraordinary characters that Bradford produced about the beginning of the century was the crack-brained Prophet Wroe who mistook his epileptic

seizures for heavenly visions. It was his custom to go in procession every Sunday from Dudley Hill to his meeting-house in the upper room of the old Cock-pit, with twelve attendant virgins dressed in white.

The other Bradford volume is of less size and interest, but remarkably attractive, and well worth more than the half-crown at which it is published. The opening pages, on the earlier history of the town, are well written and excellently illustrated. This copy of an old print shows a highly interesting incident in the siege of Bradford during the great rebellion, when the tower of the parish church was begirt with woolsacks to protect it against the cannon of the Royalists. That Bradford can produce two such books, covering much the same ground and yet not interfering one with the other, is much to the credit of the town, and a subject of congratulation to both authors and publishers.



ROACH LE SCHONIX.

Roman Castrametation.

By the late H. H. Lines.

(*Continued from p.* 67.)

BATTLE DYKES is the most northern of the large consular camps yet discovered. It lies on the Esk, not far from Montrose, and would contain the whole army. This, with the smaller camps of Lintrose, Kiethie, and Kirkboddo, which would hold from 10,000 to 12,000 men each, form the last group of the series. They are of the Polybian type, excepting that two of them, Lintrose and Kiethie, show only one gate each. They are all on the eastern side of Scotland, between the Esk and the Grampian mountains, where the final battle took place, somewhere on the plain of Strathmore, near Stonehaven. They no doubt were reoccupied after the battle, on the return of the army. From the fact of three of these camps being so small as to accommodate only about 10,000 or 12,000 men each, the army doubtless returned in at least two if not three divisions.

Rae Dykes camp is not quite so large as Battle Dykes. It lies on the coast north of Montrose, and is singularly irregular in its form, giving one right angle, one acute angle, and eight obtuse angles in its construction. The traverses, of which it has six, are all remaining; in fact, the camp appears to be well preserved.

There is one camp in the Silurian series of Ostorius Scapular worth noting while we are considering the existence of deviations from established types of the Polybian or Hygenian system. It is found in the county of Brecknock, 3½ miles from Trecastle towards Llandovery, on the rounded summit of a hill called Pigwn, a local corruption of the word "beacon." This camp is not marked in the ordnance map, and was discovered by Mr. W. Rees, of Llandovery, and described by him in the *Archæologia Cambrensis* for 1853.

I believe his communication to be, as far as it goes, perfectly reliable, though he fails to perceive the full extent to which his researches lead. He says: "The rounded top of the hill Pigwn forms the centre of a Roman camp. The outer trenches are more than a mile in circuit. There are camp-gates on each side, not opposite to each other; they are 29 feet each, and are protected by curved embankments on the inside, by which the entrances to the camp could be secured by two sets of gates, which are similar to those mentioned by General Roy on Pickering Moor. The width of the foss and rampart is about 14 feet, being very perfect in some places. The inner trenches and mounds conform to the cardinal points." Mr. Rees took his measures with the chain, and gives the size of the outer ramparts "as 1,452 feet by 1,254 feet, the inner trenches as 1,254 feet by 966 feet." These measurements and descriptions, which appear to have been made with careful accuracy, tell us far more of their character than we learn from the painstaking archæologist. I would observe that a well executed plan is given with the account; from which I infer that we have here two independent Roman camps thrown up by the same legion, on two separate occasions; a period having elapsed during which the number of troops varied to the extent of one-third. They are expeditionary camps. The inner camp would contain one legion without auxiliaries, on the lowest computation, 4,920 men; the exterior camp would hold, on the same computation, one legion with its auxiliaries, 7,880 men. The exterior camp would be the first constructed by an advancing force, which probably lost in conflict, or left in a small garrison one-third of its original strength; and afterward reoccupied the same ground on Pigwn. The peculiar style of the camp-gates, with an internal concave traverse against the gates of both camps, shows the two camps to have been thrown up by the same legion. The curved traverse, that is, the convex curve outside the gates, is named after Hygenius, and it is doubtful if we have any example of that style in Britain. It seems as though this interior traverse had been adopted from the Hygenian system, and entirely reversed in its position, with a concave instead of a convex curve towards an enemy. But if we refer to dates, the probability is that the camp under consideration must have preceded the introduction of the Hygenian system, which took place in the time of

Hadrian, about the year A.D. 120; while this double work, being one of the Silurian series, no doubt was thrown up in the middle of the first century by Ostorius, nearly seventy years before the introduction of the Hygenian system, and about thirty years before the Caledonian camp of Dealgin Ross was thrown up in the last year of the war of Agricola.

These two camps are unparallel to each other to the extent of seven or eight degrees, throwing the gates of each camp respectively out of the line of uniformity one with the other. This disposition was supposed to have been adopted for greater security to the camp, Mr. Rees evidently mistaking the two sets of entrenchments to have formed one camp only; but we here have a remarkable instance of the rigid adherence to one rule adopted by the Romans, founded upon mathematical geometry, by adapting the size of the camp to the exact number of men to be accommodated. It may strike our ordinary minds that in the second occupation of the same camp ground, why not throw the superfluous space into a wider intervallum, or increase the space surrounding the prætorium? Probably it would have been considered an expedient unworthy of conquerors, and the red-tape persuasion was bound in bars of iron. I have already noticed several instances of this rigid observance in the reoccupation of the Scotch camps. As a further proof of the smaller camp being the last to be thrown up, arising from the un-uniformity of the two sets of ramparts, would be not only the uselessness of the irregular space created between the two sets of ramparts; but, supposing the whole to have been one complete camp, there would have been an entire destruction of that principle of regularity which was always requisite in arranging the prætorium, the via prætorium, the via principalis, dextra, and sinistra. We find none of the lines of ramparts in the two works intersect each other, which, had this condition existed, would settle the question of priority at once. Still I believe the reasons I have given above may be received as very near the mark.

While we are on the plain of Strathmore, at the base of the Grampians, it will be advisable to note what General Roy says regarding the hill-forts of the natives. He says that during his progress in exploring the Roman works, he frequently came across the camps of the Britons; but these not forming a portion of his researches, he did not enter into an examination of them. Yet he found two presenting such remarkable and well-preserved features that he closes his treatise by a few observations respecting them, and gives plans to show "the difference in style between them and Roman works. He supposes them to be of Pictish origin." These two curious British posts of White Catherthun and Brown Catherthun are situated 5 miles north of Brechin in Strathmore, on two contiguous hills near a mile apart. The White Catherthun is $8\frac{1}{2}$ miles north-east of the Roman camp of Battle Dykes, $4\frac{1}{2}$ miles north of Kiethie, with Kirkboddo and Rae Dykes about 16 or 17 miles eastwards on the coast. The British camps occupy the gorge of a central pass through the Grampians. They stand about 300 feet above the plain, and from their position with regard to the Roman works on the south and the east, they evidently appear to have been invested by those works. Roy says: "The White Catherthun has its rampart built of light-coloured stones, and the most extraordinary thing that occurs in this British fort is the astonishing dimensions of its rampart, composed entirely of large loose stones, being at least 25 feet thick at the top and upwards of 100 feet at the bottom, reckoning quite to the ditch; and beyond this at about 50 yards distance on the two sides, but 70 yards on each end, there is another double entrenchment of the same sort, running round the slope of the hill. The intermediate space was probably a camp for troops."

No other information is given by the General except what may be gleaned from his plans. He classes both as British works, and upon examination of the plans, I think there can be no doubt as to the Brown Catherthun being as described; but I feel incredulous as to the White Catherthun being also a British work. It is of a singularly beautiful form, and so dependent upon accurate geometrical arrangements in its curves, that I cannot suppose the Britons at the period of this campaign to have been in possession of geometric knowledge sufficient to enable them to construct such a perfect work.

The construction of a simple circle, or an oval of equal curves at each end, was the full extent of their theory and practice. But the construction of White Catherthun is upon a par with, and even beyond, the skill requisite for the planning of the rectilinear stations of the Romans. I would certainly place this camp to the credit of the best engineer in Agricola's army, raised to show the Britons a perfect example of those principles which were peculiarly their own. The proofs of its Roman origin are, first, in the manner of its gates cutting straight through the ramparts, which was not done by the Britons; second, the highest and strongest rampart is within the ditch, which the Britons reverse by placing their strong bulwarks exterior to the ditch; third is the square prætorium.

After having written thus far, and having suspicions that the White Catherthun might have been one of the unrecognised stations, I referred to the Iter of Richard of Cirencester, the only writer who gives the Roman stations in Scotland. In his ninth *Itinerary* a station is named Ad Tinam. In another copy I found it Ad Tisam, probably a clerical error. The distances on each side of Ad Tinam in the *Itinerary* sufficiently correspond with the position of White Catherthun to warrant the supposition of its being the Roman Ad Tinam. It is, moreover, placed within a bend of the North Esk, which river is marked in the Latin maps as the Tina. The two names Thun and Tina are probably two forms of the same word. This fort has evidently been constructed in rivalry of, and for the very same purpose as, the Brown Catherthun, to cover and guard this central pass across the Grampians. It is quite as singular in its construction as, and even more so than, the geometric gates of Dealgin Ross; and both works, there can be no doubt, were erected in Rome's best time, and not in the decline of the Empire.

Upon a close examination of the map we find two rivers running in parallel courses at 7 miles apart; one of these, the South Esk, flows into the Bay of Montrose; it has the large consular camp of Battle Dykes on its southern or right bank. The other river is the North Esk; on the south bank of this river, which is the Tina of Richard, we find Kiethie camp, and the Catherthuns at a distance of $4\frac{1}{2}$ miles from Kiethie; the great camp of Battle Dykes is $7\frac{1}{2}$ miles from Catherthun and 11 miles from Kiethie, with the South Esk flowing between it and those camps. The close juxtaposition of these two Roman and British camps, only $4\frac{1}{2}$ miles, is entirely overlooked by General Roy. He had previously adopted the idea of Agricola marching his forces in two parallel divisions; his right wing taking Kirkboddo and Kiethie, the camps under discussion, his left taking Battle Dykes. At the termination of his treatise, he gives a brief notice of the two Catherthuns and leaves off abruptly. Thus, if the General had made any remarks on the near contiguity of Catherthun and Kiethie, he must have given reason for such a close approach of the contending armies—such reasons probably as would have spoiled the march in two divisions. It may appear presumptuous in my criticising the opinions of a practical military engineer, but I honestly think the probabilities are in my favour. We may presume that the Brown Catherthun was erected before Agricola's camp of Kiethie, or even before the Romans set foot in Caledonia, as it was the key of the pass over the Grampians, and Agricola would never have been so imprudent as to pass it within an hour's march, leaving it a maiden fortress in his rear, so contrary to his constant practice of making secure his ground before he advanced. The conclusion I would draw from the above is, that Catherthun was invested by an advanced division from the consular camp of Battle Dykes, taking up a position at Kiethie, in front, at $4\frac{1}{2}$ miles' distance; Kiethie would hold about 10,000 men, and its distance from the British camp corresponds with that of other instances which have come under my own observation, where the Romans invested the camps of an opponent, as at Brandon and Coxwall Knowl, Nordybank and Abdonbarff, Wall Hills, and the Herefordshire Beacon.

Two other examples of a deviation from their usual style are given in an oblong oval work called Castle Over, on Eskdale Moor, supposed to be the station Uxellum, and another small post called Wood Castle (circular), in Annandale. In both of these the entrances go into the camp straight through the ramparts, which are placed inside the

ditch according to Roman practice. Another small semicircular post called Liddell Moat, 900 feet by 500 feet, the first post after passing Hadrian's Wall, is very strongly intrenched with a prætorium 70 feet square, the rampart being inside the ditch.

Taking a retrospective glance over the whole series, we find with the exception of Dealgin Ross and the two camps on Pickering Moor, the entrances through the camp-gates always go in straight through the foss and ramparts. The strongest mound is always the rampart proper, and we find it placed on the inside of the ditch—that is, between the ditch and the intervallum. In these two particulars the Britons commonly did the reverse, placing their greatest mounds on the outside of the ditch, and their entrances curved like the letter S.

Having endeavoured to trace, in an abbreviated manner, the origin, the history, the transitions, and the character of Roman ramparts, an established type in their construction will be readily perceived. Some of the features are never departed from; others —the gates, for instance, in two or three examples—show slight deviations, while the remainder of those exceptional works retain the typical style in the relative position of the ditch and foss. If we compare these Roman works with those of the ancient Britons, we find as wide a difference in style as can be conceived. How comes this great national divergence? The British works appear to have been indigenous, and to have arisen with the occasions which demanded them. In Cæsar's time, and in the plains of south Britain, they were formed in the midst of woods and marshes; but does it follow that no hill-fortresses were in existence among the mountains of Wales and Scotland at this period? There can be no doubt but that tribal feuds required the establishment of strongholds long before the Roman set foot on British soil, and that British earthworks had always been thrown up on principles peculiar to themselves, and never at any period were they copied from the Romans.

The Wilmington Giant.

By Rev. W. A. St. John Dearsly, M.A., Vicar of Wilmington.

ON the northern slope of one of the highest of the Southdowns, some 800 feet above the level of the sea, in the parish of Wilmington, not far from Eastbourne on the Sussex Coast, is delineated a colossal figure of a man holding a staff in each hand, whose height is 240 feet. This figure is known in the locality as the Wilmington Giant, or Long Man, and his outline is incised on the face of the down at an angle of about 50 degrees. It is undoubtedly of very early date.

The Duke of Devonshire is the owner of the side of the down upon which the figure stands, and is interesting himself, in connection with the vicar of the parish, in bringing about a more careful outline of the Long Man, and one more in accordance with its original formation than the outlining in brick which was inserted during the present century. This bordering of the giant in brick is alien to the idea of such creations, and has not answered the purpose intended of preserving its dimensions, the bricks becoming dislodged from their position, and in breaking away damaging the proportions of the figure.

The committee of the Sussex Archæological Society have been consulted by those interested as to the best means of restoring the giant; and after several discussions at meetings on the subject, and visits to the site, they have proposed that that portion of the figure from which the bricks have been removed should be carefully cut out in outline on the turf, and that native chalk—capable of withstanding frost—be rammed into the trench, which is 12 inches wide, and filled in 9 inches deep. So far the results of the proposal have proved successful in their execution, the work being done under the superintendence of the Vicar of Wilmington, and by the desire of the above committee.

A few observations on the supposed origin of these strange creations will hardly be out of place when considering the one now under notice, together with brief references to great figures of a somewhat similar character in our

own kingdom and in other parts of the world. That their origin is of very early date is beyond question, and our thoughts on known instances may travel to an early record in Holy Writ, contained in Acts xix., of the image which fell down from Jupiter, the Τοῦ Διοπετοῦς, supposed to be an image of Diana.

This Ephesian statue was of uncertain age and workmanship, and, therefore, said to have fallen from heaven. It was probably made at the period when the Greek artists copied from the Egyptians. The figure was in the form of a mummy; it had numerous breasts, as being like Isis, the mother of all nature, and each hand held a stick. There is a copy of this figure in Sir John Soane's museum; and the drawing is made from coins of the reign of Antoninus Pius, in the British Museum, described in Sharpe's *Texts from Ancient Monuments* (page 164). Certain observations in the *Archæologia* (vol. xxxi., page 289) on the White Horse of Berkshire give some valuable opinions upon these creations. Also in Hutchin's *Dorsetshire*, we have in detail the dimensions of a gigantic human figure (180 feet in height) armed with a club, and carved in the chalk hill at Cerne Abbas in that county.

The Dorset figure is thus described in Lewis's *Topographical Dictionary*, under Cerne Abbas: "On the southern declivity of a steep chalk hill, called Trendle Hill, to the north of the town, a gigantic figure has been traced, representing a man holding a knotted club in his right hand and extending his left arm. It is 180 feet high and well executed; the outlines are 2 feet broad and 2 feet deep. Between the legs is an illegible inscription, and above, the date 748. It is by some antiquaries referred to the Saxon times, and supposed to represent one of their deities; by others it is thought to be a memorial of Cendric, son of Cuthbert, King of the West Saxons, who was slain in battle; and according to vulgar tradition, it was cut to commemorate the destruction of a giant who ravaged that part of the country and was killed by the peasants. The figure is occasionally repaired by the inhabitants of the town. In the reign of Edgar, Ailmer, Earl of Cornwall, began to erect a noble abbey, which he completed in 987, for Benedictine monks, and dedicated to St. Mary, St. Peter, and St. Benedict."

This brings together again (as at Wilmington) a gigantic figure, a Benedictine priory, and a dedication of the church and priory to St. Mary and St. Peter, but there is no trace of how St. Benedict is represented.

Mr. Phené, F.S.A., in a paper he read some few years ago before the British Association, thus speaks of these ancient figures: "All of us are acquainted with the enormous representations of the human figure in the sculptures of Egypt, which some of these pieces are said to have equalled. Recent investigators, such as Mr. Squier of New York, have informed us of the giant sculptures in the cities of Central America. Mr. Layard has unearthed the immense man-headed bulls of Nineveh, the mysteries respecting which are unravelled by the relics brought by Mr. G. Smith from Mesopotamia, in the form of inscriptions impressed in clay and incised in stone tablets, which are now being cleansed and deciphered in the British Museum, where also may be found part of the freight of H.M. ship *Topaze*, being one of the human effigies of Easter Island." On all these Mr. Phené based the theory of his paper, "An Age of Colossi." But the feature of immediate interest to the inhabitants of Britain is his assertion that we have still examples of colossal figures wrought by the Celts, which unite this island with the age or the class of people who laboured at producing gigantic emblems in the four quarters of the globe, but, as he showed, within a defined area, or rather zone. "The largest of these," he stated, "perhaps we may say the largest representation of the human figure ever executed in the world, is on the estate of the Duke of Devonshire in Sussex, and a few miles inland from Eastbourne. This enormous figure, 240 feet high, and the one at Cerne Abbas, 180 feet high, have both been till lately wrongly attributed to the monks of the Middle Ages, simply because the oldest traditions of these localities give no indication of the date of their formation, coupled with the fact of their being in the vicinity of ancient monkish residences: and those who gave it as their opinion that they were antecedent to mediæval times, and of Celtic origin, only attempted to support such opinions by conjecture." Mr. Phené, however, has pointed out that this vast representation at Wilmington is not only in the attitude of

the Colossus of Rhodes, but that its proportions are just double those of that statue; and it is unlike any other representation, either in barbarous or classical device, except an almost exact delineation on one of the ancient Gnostic gems; and that while the last figure is accompanied by solar and lunar emblems, both the carving at Cerne Abbas, and also that at Wilmington, have in their vicinity British earthworks of a lunar form. The descriptions by Cæsar and Strabo of the Celtic deity to which human sacrifices were offered, refer to a gigantic effigy of the human figure. Cæsar writes in B. vi. c. xvii.: "Deum maxime Mercurium colunt; hujus sunt plurima simulacra, hunc omnium inventorem artium ferunt, hunc viarum, atque itinerum ducem, hunc at quæstus pecuniæ, mercaturasque habere vim maximam arbitrantur." Strabo writes: "καὶ κατασκεάσαντες κολοσσὸν, χορτον και ξὺλόν ἐμβαλλοντες εἰς τοῦτον, βοσκήματα, καὶ παντοῖα θηρία, καὶ ἀνθρώπους ὁλοκαὐτουν."

From these quotations we may agree with Mr. Phené that these figures could not have been, as has been supposed, a great wicker idol, but rather an idol in that form and surrounded by a palisade or contexta (interwoven) barrier, and that in such area the wild beasts and cattle mentioned by Strabo were placed with human victims. The Wilmington giant has, moreover, two staves, as indications of travelling; and Cæsar refers to a Celtic deity as a god of journeying of which many images or representations then existed.

The fact that a number of curious bronze celts, and ancient cinerary urns filled with bones, have been found in the vicinity of this figure, which is incised in the chalk cliff, on the range of downs connected with Beachy Head, gives support to the idea of its Celtic origin. A further corroboration exists in the adjoining heights being occupied by British tumuli. But apart from such evidences, one of the great points on which Mr. Phené rests for these figures not having been made by the monks, is that they are not such as Christian men of religious calling would have made, they being nude, as is the case of the Wilmington figure, and otherwise totally unlike early Christian art, while that they are very ancient works is unquestionable.

Those who have suggested their mediæval origin have imagined the one at Wilmington to represent a religious devotee or pilgrim, but it need hardly be observed that this only increases the improbability. That early Christian art should descend to such representations is a proposition without example, while that it should so represent a devotee is impossible; whereas it is just what would be expected in the cruelty of a religion which tolerated human sacrifice.

The locality of this giant, now under our consideration, must have been near the great field of mercantile transactions with the continent in the days of Cæsar; the attitude of the figure agrees with that of the Colossus of Rhodes, a place which was also a great seat of commerce in its day, and its lofty staves are its special indications of journeying. But it has another feature; it gives the only other possible illustration of the vast figures Cæsar mentions, whose limbs were (not "formed," as usually rendered, but) "contexta" (interwoven) with osiers, in other words, fenced round with them, according to the custom of the ancient Britons in their defences, thus forming an arena in which victims were placed for sacrifice. This strange relic of barbarism hands down to us the state and condition of religious belief in this country at the time of the Roman invasion, and, therefore, forms a land-mark in the history of our country, and helps to show a strong contrast between the strange ideas of worship then, and the enlightenment that came later into the country under Christian teaching. As marking, therefore, such an epoch in our country's history, these figures deserve that some little care should be bestowed upon them in their preservation.

The Mediæval Tiles of the Priory Church of Great Malvern.

By Rev. Alfred S. Porter, M.A., F.S.A.

Part II.

WE now come to those tiles which were made at the time of the reconstruction of the Priory, and were intended for use on the *floor* of the church. The only difficulty which arises in describing these is to choose out of so large a number those which will give the best idea of their general character. There is, so to speak, so strong a family likeness among them, that there can be no doubt that they all belong to one period, and, as some of them bear the dates of 1453 and 1456, they must be assigned to the time when the renovation begun by Prior John was approaching completion.

The late Mr. Albert Way was the first to point out what an important bearing some of these tiles have on the descent of the Chase and Manor of Malvern. The *forest* of Malvern, as it was originally called, became Malvern *Chase* when it passed out of the hands of the Crown, for the law then was that a *forest* could only be held by the king. The adjoining *forest* of Corse became in the same way Corse *Lawn* when it passed into the hands of a subject. These royal forests were strictly reserved for the king's use for the purposes of the chase, and were subject to the most stringent laws. The hardships caused by them are well described by the poet:

> Not thus the land appeared in ages past,
> A dreary desert and a gloomy waste,
> To savage beasts and savage laws a prey,
> And kings more furious and severe than they,
> Who claimed the skies, dispeopled air and floods,
> The lonely lords of empty wilds and woods.

The cruelties practised under the forest laws were very great. William the Conqueror forbade the killing of the deer and the boars, and loved the tall stags as if he were their father. Henry I. enforced the same punishment for him who killed a man and him who killed a buck, and executed in all his forests the most arbitrary will without in the least regarding the common law of the land. Marsh, moor, and woodland knew no master but the king. Tremendous fines were levied for the most trifling offences, and any person found hunting was imprisoned in horrible dungeons. Nor was the cruelty confined to men, for if dogs were kept which could not be drawn through a stirrup (eighteen inches and a barleycorn in length and breadth), the foresters were ordered to cut clean away the further joints of their middle claws, and to fine the owner three shillings and a penny. If a deer was found killed, the coroner was to be at once sent for, a jury empanelled, and an inquest held, and the people were sworn to be of good behaviour towards his Majesty's wild beasts.

At the close of the thirteenth century, the Chase of Malvern, as it then became, passed from the Crown into the hands of a subject. It was given by Edward I. as a marriage portion to his daughter Joan on her marriage to Gilbert de Clare, Earl of Gloucester, and his arms are given on the first of the tiles of this series. The "Red Earl," as he was called from the colour of his hair, was the most powerful subject of his time, and he is described by Matthew of Westminster as "post regem potentissimus regni in opere et sermone."

All those who have climbed the Worcestershire Beacon must have noticed a long ditch or trench near the summit of the range of the Malvern Hills. This trench marked the boundary of the Chase to the west; its other limits being the river Teme to the north, the Severn to the east, and Corse Forest to the south. The "Red Earl" dug this trench, and shortly afterwards a very serious dispute arose between him and Godfrey Giffard, Bishop of Worcester, on the subject. The deed, by which the difference was settled, is in the Chapter-house at Worcester. In it the bishop withdraws his objection on condition that the earl should pay yearly a couple of bucks and a couple of does to the bishop and his successors at their manor-house at Kemsey.

Even after the forest became a chase the rigour of the forest laws does not seem to have much abated. No sheriff, escheator, or other officer, had any power to interfere

with the rough justice of the chief forester, who held of the lord in fee by rent of an axe and a horn. The foresters had authority to arrest and bring any accused person before the Court at the Rhydd Green, and if found guilty his head was struck off by a forester's axe at a place called "Sweet Oaks," or he was hurried along Hangman's Lane to the gibbet on the top of Malvern Hill.

Few families have left behind them greater traces of their renown than the De Clares, as they have given their name to an English town, to an Irish county, to a college at Cambridge, and to an English dukedom (Clarence); but they were not destined to remain long at Malvern. While they were there they were great benefactors to the Priory, and (as Habingdon says) "poured out their charity on those religious monks."

The "Red Earl" and the Princess Joan had only one son, who fell, in 1314, at Bannockburn:

> When the best names that England knew
> Claimed in the death-prayer dismal due.

The Manor and Chase passed on his death to his sister Alianor, who was the wife of Hugh le Despenser, and afterwards to Isabella, the sister and heiress of Richard le Despenser, who brought them in 1421 to her second husband, Richard Beauchamp, the great Earl of Warwick. This descent of the Chase is commemorated on a splendid set of four tiles, which bear the arms of Clare, le Despenser, Newburgh or old Warwick, and Beauchamp.

One other tile at Malvern bearing the cross crosslets of Beauchamp may be mentioned. Isabella, Countess of Gloucester, was a widow when she married Richard Beauchamp, Earl of Warwick; her first husband, the Earl of Worcester, who was also called Richard Beauchamp, having been killed at the siege of Meaux in 1421. This tile, the arms on which are differenced by a crescent on the fess, is one of a set made to adorn the Chantry Chapel on the north side of the altar at Tewkesbury, which was founded by the Countess Isabella for the repose of the soul of her first husband. This chapel was not dedicated till August 2, 1438, and the tiles in this and the adjoining founder's chapel have a special interest, from the fact that they have never been disturbed from the day when they were originally laid down.

There are two well-designed sets of four tiles at Malvern, bearing France modern and England quarterly, which from the style of their design may be referred to this period. One set has the royal arms arranged in very stiff conventional foliage, and has not been noticed elsewhere; the other, which bears the words "Fiat Voluntas Dei," has also been found at Tewkesbury and Monmouth.

When we turn from the heraldic series of this period, we come to some sets of finer design and greater interest. Among these is an example called by Mr. John Gough Nichols "the mendicant's tile," though recent investigation has shown that this title is a misnomer, and that this set, though made at Malvern and still found there, was made for the church of Holt, which lies on the right bank of the Severn, about five miles above Worcester. In this church, which contains the best Norman work in the county, there existed up to the end of the last century a raised tomb in the chancel to Sir Walter Scull, bearing his arms—"Gu, a bend voided of the field between six lions' heads erased or," impaling "Gu, a fess between six billets or," Beauchamp of Holt. This tomb was destroyed by the then rector, the Rev. Harry Thomas Foley, M.A., but most of the tiles of which it was formed are still on the floor of the south aisle of the chancel. They are precisely like those at Malvern, and bear upon them the date 1456, and the following text from the nineteenth chapter of the Book of Job: "Miseremini mei, Miseremini mei, saltem vos amici mei, quia manus Domini tetigit me"—"Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." On the outer margin are the words: "Mark . Mathew . Lucas . John." In the Middle Ages, the repetition of the names of the Evangelists was regarded as a charm, and it may well be that a survival of this has come down to us in the lines which we have all heard in our childhood:

> Matthew, Mark, Luke, and John,
> Bless the bed that I lie on.

Whether this was intended for a charm or no, there can be no question that one of the tiles

at Malvern was intended as a charm against fire. The inscription runs: "Mentem sanctam, spontaneum honorem Deo et patrie liberacionem," which may be thus rendered: "A holy mind, honour freely rendered to God and liberty to the country." Its origin is this: St. Agatha, virgin and martyr, after having suffered cruel tortures for the faith, died in prison in Sicily, A.D. 253. At her funeral, a strange youth, accompanied by a hundred others, all vested in albs, appeared and placed upon her breast a tablet bearing the words just quoted. In process of time the relics of the martyr began to work miracles, and her veil was carried in procession to check an eruption of Etna in somewhat the same way that the relics of St. Januarius were used to mollify Vesuvius. History does not record what success the intervention met with, but the fact remains that through the Middle Ages these words were held to be an effective charm against fire, and the inscription is frequently found, the best known case being that these words were on the great bell at Kenilworth, which was given by Thomas de Kyderminster in 1402. Barnabe Googe refers to the charm in his *Popish Kingdom*:

> St. Agatha defends thy house,
> From fire and fearful flames.

This tile is decidedly rare. There is a specimen in the British Museum, there are some fragments at Monmouth, and examples may also be seen at Cotheridge and Shrewsbury.

A very magnificent set of four tiles, of which there are several examples at Malvern, bears the words: "Pax Christi inter nos sit semper. Amen."—"The Peace of Christ be among us for ever. Amen." In the corner is a shield bearing the emblems of the Passion, with some monograms around it, the meaning of which I am unable to discover.

Another puzzling example bears the words "Benedictus Deus in donis suis"—"Blessed is God in His gifts," and bears two shields, on which are represented in heraldic guise some implements of handicraft or husbandry, among which objects appear like unto a hoe, an axe, and a hammer. A local antiquary, who has devoted much attention to these tiles, has suggested that they represent the tools of the wood-carver's craft. I am quite unable even to suggest an explanation, and can only quote Mr. Nichols' theory: "May not these representations of the implements of rural toil have been fanciful bearings assumed by some guild or fraternity in humble life, whose unostentatious contribution to the fabric of God's house was recorded by this simple memorial stamped with the aspiration of pious gratefulness?"

Before describing the wall-tiles it may be well to refer to a series of very fine tiles of considerably later date, of which three examples occur at Malvern. The full meaning of these has only recently been discovered, and their exact date still remains uncertain. The series consists of three sets of four tiles each, together with two single tiles. They were all originally made for the Abbey of Bristol, but I am unable to say whether any of them still remain in what is now the cathedral church there. The Dean writes somewhat discouragingly about them, and suggests that they were probably taken out of the Berkeley Chapel some years ago, and that, if now in store, they are probably under very heavy lumber.

These tiles are of singular interest, not only on account of the beauty of their design, but also because we have been able to find grand examples of some of the sets in many churches in Worcestershire. It is difficult to fix their date exactly, as all the deeds and accounts of the Abbey of Bristol were destroyed by the mob at the time of the Reform riots; we shall, however, be safe in saying that they were made between 1481 and 1525. They were designed by order of one of the two following abbots of St. Augustine's: John Nailheart or Newland, who was elected abbot in 1481, and died in 1515, and Robert Elyot, who, during the lifetime of his predecessor, was kitchener and hostiller, and on his death was elected abbot, which office he held till 1525.

It was customary for a monk, when he assumed the regular habit, to drop his surname, if he had one, and to take in its stead the name of his birthplace. Canon Raine, in his *Fasti Eboracenses*, has told us that this assumption of the name of the place where the candidate was born was often assumed at his ordination. He says: "A mediæval or-

dination list is a suggestive picture of clerical life, which very few have looked upon. The youth comes before his diocesan frequently without a patronymic, and finding for the first time in his life that he stands in need of a surname, he adopts the title of his birthplace. The patronymic also was occasionally discarded for the name of the birthplace. Henry Daniel of Wakefield became Henry de Wakefield, Bishop of Worcester and Lord Treasurer of England." Bearing this custom in mind, we may conclude that John Nailheart, prior of St. Augustine's, took his second name from his birthplace, the little village of Newland, near to Malvern. The rebus of his surname—a heart pierced with three nails (Nailheart)—appears upon the tiles, and the same curious device occurs on his monument at Bristol. His effigy lies under a recessed arch on the south side of the choir, and at his feet are two angels bearing a shield charged with this rebus—three nails piercing a heart.

Much need not be said here with regard to the finest of these sets of four tiles, as no example occurs at Malvern, though they are often found in other churches in the same county. The inscription, which goes round the set in a circle, is from the seventy-ninth psalm: "Adjuva nos, Deus salutaris noster et propter gloriam nominis Tui, Domine, libera nos"—"Help us, O God of our salvation, for the glory of Thy name, O deliver us." The letters R E, which are in the corners, stand for Robert Elyot, the abbot. The arms in the first tile are those of the Berkeleys, the founders and patrons of the abbey; in the second tile we have the rebus of Abbot Nailheart; in the third, the mullets of St. John (?); and in the fourth, the arms of Robert Elyot.

A single tile, bearing the letters R E interlaced, and round them the words, "Fiat Misericordia tua super nos," which has hitherto only been found at Malvern, gives the clue to the elucidation of a set of four, one of which is at Malvern, and is the only one of the set which has yet been discovered. It is of fine design, and bears John Nailheart's rebus, and the legend, "Modum Speravimus." If the rest of the tiles of this set are ever discovered, the complete text will be found to be: "Fiat Misericordia Tua, Domine, super nos, quemadmodum speravimus in te" (Ps. xxxiii.)—"Let Thy merciful kindness, O Lord, be upon us, like as we do put our trust in Thee."

A tile bearing the initials interlaced of Robert Elyot, and the legend, "In te Domine S," is frequently found. There is one at Malvern, five at Leigh, all exactly alike, and others at Salwarp, Wyre Piddle, Broadwas, and Strensham; but we were for a long time unable to finish the text with any certainty, or to find the other three tiles to complete the set. As in the previous case, a single tile with R E in the centre, which was found at Broadwas, furnished the required clue; and it was evident that the inscription on the set of four would prove to be the same as that on the single tile: "In te, Domine, speravi, non confundar in eternum" (Ps. xxxi.)—"In Thee, O Lord, have I put my trust, let me never be put to confusion." In this case we have had the satisfaction of proving that this solution is correct, by finding the second tile at Gloucester and Naunton Beauchamp, the third at Droitwich, and, last of all, the fourth in the porch at Bredicot.

These tiles are the latest in date of those still remaining in the Priory Church, but there is evidence that the manufacture was continued as late as 1640. When Cole visited the church on June 25, 1746, he found an inscription in tiles round the verge of a grave in the south aisle of the choir. It ran as follows: "Here lyeth the Body of Edmund Rea, late Vicar of Much Malvern, deceased the 23rd of Dec., Anno Dº 1640."

(To be continued.)

A Year's Archæological Work in Greece.

By Rev. J. Hirst.

THE archæological discoveries made in Greece during the past twelvemonth have not been of very great interest. The only one of primary importance is that of a prehistoric tomb at Vapheion, near Sparta, by Dr. Tsoundas.

The peculiarity of construction denotes high antiquity, and connects it with the Mycenæan period, while the character of the contents bears out the inference as to date. The value of the latter is not only great intrinsically, but from their unexpected bearing on the development of ancient Hellenic art.

Within the tomb, scattered on either side, were found fourteen incised stones, two gold rings, on one of which was the representation of a man holding out his hand towards a tree, with near him a woman—in subject similar to one found at Mycenæ—two small pins of gold wire, silver and bronze pins, objects of ivory and amber, a sword of bronze with three gold nails in the haft, five bronze knives of various sizes, two lance heads, a bronze mirror-like disc and five concave ones of various sizes, four large discs of lead (of unknown use), two alabaster vases, four of terra-cotta, one of silver, and five of bronze. In the centre of the tomb were found lying on the ground eighty amethyst beads for a necklace, and two gold cups ornamented in *repoussé* work, representing men in the act of seizing some oxen; two silver cups of like shape (*poteria*) also ornamented, with one of silver having the handle and rim gilded, two incised stones, three rings, one of gold, one of bronze, and one, strange to say, of iron. At the far end of the tomb were found two bronze vases, a bronze sword, and two leaden discs.

Two other tombs of similar archaic character have been since found in the district, but these have not yet been explored.

During the first part of the year much work was done at Athens on the Acropolis, in clearing away the accumulation of soil and rubbish around the sanctuary of Artemis Brauronia, in the interior of the Parthenon, between the Parthenon and the more ancient temple of Minerva, and then within the Pinacotheca and at the Beulé Gate. Within the Parthenon were found under the pavement some Byzantine tombs, probably belonging to the bishops of Athens. The temple of Artemis Brauronia no longer exists, but was destroyed, as it would now seem, by the Franks when they erected their fortifications alongside the Propylæa. Traces, however, have been found of what Dr. Dörpfeld, the new director of the German School at Athens, thinks must have been porticoes supported by pillars. In the Pinacotheca was found the torso of the statue of a woman, of which the head was already preserved in the museum. It is archaic and polychrome. In destroying the mediæval and Turkish fortifications, several Latin and Greek inscriptions came to light, the most important ones referring to the temple of Aphrodite Pandemos.

On resuming these excavations in the autumn, several cisterns were found scooped out of the rock, and placed so as to collect the water from the roof of the Parthenon, a fact which demolishes the current theory of their Pelasgic origin. On the eastern slope of the Acropolis remains were found of polygonal masonry, very probably walls of defence of the sixth century B.C. The excavations in this quarter proved that great alterations in the level of this part of the hill were made in Periclean, and afterwards in Roman times.

During the year Dr. Philios, well known for his long-continued work at Eleusis, has excavated a temple near Megara, which is proved by Lolling to be that of Zeus Aphesios, mentioned by Pausanias. The sanctuary consists of a small temple, an altar, and remains of porticos with seats.

The exploration of the two tumuli at Velanideza and Vurva, both in Attica, have revealed new facts regarding funereal cremation and sepulchral architecture. Chemical analysis made for Dr. Dörpfeld has proved that, even in archaic times, a common cement of lime and sand was used with clay bricks baked in the sun.

Near Hadrian's Olympeion, the Athenian Archæological Society, a body which enjoys a large income derived from a yearly lottery allowed by the State, has excavated a handsome Roman building, supposed to have been a gymnasium. Numerous tombs found this year, during the construction of an aqueduct, on Constitution Square and in the Royal Gardens, have made it evident that this quarter was outside the walls of Themistocles. The extension of the city to the north-east was first under Hadrian.

At Lycosura, in Arcadia, the temple of Despoina, mentioned by Pausanias, has been cleared, its identity being revealed by an inscription found on the spot. In form it was

Doric prostyle hexastyle. Inside the cella was found a large foundation, which may have supported the sculptured group of Damophon, a sculptor from Messene of about the middle of the fourth century B.C. A few fragments only have now come to light, the sole handiwork of their author we possess.

The French School, on the termination of their labours at Mantineia, have excavated during the present year at Tegea and at Thespiæ. At Tegea the walls found were built of brick upon stone foundations, like the walls of Mantineia and of Themistocles at Athens. At Thespiæ the excavations were directed to the ancient theatre, which we found, in some particulars, to resemble those of Epidauros, the Piræus, Oropos, Assos, and others.

The German School has been engaged in further excavations in the theatre of Dionysos at Athens.

The English School made excavations at Cyprus, and the American School amongst the ruins of a temple near Cephissia, in Attica, by means of which they have discovered that there was the site of the Demos of Icaria, hitherto known only by name. The temple would appear to be that of Dionysos.

Archbishop Laud in the Tower of London.

By Rev. Canon Scott Robertson, M.A.

During Archbishop Laud's long imprisonment in the Tower, extending over four years all but a few weeks (from February 26, $164\frac{0}{1}$, to January 10, $164\frac{4}{5}$), the revenues of his see were collected by an official receiver, named Walter Dobson. His account, for twelve months, between Michaelmas, 1642, and Michaelmas, 1643, is preserved in the British Museum, among the additional MSS., in MS. No. 5,489.

This account shows that the total revenue of the see of Canterbury, for that year, amounted to £2,846 4s. 11d

The items of expenditure, for which the receiver claims allowance, are to us more interesting than the details of the revenue. Many of these items are, indeed, full of interest. The most striking point, perhaps, is the fact that while the Archbishop was a State prisoner in the Tower, the income of his see was charged with the cost of his maintenance. The first mention of this fact is found in an entry, of which the following words are a transcript:

> Paid the Lieutenant of the Tower the usual composition for the Archbishop of Canterbury's Diet, for one whole Quarter ending at Christmas, 1642, at 40*s.* per week £26 0*s.* 0*d.*

Thus we learn that for the food of Archbishop Laud during his imprisonment, the sum of £104 per annum was paid to the Lieutenant of the Tower (Sir John Conyers) out of the revenues of the see of Canterbury. This account of Walter Dobson (the official receiver) although it closed, with respect to revenue, at Michaelmas, 1643, is extended, so far as the Archbishop's diet is concerned, to January 6, 1644 (New Style). It includes payment for Archbishop Laud's board during sixty-seven weeks, amounting in all to £134.

The entries bring into notice a change in the tenure of the office of Lieutenant of the Tower. The two next in sequence are not in chronological order (so far as that office is concerned), as the earlier entry is in point of time subsequent to that which follows it. After mention of payment for the quarter ending at Midsummer, 1643, we read:

> Paid to my Lord Mayor, Lieutenant of the Tower, for composition of Diet, as aforesaid for nine weeks ... ... £18 0*s.* 0*d.*

These nine weeks include the period from August 11 to October 13, 1643. It may not be generally known that by an Ordinance of Parliament, the Lord Mayor (then Isaac Pennington) was made responsible for the duties of Lieutenant of the Tower.

Sir John Conyers had retained his office for seven weeks after Midsummer Day, 1643. This fact is recognised in the following entry:

> Paid Sir John Coniers, Lieutenant, his part of the Quarter, *viz.*, seven weeks ... ... £14 0*s.* 0*d.*

Lambeth "House," the Archbishop's resi-

dence, and the London houses of the Bishops of London and Ely, had been seized by Parliament, and by especial ordinances passed in January, 1643 (New Style), were used as prisons. Yet the usual expenses of the Archbishop's house at Lambeth were still charged upon the revenue of his Grace's see. In Receiver Dobson's account we find these entries :

Paid for repairs at Lambeth, as per Bills	£95	2s.	5d.
Paid the Housekeeper of Lambeth House his allowance of Diet, etc., from November 9, 1642, to the Midsummer following, at £80 10s. 0d. per annum	£39	15s.	2d.
Paid to Edward Mabb, Lambeth Housekeeper, per annum	£4	11s.	2d.

Five houses, which his Grace was never again to see, had been kept up by Archbishop Laud, viz. : (1) Lambeth House, (2) Croydon Palace, (3) Canterbury Palace, (4) Beakesbourne Manor-house, and (5) Ford Manor-house (near Reculver). The entries relating to the four houses last-named are to this effect :

Paid Dame Ann Wilde, Canterbury Palace Keeper, per annum	£3	0s.	10d.
Paid William Ducket, Ford Housekeeper, per annum	£3	0s.	10d.
Paid Walter Harflete, Beakesborn Housekeeper, per annum	£4	11s.	2d.
Paid Ralph Watts, Croydon Housekeeper, per annum	£3	0s.	10d.

There was a park at Croydon, and its keeper, Francis Lea, received £3 os. 10d. per annum. The keeper of woods at South Bishopsden, was Dame Ann Wilde, whose yearly income from that office was £2 12s. od. The covert wood-keeper (Thomas Roberts) received £3 os. 10d. per annum.

There was an auditor (George Smith), who got £15 per annum ; a steward of the courts in Kent (John Crane), with £9 2s. 8d. per annum ; a steward of the courts in Surrey (Orlando Bridgman), with £4 per annum ; a bailiff of Croydon (John Dendy), with £4 per annum ; while the receiver and surveyor of the whole property of the see (Walter Dobson) was paid £40 per annum.

The total charges upon the year's revenue amounted to £976 12s. 7d. ; and, the receiver says, "so there remains clear for the use of the State only £1,869 12s. 4d."

The Fire at Carlisle Castle.

By the Worshipful Chancellor Ferguson, M.A., F.S.A.

ANTIQUARIES will be much relieved to hear that the recent fire at Carlisle Castle has destroyed nothing of value from their point of view. It has indeed completely gutted a building of Edwardian date in the inner ward, known as "The Old Messhouse," to distinguish it from one built some few years ago in the outer ward. The Old Messhouse was the centre of a block of buildings in existence in the last century in the inner ward, close under the north-east curtain of the castle. The Long Hall was the most westerly of the range ; next came "The Old Messhouse," then known as "The Great Chamber," with the buildings known as Queen Mary's Tower on its east, while a huge barrack connected it with the keep. On the front of this barrack was a white freestone slab, with the royal arms thereon between the initials E R, and the following inscription :

Dieu et mon droit
1577
Sumptib' hoc fecit ppis op' Elizabetha
Regina occiduas d'ns Scroop dum regit oras
Repaired 1824.

The Long Hall was pulled down long ago, and afterwards in 1827 a gunpowder magazine was erected on its site. The barrack was pulled down in 1812, and the carved slab moved, then, or in 1824, to a position in the north-west curtain wall. Queen Mary's Tower was pulled down, needlessly, and in spite of remonstrance, in 1835, except the shell (a very beautiful turret of early work) of a newel stair. At some date or other, shown by the initials on the fire-grates to be *tempore* George III., the Great Chamber has been completely gutted, and provided with modern chimney-stacks, floors and roof, and made into quarters for officers and a messroom. The Edwardian windows and doors were carefully built up smooth, but still showing their outlines ; Georgian doors and windows (two rows) were then cut in the walls. The fire has burnt the Georgian floors and roof ;

the chimney-stacks stand, but the walls are uninjured. The archæologists in Carlisle are on the alert to see that they shall remain so; they are also moving to have the slab of 1577 brought to light, as in late years a storehouse has been built in front of it.

The Long Hall, Great Chamber, and Queen Mary's Tower were all part of an Edwardian palace, which was renovated and altered by Richard III. The fragment of Queen Mary's Tower, before mentioned, is incorporated into the Great Chamber or Old Messhouse, but is not bonded in, and is of earlier date.

Jottings from the Public Record Office.

By WILLIAM PAGE, F.S.A.

A WRIT, among the miscellaneous papers of the Exchequer, to Sir Richard Riche to send the bells and bell metal in his possession (obtained, in all probability, from the monasteries) to Sir Christopher Morres, Master of the Ordnance, to be converted, doubtless, into less peaceful instruments, introduces a new feature in the history of the monastic dissolution. It has not, I think, been hitherto known that any of the bells taken from the monasteries continued to make themselves heard under these changed conditions. The writ runs as follows:

"Trustie and right welbeloved, we grete youe well, and woll and commaunde you that incontinently upon the sight herof youe take ordre for the conveyng of all suche belles and bell metall as remayneth in your charge and office within our counties of Yorke, Notingham, and Lyncoln unto our Towre of London, There to be delivered with all convenyent diligence to our trusty and welbeloved servaunt Sir Christofer Morres, Knight, Master of our Ordenaunce, And thes our Lettres shalbe your sufficient warraunt and discharge in that behalf. Yeven under our signet At our Manour of Oteland The xixth daye of July, The xxxvth yere of our reign.

"To our trustie and right welbeloved counsailour Sir Richard Riche, Knight, Chauncelour of Thaugmentations of the revenues of our crowne.

"THOMAS ARUNDELL.
"ROBERT TYRWHIT."

The Gaol Delivery Rolls of the time of Edward III. yield a somewhat curious record of proceedings regarding a plea of clergy, of which the following is an abstract:

"Delivery of the gaol of Appleby before William de Skipwyth and others, Justices of the Lord the King, on Monday next after the assumption of the Blessed Mary the Virgin, 39 Edward III.

"John, son of Thomas Dennyson, "trotter," senior, was taken at the suit of Agnes, who was the wife of Thomas de Frithbank, for killing the said Thomas de Frithbank, late her husband, in the vill of Burburn, and for other felonies, and now he is indicted of the same felonies and pleads that he is a clerk, and ought not to answer without his ecclesiastical ordinary. Whereupon William Colyn, vicar of the church of St. Laurence of Appleby, brings letters of Thomas, Bishop of Carlisle, to seek and challenge clerks, and he hands to the said John, son of Thomas, a psalter, whereupon the said John could not read the same book, and another psalter was given him upside down (*reversum*), which he turned the way it ought to be read, but which he could not read. And the ordinary was asked if he challenged the same John, and he said no. And upon this an inquisition was taken thereof, by which it was accounted that the aforesaid John was guilty of the felonies aforesaid, and they say that at the time when the same John was taken the same John was only a layman, and illiterate. And it is asked of the jury, Who taught him that which he knows? And they say that two boys of Appleby taught him by the licence and command of Robert de Goldington, the gaoler. And because the same John refuses to put himself upon any jury, and refuses the common law, he is sent back to prison in the custody of Henry de Threlkeld, etc."

Ancient Sporting Weapons at the Grosvenor Gallery.

By the Baron de Cosson, F.S.A., F.R.G.S.

THE exhibition of sport as illustrated by art, at the Grosvenor Gallery, can scarcely be regarded as an archæological one; but, notwithstanding this, the antiquary will find something to interest him there, not only in the older pictures, showing how our forefathers practised the noble art of hunting, but also in the series of ancient sporting weapons, collected together mainly through the exertions of Mr. W. H. Spiller, the energetic Hon. Secretary of that armour-loving fraternity known as the Kernoozer's Club.

It is much to be regretted that the information given about these objects in the catalogue is very scanty, and still more so that the objects themselves are so scattered about the rooms, that a comparison of forms and types is rendered difficult. Most of the crossbows are in one room, whilst the bolts used with them are in another. The old guns, too, instead of being placed together, are spread over three rooms. They would clearly have been much more instructive had they been placed together, with some kind of an attempt at chronological sequence.

There is, perhaps, no part of the whole subject of ancient arms that has been more neglected than the history of those weapons that were used for sport. Indeed, in scarcely any collection in Europe has any serious attempt been made to distinguish weapons of war from sporting weapons. Each collector names his guns arquibus, musket, petronel, musketoon, fusil, demi-hague, carbine, caliver, esclopette, etc., according to his fancy. No sure foundation has ever been laid for the proper attribution of those names to the pieces remaining to us.

The constructive features have been quite as much neglected. If we take an ordinary crossbow of the kind called a latch, one of those short powerful sporting weapons so largely used in the sixteenth century in Germany, to pieces, we shall find that inside the butt, between the trigger and the nut which held the cord when the bow was bent, there is a series of levers and pieces of steel, each one of which had its purpose; but as yet no diagram of them, or description of their action, has been published. All the ingenious construction of a perfect wheel-lock would also well repay careful analysis and illustration. These matters cannot be entered into in this notice, as elaborate diagrams would be needed to illustrate the descriptions. A rapid review of the objects exhibited, taking them, for convenience, in the unsatisfactory order, or rather disorder, in which they appear in the catalogue, is all that can be attempted.

Mr. Spiller shows, in No. 1, a very fine wheel-lock rifle of the seventeenth century, which came from the Londesborough collection, the stock of which is elaborately inlaid with engraved ivory.

In No. 2 he has a weapon of similar decoration, but of different form and construction, which has the additional interest of being dated 1686. Guns of this type have been called, by French collectors, pied-de-biche, from the peculiar form of the stock, which somewhat resembles a hoop. They are invariably of very small bore, much like that of a pea-rifle of the present day, and were doubtless intended for killing birds, rabbits, and other small game, before small shot came into use. It must be remembered that the present mode of manufacturing small shot was not invented until 1782, so that before that time any shot smaller than what could be cast in a mould must have been difficult of manufacture, and probably imperfect in form and irregular in flight. The barrels of these guns, of which another is shown by the writer in No. 69, are hexagonal, and the bore carefully rifled with somewhat over one turn from breech-piece to muzzle. Another peculiar feature of this type of rifle is that the mainspring of the wheel is invariably on the outside of the lock-plate, instead of being on the inside, as usual in other forms.

Here, then, we have a distinct type of gun, of which numerous examples exist, all presenting the same features, but the original name of which has by no means been identified.

Indeed, a scientific classification of hand firearms of the sixteenth and seventeenth centuries has scarcely yet been attempted.

In the same case is an interesting series of powder-flasks, also lent by Mr. Spiller, one of which bears the arms of Venice, and another a figure in the costume of the reign of James I., and supposed to represent that king. If to these are added the handsome powder-flasks lent by Mr. Davidson and Mr. E. Joseph, a remarkable dated one lent by Miss Isabel Way, and a cuir bouilli one in the form of a pouch, lent by the writer, which was formerly in the Meyrick collection, it will be seen that the series of powder-flasks is very complete. One of Mr. Davidson's, with a representation of King Henry IV. on horseback, in embossed and gilt metal, is a piece of great beauty, and two small circular ones, described as German, but more probably of Italian workmanship, are covered with delicate inlaid designs.

At the time when wheel and match locks were in use, two powder-flasks were carried; the larger flask, or horn, was used for charging the gun; whilst the small touch-box, as it was called, contained the finer touch-powder for the pan.

No. 26 is a gun-rest, lent by the writer. Many of the guns of the sixteenth and seventeenth centuries were so heavy in the barrel, that such appliance was needed to secure a good aim, especially as the idea of shaping the butt to fit the shoulder had not yet occurred to the makers of firearms. Some of the butts are, indeed, of such a form, that the gun was clearly not meant to be applied closely to the shoulder, especially those of the pied-de-biche type already spoken of. Even the heavy weapon of war was placed against the breast, rather than to the shoulder. In the *Exercise of Armes for Calivers, Muskettes and Pikes*, dated 1607, instructions are given that the caliver "be set against the brest, and not against the shoulder;" and again, that "he set the musket hard (not against the shoulder), but against the brest: for it is so more gracefull." In this book the caliver and musket are both match-locks, only the musket is considerably longer, and is used with a rest. The caliver is charged from a powder-horn, whilst the musketeer carries bandoleers. The bullets for both are carried in a leathern bag, and the touch-box is used with both weapons.

Hunting-swords, from the time of Charles I. to the beginning of this century, are represented by examples lent by Mr. Seymour Lucas, Mr. Spiller, Mr. E. Joseph, Mr. Faulder, and the writer, but the series is far from complete. There is a remarkable example, No. 83, of the Hirsch-fänger, or set of German stag-hunting knives, in their case, dated 1624, and lent by Mr. Whawell; whilst H.R.H. the Prince of Wales shows how this set of implements has come down to the present day almost unchanged in form by exhibiting a beautiful one mounted in gold and silver, apparently of the last century, No. 20, and also a quite modern example, No. 35, given to H.R.H. in 1866 by the late Emperor of Germany.

In this first room is also a series of twenty-three crossbow bolts, lent by the writer. They are mostly from the Meyrick Collection, and the heads show many varieties of form, according to the use for which they were destined. The miniatures in the celebrated fourteenth century treatise on hunting by Gaston Phœbus de Foix, show that rabbits were knocked over with arrows having heavy flat heads, so that the fur should not be damaged, and two examples of bolts of this kind are exhibited, the most curious being one which has a whistle in its head, so that its whistling, as it sped through the air, should fix the attention of the animal or bird shot at. It bears the initials of its owner, B. L., and the date, 1600. It is probable that these flat-headed bolts were also used for the smaller kind of birds, as a sharp-headed bolt would have damaged them too much.

In the same case is a small crossbow, No. 52, of the kind called a stone-bow, or prod. This weapon was not used with bolts. The string has a sort of pouch in it to take small pebbles, or pellets of clay or lead, after the fashion of a modern boy's catapult. Of course it was only used for killing small birds. The adjoining room contains some crossbows of a more powerful type.

Mr. E. Joseph has a large prod with a finely carved wooden stock, No. 72. It is a larger weapon than the one just described, but of exactly the same type.

Mr. Seymour Lucas, and the writer, exhibit

examples of the powerful German crossbow, called in England a latch, to the internal mechanism of which reference has already been made. These bows were used with bolts of the kind described above, and the steel bow was so powerful that it could only be bent with the assistance of a contrivance consisting of a winch, cog-wheels, and a rack, called a wind or rack. The wind of the crossbow No. 76, dated 1556, and lent by the writer, has unfortunately been placed in another room, with the bolts. This bow has an elaborate adjustable back-sight, and is very complete. The stock is covered with ebony, and inlaid with engraved ivory.

Mr. Spiller lends a crossbow with the Nuremburg mark, and the date 1550, whilst a still earlier example, No. 79, is shown by the writer. The bow here is of wood, covered with painted leather, and crossbows exactly of this make are shown in the hands of the chamois-hunters in plates 40 and 175 of *Der Weiss Kunig*, one of the books of the Maximilian series, and which contains a somewhat fanciful account of the events of the early years of that emperor.

Of hunting-horns there are only two, one lent by Mr. Joseph, and the other by the writer. The last is a remarkable piece of seventeenth-century German carving in ivory, copied from Albert Durer's print of the "Knight" (strangely rendered "Night" in the catalogue), "Death and the Devil."

On the walls of the narrow gallery leading to the fifth room, and much hidden by the frames of adjoining pictures, are many guns, some of them of considerable interest.

No. 64, lent by Mr. Seymour Lucas, dates from the first half of the seventeenth century, but already approaches to the modern form. It is described as Spanish, but it came from Venice, and might well be of Italian workmanship. The stock is covered with pierced and chased steel.

No. 61, lent by the writer, is decorated in a somewhat similar fashion. It comes from Spain, and is the seventeenth-century prototype of the form of gun still in favour with old-fashioned Spanish sportsmen, and familiar with all who have shot in Spain. The lock is of the form called a snaphaunce. It is somewhat similar to the flint-lock, only a piece of pyrites was used instead of the flint. The construction of the lock, too, is somewhat different, the mainspring being on the outside, and the method of releasing the hammer when at full cock quite distinct. This construction of the lock is adhered to by many Spanish gunmakers to the present day, even in breechloaders made in other respects after the modern pattern. The barrel and lock of this snaphaunce are chased and signed "Romano," indicating the hand of an Italian workman, settled in Spain; and the style of decoration indicates the seventeenth century as the date of its production.

No. 60 is a wheel-lock rifle from the writer's collection, signed by Hans Heinrich Dilles, of Frankfort, and curious as showing how some sportsmen have always resisted innovations. When it was made, at the end of the seventeenth or beginning of the eighteenth century, the flint-lock had been in use for more than half a century. The retention of the old wheel-lock was, however, advocated by many, on the ground that the revolution of the wheel did not disturb the aim, like the shock of the falling flint-cock. So great was the objection at first entertained to the newer invention, that in 1653 Louis XIV. had to launch two edicts to enforce the use of flint-locks, in the second of which he went so far as to decree death to those who persisted in retaining the older weapon.

The display of implements connected with falconry will also give much subject of thought to the student of ancient sports, but the catalogue is silent as to which of these objects may be old, and which modern; whilst the cricketer will look with wonder at the bats shaped like the blade of a modern oar, represented in the curious eighteenth-century pictures lent by the Marylebone Cricket Club.

Enough has been said to show that, although the collection of ancient sporting implements is far from complete, there is much to interest anyone who is curious in these matters.

The Conference.

LOW SIDE WINDOWS.

VARIOUS theories have been advanced as to the use of these features in our churches, those most generally prevailing being that they were used for the priest inside to (*a*) communicate lepers, or (*b*) confess penitents, or (*c*) for those outside to see an altar for the purposes of worship.

I have always felt that none of these theories were sufficient to account for the existence of the windows in all cases, but I am not now concerned so much in refuting any particular theory (and I can conceive a Low Side Window being put to more than one use), as to state one which I long since formed, and which has been strengthened by the perusal of a letter in an old number of the *Ecclesiologist*, signed "John Piggot, jun.," which has since come before my notice, and by subsequent observations made of existing examples. Prebendary Walcott* also alludes to it as a probable use of this feature.

The usual position of the Low Side Window is in the side-wall of the chancel—sometimes on the north, but more often on the south, and occasionally (as at Clymping, Sussex†) on both sides. It is generally near the west end of the chancel, and I have observed that it is frequently placed in such a manner as to enable a person standing inside the window to command a view of the high altar, and also (by means of a squint or otherwise) of one or more side-altars.

Then I have never found that the Low Side Window exists together with an outside bell-cot of coeval or anterior date. It almost invariably had a shutter, opened from the inside, and an iron grille on the outside of this—the original grille exists at Faringdon, Berks, and Bedwyn, Wilts (both thirteenth century), also at Downton, Wilts (*circa* 1350). This treatment of the aperture does not seem to be in favour of the "leper" theory. The Low Side Window is usually formed on the side of the chancel towards which the houses lie; and where this is not at present the case, I have found that the position of the houses has changed in later days.

The natural conclusion to which this combination of circumstances leads is that the principal object of a Low Side Window was for the sacristan standing inside to ring the bell at Mass at the open window, so that it might be heard by the people residing or working near.

In the letter before named, Mr. Piggot gives the following extracts from J. G. Cole's paper in the *Journal of the Archæological Institute* for March, 1848: "That prior to the introduction of sanctus bell-cots, and commonly where these were not erected, then at the low side window—the only real opening in the church except the doors, and this unglazed, but provided with a shutter—the sacristan stood, and at the elevation of the Host opened the shutter and rang the sanctus bell, as directed, I think, in the ancient liturgy: 'In elevatione vero ipsius corporis Domini pulsetur campana *in uno latere*, ut populares, quibus celebrationi missarum non vacat quod idie interesse, ubicunque fuerint, seu in agris, seu in domibus flectant genua' (Constit. Joh. Peckham, A.D. 1281). This rule could be better observed by means of a low side window, strictly regarding the words 'in uno latere,' than by a bell-cot, which was probably an innovation, though an elegant one. There is no example of the latter earlier perhaps than transition Norman, whereas of the former there is one of the Saxon period, it seems, at Caistor; and the cot was not as general as the window, which continued in use down to plain Perpendicular." Mr. Piggot then quotes the example at Othery, near Bridgewater, as proving this theory, and goes on to say: "In Mr. J. G. Nichol's *Narratives of the Days of the Reformation, chiefly from the manuscript of John Foxe, the Martyrologist*, 1859, printed for the Camden Society, it is stated that John Hancock, minister of Poole, explained Queen Mary's well-known proclamation, 'whych dyd declare what religion she dyd profess in her youthe . . . wylling all her loving subjects to embrace the same,' thus, 'thatt, whereas in the proclamation she wylled all her loving

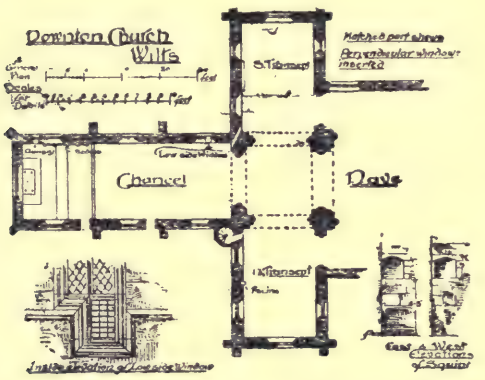
* *Sacred Archæology*, p. 359.
† Brandon's *Parish Churches*, vol. ii., p. 18.

subjects to embrace the same religion, they owghtt to embrace the same in her being there princes, thatt ys nott to rebell agaynst her, being there princes, but too lett her alone with her religion. This satisfied nott the papistes; but they wolde nedes have there marking mass, & so dyd olde Thomas Whyght, John Notherel, and others, bwylde upp an alter in the churche, and had procured a fytt chaplain, a French prest, on syr Brysse too say there masse; but there altar was pulled downe, and syr Brysse was fayne too hyde hys headd, and the papistes too bwlde them an alter in olde master Whyght's howse, John Craddock hys man being clarcke to ring the bell & too help the priest too mass, untyll he was threatened that *yf he dyd use to putt hys hand owtt of the wyndow to ring the bell*, that a hand-goon sholde make hym too smartt, thatt he sholld not pull in hys hand agayne with ease."

This appears to me a most valuable record of the survival of the practice of ringing the sanctus bell at an open window, and to strongly confirm the theory I advocate.

I may incidentally mention that the use of many squints which do not command a view of the high altar from side-chapels or transepts may be thus accounted for.

On visiting the church of Downton, Wilts, with the Archæological Institute, in 1887, I was much impressed by the value of the



interesting combination of Low Side Window and squint there as supporting this theory, and with the assistance of the vicar—the Rev. Du Boulay Hill, to whom I am indebted for many details—I am enabled to give a plan illustrating it. The church is cruciform in plan, and the tower and transepts *circa* 1200, and the chancel, with the Low Side Window in the south wall, 1346-1352. The window is a two-light one, the westernmost light being continued down to form the aperture, with the jamb mouldings, and the string which surrounds the chancel, carried down round it. The aperture has a rebate and hooks for shutter on the inside, and the original grille, with openings about 7 by 5 inches.

A two-light Perpendicular window has been inserted in the east wall of south transept, and a squint cut through the south jamb of the east arch of the tower is of the same date —these probably indicate the period at which this chantry was founded. The squint is 5 feet 3 inches above the floor, and the opening tapers, the east end of it being rather larger than the western. The direction of this opening is such as to render it quite useless for enabling persons in the south transept to see the high altar, whilst it is apparently expressly adapted to command a view of the celebrant at the transept altar to a person standing opposite the Low Side Window.

A piscina in the north transept indicates an altar there also, and there is a tradition that a second squint existed in the north jamb of the tower arch; but there is no trace of it now, and it would seem to have interfered with the turret door. The direction of the south squint, however, suggests such a position of the sacristan as would, without changing it, enable him to look through a similar one on the north side also.

The houses of the village are, and apparently always have been, on the south side of the church.

The chancel was erected by the Bishop of Winchester as his own chapel in the Manor of Downton, and the parishioners had their own altar, rood-screen, and priests' door westward of the tower and transepts, so that lepers, if communicated at all, would have been so from the *parish* altar, and penitents confessed in that part of the church, rather than the chancel, where no provision would have been made for these purposes.

As an instance of the more usual position of the Low Side Window being departed from

to adapt it to the use suggested, I may quote that of Broad Hinton, Wilts, where the window is on the *north* side, which must always have been the situation of the village, and where the sixteenth-century manor-house existed.

It is not uncommon to find the inside reveal of the Low Side Window carried down to form a seat, and Mr. André, in the *Archæological Journal* for June, 1889,* alludes to this feature in the cases of Sherringham and Wickhampton, Norfolk, as proving that they were used for confessional purposes. I submit, however, that the seat is not inconsistent with the theory I advocate, and that it might have been for the use of the attendant who rang the sanctus bell, as also might the desk he instances in the cases of Melton, Constable, and Doddington.

I have hitherto dealt with Low Side Win dows of the kind, and in the position, most frequently found, and it is to these that my remarks as to their use apply. It is not unreasonable to suppose that those which are sometimes found in the west wall of the nave or aisles, as at Bishops Cannings, Wilts, where there is one of twelfth-century date, with a coeval aumbry over it, or as instanced by Mr. André, Stanford-le-Hope, Essex, and St. Mary's, Guildford, may have been for the purposes of worship from the outside of the church, or for confession.

Others were probably for the purpose of watching the altar. In the south wall of the chancel of the monastic church of Edington (1352-1361) are openings in the backs of the sedilia, against which, on the outside, was either a chamber for the watcher, or the cell of an anchorite; this chamber, again, had a shuttered window and a grille in its west end; but this is high up, and might have been for the ventilation so necessary in a confined apartment.

There are openings in the backs of the sedilia at Dorchester, Oxon, but no signs of shutters or outside chamber.

At Broad Hinton, before quoted, there is a lancet low window about 7 inches wide, with a broad, flat sill inside, in the south wall of the nave, close to the west jamb of the entrance doorway, but not in view of any altar; this might have been used for the distribution of a dole. Mr. André mentions one in similar relation to the north doorway at North Walsham, Norfolk.

C. E. PONTING, F.S.A.,

Diocesan Surveyor, in the dioceses of Salisbury, and Gloucester and Bristol.

* Vol. xlvi., p. 151.

MANY theories have been advanced as to the probable use of Low Side Windows, and of these the one which assumes that they were principally intended for confessional purposes appears to have much weight. In support of it I would advance two reasons, the first historical, the second material.

Looking at the history of these openings, it will be found that they occur chiefly, if not entirely, during the first two periods of pointed architecture, and that they disappear during the third or last phase of that style. It is likewise found that the shriving-pew, or early confessional, was introduced at the same date as the disappearance of the Low Side Window, facts which I think help to prove that the shriving-pew took the place of the lychnoscope for confessional purposes.

The material reason in support of the confessional theory is, I consider, supported by the following examples: At Doddington, Kent, there is a stone book-rest placed in immediate proximity to the inside of the lychnoscope (and I believe there are other similar instances); whilst at Sherringham, Norfolk, a Low Side Window has the splays inside corbelled off, and a seat placed in the recess, the corbelling being exactly similar to that over several examples of sedilia in the same neighbourhood. These instances prove that the windows where they occur were intended to be used by some person either standing or seated by them, and this agrees perfectly with the confessional theory, for the priest waiting for penitents could sit and read during the intervals between the departure of one person and the arrival of the next, just as I have seen a priest sit and read in a modern confessional at the present day.

These two arguments in favour of the supposition that Low Side Windows were principally used for administering confession have occurred to me since I contributed a paper on "Mediæval Confessionals" to vol. xxiv. of the *Reliquary*, where other reasons are given in support of the same thing.

J. LEWIS ANDRÉ, M.A.

Horsham.

HARDLY any subject in ecclesiology has given rise to more discussion than the Low Side Window, or lychnoscope, as it used to be called. Excellent articles appeared in the *Archæological Journal*, vols. iv., v., and xi.; *Proceedings, Society of Antiquaries*, i., 262; Dr. Cox's *Churches of Derbyshire*, iii. 298, 418; Parker's *Glossary*, i. 294; *Notes and Queries*, 4th ser., i. 488, 586; and a list of some Norfolk examples will be found in the *East Anglian Notes and Queries*, in vol. i., p.

"LOW SIDE WINDOW," STONE DESK, AND SEAT, MELTON CONSTABLE.

269. The theories as to their object were very numerous, but since the discovery of the wall-painting at Eton College, erroneously supposed to depict the administration of the Eucharist to a leper through such a window, this explanation has received most favour. Even this, however, would not fit all cases, and it is not unlikely that, as so many theories can be advanced, with some amount of probability, these contrivances served more than one purpose. The addition of any instance not already recorded will, I think, be more desirable for the pages of the *Antiquary* than much mere speculation as to their use. Documentary evidence, of which there seems to be scarcely any, would be very helpful.

The most curious example that I have observed lately is in the church at Melton Constable, near Holt, Norfolk. The church has a fine central Norman tower, and a chancel dating a century or two later. On the south side of the chancel, and on the east face of the tower, low down, is a seat scooped out of the thick wall. In front of this seat, and projecting from the jamb and sill of a Low Side Window, is a stone desk for a book. The window is of one light, with a cinquefoiled head, and has a transom at the level of the top of the desk, below which the window is blocked, and no doubt had a shutter. The stone seat is now a somewhat uncomfortable perch, and may probably have been covered by a wooden stall and back, or canopy. This arrangement, like that of most other examples, seems to indicate that the purpose of these windows was for something to take place from the inside to the outside of the chancel.

Other examples of these windows in connection with a seat and desk occur at Elsfield, Oxon, and at Allington, Wilts.

Another church in Norfolk, Dersingham, near Lynn, has a window in the same position, with the lower part transomed off, as usual. But here the whole space does not open, so as to admit of the hand being passed through, but is pierced with four quatrefoil openings in the square.

I may take this opportunity to confess my sins, for which purpose a Low Side Window, according to one theory, is the proper place. In the *Gentleman's Magazine* for 1865, i. 81, I described what I supposed to be an example, at the west end of the north aisle of Weybread Church, Suffolk, where a window of two lights is transomed below, and the spaces blocked. I was afterwards informed by the late architect, Mr. Phipson, that this was a feature entirely of his own providing!

C. R. MANNING, M.A., F.S.A.

THE following are some of the more important examples of Low Side Windows that I have noted:

Easington, Durham. — A low wide-pointed opening, with wood-moulding, south-west corner chancel; blocked when seen; shown in Billings's *Durham County* as a doorway, which certainly it is not, as I noted in 1863, when I sketched it.

Barmston, Yorkshire, and *Troston*, Suffolk. —With decorated wood doors still on.

St. Mary the Less, Durham.—A small Norman window in "correct" situation, on south side of chancel, lowish down towards west end. This is a fraud; it is the original west window shifted to this place at the "Restoration" to make a nineteenth-century "lychnoscope."

Winterton, Lincolnshire. — A tall lancet window, like others in the chancel, but with a square compartment cut off by a plain stone transom, which is on the level of the other sills; south side, west of priest's door.

Snelland, Lincolnshire.—One of same sort as the last, removed to aisle at "Restoration."

Morpeth, Northumberland. — South side chancel; small window.

Edburton, Sussex.—Here there are two.

Kirton-in-Lindsey, Lincolnshire.—One on either side chancel near west end, small pointed windows; not a pair.

Middle Rasen, Lincolnshire.—One on the south side of the chancel, with hinges for a door.

Clee, Lincolnshire.—A rectangular example, blocked up.

Saltfleetby St. Clement's, Lincolnshire.—A small cusped circular window on north side nave, apparently in original situation, but many years since I saw it; would be set down at once as Low Side Window if in a chancel.

Cadney, Lincolnshire.—An example on the north side of the chancel.

Dalton-le-Dale, Durham. — On the north side of the nave; so I noted June 8, 1871, with cusped semicircular head.

J. F. FOWLER, M.A., F.S.A.

Bishop Hatfield's Hall, Durham.

THE earlier examples of Low Side Windows that I have seen (thirteenth century) are always of the form of a smaller opening immediately below a lancet window, evidently intended to have a shutter below and glass above. I recently uncovered one of fifteenth century date at Winestead Church, Yorks, in the usual position, which had been glazed and never had a shutter. There is a good example at the little church of Worthington, Leicestershire, on the south side of the chancel, of the two divisions of the window, the upper for light, the lower for a shutter.

TEMPLE MOORE.

7, Downshire Hill, Hampstead.

WHILST still believing that no one theory will entirely account for all Low Side Windows, I am more and more convinced, by almost every true example that is personally inspected, that the sanctus bell theory is the one that affords the only satisfactory explanation of perhaps over 90 per cent. of the whole that have yet been noted. That this is the explanation of all the examples in Derbyshire I am now quite satisfied. When writing on Spondon Church, in 1878, I imagined that the remarkable narrow oblong example on the south side of the chancel must be a true instance of a leper window; but I am glad of the opportunity of stating that further study of the leper question in medieval England has caused me to change my opinion. The instances of bookshelfs and seats close to these windows (there is a Derbyshire example of the former) all make for the soundness of the hand-bell explanation, for they would be used by the attendant or sacristan stationed at this place.

J. CHARLES COX, LL.D., F.S.A.

REPLYING to your invitation that I should contribute to this "Conference," would you allow me to submit to those who may take part in it, that great service would be done to the final elucidation of the subject if, as a preliminary, facts carefully described were enumerated, and when all the many peculiarities in the various examples of the subject have been given, then each contributor should, at his pleasure, give his reasoning and conclusions in the case? Perhaps it may be thought by some that sufficient facts are already at hand. Many are, no doubt, but not all, nor nearly all. Indeed, the very title you have given the subject, namely, that of "Low Side

Windows," betrays the want of a complete series of observations, for it may be stated at once, that in many cases these openings are not windows at all—that is to say, are not openings for the purpose of giving light; and it often happens that where they are part of a window they form a distinct feature in themselves, and it will become a matter for observation whether or not the light of a window was an essential feature of their presence. Then it has to be borne in mind that the character of these openings varies to an extent which forces the conclusion that their purposes differed. Under these circumstances it would appear that if a collection of facts were first made, the rightful conclusions would be sooner made out. But as a preliminary even to this course, much time and thought would be saved if any of your contributors, having a knowledge of any actually *recorded* use of these openings, would at once make it known. Supposing the suggestion that a registration of the characteristics of every example treated of be sent to you, might not the work be facilitated if certain of those interested in the subject would undertake to schedule the cases in each county? Such a collection would probably bring to light matters for consideration which at present have been entirely overlooked, and, moreover, would form a desirable link in the ecclesiological history of each county. Of course, accuracy of description will be the first essential in such an undertaking, and if it could be aided by illustration the more interesting it would become.

Instead of offering you any theory at present on the subject in hand, please to accept the following attempt at description of a single example:

At Church Eaton, in the county of Stafford, there is a Low Side Window situate on the south side of the chancel, within 2 feet of what may be said to be the chancel arch; it is 1 foot 6 inches wide and 1 foot 6 inches high, and the upper edge of its sill is 3 feet 3 inches from the floor level; it is square in form. The outer edge of the sill and head are splayed, and the jambs moulded; the inside of the opening has a rebate of 2½ inches on all sides, within 9 inches of the outer face, and the inside jambs are splayed at a slight angle from the outer jambs, so that the opening on the internal face of the wall is 2 feet 3 inches wide by 1 foot 10 inches high. To the external opening are two vertical and two cross iron bars, and on the east side of the opening, inside, are two hooks, to which an oak shutter is hung with an oak slip-bolt as a fastening. The date may be said to be 1350. This opening never was glazed, and therefore in the ordinary sense was not a window.

CHARLES LYNAM.

Diocesan Surveyor of Lichfield diocese.

Proceedings and Publications of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

At the meeting of the SOCIETY OF ANTIQUARIES, held on February 6, Rev. Dr. Cox, F.S.A., produced and described a variety of Derbyshire sheriff's precepts of Commonwealth date, which gave the various forms under which writs then ran, such as the "Keeper of the Liberties of England," "Oliver, Lord Protector," "Richard, Lord Protector," etc. They also afforded some information with respect to the old duties of coroners in proclaiming outlaws. Mr. Somers Clarke, F.S.A., gave a most interesting account of the building of Seville Cathedral, and of the various misfortunes that have befallen that immense pile, concluding with the recent disastrous collapse of the central tower.

The meeting of February 13 of the SOCIETY OF ANTIQUARIES was given up to an exhaustive study of the formation and evolution of spoons. An excellent paper, illustrated by graduated series of examples, was read by Mr. C. J. Jackson. The President also showed a part of his valuable collection. The very rare privilege was granted of the exhibition of the gold and jewelled "Coronation Spoon" from the Tower, temp. Edward the Confessor.

At the February session of the ROYAL ARCHÆOLOGICAL INSTITUTE, Mr. J. Lewis André read an interesting paper on the little-known church of Burton, Sussex. It has several good features, such as old woodwork and a variety of brasses; but the special feature is the figure of a female saint crucified on a St. Andrew's cross head downwards, which appears in a wall painting, on the splay of one of the windows. This saint is still unidentified, the remains of the lettering below the figure are too fragmentary to be of much assistance. The Rev. Dr. Cox exhibited a unique ecclesiastical seal engraved on amber,

of the thirteenth century, found at Old Malton Priory, which caused a good deal of discussion. Dr. Cox also exhibited and described some "finds" from Deepdale Cave, Burton, which included a remarkably good bronze fibula of a buckler shape.

We have received the eleventh annual report of that most useful association, the ST. PAUL'S ECCLESIOLOGICAL SOCIETY, from which it appears that ten meetings were held during the year in the Chapter House, at which some papers of exceptional merit were read, notably two by Mr. A. Oliver and Mr. G. D. Wickham Legg, F.S.A. Seven afternoon visits were paid to churches in the neighbourhood of London, and one whole-day visit to Norwich. Twenty-two new members were elected during the year, the number on the register being now 274. The evening meetings for this month will be held at the Chapter House, on March 12 and March 27. Communications should be addressed to Rev. H. G. Duffield, Shortlands, Kent, the hon. sec.

The first part of the fourth volume of the new series of the Transactions of the ESSEX ARCHÆOLOGICAL SOCIETY (price, to non-members, 5s.) has a brief but good paper on "The Preservation of Parish Records," by Rev. Cecil Deedes. Mr. D. Gurteen records the discovery of an ancient burial-place in the parish of Shudy Camps, illustrated with a plan. Mr. Henry Laver, F.S.A., describes a recent discovery of Celtic urns at Colchester. Mr. G. E. Pritchett, F.S.A., has some excellent remarks on seals of the official class, suggested by the official seal of Bishops Stortford. We are glad to find from this issue that the work on Essex Bells, originally projected by Mr. North, and then followed up by the late Mr. Stahlschmidt, is to be vigorously carried on by the Society.

The first quarterly issue of the ARCHÆOLOGIA CAMBRENSIS for 1890, opens with a remarkable article by Mr. J. W. Willis-Bund, F.S.A., on the Religious Houses in South Wales after 1066. The object of the paper is to show that the religious houses established in South Wales after the Norman conquest of England formed a part of the system of conquest and settlement then introduced, and that they were established far more from political than religious considerations. Mr. Willis-Bund argues most ingeniously, and with a certain element of obvious truth on his side. He makes it, at all events, clear that these religious houses (whatever might have been their chief object), were an outgrowth of the conquering, and not the conquered people. The remainder of the number consists of an interesting account of the fortnight spent in Brittany by the Cambrian Archæological Association during August, 1889, and of various reviews and notices of books pertaining to Wales. A severe review of Mr. Williams' *Abbey of Strata Florida* is followed by the editor reviewing the review. Altogether, there seems to be a very pretty little quarrel. We cannot quite understand it, but in it are mixed up the Society of Antiquaries and their assistant secretary, the Cambrian Archæological Association and their editor, Mr. Willis-Bund the antiquary, and Mr. Steven Williams, the author of the book in question, whilst the Cymmrodorion Society appears as a moderator of excited feelings. The editor, in his good nature, offers his pages for a continuation of the warfare, but to be able to tackle your literary adversary only once in three months is a sad drawback to a good lively wrangle.

The first number of the journal of the GYPSY LORE SOCIETY for the new year, printed by T. and A. Constable, of the Edinburgh University Press, promises well as a beginning of the society's second volume. The eight separate items of its contents are all in strict consonance with the portrayal of Gypsy history and customs. The interesting account by M. Paul Babaillard of the Immigration of the Gypsies into Western Europe in the fifteenth century is continued. The most attractive article in this issue is the account of the "Bohemians" of Jacques Callot, issued in the beginning of the seventeenth century, by Mr. David Mac Ritchie; the four pictures are ably reproduced by photo-lithography from the copies in the British Museum.

At the last meeting of the PENZANCE NATURAL HISTORY AND ANTIQUARIAN SOCIETY, an ingenious paper was presented by the president (Rev. W. S. Lach-Szyrma) on "The Past and Present," in which archæology was, by a paradox, claimed as one of the main agents of human progress. Taking a few examples from the Continent—the sandal, supposed (by English people) obsolete, is worn by myriads of Europeans at the present moment, and there is much to be said in favour of the use of it. Also in regard to the wearing of skins, Paisley and Manchester have not yet abolished the skin garment, and thousands of men in the Carpathian Mountains and in Russia still wear them. The hairpin was worn by the ancients, specimens being found in the tombs of many lands, and the bangle is more interesting still, having been worn by Egyptian ladies 3,000 years ago, and being equally popular amongst the Athenians, Romans, and Indians. In regard to art, inscribed bricks (Babylonian in conception) are now used for advertisements; they are lasting (their predecessors had stood for 2,000 years), handy, kept clean in dirty cities, and, moreover, are attractive. For the purpose named they will be found useful, especially in smoky cities. The use of stones for furniture is pretty and enduring, and, though they might be unpopular in England, it does not follow that they are obsolete throughout Europe.

The twenty-fifth annual meeting of the YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION was held in the Mayor's Parlour, Leeds, on January 31. The roll of the members shows a gradual increase, the total being now 570. The council announce that they have "a very large reserve of papers ready for publication," and only refrain from further extension of their journal from financial considerations. No reasonable member can, however, complain of the amount of printed matter issued of late years; on the contrary, the association is doing remarkable printing work for a 10s. 6d.

subscription. In the last two years each subscriber received 704 pages. In another direction the council of this society might reasonably be more active and courageous. There are few districts in England where more irreparable harm has of late been done to old parish churches than in Yorkshire. There is a mild paragraph in the report stating that in two cases last year the council's attention was directed to old church "restorations." "In one case they were too late, but in the other it is hoped that due care will be taken to do as little harm as possible." Surely the archæological trumpet of York, in this respect, gives too uncertain a sound!

The FOLK-LORE SOCIETY'S journal is undergoing reorganisation, and will henceforth appear quarterly under the title *Folklore: a Quarterly Review of Myth, Tradition, Institutions, and Customs.* It will be directed by an editorial committee, consisting of Messrs. Gomme, Abercromby, Nutt, and Jacobs. The first number, which is to be issued early in March, promises exceedingly well, according to the detailed list of its contents as announced in the *Athenæum*. With this quarterly journal will be incorporated the *Archæological Review*, which, after a gallant fight, has now ceased to have any independent existence. The society will issue to its members for 1890 Professor Crane's annotated translation of the *Exempla* of Jacques de Vitry.

The annual general meeting of the ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND was held towards the end of last January at Dublin. The members of this important body are to be heartily congratulated on having changed their title to the briefer and more euphonious style of *The Royal Society of Antiquaries of Ireland.* We suppose that henceforth the characterising initials of fellowship, following the Scotch precedent, will be "F.S.A. Ireland." The chief visit of the association was paid to Christ Church Cathedral, which was described by Mr. Drew, the eminent architect. At the evening session, a good paper was read by Professor Stokes on "Dudley Loftus," a Dublin antiquary of the seventeenth century.

The council of the THORESBY SOCIETY met on January 25 in the Law Institute, Leeds. Mr. E. Wilson, the president, in the chair. An estimate was accepted for the printing of the first manuscript volume of the Leeds Parish Church Register, and it was resolved to proceed forthwith with the printing of the opening section of that work. It was also resolved to recommend to the general meeting the printing in the miscellaneous section of the 1889 Transactions of transcripts of the probate of the will of Ralph Thoresby, the rent-roll of Kirkstall Abbey, the Leeds Borough Subsidy Roll (39 Eliz.), and certain pedigrees and genealogical evidences of old Leeds families. The annual meeting was held on February 18.

The fourth meeting of the twentieth session of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on February 4, when a paper was read by Mr. Ernest de Bunsen, entitled "The Pharaohs of Moses according to Hebrew and Egyptian Chronology," comprising a closely reasoned argument connecting the year five of Ahmer, when (according to the Elkab inscription) the Hyksos or bondmasters of the Hebrews were expelled, with the calendrian date B.C. 928. A paper was also read by Mr. A. L. Lewis, called "Some suggestions respecting the Exodus." The next meeting of the society will be held at 9, Conduit Street, Hanover Square, on March 4, at 8 p.m., when Dr. Gladstone, F.R.S., will read a paper on "The Bronze and Copper of Ancient Egypt and Assyria."

At the February meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY, Archdeacon Chapman read a communication and exhibited documents on the purchase of the manor and advowson of Mepal in the fourteenth century by the Prior and Convent of Ely, as witnessed by a series of parchments which are preserved in the muniment-room of the Cathedral. The document of chief interest which he exhibited was a Computus Roll of a certain monk, William of Wysbech by name, presented to the chapter in the year 1361, and which contained a detailed account of moneys, which he had received and expended for the Convent, in the purchase and fortification of the manor and church. By this account it was shown that only a small portion of the necessary funds were provided from the treasury of the house, the greater part having been voluntarily subscribed by the monks themselves and their friends in the neighbourhood. The names of all the donors are set out at length with the sums which they gave; and special gifts are recorded of silver vessels, forks, cups, and mazer-bowls. The amount of the purchase-money is the first item on the debit side, and there follows an exact entry of three several journeys, which the monk had taken to London for the purpose of obtaining the king's license for the conveyance of the property to the church of Ely, with his personal expenses, and the fees which he paid to the various officers of the king.

On January 27, a meeting of the BERKSHIRE ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY was held at Reading, when Rev. G. H. Ditchfield, Rector of Bartham, and Honorary Secretary to the Society, delivered an able and interesting lecture on the Gilds of Reading, which gave evidence of careful research. As an instance of the quaint information brought to light in this paper, the following pertaining to the Gild of Barbers may be quoted: "No barber who was a stranger was allowed to draw teeth in any part of the town except in a barber's shop; and any barber shaving, trimming, dressing or cutting any person on Sunday, except on the four fair days, had to forfeit for each time 12d." The following curious by-law was made by the Corporation in 1443 at the commencement of the dispute between the rival Houses of York and Lancaster, and was probably intended to prevent unlawful meetings taking place under the mark of a barber's shop: "The Mayor and burgesses of Reading grant and ordain that from this time forward no barber of Reading open any shop nor shave any man after ten of the clock at night, between Easter and Michaelmas, nor after nine of the clock at night

from Michaelmas to Easter, but if (*i.e.*, except) it be any stranger or worthy man (*i.e.*, a gentleman) of the town he shall pay 300 tiles to the Guildhall of Reading, as often-times as he is found faulty, to be received by the cofferers for the time being."

The annual meeting of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY was held at Derby on February 14. The proposed amalgamation of the society with the Derbyshire Natural History and Philosophic Society was approved by the general meeting, whereby upwards of fifty additional members are secured. Mr. W. H. Holland read a paper on the Greaves family exhibiting various early evidences. Mr. George Fletcher gave an address on the origin of Derbyshire scenery. Rev. Dr. Cox exhibited various Romano-British "finds" from Deepdale, Derbyshire. Mr. John Ward showed a remarkable "Funeral Loaf" of the year 1450. The twelfth volume of the society's journal was issued to the members.

On February 17, Mr. Scruton read an interesting paper before the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY "on some fragments of Bradford history," illustrated by many interesting relics, both pictorial and documentary. Among the latter was a paper bearing the original seal and signature of that unhappy fanatic Joanna Southcott, admitting one Mary Robertshaw, of Great Horton, within the circle of "the elect precious."

The meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, held on February 5, was characterized by the variety of subjects brought under notice. Canon Skelton described a coped tomb-head covered with Saxon interlaced work, at Hickling Church, Notts; Mr. E. Way exhibited various articles worked in stone, supposed to be weights, found in the bed of a stream at Templeton, near Tavistock; Mr. G. R. Wright described the top-stone of a quern found at Belvoir; Mr. Loftus Brook exhibited several silver coins of Roman empresses; Canon Collier exhibited a portion of a massive stone bowl, of the Romano-British period, found at Chilbolton, Hants; Rev. W. S. Lach-Szyrma read notes on the recent discovery of a menhir found built up as old material in the wall of Gulval Church, Cornwall; and a paper was read by Mr. M. Drury on a supposed Roman causeway at Lincoln.

Dr. Davies, professor of hygiene, Netley, read an able paper, on February 3, at Southampton, before the HANTS LITERARY AND PHILOSOPHICAL SOCIETY, entitled, "Some remarks on Norman architecture, especially as seen in Hampshire." A county that possesses such a variety of grand examples of this period, as Winchester, Christchurch, St. Cross, and Romsey, affords abundant material for comment. Dr. Davies was rather daring, but very possibly correct, in his description of certain peculiar features at Christchurch, and in his surmise as to their origin. He said: "An interesting point in this church is the occurrence of *classical* ornament in two or three places, derived, no doubt, through a Byzantine channel. Thus, in the choir-arch, at the level of the triforium, is a shaft on each side, semi-cylindrical, resting on a corbel. This corbel is carved with a distinctly classical pattern of a kind of acanthus leaf. The same pattern occurs as a moulding over the south doorway leading into the cloister. Again, the easternmost pier-arch on the south side of the nave is enriched with three mouldings; internally a treble zigzag, externally a hatched, and between the two an ornament resembling the *echinus*, or egg and anchor, without the anchor or dart, but still obviously of classical origin. In the south choir aisle is a capital with very well carved acanthus foliage. Thus there are three, as it were, *reminders* of classical styles in this Gothic church, nearly four hundred years before the classical revival, which gave us a profusion of similar ornamentation, as seen, for instance, in Bishop Gardiner's chantry at Winchester. But there is another 'reminder' here, which is perhaps more curious, and not so commonly met with. In the ambulatory or eastern aisle, beyond the altar, leading from the north to the south choir aisle, are four shafts possessing capitals, that distinctly recall a form of ornamentation called 'stalactite,' that was a very favourite one with the Arabian mosque builders, throughout the palmy period of Arabian architecture. Whoever carved the capital must have taken his idea from an Arabian capital that he had seen in the East. The first crusade was in 1099; the second, 1144; and the third, 1187-1192. Therefore we may suppose that the classical and Arabian influences just noted reached Romsey on the return of some knight or priest or monk from one or other of these expeditions. Of course, it is well known that many features of Norman architecture are derived from Byzantine and Saracenic or Arabian sources."

The seventy-seventh anniversary meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was held on January 29, the President (the Earl of Ravensworth) in the chair, when an animated and most noteworthy debate arose on a letter from the Vicar of St. John's, Newcastle, asking, on behalf of the churchwardens and himself, for the restoration to the church of the piscina detained in the Castle Museum. Though the letter was respectfully worded, the piscina was claimed on legal grounds, and the applicants promised to restore it to its original position. Canon Franklin, on the ground that the society had no right to any part of the fabric of the church, moved that the piscina be given back. Dr. Hodgkin, Mr. Hodges, and Mr. Boyle objected to this course, unless they were legally compelled. The motion was seconded by Canon Hicks, but the Chairman refused to put the motion, contending that it contravened their fifth statute, by which nothing once the property of the society could be sold or otherwise disposed of, unless it was a duplicate. The matter was eventually adjourned for a month, in order that the Vicar of St. John's might produce evidence that the piscina was not the lawful property of the society. The result of the adjourned proceedings had not reached us at the time of going to press. The subject will be again referred to in the April issue of the *Antiquary*.—At a meeting

of the society of February 12, Dr. Hodgkin gave a description of the ancient walls of Constantinople, illustrated by photographs.

THE BERKSHIRE QUARTERLY MAGAZINE has now nearly completed its first year. It bids fair to be a valuable addition to the hitherto little studied history of the Royal County. The January number contains an interesting article on "Brasses," a paper on "Swallowfield" by Lady Russell, and one on "Field-names" by Emma E. Thoyts. The "Notes and Queries" in it will also prove a great help to the local historian.

Literary Gossip for Archæologists.

IT is now an open secret that the article in the current number of the *Quarterly Review* on HADDON HALL is by the Duchess of Rutland. All antiquaries interested in this picturesque remnant of domestic mediæval England should read the article. Good use has been made in it of the recent "find" of historical manuscripts over the stables of Belvoir Castle.

Rev. J. E. Stocks, M.A., has in the press a volume that ought to be of exceptional interest to ecclesiologists, for it is announced as a reproduction of the MARKET HARBOROUGH PARISH RECORDS from the end of the twelfth century to 1530. The publisher is Mr. Elliot Stock.

Mr. H. H. Grove, of Norwich, is about to publish the parish registers of ABINGTON PIGOTTS, Cambridgeshire, which have been copied by the Rev. W. G. F. Pigott.

Rev. J. Woodward, F.S.A. (Scot.), of Montrose, N.B., is about to publish by subscription a volume entitled ECCLESIASTICAL HERALDRY, ANCIENT AND MODERN. Mr. Woodward, who has already proved himself an able herald, has got hold of a good and not-much-worked theme. The subject, if worthily treated, ought to produce a valuable book of reference.

The members of the Hull Literary Club are adding to local history and to the general literature of the country many important books. The Rev. Dr. Lambert, chairman of the Hull School Board, is preparing for early publication from the press of Messrs. A. Brown and Sons a work on the HULL GILDS. The book will consist of an introductory essay on gilds, and will be followed by copies of the Ordinances of Thirty Ancient Crafts of Kingston-upon-Hull, printed for the first time from the originals, chiefly in the possession of the Corporation of the town. These ordinances, lately brought to light, will form a unique picture of the internal organization of provincial trades' gilds, and by comparison with those in use elsewhere much light will be thrown on the nature of these societies throughout the kingdom. A bibliography of works relating to the subject will be included, and numerous illustrations will add to the interest of the volume. Dr. Lambert is a Hull man, and enters with spirit into educational, social, and other movements for the advancement of his native town.

Mr. T. Tindall Wildridge is to lecture at the Hull Literary Club on "OUR ROYAL FOUNDER," being a study of the life and times of the first Edward, to whom Hull owes its first charter and its early prosperity. Unpublished materials from the Records of the Hull Corporation will add not a little to the importance of the paper.

Sir George Duckett, says the *Athenæum*, has, with his usual industry, translated the VISITATIONS OF ENGLISH CLUNIAC FOUNDATIONS in 47 Hen. III. (1262), 3 and 4 Edw. I. (1275-6), and 7 Edw. I. (1279)," from the original records in the National Library of France. From the same source he has added, in part, those of 27 Edw. I. (1298), 13 Rich. II (1390), 6 Hen. IV. (1405). He is going to publish them through Messrs. Paul, Trench, Trübner and Co.

We are glad to learn that THE BELLS OF SUFFOLK, long in course of preparation, will soon be issued by Rev. Canon Raven, D.D.

In the next issue of our contemporary, the *Reliquary*, there will be an article by Rev. Dr. Cox, F.S.A., on the old woodwork of HANMER Church, Flintshire, which was recently destroyed by fire.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

A NEW ENGLISH DICTIONARY ON HISTORICAL PRINCIPLES. Edited by J. A. H. MURRAY. Parts IV., sect. 2, and V., C.—Clivy. *Clarendon Press*, Oxford. Price 12s. 6d.

The great enterprise of the delegates of the Clarendon Press moves steadily on, even if not so quickly as some unthinkingly desire, who do not know or appreciate the labour of such a work, and the difficulties that are constantly arising to be grappled with. In these days of haste and hurry it is grand to have a great piece of literary science, such as this Dictionary, calmly carried on with an intensity of thoroughness

and honesty of learning that lift the work far above the ordinary publisher's venture, timed to be out within a limited date.

This great Dictionary has always a claim upon archæologists, but the present parts, perhaps, exceed any of their predecessors in special interest. The articles on words connected with ecclesiastical matters, such as *carnival*, *Catholic*, *cell*, *church*, *clergy*, *clerk*, *Christ* and its derivatives, *Christmas*, etc., are prominent for their historical and general information; antiquarian law is illustrated by the treatment of *catch-poll*, *cert-money*, *cestuique*, *champerty*, *chattel*, and others; municipal life and institutions by the treatment of *city* and *civil*; social life and manners through words like *calash*, *candlemas*, *carol*, *cavalry*, *chimney*, *chivalry*, and *cinkapas*; curious historical points come out under *cabal*, *cabinet*, *calendar*, *caucus*, *Celt*, *carpet-bagger*, and many others. The study of the letter *C* itself, initial to one of the longest lists in the alphabet, brings us at once in contact with some scientific facts.

To begin with, the section *Ca* has but "a small proportion of Old English or Teutonic words; it contains many from Latin (directly, and through French) and from Greek. The words of Celtic origin are proportionately numerous," *e.g. caber*, *cairn*, *car*, etc., and those "from Oriental and non-European languages are very numerous, including *cacao*, *calico*, *camel*, *candy*, *cane*, *canoe*," etc. Turning to the next vowel, we learn that "no modern word in *Ce* is of Old English origin," *Ce* in Old English words having become *Ch* or *K*. The same thing may be said of *Ci*, and "as a consequence *Ci* now contains only non-Teutonic words which have entered the language during the Middle English or the modern period, chiefly from Latin directly, or through French"; the sole exception being *cinder*, which owes its sibilant *c* to a mistaken etymology. Dr. Murray's account of *Ch* is very clear; it is practically a distinct letter-symbol representing properly the sound *ts* (as in *chair*), and "was introduced from France at the Conquest, and used not only for the new French words, as *charite*, *richesse*, but also in the Old English words, as in *cheosen*, *chester*," etc. It has also other values in English, as in *champagne*, *chyle* and *loch*, *sh*, *k*, and the gutteral *ch*, each of which points to a different origin for the word. Thus *Ch* "ranks almost as a separate letter," and it heads a group which "contains more words than J, K, or Q;" all being placed under *C*, make that letter appear abnormally long. In *Cy* (*s* sound) the words are non-Teutonic, mostly modern, and of Greek origin; "in *cl*, *co*, *cr*, *cu*, *c* has, as in *ca*, its original phonetic value of *k*, and comprises original English, as well as later words from all sources."

Part V. is noteworthy as containing "so many of the great words of the Christian Church." It is not surprising to find the number of compounds and derivatives from *Christ*—in England spelt Crist up till 1500, though in France the present spelling began in the previous century. They occupy over fifteen columns, and together with the articles *chrism*, or *chrisom*, and its derivatives, present a most interesting and varied succession of facts. For example, the significations of *criss-cross*, primarily a cross in front of the alphabet in horn-books, and *criss-cross-row*, remind one of a column of "notes and queries"; *christen* and *christendom* show many shades of incident and usage; while among the many sub-combinations of *Christmas*, it appears that the box to which Boxing Day is sacred really was originally an earthenware box; Bishop Hall, in 1612, complaining that "it is a shame for a rich Christian to be like a Christmas-box, that receives all, and nothing can be got out till it be broken in pieces." The first mention of the Christmas-tree in England is just a hundred years ago, but the first use of the combined word here given is not older than 1835.

The article on *church* traces the origin and changes of the word in a masterly way, in the course of which historic data are fully brought to bear. The forms are given from the Old English *cirice* and *circe*, running side by side in the eleventh century, through *chiriche*, *churiche*, *and chereche*, and others, with the northern *kirke* and its variants, down to the present, and its phonetic growth explained. Then follows a most instructive collection of the words corresponding to *cirice*, *circe*, in the old Teutonic languages, and a comparison with the Slavonic forms, the result of all being that "the word is held on good grounds to be common West Germanic, and to go back at least to the fourth or fifth centuries"; the contrary view, that the Continental forms arose from the labours of the early English missionaries in Germany, being "philologically untenable." The Slavonic is supposed to have taken the word from the Teutonic; indeed, one who hears the Russian pronunciation cannot fail to be impressed with the resemblance of this form even to the present German. The previous origin of the word, before it came into English, has been matter of much inquiry and dispute, the Latin *circus*, *crux*, and the Gothic *kêlikn*, "tower, upper chamber," having in turn been suggested. The agreement of scholars now refers it to the Greek adjective *κῦριακόν*, "of the Lord, dominical;" this and its Latin equivalent, *dominicum*, were in use from a very early period, and even find a parallel in Old Irish. "No other conjecture offered," says Dr. Murray, "will bear scientific statement, much less examination." A series of quotations illustrating early forms in England follows. It may be here noted that a departure from the usual limit of the eleventh century is made throughout this article, quotations being given as far back as the seventh century. In the treatment of the signification we are again (as with the derivation) brought to take note of the Greek and Latin *ecclesia*, the foundation of the equivalent to *church* in all the Romanic and Celtic languages.

Church in English thus meant primarily "the Lord's house," and only later (relatively) attracted the sense of "Christian community." For the long list of carefully-defined senses in which the word is employed we must refer the reader to the work itself, only pointing out the riches of combination that the word affords both in general and special instances, irrespective of compounds, *church-ale*, *church-scot*, *churchwarden*, and the like, which are each treated separately. We have chosen this article as an example of how so important a subject is handled. With *church* should be coupled the less important *chapel*, of origin so singular (the *cappella*, or cloak, of

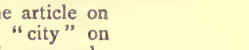
St. Martin), which is treated with a most satisfactory fulness both of explanation and quotation.

Of the value of this method of historic illumination in clearing up vague ideas, let us cite the article on *city*. The recent bestowal of the title "city" on Birmingham and other places has made men ask, What does it mean? Originally meaning *the community*, or *body of citizens*, *civitas* came to be applied to the *place* where the citizens dwelt. As an English word, *cité* first appears in the thirteenth century applied to foreign and ancient cities, and to important English towns, apparently as a sort of grandiose title, instead of the Old English "borough." It is pointed out that in England there is no necessary connection between a city and a cathedral or bishopric, although in Scotland and Ireland the relation is general; and a quotation from Dr. Freeman affirms that "a city does not seem to have any rights or powers as a city which are not equally shared by every corporate town." In the United States, again, the word is somewhat loosely applied; especially does it take vagaries in the West, where Dixon tells of "a city of six wooden shanties," and Marryat of the log-house owner who "calls his lot a city"; while in Canada the term is used variously for a municipality of the highest class. It is noticeable that the adjective *civil*, which bears twenty distinct uses, is not found earlier than the second half of the fourteenth century.

A curious instance of the fitful fate of some words is *chivalrous*. This was adopted from Old French, and was in use from the fourteenth till the sixteenth centuries, with the old pronunciation of the *ch*, and the meaning "like a knight or man-at-arms" (both according with the middle-age use of *chivalry*). For about two hundred years it became obsolete, Johnson in 1755 calling it a word "now out of use"; till in the latter part of the eighteenth century it was revived to do duty in an historic or ideal sense, with the *ch* pronounced as in modern French, which, however, does not possess the word. *Chivalry* has never become obsolete, but has followed the same lines; originally a collective, signifying a body of knights or horsemen equipped for war, cavalry, a host, it soon also gained the abstract senses of qualities pertaining to knighthood, and later became generally applied to the historic and ideal view of the knightly system of feudal times, with its codes and customs. The various senses of these two titles give a lesson in history lucidly worked out.

Space will not permit of further delving into this treasury, but we will conclude with indicating what may be found under a few of our short words. The verb *can* is a perfect example of method in setting forth and illustrating, first, all the different inflexions and forms, and, secondly, the four groups of signification of this old word. *Cast* "occupies the largest space yet claimed by any single word in the Dictionary," viz., twenty columns, containing, substantive and verb together, 125 sub-titles. The elaborate histories of *chess*, *check* and *child* contain many fresh and notable facts; *clean*, *cleanse* and *clear* tell an interesting tale of borrowing and confusion of senses at different stages of their existence; *clasp*, of unknown origin; *clash*, of surprising modernness. The several verbs and substantives under *chop* and its variant *chap* exhibit the difficulties of determining origin as well as the development of senses; the articles upon them are replete with information for their elucidation.

LUCY TOULMIN SMITH.



THE HISTORY OF THE PARISH OF ROCHDALE. By Henry Fishwick, F.S.A. *Elliot Stock*. 4to., pp. 588. Price £1 16s. 6d.

The name of Colonel Fishwick, the learned author of *The Lancashire Library*, and of various other works of much interest to the local antiquary, is a sufficient guarantee of honest work and careful research. This handsome volume fully sustains the reputation already made by the Rochdale antiquary In its construction the MSS. of the late Canon Raines in the Chetham Library, the national storehouse in Fetter Lane, the wills at Chester and York, the title-deeds of various estates, and the parish registers, have been employed with care and discrimination; whilst all that has been obtained through previous historians, such as Whitaker and Baines, has been tested before acceptance. From an early period the great parish of Rochdale has consisted of four divisions, or townships, Hundersfield, Spotland, Castleton, and Butterworth. Colonel Fishwick, after giving sixty-four pages to the general history of the parish and town, proceeds to follow the special history of each of the four townships and their subdivisions. The parish church of St. Chad is next described with its history, followed by the churches of Wintworth, Todmorden, Littleborough, and Milnrow, which stand on the respective sites of a chapel erected in 1529, and of three of earlier mediæval date. A list of the vicars, beginning as early as 1198, is followed by an account of Rochdale Nonconformity. To these succeed sections on the Grammar School and Public Charities, on the Manor Court Records, on old houses and families, as well as a miscellaneous section. An appendix gives the Protestation of 1642. All the male inhabitants of Rochdale over eighteen signed, giving a total of over 2,000.

This fine volume, which is excellently printed and well illustrated, cannot fail to be greatly valued by all men of taste and learning who have any connection with Rochdale. For the general antiquary there are a few special points of interest in these pages. The opening chapter contains a careful account of the remarkable paved Roman road on the steep ascent of Blackstone Edge. The road is 15 feet wide, and paved with squared blocks of stone. In the exact centre is a course of harder millstone grit slabs, 3 feet 8 inches wide, and in them has been cut or worn, to a depth of some 4 inches, a trench or trough, about 17 inches wide at the top, and a little over a foot at the bottom. Various theories are given to account for this groove, and a good photograph of a portion of the road, exposed and cleared of the earth and heather in 1883, gives a graphic idea of its condition. Our own belief is that it has been worn by traffic. Chapter XV., which gives an account of the Manor Court Rolls of Rochdale, is of much value. English renderings of the earliest of these rolls, *temp.* Edward III., are given; but there is a sad gap in the continuity of the Rochdale rolls, as there are none to

be found between 1336 and 1556. Towards the end of the volume is the facsimile of a formula of exorcism, or charm, found in an old barn at Healey in 1876. It is a strange muddle of Greek, Latin, and cabalistic signs.

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THE POETS AND PEOPLES OF FOREIGN LANDS. By J. W. Crombie. *Elliot Stock.* Demy 8vo., pp. vii., 169. Price 3s. 6d.

Just one thing we long to do with this small volume, namely, to erase the title from the cover and the title-page. How could Mr. Crombie thus name his offspring? The *Dictionary of English Biography*, or the *Encyclopædia Britannica* would be nothing to the volume required to do justice to such an all-devouring appellation! Happy, however, is the author with whom the critics have no other quarrel save the name of his work. The book really consists of five charming studies of popular foreign poetry. Three of these essays have already appeared, in a less extended form, in the *Edinburgh Review* and *Macmillan's Magazine*, a fact which at once stamps them as good of their kind. The article on the "Folk-Poetry of Spain," with which the volume opens, is bright and entertaining; the second is on "Al-Motamed," the royal Moorish poet; the third on "Frederi Mistral," who selects as the vehicle of his songs the rustic dialect of Provence; the fourth on "Klaus Groth," the popular Low-German poet, almost unknown in England; and the last on "Staring Van den Wildenborch," the versatile seventeenth-century songster of the Netherlands. Every page is full of interest, an interest, too, that will be almost entirely novel to far the greater part of even well-read Englishmen. We thank Mr. Crombie for putting together these essays in a handy form; it is a volume that cannot fail to be valuable to all students of general literature.

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RECORDS OF THE PAST (new series, vol. ii.). Edited by Rev. Professor Sayce, D.D. *Samuel Bagster and Sons.* 8vo., pp. viii., 208. Price 4s. 6d.

The second volume of this series of English translations of the ancient monuments of Egypt and Western Asia is excellent of its kind. Professor Sayce has been fortunate in securing the help of Professor Maspera, the most eminent of living Egyptologists, in giving authoritative renderings of various early Egyptian texts. The most interesting section is that in which the editor describes and translates the unique tablets found at Tel-el-Amarna in 1887, and which relate to Palestine of the century before the Exodus. Palestine and Phœnicia are shown to have been at that time garrisoned by Egyptian troops. This remarkable discovery of the state correspondence of the day is of first importance to all Biblical students.

A melancholy interest attaches itself to this volume. "It contains," as we read in the preface, "the last literary monument of one of the most valued of my fellow-workers, M. Arthur Amiaud, who died suddenly just after completing the final pages of his translations of the inscriptions of Tel-loh. No other Assyrian scholar had so thoroughly mastered the secrets of the non-Semitic language of ancient Chaldea, and the knowledge which perished with him is for science an irreparable loss. The hand that (in this volume) traced the interpretation of the mysterious records of primeval Shinar was not permitted to revise it in proof." The value of this book is materially increased by the table of the Egyptian dynasties, the list of the kings of Assyria, and the Egyptian calendar with which it concludes.

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THE HENRY IRVING SHAKESPEARE. THE WORKS OF WILLIAM SHAKESPEARE. Edited by Henry Irving and Frank A. Marshall. London: *Blackie and Son.*

Since our review of vol. i. of this excellent edition the parts have continued to reach us, but we had intended to await the completion of the work, and then to review it as a whole, rather than recur to it as the parts were issued. However, the lamented death of Mr. Irving's collaborateur, Mr. Frank A. Marshall, shortly after the publication of vol. vii., affords a pretext for referring to the work, if only to express the hope that Mr. Irving may be able to complete it. The pen was evidently falling from the hands of the late editor when the seventh volume was in preparation, and perhaps those who assisted him may continue their aid. We hope to recur to it when we can congratulate the conductors upon the completion of their task.

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COURT LIFE UNDER THE PLANTAGENETS. By Hubert Hall, F.S.A. *Swan Sonnenschein and Co.* 8vo., pp. viii., 272. With five coloured plates in facsimile, and other illustrations. Price 10s. 6d.

Those who have read Mr. Hall's *Society in the Elizabethan Age*, which we are glad to see has reached a third edition, will be ready to give a hearty welcome to this companion volume on England in the reign of Henry II. The facsimile plates, by Mr. Ralph Nevill, F.S.A., are particularly effective; the numerous other illustrations are good of the kind; the covers are bright and attractive; and the pages between the covers are fresh, readable, and original, with hardly a single exception. When we found from the preface that Mr. Hall was adopting as a vehicle for the information that he has culled from the Public Record Office the form of an historical novel, we were by no means favourably impressed with the plan. But as chapter after chapter reveals in fascinating fulness all the details of manor, city, gilds, games, king's house, council, court, treasury, and exchequer, together with much that pertains to the position of the secular and regular clergy, and of the schoolmen, all cunningly interwoven with a story that can scarcely fail to carry on the veriest sluggard of an antiquary, our first feeling of regret changed into one of admiration. Nor is it, after all, any mere historical romance, for the reader will find no scenes of either love or chivalry. The book is, of course, not without some mistakes, as, for instance making the son of Nigel rise to attend matins in his host's chapel at the manor-house, but as a rule it seems to be singularly accurate.

The writer of this notice was one of the first critics, in another journal, to praise at length Mr. Hall's previous book on Elizabethan times, and to pronounce that work a certain success. That prophecy has been fulfilled in the large demand that has already resulted in a third edition. Within a like period the circulation of this volume will, we believe, materially exceed that of its predecessor.

THE REGISTERS OF WALTER BRONESCOMBE (1257-1280) AND PETER QUIVIL (1280-1291), BISHOPS OF EXETER. By the Rev. Prebendary Hingeston-Randolph. *George Bell and Sons.* 8vo., pp. xxviii., 504, with facsimile plates.

In publishing the early episcopal registers of the diocese of Exeter, Prebendary Hingeston-Randolph is doing more in giving true foundations for an accurate Church history of England than any other single writer has ever yet accomplished. The word "invaluable" is, perhaps, too often used by critics who are not sufficiently discriminating in their use of epithets, but it is emphatically the word to apply to the laborious volume before us. The early history of Bishop Bronescombe's register forms quite a little romance. It was taken to London by his successor, Bishop Stapledon, but after his murder, on October 15, 1326, when his town-house was sacked by the citizens, this register was lost or stolen. Some unknown purchaser bought it, and Bishop Grandisson, who recovered it, comments severely on the unworthy treatment it had received in the numerous and impertinent erasures. Bishop Grandisson, however, himself annotated the margins of the registers, and a sixteenth-century scribe has also done this after a clumsier and more intrusive fashion. The preface gives an excellent summary of the lives of Bishops Bronescombe and Quivil. The plan of this book in dealing with Bronescombe's register is as follows: a general index of entries pertaining to different parishes and places; a list of all dedications of churches and chapels; institutions to benefices; ordinations; taxations of vicarages; wills; letters dimissory; and an itinerary of the Bishop's progress throughout his diocese and elsewhere. The Quivil register is next treated in the same way. This is followed by some forty pages given to an attempt towards a brief register for the episcopate of Bishop Bytton (1291-1307). Four appendices deal, respectively, with the case of John Pycot and the murder of Walter de Lecchlade, *temp.* Edward I.; the taxation of Pope Nicholas IV.; the ancient charters of Exeter Cathedral; and extracts from the Patent and other Rolls. These volumes on the Episcopal Registers of Exeter cannot fail to interest everyone who takes an intelligent interest in the past history of the great diocese of the West, but are also indispensable to the ecclesiologist or to the general student of Church history.

BOOKS, ETC., RECEIVED.—Among the various pamphlets and local antiquarian magazines received during the past month three deserve special mention: *Early Christian Sculpture in Northamptonshire*, by Mr. J. Romilly Allen, F.S.A. (Scot.), is an illustrated reprint from the Northampton and Oakham Architectural Society's proceedings, and is as thorough and interesting as all that Mr. Allen's pen and pencil have previously given us in that direction. *Roman Castrum at Synone*, by W. C. Roach-Smith, F.S.A., is from the *Archæologia Cantiana* (Mitchell and Hughes). *An Antiquarian's* (? Antiquary) *Spade and Pencil*, by Mr. John Ward, is a graphic and well-illustrated account of some diggings undertaken on the site of an ancient village near Brassington, Derbyshire; it is the able record of an able piece of exploration, and worth far more than its price (6d.); the profits go towards the Rains Cave Exploration Fund. We strongly urge our readers to obtain a copy, 7d. by post, direct from the author, Mr. John Ward, St. Peter's Bridge, Derby.

From Mr. Elliot Stock we have received the second part (marriages) of the first volume of the *Parish Registers of Gainford*, 1569-1761: also the first volume of *The Library*, edited by Mr. J. J. W. MacAlister, F.S.A., the organ of the Library Association of the United Kingdom, which makes a handsome book of some 500 pages.

Messrs. Grevel and Co., 33, King Street, Covent Garden, send us the first monthly number of the *Classical Picture Gallery*, which is a wonderful shilling's worth, comprising twelve reproductions of the best works of such masters as Nelli, Carpaccio, Bellini, Durer, Rubens, Synders, Potter, and Hals. We shall hope to notice this work again, as the annual volume draws near to its completion. It is an undertaking well meriting support.

Messrs. Ward, Lock and Co. forward the two first issues of a bright healthy magazine, *Lippincott's Monthly*. It is not a magazine of particular interest to the antiquary, but the principle of a complete story in each issue seems a good feature. "The Sign of the Four," in the February number, by A. Conan Doyle, is a fascinating, weird tale, and reminds us of Wilkie Collins at his best.

Correspondence.

TRACKING A CHURCH ROBBERY BY MAGIC.

In the interesting article contributed by W. J. Hardy, Esq., F.S.A., to the January *Antiquary*, it is suggested that Holbeach Parochial Records might show when Henry Elman and Richard Gibson were churchwardens, and so the date of the robbery be fixed. I am not aware that any exist for the period earlier than 1560, when the parish register begins, except the churchwardens' accounts of "Stuffe in the Cheyrche of Holbeach sowld by Chyrchewardyns of the same according to the injunctyons of the Kynges Magyste" in 1547, which were copied by Dr. Wm. Stukeley, and published in his *Itinerarium Curiosum.*

The original accounts cannot now be found in the parish. In this extract the name of Henry Elman occurs:

	s.	d.
It. to Henry Elman on lytyll tabernacle . . .		ii
It. to Henry Elman for vij baner clothes . . .	ix	iiij

I have published in my book, *Historical Notices of the Parish of Holbeach with Memorials of its Clergy from* A.D. 1225, which is nearly ready, "The Answer of John Lesse, John Merser, John Bennett, Robert Thakker, and Robert Christmasse" to the "Bill of Complaynt of John Partriche, gentillman," which is very quaint and interesting, but I thought the bill itself was missing. It tells us that "it hath been uside by all the seide tyme, by cause the paryche there is gret and the parischeners also dwellen wide and sundry, that a bell within the seide churche hathe bene usede to be knollede or rungen to thentent that the seide parischeners herynge the seide bell shulde resorte thider to comone and to entreat of and uppon suche cause or matter as be above rehersede. And the seide defendauntes sayen that the Friday next after the feast of the Nativitie of our blissede lady last past between a xj of the cloke in the neyght of the same day and iij of the clokke in the mornyng of the Satterday next after the Churche of Holbysche aforeseide was robbed of as moche jowelles, plate, and ornamentes, apperteynynge to the same churche as to geder did amount to the summe of ccc. markes sterlynge," etc. Hearing the bell rung, they had simply resorted to the church, and Partriche had untruly submitted the matter. This answer is to be found in the Star Chamber Proceedings, Bundle 25, No. 192. I also see that I have a note that in the *Ducatus Lancastriæ*, vol. i., p. 136, there are some proceedings: "John Lambkyn *versus* Henry Elman Bailiff about Disputed Right of Jurisdiction and Breech of the Duchy Liberties Place Ellour Wapentake in the Parts of Holland Fleete Hargayte and Holbeach to be found Henry VIII.," vol. iii., L. 2. This I have not examined, but it may throw some light on the date when Henry Elman was at Holbeach. I have just noticed his name in the Valor Ecclesiasticus in the account of the value of Holbeach Vicarage in 1534.

GRANT W. MACDONALD, M.A.,
Vicar of St. Mark's, Holbeach.

FRESCOES OF ST. MARY'S CHURCH, GUILDFORD.

My attention has been called to a statement in the January number of the *Antiquary*, to the effect that the well-known and interesting frescoes in St. John's Chapel of St. Mary's Church at Guildford have been obliterated by whitewash.

I am happy to be able to inform you that this is incorrect. It is, however, unfortunately true that two old and small mural paintings situate in the tower were, at a recent cleaning of the interior of the church, coloured over, in spite of the most careful and explicit directions by the churchwardens and others in authority to the workmen themselves. The paintings, though extremely interesting, were, owing to their size and their dark position in the church, not nearly so well known as the frescoes in the St. John's Chapel; in fact, many inhabitants of Guildford and worshippers in the church were unaware of their existence. While, therefore, I most deeply deplore the unfortunate accident that has occurred, and do not desire to acquit myself from blame in this matter, I feel sure that many of your readers will be glad to learn that the frescoes referred to in your last issue are still intact.

ARTHUR S. VALPY,
Rector of Holy Trinity with St. Mary's, Guildford.

A CRUSADER'S CLAUSE.

In 1273 a Scotsman, apparently about to start for the Holy Land, quitclaimed to the Abbey of Coldstream all right to certain lands. To make good the infeftment of the grantees he specially subjected himself to ecclesiastical jurisdiction. Further, he renounced all possibility of future objection whether competent by canon law, by civil law, or by the privilege of Crusaders: "Renunciando in hac parte omni juris remedio et auxilio canonici vel civili (*sic*) et omnibus privilegiis indultis et indulgendis cruce signatis."—*Coldstream Chartulary* (Grampian Club), p. 9. I should like to know (1), were such clauses common in England? and (2) what were the legal privileges of men who had taken the Cross? I am aware of the essoin or delay till the pilgrim's return, referred to in *Fleta*, fol. 383. But nigh a century before the writing of the *Fleta*, *pax crucesignatorum* was technical in English law (Bracton's *Note-Book*, plea 59). What was its full sense, and how did it arise?

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Intending contributors are respectfully requested to enclose stamps for the return of the manuscript in case it should prove unsuitable.

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The CONFERENCE, *or subject upon which brief signed articles or communications will appear (and are still invited) in the April number, is "The Preservation of Local Records."*

Space will be found, if necessary, for any further terse discussion on Low Side Windows, or for the enumeration of examples in the Correspondence columns.

The subject of the CONFERENCE *for the May number is "Suggestions for the better Management and Usefulness of Archæological Societies." Communications can be sent in at once.*

The Antiquary.

APRIL, 1890.

Notes of the Month.

PROFESSOR MARUCCHI, writes our correspondent at Rome, has come across a hitherto unobserved and most interesting inscription in the recently-discovered catacomb of St. Valentine, outside the Porta Pia, at Rome, in which mention is made of a Jew converted to Christianity. The unusual form runs as follows:

locus Pasca SII
. . . QVI . NOMEN . HABVIT . IVDA
Dep... i DVS SEPT.

It belongs to the fourth century, and notifies the change of name at baptism.

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Dr. Schliemann began his new excavations at Hissarlik on March 1, having obtained a special firman to that effect from the Sultan. He intends to bring to light the part lying outside the walls, and afterwards the three gateways leading into the lower city. He will then attack the two mounds of earth which he left on purpose at the time of his former lengthened operations, and which still lie untouched, awaiting him in the midst of the city which fell a prey to the flames.

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Near Patras, on the site of ancient Aröe, a magnificent sarcophagus was found last January, adorned on all four sides with bas-reliefs of great value. On the front is represented a wild-boar hunt, in which a boar is seen to have thrown to the ground one of the huntsmen, who, lying prostrate, endeavours with his left foot to keep off the infuriated animal. Other six huntsmen are seen intent on slaying the beast, one with a club, another with a hatchet, these two being on the left. Of the four on the right, one, a youth, seeks to defend the fallen huntsman; another is in the act of couching his lance; a third holds in his hand some weapon or other, but the man's arm is wanting; the fourth, with quiver slung at his shoulder, is bending his bow, while a hound watches at his feet. On the back of the sarcophagus are sculptured two lions, separated by a huge water-vessel (*loutrophoros*), probably used for bathing. On one of the sides are represented two men and a dog, and on the other a bull, with above it an owl. Within the tomb was found only the skeleton. The tomb is of Roman times, but of such finished and excellent workmanship, that it is thought to be a copy of some Greek original. The cover is also richly carved and decorated.

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At Athens, during the works connected with the construction of the new theatre, several sepulchral stelæ, of both citizens and of foreigners, have come to light.

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The sponge-divers of the island of Hydra, fishing near the shore of Andros, have brought up a rich treasure of Spanish old silver coins belonging to the years 1666, 1668, and 1669. They have been taken to the Piræus for decipherment.

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In Canterbury Cathedral, in the south aisle of Trinity Chapel, east of the choir (near the Black Prince's tomb, but against the south wall), stands a finely-carved tomb of the early part of the thirteenth century. This has commonly, but very absurdly, been called the tomb of Archbishop Theobald. On March 8 and 10, 1890, the interior of this shrine-like tomb was investigated. Inside this outer tomb was a perfectly complete and finished stone coffin, with well-moulded lid. When the stone lid was lifted, the body of an archbishop in full pontificals was seen, wearing a mitre (of thin gold-coloured silk), having his crozier (not the archiepiscopal pastoral staff) of cedar-wood, with small silver-gilt crook at the top, and beneath the crook a large boss, jewelled.

A chalice and inscribed paten, both of silver parcel-gilt, were in the coffin, and the vestments were fairly perfect. It is probable that the body (which was not disturbed) may be that of Archbishop Hubert Walter. It is, however, suggested that his successor, Archbishop Langton, may be here interred.

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A movement is on foot in Carlisle to rescue from destruction the fine seventeenth-century mansion in Abbey Street known as Tullie House, now, since Stanwix Hall (otherwise called Mushroom Hall) was pulled down to make way for new markets, the last of its class in Carlisle, viz., the dwelling of a wealthy seventeenth-century citizen, standing in its own grounds, with gardens, stables, cow-byres, and offices all complete, and covering an acre of land. Tullie House was built by Jerome Tullie, a successful merchant in Carlisle, who, as a boy of seventeen, wrote a most interesting account of its siege in 1644-5 by David Lesley. He was a descendant of one of the German miners who, *tempore* Elizabeth, settled at Keswick, and his descendants attained high rank in the Church, one being Chancellor and Dean of Carlisle, and another Chancellor of Carlisle and Dean of Worcester.

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It is proposed to purchase the house, which otherwise will be pulled down, by public subscription, for presentation to the town, to be used as a museum, art school, and free library. The house is in itself a museum. The majority of its finely-proportioned rooms are panelled, some in oak, some, as was the fashion of the day, in deal, with delicately-carved Corinthian capitals. The roof is of oak, and the spouts of finely-modelled lead-work. The floors, where untouched, are of plaster, and so fire-proof. Its plan, standing in its own courtyard, with a garden of nearly half an acre behind it, tells a story of stateliness and dignity, and yet of simplicity and quietness, from which much is to be learnt.

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A public meeting will shortly be held to promote the scheme we have just indicated, but nearly half the money required has been already promised, the chief contributors being the Duke of Devonshire, Lord and Lady Carlisle, the Bishop, etc. Should the scheme succeed, a well-known local collector has promised to give to the Corporation his priceless collection of local antiquities. Others will, it is expected, follow his example, and thus augment the already valuable collection of local British, Roman, and mediæval objects in possession of that body, and housed in some miserable sheds in Finkle Street.

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We learn, in connection with the recent fire at Carlisle Castle, that the Royal Engineer officer for the northern district has intimated to Chancellor Ferguson, President of the Cumberland and Westmoreland Antiquarian Society, that he is directed to show the plans for the restoration of the burnt mess-house, when ready, to that gentleman, with a view of eliciting his opinion thereon, as was done on a former occasion when alterations were made in the keep and the gate-house. The chancellor has also been requested to suggest an appropriate position for the fine Elizabethan arms and inscription (not *in situ*) now concealed behind a storehouse.

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The projected destruction of the old chancel of the singularly interesting Derbyshire church of Chapel-en-le-Frith was treated of at some length in the February issue of the *Antiquary*. Since then the Vicar was again approached, after a most respectful fashion, with a further protest by the Council of the Derbyshire Archæological Society, of which the Duke of Devonshire is the president. To this brief, argumentative appeal he made for some weeks no reply, although he himself asked, in the first instance, for advice from the society. The county association, in its recently-issued report, says: "All the most competent authorities seem to agree that the chancel in question is very decidedly interesting, as well as ancient; the most cultured local antiquaries have deprecated its demolition; the *Athenæum* and other leading London and provincial papers have written strongly against pulling it down; the Society for the Preservation of Ancient Monuments sent a deputation to see the building, the result of which was a strongly-worded report in favour of the retention of the old fabric; but yet, in the face of every protest, it is to be destroyed. It is

disappointing and very discreditable that the carefully-given advice of competent authorities can thus be over-ridden by the voice of ignorance."

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This is severe reproof, but it is well deserved. The Vicar (Rev. S. H. Pink), who at the beginning of the proceedings declared his intention of being absolutely impartial, and leaving it for a majority of the parishioners at a public meeting to decide the fate of a building of which, after all, he is the appointed steward, now comes out in his true colours. Within four days of the adoption of the report just quoted, he delivered a speech at "a parochial tea meeting," which for crude ignorance could not readily be surpassed. The following (according to the *Buxton Chronicle*) was the strange peroration of this blatant iconoclast: "Nothing under heaven will ever induce me to alter my determination to pull it down! Down it shall come at all cost!—down it shall come!" "And then," continues the reporter, with a delicious unconsciousness as to the fitness of things, "Miss Gudgin sang sweetly 'The Better Land.'"

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We doubt if a clergyman has hardly ever made a more sadly foolish speech. With ecclesiastical questions, apart from archæology, the *Antiquary* has no immediate concern, but we are not surprised to find that our contemporary, the literary *Athenæum*, says of the Rev. S. H. Pink's last utterance: "Clergymen who interpret their duty thus are doing their best to bring about the disestablishment of the Church. The nation will not always be willing to allow the monuments of its past history to be wantonly destroyed by those to whose guardianship they are entrusted." The most learned resident in the parish, whose family have been closely identified with the old fabric for centuries, thus writes to us: "The Vicar of Chapel-en-le-Frith is resolved to signalize his brief reign by undoing the work of six hundred years." It is a sorry business. Ignorance has prevailed. Repentance will certainly come; but not, it is to be feared, until restitution is an impossibility. We take leave of the Vicar, who for aught we know may be a most worthy parish priest in all other relationships, with this reflection, which we commend to his consideration in case he is still satisfied with the glowing conclusion of his plagiarized tea-table oratory—it was the children of Edom, the adversaries of Israel, who said, "Down with it, down with it even to the ground!" Surely the source whence this gem of Christian eloquence was gleaned is somewhat tainted?

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During the construction of the Lambourne Valley Railway, Berkshire, in addition to the Saxon cemetery at East Shepperd, a great quantity of British and Roman pottery has been found at different portions of the route, showing that this valley was extensively peopled in early times.

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"Silly Suffolk" has just found a champion to deliver her from the reproach of an apparently contemptuous epithet. The Rev. J. W. B. Brown, vicar of Assington, lecturing at Halstead on "Our Mother Tongue," ingeniously contended that "Silly Suffolk" is a most honourable appellation. He claims that "silly" is derived from the Anglo-Saxon "sælig," which originally meant happy or holy. He further urges that "holy Suffolk" was thus called from the great number of its churches. Certainly Suffolk was astonishingly well provided with churches, beyond all neighbouring counties; at the present time it has about 560 churches, or one to every 637 inhabitants. Mr. Brown is also right as to the primary meaning of "silly." But he will have to prove that this descriptive term for Suffolk was at least as old as Chaucer before his explanation can be accepted.

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Among the objects of interest exhibited at the recent annual meeting of the Leicestershire Architectural and Archæological Society was an old silver teapot, weight 17½ oz., which was London hall-marked, and dated 1691. This is six years earlier than the earliest teapot mentioned by Mr. Cripps in his *Old English Plate*.

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An excellent classified list of churches in Berkshire, *restored* and *unrestored*, has lately appeared in *Notes and Queries* of January 11 and January 25, and also in the *Reading Mercury*. Such list gives at a glance the state of what is left of historical antiquity

and what has been too often wantonly sacrificed to the modern innovator. A few more lists of this nature would soon show the strength and weakness of our ecclesiastical remains, and tend to a greater conservation of all that is worthy in art or history.

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There seems to be little chance of saving that noted Elizabethan house, best known as "Paul Pindar's," in Bishopsgate Street, and with its removal another portion of London's history will go, and all that can be done is to chronicle, on some tablet near the site, the former existence of the house. The ceiling is of enriched plaster, and must have been in old times a veritable mansion of the great merchant prince, as the present is but a portion of the building. It is a pity that some part of the original structure could not be incorporated with whatever of new is built, and to this end a strong memorial should be made.

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Considerable improvements have recently been made in the arrangement of the University galleries at Oxford. The Greek and Roman inscriptions and reliefs from the Arundel and other collections have now been transferred in a body to these galleries, and are in consequence far more accessible. Mr. Greville Chester has presented two paintings by Paul Sandby, and Mrs. Parsons has given a portrait of Mrs. Robinson, by Romney, formerly attributed to Sir Joshua Reynolds. Thirty-six casts from the antique have also been recently purchased.

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Various objects of archæological interest have been recently found in Oxford and the neighbourhood, and have been deposited in the Ashmolean Museum. These include a bronze celt from Rycote, near Thame; two British urns and some Roman coins from the new site for St. Margaret's Church; an enamel plaque of the twelfth century and an Early English key from the site of the new Brasenose building; also a leaden Papal bulla of Pope Boniface VIII. Two private collections are also at present on loan at this museum. The first consists of a series of Phœnician, Hittite, and other Oriental relics. The second is composed of Etruscan, Greek, and Roman engraved gems. Moreover, the excavations in Cyprus are beginning to be productive, and vases, gold fibulæ and earrings, bronze arms, implements, and pottery, as well as inscribed stone figures from the shrine of Apollo Melanthios at Amargetti, now grace the walls of the museum. Egyptian objects have also been sent from the excavations at Fayoum, including fragments of the granite Colossi of Biahma, and various mummies.

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The Mayor of Canterbury has personally come to the rescue in the case of the isolated tower of the destroyed church of St. Mary, in Burgate, Canterbury. Damage from the recent gales caused the city surveyor to issue a peremptory mandate to "remove or repair." As there are no funds whatever available for its repair, the tower would have been "removed" at once, had not the Mayor (W. W. Mason) made himself personally responsible, and issued an appeal for subscriptions towards the cost of repairing the old tower. All praise to him. Yet there is at present a very slow response to his appeal.

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A Roman *amphora* and pottery found in Kent, opposite Upchurch (the site of an extensive Roman pottery), suggest that there may perhaps have been another pottery on the north bank of the Medway corresponding to that at Upchurch, which was on the south bank. This is, however, not certain. The Roman remains found at the end of 1889 were discovered in the marshes of Stoke-at-Hoo. It is possible that a cemetery was there situated, but a pottery is perhaps more probable.

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The old Saxon cemeteries in the King's Field at Faversham, many relics from which are to be seen in the British Museum, still yield fresh examples of brooches, beads, glass, and weapons. One "tumbler" of dark brown glass, a few beads of rock amethyst, and many beads of the common sort, were found, together with some bracteates of gold, within the last six months. Their types are all represented in the British Museum by specimens from the same "King's Field."

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The *Staffordshire Advertiser* has for some time past been publishing a series of articles by different writers on "Stafford in the Olden Time." In one of these, Mr. C. Lynam

gave an account of St. Mary's Church, and mentioned that the fine octagonal tower, which adds so much importance to the aspect of the town from a distance, was formerly surmounted by a spire. In consequence of this, a correspondent, who desired to remain anonymous, offered, in the next week's issue (February 22), to give £100 towards the rebuilding of the spire, "to restore to Stafford by 1893 that which it lost in 1593"; but so far, unfortunately, the matter does not appear to have been taken up by others.

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An interesting sale took place in Godalming on March 5 and 6, when the large museum of a deceased local collector, Mr. W. Stafford, was dispersed. The collection of local birds was purchased for the Charterhouse Museum, with the aid of subscriptions guaranteed from several generous residents in the neighbourhood. The well-known museum at Surrey Hill, Dulwich, was, by its proprietor, Mr. F. J. Horniman, enriched with many interesting weapons, including a fine two-handled sword, old English cross-bow, and several unusual pistols and swords. A good collection of palæolithic implements was purchased, also, for Charterhouse. We fear, however, that the purchasers of the so-called pilgrims' badges, dated 1012, 1017, and 1321, and of the tear-bottle, dated 1020, will not find, upon careful inspection, that their highly-bought treasures are equal to their expectations. There are men of the character of Flint Jack in existence even now, and some of them work in metal; and while we cannot but praise the discretion and care of the auctioneers, we trust the purchasers noted the necessary omission of any guarantee of authenticity. A well-informed correspondent, not himself a bidder, writing to us about this sale, assures us that several articles which were palpable forgeries fetched enormous prices through the folly of crude enthusiasts.

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The decease at Guildford on December 26, 1889, of Mr. P. W. Jacob, J.P., deserves mention in our columns, if only to allude to the fact that the eminent philologist was one of the principal helpers in the great dictionary now being published under the editorship of Dr. Murray. Mr. Jacob was an Oriental linguist of the highest ability, and his labours in the regions of archæological etymology, especially as regards Sanscrit roots, were of the greatest possible value to the work now being pursued at Oxford.

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We are glad to notice that Sir Frederick E. Milbank has been called sternly to account in the columns of the *Yorkshire Post* for having sold an old Elizabethan chalice that recently belonged to the Parish Church of Hutton Magna. At a sale of his old silver-plate, the chalice fetched 12 shillings the ounce, realizing £24 10s. Sir Frederick Milbank obtained it from the parish in 1878, when he presented certain new vessels for the Holy Communion. But the alienation of this chalice without a faculty was absolutely illegal, and the sale is void. The Bishop of Ripon should follow the example of the late Bishop of Durham in a similar case, and insist upon the return of the Elizabethan cup. A correspondent, who has seen the chalice since its sale, tells us that it was wrongly dated in the catalogue as "1587," for the marks show that it was stamped at the York office in 1570.

Queen Elizabeth and Her Portraits.

By Hon. Harold Dillon, F.S.A.

Of the many pictures of Elizabeth now to be seen at the Tudor Exhibition, it would take much space to describe the various peculiarities and styles both as regards the features and the costume, but before they are scattered, never probably to meet together again, it may be well to attempt some classification. They may be roughly divided into two classes, namely, those which we may call portraits, and the others, for which perhaps a better name would be pictures. Of the first class we may consider Nos. 311, 460, 284, 328, and 488, lent respectively by Lord de l'Isle and Dudley, the University of Cambridge, Westminster School, Earl Beauchamp,

and Viscount Powerscourt. In all of these we can trace the same general sad look, the aquiline nose, pointed face, and small mouth of the queen; while the hair varies in shade from auburn to the light-brown, tinged slightly with gray, which we find in the Penshurst portrait, and the Earl of Pembroke's most interesting exhibit, a lock of the queen's hair, with the complimentary verses of Sir Philip Sidney.

In most of these portraits the same style of dress is also seen—namely, a stiff bodice, from inside of which the shoulders and upper part of the body spring. This same fashion of dress is, moreover, seen in many of the gold coins of Elizabeth, a series which alone would make a valuable collection of portraits, and should also include the famous "old head," formerly in the Strawberry Hill collection. This latter fragment is now in the British Museum, having been purchased at the sale for the comparatively small sum of £36. As a portrait of the latter days of Elizabeth, and though, according to tradition, not pleasing to the lady, it is doubtless a good likeness.

To the above-mentioned portraits may perhaps be added No. 269, lent by Mrs. Cunliffe, which, though differing somewhat in features and costume from them, has in it various points of interest which make it worthy of notice, and one at least which apparently gives a clue to the date of its execution.

The virgin queen wears a sleeved body of some figured material, covered with conventionally-treated pomegranates and columbines. Over this appears at each side of the body what seems to be a sleeveless jacket of black velvet. The skirt of her dress is of a whitish colour, and plentifully covered with ermine spots of heraldic style. Scattered over the body and sleeves are brooches, square in form, of red and white enamel, and giving the idea of conventionally-treated pansies. The queen also has a pair of bracelets, worn over the sleeves, and of a similar design. The sleeves have small lace frills at the cuffs, and the large organ-pipe ruff round her neck rises at the back, half-way up her head.

Round the neck are seen two single rows of pearls, and between them is a thin, black cord, such as is of frequent occurrence in portraits of this period, often passing down inside one sleeve and attached to a ring. In this portrait no rings are worn. Hanging from the neck, to the end of the stomacher, is a handsome double chain, composed of four rows of small pearls, divided at about every 2 inches by barrel-shaped gold and enamelled ornaments.

The frontlet of the hood worn by the queen is of some red material, richly ornamented with jewelled work, and the hood of black velvet is thrown forward over the head, as though blown over from behind. In her left hand Elizabeth holds a pair of gloves, with tasselled cords from the cuffs; and in her right she grasps an object of peculiar interest. This is a richly-jewelled head of a marten or sable, with gold and jewelled paws, and attached to the dark-brown skin of one of these animals. The head, which is composed of gold, richly set with stones, represents that of one of these small beasts, the ears, eyes, nose, and muzzle, being fairly imitated. The paws of gold each have a jewel in the back, though only the fore-paws are seen in the picture. It is to this portion of the picture that the interest chiefly attaches, as furnishing a possible clue to the date; though the features of the queen are certainly not flattered, if we may believe the descriptions of her personal appearance in the early years of her reign. We will now turn to the pages of history, as shown to us in the valuable collection of State Papers in the Public Record Office, and from the foreign series of those documents we have extracted the following notes, which occur in the examination of one of the chief actors in the affair, and, though calendared under 1562, refer to the previous year.

Among all the princes who courted Elizabeth with a view to marriage, there was probably none who did so more persistently than Eric, King of Sweden. Whatever may have been the interested motives of this prince, it is certain that he was very anxious to secure the hand of the queen, who, at this time, namely, about 1561, was twenty-eight years of age, and, according to many, possessed of a fair share of beauty, in addition to the high intellectual accomplishments with which it is well known she was gifted. Whether

Elizabeth ever intended to enter the married state must always be a vexed question, but she decidedly succeeded in inspiring hopes in the breasts of many of her suitors. The queen, though she repeatedly refused to favourably hearken to Eric's addresses, still managed to do so in such a manner as to keep him on the list of her admirers, and he does not appear to have feared the success of any of his rivals except Robert Dudley, the English favourite of the queen. There were, indeed, many English, who, probably for interested motives, bade the king to hope for ultimate success in his wooing, and Eric spared no expense to keep his suit well before her eyes. He sent her rich presents of horses and other objects, suitable for the courtship of a sovereign prince. These she received, and when even there was an appearance of the Swede coming over to pay his addresses in person, she made all preparations for the visit. Many in England seem to have taken up the matter seriously, and went so far as to couple the royal pair in pictorial fashion. To this, however, Elizabeth objected, and directed all such papers to be seized. Among those who thus interested themselves in the projected union of the English and Swedish crowns, we find one, Dymoke or Demok, who had formerly been muster master of some of Henry VIII.'s German auxiliaries. About 1561, when we find him busying himself in the matter of this marriage, he appears to have taken up the business of a jeweller and purveyor of trinkets. He was commissioned by some of the King of Sweden's emissaries to try and find out how the queen's affections stood, and particularly to discover the truth, or otherwise, of the rumours of her attachment to Robert Dudley. Dymoke, at the same time, proposed to go over to Sweden, ostensibly to see Eric's coronation, and to endeavour to sell the king some jewels for that occasion.

He first went to Mrs. Ashley, so often mentioned in connection with the life of Elizabeth when a young princess, and living with her stepmother, the Queen Katharine Parr, and her dissolute husband, the Lord Admiral. Mrs. Ashley and her husband both declared that there was no ground for the rumours as to Elizabeth's attachment to Dudley. Dymoke next saw the queen herself, with a view to obtaining a passport to pass over with his jewels to Sweden. As she had at the time no jewel money to spare she did not purchase any of his wares, but granted him a passport for the journey, in which she seems to have taken a curious interest. Ashley spoke to Elizabeth on the subject of the jewels, and, according to Dymoke's account of the affair, asked her what she would say if a rich ruby of 156 carats, and worth 66,000 crowns, were given to her. To this the queen asked how such a thing could come to pass; and when Ashley suggested that the young King of Sweden should purchase it and then present it to her, she made a vague reply about a liberal king and a niggardly princess being mated. Dymoke delayed to start on his journey, and Elizabeth expressed surprise at his lingering here. At last, about the beginning of the new year, he started, and eventually arrived at Stockholm about mid-Lent Sunday. Thence he went to Olsund, where he saw the king, and left with him various jewels for the inspection of the monarch, at the same time presenting him with an English mastiff, a pair of black velvet perfumed winter gloves, and a little French book called the *Courtisan*, which he had purchased in London by the advice of Ashley. Next day Eric saw him, and at once began to question him as to the reasons of the English queen for refusing him, at the same time asking if he came at the instigation of the queen or council. Dymoke declared it was on his own business only that he came, and that he held no commission from her, though his having to get a passport for the journey had brought him to the notice of Elizabeth. Eric asked him how he would advise him to proceed in his wooing, declaring that he was consumed with love these five years, and had been on the point of visiting England the last year, but had been prevented by his council until Elizabeth should consent to have him. Eric next day examined the jewels, and bargained for a carcanet of gold with seventeen diamonds and twelve pearls, and an ouche or brooch hanging therefrom in which were a ruby, an emerald, three little diamonds, and a great pearl; also a sable's head with four claws of gold, and twenty-two diamonds set in them. For these the king was to pay 24,000 dollars. The king repeated

his inquiries as to how to win Elizabeth, and also asked the cause of her favour for Dudley, at the same time protesting that he believed none of the reports against the queen.

Dymoke, in answer to the king's repeated questions as to how to successfully woo Elizabeth, advised him to send some nobleman with the carcanet and ouche and two specially good sables to put to the head, together with his portrait and a letter setting forth his desire to marry her, asking her if she would consent, thereto, to accept the presents as a token, or, otherwise, to return them.

Dymoke, with a sharp eye to his own business, further advised twenty-two sable skins to be sent lined with cloth of silver, perfumed and trimmed with his colours; for three or four of the queen's ladies, who should assist the "maiden king" in his request. Eric agreed to this, and sent his gentleman, Nayles Swaint, to Stockholm to get the skins from the royal wardrobe, at the same time making a present of horses and money to Dymoke.

After this the State Papers are silent, and we can only suppose that the matter fell through, though the examination of Dymoke, in 1562, shows that the affair caused some excitement in State circles.

These sables or marten skins richly mounted appear to have been the sixteenth-century form of the modern boa, or, perhaps, the muff. They are seen in many portraits of this period, and Hefner Altenech, in his grand work on the costume and manners of those times, has figured, in volume iii. of the *Trachten*, not only a portrait of Eleanor, Duchess of Urbino, from a picture at Florence, by Titian, executed in 1543, but also a detailed drawing of a similar object to that worn by the duchess in her portrait.

This drawing on parchment shows us a skin at one time in the treasury of the Dukes of Bavaria, and was executed by Mielich, 1546-1555.

In a note of stuff at Westminster, 1553, occurs: "Among stuff delivered to the Lady Jane Usurper at the Tower, one sable skin with head of gold muffled, garnished, and set with four emeralds, four turquoises, six rubies, two diamonds, five pearls, four feet of gold each set with a turquoise, the tongue being a ruby." This is mentioned with various other mufflers of different coloured velvets set with stones, and one of them furred with sables.*

Barbara, daughter of Ferdinand I., is also represented in Herrgott's work as wearing a similar accessory. From its shape and richness it was suitable for the most magnificent costumes, and, at the same time, was a sensible adjunct to a lady's dress. In England we know from inventories and other sources that furred garments of every variety of fur and fashion were worn by all classes and both sexes, and such a present from Eric would be a most suitable gift to the queen of this country. We have, then, perhaps, in Mrs. Cunliffe's picture of Elizabeth a presentment of the features of the queen about this date; and even if the theory thus put forward does not meet with the approval of antiquaries, the representation of such an article of female attire in an English portrait does, from its comparative rarity, entitle the picture to the attention of artists and others.

Holy Wells: their Legends and Superstitions.

By R. C. Hope, F.S.A., F.R.S.L.

(*Continued from p.* 99.)

DEVONSHIRE.

MORWENSTOWE: ST. MOORIN'S WELL.

THE following curious tradition has been preserved among some valuable MSS. belonging to the Coffins, of Portledge. They were collected by an antiquary of that family above 250 years since. "Moorwinstow, its name, is from St. Moorin. The tradition is, that when the parishioners were about to build their church this saint went down under the cliff and chose a stone for the font, which she brought up upon her head. In her way, being weary, she lay down the stone and rested herself, out of which place sprang a well, from thence called St. Moorin's Well. Then she took up the stone and carried it to the place where

* Hatfield House Papers, calendared by the Hist. MSS. Commission.

now the church standeth. The parishioners had begun their church in another place, and there did convey this stone, but what was built by day was pulled down by night, and the materials carried to this place; whereupon they forbare, and built it in the place they were directed to by a wonder."

MORWENSTOWE: WELL OF ST. JOHN-IN-THE-WILDERNESS.

The following is recorded in the endowment deed, dated 1296, regarding this well on the eastern boundary of Morwenstow Glebe. It is preserved in Bishop Brantingham's Register: "The church land is said to extend eastward *ad quendum fontem Johannis.* Water wherewithal to fill the font for baptism is always drawn from this well by the sacristan, in pitchers set apart for this purpose. It stands midway down the cliff on the present glebe; around it on either hand are rugged and sea-worn rocks, before it the wide sea." This hallowed spot has been made by Mr. Hawker the subject of the following lines:

Here dwelt in times long past, so legends tell,
Holy Morwenna, guardian of this well;
Here on the foreheads of our fathers pour'd
From this lone spring the laver of the Lord!
If, traveller, thy happy spirit know
That awful font whence living waters flow,
Then hither come to draw—thy feet have found
Amid these rocks a place of holy ground!
Then sigh one blessing! breathe a voice of praise
O'er the fond labour of departed days!
Tell the glad waters of their former fame,
And teach the joyful winds Morwenna's name.

PLYMOUTH.

The source of the Plymouth leat is visited annually by the Mayor and Corporation, who there drink in water "to the pious memory of Sir Francis Drake," and then in wine, "May the descendants of him who brought us water never want wine." The legend runs that the inhabitants, or rather laundresses, being much inconvenienced from want of water, Sir Francis Drake called for his horse, and riding into Dartmoor, searched about until he had found a very fine spring, when he bewitched it with magical words, and, starting away at a gallop, the stream followed his horse's heels into the town.

CRANMERE POOL.

Cranmere Pool is believed to be a place of punishment for unhappy spirits, who are frequently to be heard wailing in the morasses which surround it.

FITZ'S WELL, NEAR PRINCE TOWN.

John Fitz, of Fitzford, near Tavistock, who was one day riding with his wife, lost his way on the moor. After wandering in vain to find the right path, being thirsty and fatigued, he at last found a delicious spring of water, whose powers seemed to be miraculous, for no sooner had he partaken thereof than he was enabled to trace his steps correctly homewards. It is still believed to possess many healing virtues. In gratitude John Fitz erected the memorial-stone marked I. F., 1568, which, with a few other slabs of granite, protects it, for the advantage of all *pixy-led* travellers. It is about 3 feet deep, and lies in a swamp near the remains of an ancient bridge, or *clam*, the bridge being partly swept away by a flood in 1873.

CHIPPING TAWTON.

There is a pool here, usually dry in summer, but which, before the death of a royal personage, or any great accident, is said—even in the driest season—to become full of water, and so continue till the event thus foretold is fulfilled.

CLACYWELL OR CLEASENWELL POOL.

This pool is believed to be bottomless; it, however, really fills the shaft of an early mine.

NORTH MOLTON: HOLY WELL REVEL.

At daybreak on Ascension morning (1882), two men, and a woman carrying a child, were seen hurrying towards the celebrated well at North Molton, each trying to outrun the others, so as to be the first to bathe, and to be cured of some ailment. Later in the day merry groups of children and picnic parties enlivened the glen in which the well is situated. An old chapel, with a cemetery attached, is said to have formerly occupied the ground surrounding the far-famed spring. Every year pilgrims full of faith in the miraculous power of the water visit the spot for bathing, and jars of the water are carried by some of them to their homes; indeed, believers prize this water, which they carry back with them, as much as ever did any pilgrims of old value the leaden bottle of liquid obtained from Beckett's tomb at Canterbury.—*Folk-lore Record*, v., 160.

DEAN COMBE: THE POOL OF THE BLACK HOUND.

In the parish of Dean Combe is a narrow wooded valley, watered by a streamlet, that in

two or three places falls into cascades of considerable beauty. At the foot of one of these is a deep hollow called the Hound's Pool. Its story is as follows: There once lived in this hamlet a weaver of great fame and skill. After long prosperity he died, and was buried. But the next day he appeared sitting at the loom in his chamber, working diligently as when he was alive. His sons applied to the parson, who went accordingly to the foot of the stairs, and heard the noise of the weaver's shuttle above. "Knowles!" he said, "come down; this is no place for thee." "I will," said the weaver, "as soon as I have worked out my quill" (the quill is the shuttle full of wool). "Nay," said the Vicar, "thou hast been long enough at thy work; come down at once!" So when the spirit came down, the Vicar took a handful of earth from the churchyard and threw it in his face. And in a moment it became a black hound. "Follow me," said the Vicar, and it followed him to the gate of the wood. And when they got there, it seemed as if all the trees in the wood were "coming together," so great was the wind. Then the Vicar took a nutshell with a hole in it, and led the hound to the pool below the waterfall. "Take this shell," he said, "and when thou shalt have dipped out the pool with it, thou mayest rest, not before." And at mid-day or at midnight the hound may still be seen at its work.—*Notes and Queries*, 1 S., ii. 515.

DORSETSHIRE.

IBBERTON: ST. EUSTACHIUS.

At the north side of the church is a spring which bursts out of the rock dedicated to St. Eustachius. It is locally called Stachy's Well, or the Waterpond.—Hutchins' *History of Dorset*, iv. 361.

ABBOTSBURY: WISHING WELL.

On a certain day every year the young women of Abbotsbury used to go up to the Norman chapel of St. Catharine, Melton Abbey, where, after drinking the water of the Saint's well, they made use of the following invocations:

A husband, St. Catharine.
A handsome one ,,
A rich one ,,
A nice one ,,
And soon ,,

ELMORE.

It has been the custom in the tithing of Motcombe, time out of mind, on the Sunday next after Holyrood Day, in May every year, for every parish within the borough of Shaston to come down that day to Elmore, or Enmore Green, at one o'clock in the afternoon, with their minstrels, and play with games, and from one to two o'clock—one whole hour—to dance. The Mayor of Shaston was to see that the Queen's Bailiff had a penny loaf, a gallon of ale, and a calf's head, with a pair of gloves; to see the order of the dance that day, and if the dance failed any day and the bailiff had not his due, the bailiff and his men stopped the water from the four wells at Elmore which supplied the borough.

A slightly different account of this is given in Dyer's *Brit. Pop. Customs*, pp. 205-6.

ESSEX.

FOUNTAIN OF ST. OSYTH.

St. Ositha was the daughter of Redoald or Frewald, the first Christian King of the East Angles, by Wilburga, daughter of Penda, King of the Mercians. She was born at Marendon, in the county of Bucks, and, according to the legend, made a vow of virginity at an early age. But she was compelled to marry Sighere, Christian King of the East Saxons. The marriage was not consummated, however, for in her husband's absence she assumed the veil, and afterwards obtained his consent to the fulfilment of her vow. Sighere gave her the village of Cise or Chich, in the Tendring Hundred of Essex, ten miles south-east from Colchester, sixty-one from London; now called St. Osyth, or, according to the natives, Toosy. Here she founded a church of St. Peter and St. Paul, and instituted a nunnery, supposed to be the most ancient monastic establishment in England. Here she was beheaded by the Danes at a fountain (according to one of my books); but the legend runs that at the place of her martyrdom a fountain sprang up, which continues to this day as a sovereign remedy for many diseases; her head was cut off; the body rose, and taking the head in her hand walked—guided by angels—to the church. Here it knocked at the door, and then fell to the ground. The stream

was afterwards collected by the monks in a long pipe. "But a few years ago," says Mr. Watson (*Tendring Hundred in the Olden Time*), "a modern goth, wanting ballast for his yacht, tore up and utilised the leaden pipes, and thus destroyed the pride of ages."

St. Osyth was commemorated October 7.

HAMPSHIRE.

BONCHURCH: ST. BONIFACE'S WELL.

In ancient days, when sailors passed within sight of the island near this place, it was customary for them to lower the topmast in reverence to St. Boniface. As late as last century it was customary for the youth of both sexes to assemble at the well on St. Boniface's Day and decorate it with chaplets of flowers, and I have no doubt that many "wishes" were interchanged at these annual gatherings. Your readers will find some account of this well and these assemblies in Tomkins' *History of the Isle of Wight*, vol. ii., p. 121. The history of St. Boniface, the patron saint of Bonchurch, is one of great interest to Hampshire people.

SOBERTON: ST. CLARE'S WELL.

On the mainland we have St. Clare's Well, near Soberton, St. Mary's Well, at Sheet, near Petersfield, and the holy bourn and spring at Holybourn, near Alton. These I take to be genuine examples of the mediæval holy wells. Their transition in post-Reformation days to "wishing wells" is easily understood, as we cannot suppose they were visited by any devotees in ancient days who did not wish or pray for some cure or other result of their visit.

FRITHAM: IRONS OR LEPERS' WELL.

Irons Well, or the Lepers' Well, at Fritham, in the New Forest, a chalybeate spring at Shanklin. Sandrock spring, near Chale, Tutter's Well at Stanpit, near Christchurch, is said to have been noted for its efficacy in weakness of sight.

WATER CROSS WELL.

About half a mile south of Tangley, on the north-west border of Hampshire, is the hamlet of Waterswell Cross, a name probably derived from a cross in ancient days placed over a well in a dry chalk country.

ST. LAWRENCE'S WELL.

Another ancient holy well in the Isle of Wight is St. Lawrence's Well. Henry Brinsley Sheridan wrote a poem on "A Legend of St. Lawrence's Well."

HEREFORDSHIRE.

MARDEN, ST. ETHELBERT'S WELL.

There is a well in the church of Marden, Herefordshire. It is near the west end of the nave, defended by circular stone-work, about ten inches in diameter, and enclosing a spring, supposed to arise from the spot in which the body of King Ethelbert was first interred, and is called St. Ethelbert's Well (*Notes and Queries*, 3 S., viii. 235).

(*To be continued.*)

Italian Archæology in 1889.

By Rev. J. Hirst.

ARCHÆOLOGICAL activity in Italy in 1889 was chiefly directed to the elucidation of the great question of the primitive inhabitants of the Italian Peninsula, which, owing to the numerous ancient prehistoric necropolises recently discovered, is becoming of absorbing interest. To this new phase of archæological study in Italy, the *Times* correspondent in Rome has more than once, latterly, called the attention of Englishmen, and some idea of the importance of recent discoveries in this field may be gained from the preliminary report, published by Signor Brizio in January of this year, giving the results of his labours during the past twelvemonth on the site of the ancient Etruscan colony at Marzabotto, near Bologna.

For the last fifty years it was known that there was here buried an Etruscan Pompeii, but all that had been observed were two roads, two small tombs, and the ruins of five temples on the Acropolis. Here, however, was enough to induce the Italian Government to begin the excavations of last year,

which have been now rewarded by the discovery, not merely of a necropolis, but of a city of the living, intersected by three long *decuman* streets, running, that is, from east to west, which, crossing the great *cardinal* street from north to south, divided the town into eight distinct quarters. Besides the principal streets, all of which are 15 mètres wide, there are a number of smaller ones less than 5 mètres wide (save one, 6 mètres wide), running parallel to the great cardinal road, viz., three on the right hand, and three on the left. The intersections of the seven northern with the three eastern streets formed the *insulæ*, or detached blocks of building for the inhabitants, of which none is so far fully excavated. These *insulæ* are found to be measured out with mathematical precision, 165 mètres long, and either 35 or 40 mètres wide. This regularity of construction is perfectly marvellous to behold and reminds us of that observed in some ancient Roman colonies, or at Aosta, Concordia Sagittaria, and in the ancient city of Turin, according to the plan recovered by Promis. The discovery of this regularly laid-out city, evidently an Etruscan colony constructed from the first altogether on one plan according to a prescribed ritual, is the first actual proof afforded us of the statement often made, that the Romans derived from the Etruscans the laws and rules for laying out their colonies, all other ancient cities and colonies of Etruria, hitherto known to us, having suffered alteration of plan in Roman, mediæval, or in modern times. We thus gain a very good idea of the progress made in civilization by the Etruscans, when, according to Livy, they began to colonize the country around the Po in the fifth century B.C., after their dominion in the Mediterranean district had become firmly established. Of this colony, however, we have as yet to learn the name. The character of the Greek painted vases now discovered places the date of its foundation in the second half of the fifth century B.C.

The principal result, however, of these excavations has been to establish this fact that even the plan of their houses was taken by the Romans from the Etruscans. From the few houses disinterred, it would appear that the Etruscan dwelling was surrounded by shops, built in a regular and handsome fashion, and looking on to the chief and most frequented streets. From the well in a corner of the atrium of one large mansion, amongst other objects, a stone was recovered bearing in Etruscan characters the name of the possessor, Lautumnia. In the inner rim of the well, made like the Pompeii ones of terra-cotta, can still be seen the marks worn by the rope used for drawing water. The court-yard of this house has, on the west side, three large rooms, each 6 80 mètres square, probably bedrooms. On the north side, looking towards the entrance, is an open space bounded by a kind of corridor, corresponding to the *tablinum* of the Roman house, where the family archives were preserved. Other rooms at the back, a kind of second courtyard or peristyle (an invention attributed by Diodorus Siculus to the Etruscans), whither the family could retire, away from the noise of the street, have not yet been cleared out.

In southern Italy excavations of importance have also taken place, viz., at Sybaris and Locri, in Magna Græcia, and at Syracuse and Megara Hyblæa, in Sicily. From long-hidden Sybaris, an Hellenic city, of which no remains have hitherto been found, we have recovered a fine collection of archaic bronzes, belonging to the non-Grecian or aboriginal population of that district. At Locri, another ancient Grecian city, a discovery of the greatest importance has been made during November and December, viz., the remains of two Hellenic temples, the later and larger one built on the site of the former one, which was of a slightly different orientation. At Syracuse several considerable pieces of ancient work have been discovered in demolishing the town walls. At Megara Hyblæa the greater part of the ancient necropolis has been excavated. In these Sicilian excavations various Greek inscrip ions have come to light, one of them of archaic time, with regional or *enchorian* alphabet, some decrees of the corporation of artists called Dionysiac, as also a very fine torso of a man, of archaic period, of great interest for the study of Grecian art. At Naples excavations have been made in the ancient Greek necropolis, where many painted tombs of great interest have been found, as well as some Greek inscriptions.

In October excavations were resumed on the site of an ancient sanctuary at Capretta,

near Orvieto, and further remains of the Tarquinian necropolis were soon discovered. The most important of the new tombs is a chamber hollowed in the rock, not far from the now famous tomb in which the Etruscan war-chariots, with bronze horse-trappings, fittings, and weapons, were found only a few months before. It contained a sarcophagus made of *neuphrite* (a kind of jade), on the cover of which was depicted the figure of the deceased, as could be seen from traces of various colours. Inside, by the side of the skeleton, were various bronze objects, as dishes, bows, incense-burners, etc., to the number of forty-five. They have been examined and described by Dr. Helbig, formerly secretary and joint-director with Henzen of the well-known German Institute, and afterwards professor at the Roman University.

A tomb containing numerous painted vases was found about the same time near Canosa, and some Roman tombs were also found on the site of the ancient Olbia, both within and outside the inhabited circuit of the modern Terranova Pausania, in Sardinia.

In November a hoard of stone weapons and implements was found in the village of St. Giovanni, in the province of Udine, and in the Bergonnasco. Roman tombs were disinterred at Antegnate and at Castel Cerreto, and another at Romano, in Lombardy; while a number of bronze arms were found at Costa di Mezzato.

During the same month, in the Volscian necropolis, near Orvieto, remains of rifled tombs were met with, belonging to the seventh century B.C.; while a somewhat less ancient tomb yielded a candelabrum and other objects in bronze, with earthenware vessels of local manufacture. Ancient Italian and Corinthian vases of archaic style were found at the same time, not far off, in the district called St. Zero. Moreover, a marble sarcophagus came to light in Capranica di Sutri, sculptured with boys (*putti*) holding a festoon of flowers, and with scenes relating to the myth of Theseus. On the cover are *amorini* in bigæ drawn by various animals in couples.

Rome, March, 1890.

The Mural Paintings in Pickering Church.

By Rev. G. H. Lightfoot, M.A., Vicar of Pickering.

In the January number of the *Antiquary*, some reference was made to these paintings, and possibly to lovers of archæological research some further account may be of interest.

In the year 1851 these paintings were accidentally discovered during some repairs, and the whole wall was then stripped of its covering of plaster, and displayed a number of paintings of scriptural and legendary subjects. In 1852 Mr. W. Hey Dykes, architect, of Durham, read a valuable paper at York, before the Yorkshire Architectural Society, describing the paintings which were then exposed to view, but afterwards, when his paper was published, he added the following footnote:

"Since this paper was read, I regret to learn that the paintings have been destroyed by the authority of the vicar. Copies of them are preserved in the Society's rooms at York."

During the restoration of the church in 1878, portions of these paintings were again exposed to view, and this fact led the present vicar to hope that the work of destruction had not been so complete as Mr. Dykes had feared.

In course of time the whole series of paintings was again uncovered, all of them more or less damaged, and portions completely destroyed by the rough treatment they had received. Then came the question as to the wisest course to pursue—preservation only, or judicious restoration. The former was first adopted, and the paintings carefully protected under a medium; but the general effect was so unsatisfactory, the paintings themselves being so blurred and indistinct, and in many places almost obliterated, that it was finally decided, after careful consideration, to attempt the work of restoration.

This has, we hope, been ably carried out by Messrs. Shrigley and Hunt, of Lancaster. It is impossible to give too much praise to Mr. Jewitt, the artist of the firm, and other helpers, for the patient zeal with which they

pursued their work, which was sometimes both difficult and tedious; or for the conscientious manner in which they resisted the temptation of improving work, whose greatest value is not its beauty, but its antiquarian interest.

As to the extent of the paintings, the whole space above the arches, and between the clerestory windows, from the north and south transepts to the west end, was decorated in distemper. The date of the paintings must have been about 1450.

We arrive at this conclusion from the style of painting, the detail of dress and armour, on the authority of Mr. J. G. Waller.

Round the north transept arch there is a zigzag pattern in black and red, and the same design has now been repeated on the arch of the south transept. The various designs of the borders, in flowing patterns of black and red, are both artistic and graceful, and divide the different subjects.

The apparent irregularity of the arrangement of the paintings is curious. As is usual in other churches, the purely scripture subjects are here on the south side, with the exception of Herod's Feast, which is on the north.

Taking the south wall first, we find the following arrangement. Above, and west of the south transept arch, there is a full pictorial history of St. Catherine of Alexandria, from the time when she first withstood the demand of King Maxentius that she should worship in the temple of the god, Serapis, to the time of her threatened execution.

Beginning at the roof, the series of paintings is arranged as follows:

1.

St. Catherine rebukes the king as he is worshipping in the Temple of Serapis. The idol, a horned image, on a pedestal.	St. Catherine conducted to prison, where she is protected by a guardian angel.

2.

The king has summoned the philosophers and wise men to argue with St. Catherine, who is crowned and nimbed. She converts them to Christianity.	Massacre of wise men converted by St. Catherine.	St. Catherine in prison.	St. Catherine is scourged. The king, seated on his throne, is looking on.

3.

St. Catherine again thrown into prison.	Visited in prison by Queen Faustina, whom she has also converted to Christianity. Both figures are kneeling in prayer, and are ministered to by two angels.	St. Catherine tortured on the wheel, which breaks in pieces at the intervention of two angels. The executioners are overthrown. The king seated.

4.

St. Catherine summoned from prison for execution.	St. Catherine awaiting her execution, which is stopped by the king, who prefers to send her into banishment when he sees her willingness to die.

Then follow pictures of the seven corporal acts of mercy—Feeding the Hungry—Giving Drink to the Thirsty—Entertaining Strangers—Clothing the Naked—Visiting those in Prison—Ministering to the Sick—and The Burial of the Dead—the body being in an open coffin, with a red cross on the shroud. A priest stands beside the coffin in a white surplice, with wide falling sleeves.

Without any break we enter upon the Passion scenes of our Lord. In the background we see the band of soldiers, and at our Lord's side is the traitor. On the left stands St. Peter, sheathing his sword. Malchus is lying on the ground, and our Lord is touching his ear with His left hand. Christ, as is usual here, has a cruciform nimbus.

In the next scene, our Lord is brought before Pilate. The latter is seated on a throne, and, as is generally the case in representing enemies of Christianity, is painted black. Then follows the scourging, with leaded whip and birch, and after this, in succession, Christ bearing the cross, the crucifixion, with St. Mary and St. John standing at the foot of the cross, the descent from the cross, where Joseph of Arimathea receives our Lord's body, as it is lowered from the cross, by a ladder.

After the entombment, with which this series concludes, we find in the spandrel over the third pillar from the west the descent into Hades.

Our Lord, approaching the open jaws of the dragon, extends His hand to Adam (who holds an apple in his right hand), whilst Eve and other figures follow. Close to the

Saviour's figure are two cocks, one black, the other red.

The next spandrel has a representation of the resurrection, where Christ holds a sceptre in His left hand, whilst the stone is lifted from the tomb, and the soldiers fall back to the ground. On either side of our Lord is an angel.

In the spaces between the clerestory windows there are three scenes.

Over the first pillar from the west arch there is a group of six Apostles, amongst them St. Peter, holding two keys, black and red respectively, and St. Andrew with his cross. The upper portion of this group was destroyed years ago by new plaster, and the subject is therefore uncertain, and no restoration has been attempted. It probably represents the death of the Blessed Virgin, as the next scene is undoubtedly her burial by eleven of the Apostles, and illustrates the well-known legend of Bellezeray, a prince of the Jews, interrupting the ceremony.

The last scene, which also has been almost hopelessly destroyed, was probably the Assumption of the Blessed Virgin. The fragments which remain consist of an angel (on the east below), a head in the centre above (? the Virgin's), and a line underneath (? the girdle which the Blessed Virgin let fall to St. Thomas). Here, again, no restoration has been attempted, but all lines have been carefully preserved.

Now we turn to the north side.

On entering by the south door, a more than life-size figure of St. George meets the eye, and occupies the whole space above the arch. It is drawn with a good deal of power. The saint is dressed in full armour, and is in the act of killing the dragon, thrusting his spear through the dragon's mouth. The tail of the latter is twisted round the off hind leg of the horse. Portions of the body of St. George had apparently disappeared, but sufficient traces remained to justify the entire restoration.

The figure of St. Christopher, which follows, is almost Michael Angelesque in its proportions, and shows considerable power in its drawing, being also true to tradition, which tells us that the saint was "twelve cubits in height." The figure of the Holy Child, which it was feared had been lost, was accidentally discovered by gaslight, the dark winter days compelling the artist, Mr. Jewett, to work by the aid of artificial light. Here we may rejoice in having a faithful restoration of the old lines, as also is the figure of the hermit on the west side of the picture standing at the door of his cell holding aloft a lighted lantern to guide the travellers over the stormy water. Of this every line remained. The figure of the Child Christ seated on the saint's left shoulder holds in His left hand the orb, and His right hand is raised in benediction.

The tree which St. Christopher uses as a staff in his right hand has touched the shore, when, as the legend tells us, it immediately broke into leaf. Herod's feast is the third subject, described as follows by the Rev. Newton Mant in his paper on the subject:

"On the left is a sort of sentry-box, which, as in the passion of St. Catherine, conventionally indicates the Baptist's prison; out of it comes the jailor with deferential attitude, and before him stands the daughter of Herodias, with the charger held to her breast ready to receive the head of St. John which lies on the floor at her feet. A royal party in fifteenth-century costume is seated at the far side of a long table, and their hands express surprise and protestation. Three large 'salts,' and several empty dishes, stand on the board, which rests on trestles. Not quite a fourth of the way down the front of the table the daughter appears again with the head on the charger, and on the edge of the dish King Herod lays his hand. A little further again is St. John the Baptist in the flesh, with nimbus, and dressed in a coat of brown camel's hair. Before him the daughter of Herodias reclines. Just behind is a serving-man. The pavement is of black and white, set in triangles."

Above, is the legendary representation of the coronation of the Blessed Virgin Mary. In the upper portion, behind a rampart, is a choir of angels, some playing on musical instruments; and behind them are the prophets, wearing fantastic caps.

Then come the martyrdoms of St. Thomas à Becket and St. Edmund. In the first a vaulted canopy above, representing the roof of the cathedral; and below, the group of four knights—Fitz Urse, de Morville, Tracy, and Brito—in full armour. Edward Grim,

whose figure is never absent from representations of this scene, is holding up one hand in remonstrance, and in the other he carries a cross. St. Thomas is kneeling by the altar, his back to his assailants; his mitre resting on the altar, and a crucifix above.

The peculiar feature of this scene is, that it is antecedent to the death of St. Thomas, and not, as is most usual, the actual scene of the murder. The knights are drawing their swords. Generally they are represented as three in the act of striking, and one with his sword sheathed. Mr. Keyser specially called attention to this interesting fact.

With the touching scene of the martyrdom of St. Edmund we finish the series. The saint is bound to a tree. On each side of him are two archers, one of whom is stringing his bow, the other in the act of shooting. The saint's body is pierced with arrows. Only one archer wears a helmet, the others have caps. Above the foliage of the tree, from the clouds, appear two hands holding a scroll, on which are the words:

Heven blys to his mede,
Hem lett haue, for his gud dede.

And on the left the words:

Edmund, Prync and Martyr.

This work of restoration has not been undertaken without much thought and serious consideration, but I feel with Mr. Dykes (writing in 1852 for the Yorkshire Architectural Society) that if "I have imperfectly fulfilled my task, I still trust that even my few crude notes may be of use in calling your attention to these interesting specimens of mediæval painting," and that future generations will reverence them, and learn a lesson from them, as we do.

Memoir of George Keith, Hereditary Earl Marshal of Scotland.

EDITED BY CHARLES DALTON, F.R.G.S.

THE following brief memoir is copied from an original MS. in the handwriting of Sir Thomas Strange, Chief Justice of Madras, 1798-1816, and was written when a resident in Rome. The writer was son of Sir Robert Strange, the famous engraver, who was out in the "'45," and for many years afterwards an exile from Britain. The MS., which appears to be a curtailed translation of M. d'Alembert's little memoir of the Earl Marshal, was formerly in the possession of the late Mr. Constable, of Edinburgh, the well-known autograph collector, at whose sale it was acquired by the editor.

This nobleman was born in the year 1687.* At a very early age he served under the famous Duke of Marlborough, and was made captain of the Guards by Queen Anne herself.† At the death of this princess, according to M. d'Alembert, he offered to proclaim the Pretender King of England at the head of his troop. This, however, the timidity of the Jacobite party would not permit, and, after having, with great honour, resigned his commission to George I., he retired into Scotland, and was one of the first who took arms in the unfortunate expedition of 1715.‡

The Lord Marshal was strongly attached to the House of Stuart. When he proclaimed the Pretender at Edinburgh, he made him swear to restore to Scotland some of the rights of that kingdom which had been infringed by Queen Anne.

After having wandered for many months from place to place in Scotland at the risk of his life, he having been attainted, and a price having been set upon his head by the Government, he passed into Spain with some brother officers of his in the service of the Pretender, and entered into the service of that power, where Cardinal Alberoni offered him the rank of lieutenant-general. Of this he would not accept, as not thinking himself entitled

* The eldest son of Wm. Keith, ninth Earl Marshal (Marischal), who died in 1712, by Lady Mary Drummond, eldest daughter of James, fourth Earl and first Duke of Perth, Lord Chancellor of Scotland.

† His commission as captain and lieutenant-colonel of the second, or Scots, troop of Horse Grenadier Guards bears date January 5, 1714.

‡ Playfair, in his *British Family Antiquity*, says that George I., being advised to remove all the Scotch nobility who were not acceptable to the Duke of Argyll, the young Earl Marischal was deprived of his military rank and emoluments at the very time that his cousin, the Earl of Mar, was dismissed from being Secretary of State. He and his brother, James Keith, joined the Earl of Mar and were attainted.

to it either by his age or services, and accepted of a much inferior one.

From Spain he went to Avignon, where he found his old friend and commander, the Duke of Ormonde (in the praise of whose valour, liberality, and worth all parties have ever united), and who received him with open arms, and treated him as a friend rendered more dear to him than ever by the misfortunes they had undergone in the common cause.

From Avignon Lord Marshal went to Rome, where the Pretender gave him the order of the Garter, which he seldom or ever wore, giving this reason for it: "Il faut renonçer sous peine de ridicule aux ornements lorsque celui, de qui on les tient, n'est pas en état de les faire respecter."

During the time of his residence at Rome, M. d'Alembert supposes that he was employed in many secret negotiations, of which, however, nothing can now be known, as he never entrusted his friends with any account of them, and thirty years before his death he burnt all his papers.

When Spain, in 1733, made war against the Emperor, Lord Marshal wrote to his Catholic Majesty to request to be employed in his service. This the King of Spain refused at first, as Lord Marshal was a Protestant, though the year before he had named him to some command against the Moors in Africa. Lord Marshal was much attached to Spain, where, as he used to say, he had many good friends, not to mention the sun, and resided chiefly in Valencia. On hearing, however, that his brother, Marshal Keith,* was wounded at the siege of Oczacow, he flew to his assistance time enough to prevent the loss of a limb, upon the amputation of which the surgeons happened at that instant to be deliberating. He followed his brother to the waters of Berage,† and then returned to Spain.

In 1744 the Court of France, then being at war with that of England, affected to make another attempt in favour of the Pretender, but did it so ineffectually that Lord Marshal saw through it, and endeavoured to prevail upon the prince not to be the dupe. The prince, however, did not profit by his advice, and the event was as Lord Marshal had predicted. Lord Marshal soon afterwards, on being treated with some slight by the minister, quitted Spain and retired to Venice, where (as a man of sense and of honour is always at home everywhere) he continued to amuse himself with his books, and with the conversation of men of wit and of letters. His brother, the Field-Marshal, having now quitted the service of Russia for that of Prussia, was very anxious that he should come and live with him at Berlin. To this he consented, and was, soon after, sent by the King of Prussia, the great Frederick, to the Court of France, where his lordship remained for some years, liking the nation rather better than his employment. Alas! said he, "Il faut pour ce metier une finesse que je n'ai pas et que je n'en souçie point d'avoir,"* and deserved the eulogium that was passed some years ago on one of our celebrated orators, when he was a short time Secretary of State, by a minister from one of the northern Courts: "J'aime beaucoup à avoir à faire avec M. F. ;† il n'est pas chicaneur."

The King of Prussia afterwards sent him as his ambassador to Spain, where he has been supposed to have sent‡ to that great statesman, the Earl of Chatham, the account of the family compact then settling between the two houses of Bourbon, and which, as a timid and an interested council, was treated with a studied and ill-founded contempt, to mortify a minister to whom, as Peter the Great said of Cardinal Richelieu, "sove-

* The celebrated field-marshal, James Keith, who was born in 1696. After serving some years in the Spanish army he entered the Russian service and attained the rank of general. In 1740 he entered the service of Frederick II., King of Prussia, when he became field-marshal. He fell at the Battle of Hochkirken in 1758.

† Barèges, *Hautes-Pyrénées.*

* The honest and truthful old earl did not evidently belong to that class of ambassadors described by Sir Henry Wotton, himself an ambassador, as "good men sent abroad to tell lies for the sake of their country."

† Charles James Fox.

‡ It is a well-known fact that the Earl Marshal, at the risk of his life and for the love of his country, he being an exile at this time, did send timely notice of the Bourbon political confederacy to Mr. Pitt. Playfair says the earl had not left the Spanish territories thirty-six hours before the Court of Spain got notice of what he had done. In consequence of this patriotic act, George II. gave the Earl Marshal back all his lands that could be restored.

reigns would have given one-half of their kingdoms to have governed the other half for them."

This notice then timely given, and given to such a minister, would have secured the most splendid effects, victories, and triumphs for his country, had not the effects of it been impeded by a senseless and low-minded, though powerful, faction at home.

During the intervals of his embassies the King of Prussia gave him the Government of Neuchâtel, where he conducted himself in such a manner as to make himself beloved by the people of that country, who submit with impatience to be subject to a sovereign so distant from them as is the King of Prussia.

Lord Marshal's attainder being now reversed,* he was permitted to return into his own country, that of Scotland, where, however, he did not stay long, the coldness of the climate not being congenial to his constitution, and his habits of life having now become different from those of his countrymen. They, however, with a liberality which does them honour, would not bid against Lord Marshal when he attended in person to buy his estate.

On his return to Berlin, he lived in his usual familiarity with the King of Prussia,† and until ordered here ;‡ he would have had the honour to have died in the arms of this great prince, had he, the king, not been obliged to join his army in Germany.

In April, 1778, he was seized with a fever which, in the course of six weeks, and after he had suffered extreme pain, carried him to the grave on May 25, in the same year.§

He used to say to his physician during his illness :

" Monsieur, je ne vous demande pas de me faire vivre, car vous ne pretendez point apparement m'ôter cinquante ans de mon age. Je vous prie seulment d'abréger (s'il se peut) mes maux. Après tout, je n'ai jamais été malade ; il faut bien que j'ai ma part des misères d'humanité, et je me soumets à cet arrêt de la Nature."

Four days before he died he sent for Mr. Elliot, our minister at the Court of Berlin, and said to him with his usual cheerfulness :

" Je vous ai fait appeler parceque je trouve plaisant qu'un ministre du Roi George reçoive les derniers soupirs d'un vieux Jacobite. D'ailleurs vous aurez peut-être quelques commissions à me donner pour Milord Chatham,* et comme je compte de le voir demain, ou après, je me chargerai avec plaisir de vos depêches."

Thus died Lord Marshal, who to a sound head added a most excellent heart, and who was a man of such extreme good humour that J. J. Rousseau himself, who had the honour of a very intimate acquaintance with him, and who, personally, had received very many obligations from him, had never the heart to quarrel with him.

Lord Marshal was remarkable in conversation, for telling with great point and brevity an infinite number of very entertaining stories and anecdotes. His letters were remarkably concise and elegant. To Mr. Boswell (who had the habit of making friends wherever he went) he gave the following letter (draft, as Lord Marshal called it, upon a friend near Neufchâtel) :

" A Monsieur le Colonel Chaillet.

" Monsieur,

" Il vous plaira payer à M. Boswell une bonne truite du lac avec une bouteille de votre meilleur vin.

" Pour votre serviteur

" Marishall."

* An Act of Parliament was passed permitting him to inherit any other estates in Scotland. Thus he inherited the entailed estates of the Earls of Kintore on the death of the fourth earl in 1761. He possessed that estate sixteen years, but declined taking the title of Earl of Kintore.

† According to Horace Walpole, the Earl Marshal owed the reversal of his attainder to Frederick the Great, whose envoy in London, Baron Knyphausen, interceded with George II. on the old exile's behalf.

‡ This is ambiguous. It would seem that he was sent to Rome on some mission, as the Stranges were residing there in 1760, and for some years after that date leading figures at the court of the Stuart exile.

§ He died at Potsdam, unmarried. His private fortune went to his great nephews, Lord Elphinstone, Wm. Fullerton Elphinstone, and George Keith Elphinstone, the three grandsons of Earl Marshal's eldest sister, Lady Mary Keith, who had married, in 1711, the sixth Earl of Wigton, by whom she left at her decease, in 1721, an only daughter, Lady Clementina Fleming, heir-general of the Keiths Earl Marshal.

* This celebrated minister had died about a fortnight before Lord Marshal.

It seems, perhaps, superfluous to mention, in giving some account of this excellent man, that the King of Prussia presented him with the order of the Black Eagle.

The Mediæval Tiles of the Priory Church of Great Malvern.

By Rev. Alfred S. Porter, M.A., F.S.A.

Part III.

IT only remains for us to notice the third division of our subject, viz., the wall tiles, all of which date from 1453 to 1457. These tiles were made in the East in very early times, so early that we have mention of them in the Book of the Prophet Ezekiel, the fourth chapter. "Thou also, son of man, take thee a tile and lay it before thee, and pourtray upon it the city, even Jerusalem." The custom of covering the lower part of walls with tiles seems to have been chiefly confined to the East, though the best examples which remain to us are the well-known azulejos in the Moorish buildings of Southern Spain.

In England, wall-tiles are almost peculiar to Malvern, though some of Flemish or Spanish manufacture have been identified at Holt, and in the mayor's chapel at Bristol; and a wall-diaper of this kind is said to be at West Walton, in Norfolk. With these exceptions, and some from Chertsey Abbey which have been placed during the last year in the British Museum, all the existing wall-tiles were *made* at Malvern, though a few of the same patterns have been found at Suckley, Monmouth, and Evesham.

These tiles were all made for the decoration of the low walls, which separate the central aisle of the choir from the ambulatory which surrounds it. The eastern wall forms the segment of a circle, and has been thought by some to indicate the line of the old Norman apse. The chord of this segment is the wall which forms the reredos, and on each side are doors opening into a little sacristy behind the high altar, an arrangement which may also be seen at Tideswell, in Derbyshire.

This wall extended two arches westward on the north side of the choir, but was interrupted on the south by a Chantry Chapel, on the site of which now stands the monument of John Knottesford, serjeant-at-arms, who bought the church from William Pinnocke, to whom the Priory was granted at the dissolution. The two western arches had each a low stone wall, above which was an oaken screen of perforated tracery.

It was to ornament the exterior face of these walls towards the ambulatory that these tiles were made, and though many are missing and some, as for example those on the reredos, have been placed elsewhere, their original disposition may still be clearly ascertained. The late Dr. Card unfortunately removed some of these fine examples, and, having been laid down as flooring, they speedily perished.

These tiles are arranged in upright bands united in juxtaposition as a decorative facing, and were certainly made for their present place. The late Mr. John Gough Nichols carefully measured the walls and the tiles upon them, and, aided by a drawing by Lysons, taken in 1797, was able to assign each set to its proper place. Four of these sets are still clearly to be distinguished; they are of various patterns and gradations of size, and may be generally described as vertical bands of rich tabernacle work, enclosing shields and other adornments.

The first set originally covered all the eastern face of the segmental stone screen, the whole length of which measures thirty-nine feet, and the height seven feet nine inches. This set consisted of four tiles only, arranged one above the other, and two rows of the design (*i.e.*, eight tiles) were needed to cover the whole height of the wall. Each tile was very large, being eleven inches and three quarters in height by nine inches in width, the thickness being about two inches and a quarter. The upper tile, which is repeated all along the length of the wall, bears the date A.D. 1453, with foliated tracery beneath. The next row consists of the arms of England and the so-called coat of Edward the Confessor, the latter either in allusion to Westminster, of which Malvern was a cell, or

with reference to an altar in the choir dedicated to the Saxon King.

The third row consists of tiles bearing the arms of Bohun, Earl of Hereford, "azure, a bend or cotised between six lioncels rampant or," and those of Mortimer of Kyre Wyard. This very curious coat is thus described by Leigh in his *Accedens of Armorie:* "This cote is the triall of an Herehaught (herald). For it hath been thought that he that could wel blaze it without offense, were cunning in that point of this art. But I will teache you a shorter waie then hath bin yet spoken of; you shal say that it is Erle Mortimer's of March his cote, which, for the rarenesse thereof, fullye descrieth the same without any further Emblazon." The Mortimers of Kyre Wyard were a branch of the great house of Wigmore, and bore like them the Ermine inescutcheon. There is some glass at the Deanery in Worcester which bears the arms of Roger Mortimer, of Kyre Wyard, who died in 1403; the property ultimately passed to the Wests by the marriage of Elizabeth Mortimer to Thomas West, eighth Lord Delawarr, K.G., in the reign of Henry VIII.

The bottom row has three tiles repeated successively, each bearing two shields of arms. The first displaying Le Despenser and Beauchamp of Powyke; the second, De Clare, Earl of Gloucester, and Beauchamp, Earl of Warwick; and the third, Scull of Wichenford and Stafford of Grafton. A narrow band of quatrefoils and cruciform œillets runs along the lower margin as a finish to the ornamental design.

The mode of differencing adopted by the Beauchamp family is worthy of notice. The earliest and simplest coat borne by this great house was, "Gu, a fess or"; to this the Warwick branch added "six cross crosslets or," the Beauchamps of Powyke "six martlets or," and the Beauchamps of Holt "six billets or." Of these branches of the Beauchamp family that of Holt was the first to die out. The Sir John Beauchamp of this line, who is buried in Worcester Cathedral, left two coheiresses, one of whom married John Wysham, and the other Sir Walter Scull, whose arms—"Gu, a bend voided of the field between six lions' heads erased or"—are on one of the tiles of this set.

The Sculls or Skulls were a Herefordshire family, having property at Much Cowarne, in that county; they afterwards settled at Wichenford, and remained there till Sir Walter removed to Holt on his father-in-law's death. He was deputy to Richard Nevill, Earl of Warwick, who was Sheriff of Worcestershire from the fifth to the eleventh year of Edward IV., and on the death of his patron he succeeded to the office, which he retained for eight years.

As the families of De Clare and Le Despenser have been already referred to, the only other coat in this set of tiles needing notice is that of Stafford of Grafton. They bore, "or, a chevron gules, a canton ermine," and these arms are still to be seen in the windows at Great Malvern. They acquired the Manor of Grafton, near Bromsgrove, in the reign of Edward III., in right of the marriage of Sir Ralph Stafford with Maud, eldest daughter and co-heiress of Sir John de Hastang. The Hastangs were a Warwickshire family, and their name still survives in the village of Leamington Hastang, commonly called Leamington Hastings. His grandson, Sir Humphrey Stafford, of Grafton, was slain in Jack Cade's rebellion, and was succeeded by his son Humphrey, whose arms are given on this set of tiles.

This Sir Humphrey fought with Richard III. at Bosworth, and, after the battle, fled for sanctuary to Colchester. Later on he undertook to raise some men for the assistance of Lord Lovel, and when that nobleman abandoned his project he was attainted and executed, in the first year of the reign of Henry VII., at Tyburn.

The second set was made to fit the upper division of the stone-screen on the north side, which is sixteen feet nine inches in length by three feet eight inches in height, and successive perpendicular bands of five tiles each originally filled the whole space. Some of these have been removed, and are on the reredos, and a large number (sixty-four in all) of this design occupy a curious position on the east wall of the abbey gateway. It is somewhat difficult to get a good view of them; a glimpse can be gained from one spot in the churchyard, but they can be seen the best from a narrow passage close to the butcher's shop outside the gateway.

These tiles are of much less size than the

first set, being eight inches and a half in height, six and a half broad, and two and a half thick. The upper tile as before gives the date: the thirty-sixth year of King Henry VI., viz., A D. 1457, below this is rich canopy work. The second tile has on it a shield bearing the instruments of the Passion —the cross, the nails, the spear, the ladder, and the scourge. This "shield of salvation," as it is sometimes called, seems to have been a common device in the Middle Ages. It is found in glass at Malvern, on the roof of the monks' choir in the abbey church of St. Alban. It is very common on the doorways of churches of fifteenth century date in Suffolk; and, according to Dugdale, the Countess of Hungerford bequeathed, in the reign of Edward IV., a pair of silver candlesticks, "pounced with the arms that longith to the Passion."

The next tile bears France and England quarterly, surmounted by a crown; the next, the sacred monogram, "I.H.S."; and the last, the pelican, in her piety, vulning herself in her nest in a tree. Mr. Albert Way cites many examples of this symbol. It is found on the fonts at Ufford, Suffolk, and North Walsham, Norfolk. It is among the symbols of the Passion in the nave at Cirencester, and pelican lecterns formerly existed at Durham and Norwich. The legendary tale was this: that the pelican, having slain her young, mourns over them three days, and then, tearing her breast, restores them to life by her blood. There are some old lines on this symbol:

Ut pellicanus fit matris sanguine sanus
Sic sanati sumus nos omnes sanguine Nati.

As the pelican is made whole by its mother's blood, so we are healed by the blood of the Son of God.

In the third set, the tiles are nearly square, and the five tiles of which it is composed exactly fit the lower part of the same bay of the screen. There is some little doubt as to the original arrangement, but the following is approximately correct: The upper tile of the five bears a crowned M. indicating the Blessed Virgin; the next bears the sacred monogram I.H.S.; the third, alternately, Edward the Confessor—France modern and England quarterly—and the instruments of Passion; the fourth, alternately, England and the Confessor; and the last, tracery-work somewhat like church windows. The only thing worthy of special notice about this set is the number of instruments in the "Shield of Salvation," which is much greater than has been noticed elsewhere. They are as follows: 1. The cross. 2. The scourge. 3. The spear. 4. The hammer. 5. The nails. 6. The crown of thorns. 7. The ladder. 8. The rod with hyssop. 9. An axe or bill with a long handle, the meaning of which is obscure; and 10. The dice marked respectively one, two, and three. On the fourth set it is not possible to speak particularly, as very few of the tiles are left on the north side, and those on the south are covered up with cloth, in front of which are the choir surplices. Though the original arrangement remains doubtful, these tiles were certainly made for the two low walls which are surmounted by wooden screens, and their ornamentation consists of the sacred monogram, leaves and flowers and varied arrangements of the "Shield of Salvation."

Such are the facts, which I have been able to gather with regard to these venerable adornments of the Church of Great Malvern, and I would conclude by expressing my thankfulness that these beautiful relics are now treated with loving attention and care. How great is the contrast between the Priory Church now and as it was in 1788. It was then almost too ruinous to be used with safety for public worship; the boys in an adjacent school used to amuse themselves by pelting the windows. On the wall of the Jesus Chapel, the parson had his pigeon-house, and the pigeons were allowed to fly all over the church. Hounds and, it is said, a fox were kept within the walls, and the ivy was allowed to pierce through the broken windows and to cover a large portion of the east end of the fabric. All honour to those who, in their measure and degree, have restored it to its pristine beauty.

Till once more God's house is standing
Firm and stately as of old.

(*Concluded.*)

The Barbary Corsairs.*

THOUGH perhaps not the most learned nor the most original, Mr. Stanley Lane-Poole has certainly given to us the most entertaining and readable of that handy and good series of volumes known as "The Story of the Nations." We have some acquaintance with the whole of the twenty-two volumes of this series that have preceded it, and repeat that for bright and absorbing interest its pages are unrivalled.

There is much ignorance, even amongst the educated, as to the subject of this volume. How few, for instance, know that, for upwards of three centuries, the different nations of Europe could only pursue their commerce after a heavy black-mail had been levied by the Corsairs, and were even then often forced to abandon their gains at the bidding of these pirates! "From the days when Barbarossa defied the whole strength of the Emperor Charles V., to the early part of the present century, when prizes were taken by Algerian rovers under the guns, so to say, of all the fleets of Europe; the Corsairs were masters of the narrow seas, and dictated their own terms to all comers." For three centuries, every nation that had trading interests in the Mediterranean tried to purchase immunity from robbery by heavy tribute to these bandits of the sea. That which the Venetians, Genoese, and Pisans did in the earlier days, the English, French, Dutch, Danish, Swedish, and even American governments felt themselves compelled to do down to the very memory of man. It was the jealousy of European nations that rendered this condition of things possible; and it was not until the Great Powers agreed, at the Congress of Aix-la-Chapelle, in 1818, to act together that the scourge of Christendom was abated. It remained, however, for France by her action in Algiers eventually to put an end to this terrible pest. Doubtless, territorial aggrandizement was a chief factor in her actions; but at all events, the results of her policy ought to have earned for France the gratitude of commercial Europe.

Mr. Stanley Lane-Poole has told in another volume of this series* the story of the expatriation of the Moors from Spain by Ferdinand and Isabella. The vengeance of these exiles was fierce and continuous. After the fall of Granada, thousands of Moors, whose ancestors for seven centuries had found their home in Spain, crossed over to Africa and established themselves at various points of

CARAVEL OF THE FIFTEENTH CENTURY.
(*Jurien de la Gravière.*)

vantage, specially at Algiers. From thence, in their small, swift-going brigantines, with a single big lateen sail extended from the solitary mast, or propelled by but ten oars on a side, the Moors dashed with the impetuosity of fierce hate on the caravels or heavier galleons of the Spaniards.

When Spain at last roused herself, under Cardinal Ximenes, to crush these swarming gnats, the Moors were for a time subdued; but, on the death of Ferdinand the Catholic,

* *The Barbary Corsairs* ("Story of the Nations" Series), by Stanley Lane-Poole. T. Fisher Unwin. Crown 8vo., pp. xviii., 316. With thirty-nine illustrations. Price 5s.

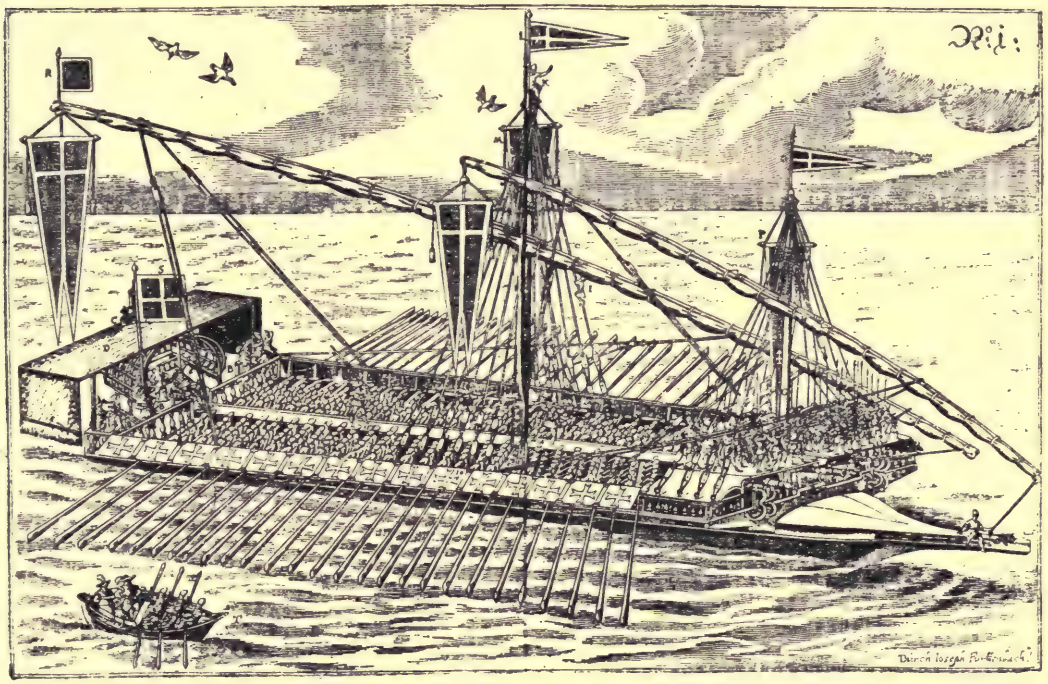
* *The Story of the Moors in Spain.*

they threw up their forced allegiance to Spain, and resumed their piratical tastes in alliance with the Turkish Corsairs of Barbary.

The part of this volume that deals with the Corsair admirals and the life of Barbarossa bristles with stirring and well-told episodes. The rise of the Turkish navy at the end of the fifteenth century; the strife between Kheyr-ed-din and Andrea Doria; the capture of Tunis, and its recapture by the imperial troops; the sea-fight off Prevesa in 1537; the strange visit of Barbarossa to France, and his wintering at Toulon; the attack of Charles V. on Algiers in 1541; the Knights of Malta, and their heroic resistance to the siege of 1565; all these and many a minor incident are here told with necessary brevity, but with much skill and clearness.

To this succeeds a quieter section of the work, but one that deals with incidents far less known than in the former part, wherein details are given of the petty but still very real pirates of the seventeenth and eighteenth centuries, who were the successors of the great Corsairs.

The descriptions of the different class of galleys, of their rig and ornament, and of the terrible treatment of the galley slaves are full and interesting. The descriptions are much brightened and rendered the more intelligible by a large number of illustrations, chiefly reproduced from Adm. Jurien de la Gravière's *Derniers Jours de la Marine à Rames*, and from Furttenbach's *Architectura Navalis*, published in 1629. Through the courtesy of the publisher two of these are given to illustrate this article. The plate of an admiral's galley, belonging to the Knights of Malta, gives a better idea of the slave-worked oars than the longest textual description. On fifty-four benches or banks, twenty-seven each side, are seated two hundred and seventy half-naked slaves,



AN ADMIRAL'S GALLEY.
(*Furttenbach, Architectura Navalis*, 1629.)

each chained to the bench, whose whole life is given to tugging at the fifty-four oars. This flagship, being a Christian vessel, has Turkish or Moorish captives, and perhaps some European convicts at the oars; had it been a Corsair vessel, the rowers would have been Christian slaves.

The most startling chapter of this absorbingly interesting book is the one fitly entitled "The Abasement of Europe." There are actually people yet living who can remember the time when consuls-general of the greatest European Powers were made to creep into the presence of the Bey of Tunis under a wooden bar. In 1740, the Bey ordered the French Consul to kiss his hand; the consul refused, was threatened with instant death, and kissed it. In 1760, an English Ambassador came in a ship-of-war to announce the accession of George III., and the Bey made a like order, which was compromised by the ship's officers kissing the pirate's hand, instead of the ambassador. Austria, in 1784, was paying an annual tribute. Venice and Denmark both paid tribute at the same period, whilst Spain at that time actually spent 100,000 piastres for the sake of immunity from piracy. In 1799, the United States bought a commercial treaty for 50,000 dollars, and a great store of cannon, ball, powder, and cordage. The nineteenth century dawned with Holland, Sweden, Denmark, Spain, and the United States actual tributaries of the Bey of Tunis, whilst both England and France occasionally found themselves in that position.

To the shame of Europe be it stated, that it was left to the small navy of the United States to be the first civilized power to bring, in 1803-5, these ruffians of the sea to their knees. The chapter that tells of this is written by Lieutenant J. D. J. Kelley, U. S. Navy.

The last chapter deals with the French in Africa, 1830-1881. The only quarrel we have with this admirable book pertains to this chapter. Mr. Stanley Lane-Poole is surely far too strong and wholesale in his denunciations of the actions and motives of France. True they cannot be defended in many points on high moral grounds; but may not the same be said with regard to the acquisition of most, if not all, of our far more numerous English colonies?

ROACH LE SCHONIX.

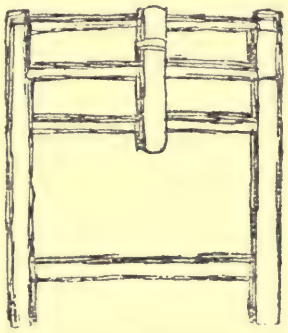
The Manor-House of South Wraxall.

By DEANE THOMPSON.

CLOSE on the border of Wilts and Somerset, and hidden amongst hayfields and narrow country lanes, still stands the old Manor-house of South Wraxall, equally interesting to the architect, the antiquary, and the artist.

There is a full and curious account of the manor-house contained in the third part of *Examples of Gothic Architecture*, by Thomas Larkins Walker, architect, printed and published at his office at Bath in 1838. A copy of this book (now out of print) is in the charge of the caretaker of the old hall.*

Walker states that the manor is mentioned in the time of Edward III. as "Wrokeshale," and as belonging to the Manor of



THE MARSHALL'S LOCK.

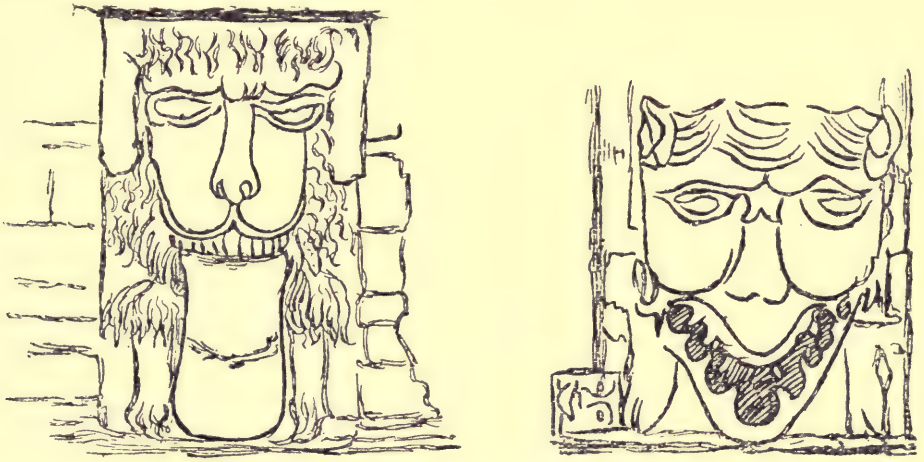
Bradford. It was granted to the abbess and convent of Shaftesbury by Ethelred, and afterwards, prior to the reign of Henry VI., it came into the possession of the family of Longe or Long. There are various traditions as to the way in which it came into their hands, but the one usually received is that of Aubrey, who says, "One Long Thomas, a stoute felaw, was sette up by one of the old Lordes Hungrefords, and after by cause this Thomas was caullid Long

* Mr. C. E. Ponting, F.S.A., wrote an account of some of the features of South Wraxall for the meeting of the Royal Archæological Institute at Salisbury in 1887. It appeared, with two plans, in the first volume of the new series of the *Reliquary*.

Thomas, 'Long' after was usurpid for the Name of the Family."

The oldest part of the structure of the present house was probably built by Robert Longe, M.P. for Wilts in 1433. He died in 1447.

The "Marshall's Lock" was adopted as a badge by Sir Thomas Longe, after marriage with Margaret, sister and co-heiress of Thomas Wayte, of Draycot Manor, which "was held by 'Petit Sergeantie,' viz., by being Marshall at the King's coronation, which was the reason the Cernes, who held it prior to the Waytes, gave the 'Marshall's Lock' for their cognizance," and it is profusely scattered on a monument still existing in "Long's Chapel," at Wraxall Church. Aubrey mentions the "Marshall's Lock" again as follows: "This (the manor-house) is a very large and well-built old Howse, on the gate is the Marshall's Lock, and the stagges head caboshed in stone."



GARGOYLES UNDER EAVES OF BANQUETING HALL.

There at present remain of the old manor-house, the entrance gateway, the hall, and the withdrawing-room, occupying the centre of the west front, looking into the courtyard; and on the left a long line of offices and bedrooms, at the further end of which is a good example of a corbelled chimney-shaft.

On the north side is a doorway leading down a flight of stone steps into what was formerly the "Plaisaunce," where a broad-flagged walk borders the old Bowling Green; and on the left is a sort of summer-house or orangery with columns, from which, no doubt, the games of bowls were watched and criticised.

The view of the manor-house from the garden, with the huge many-paned north window of the withdrawing-room, extending the whole length of the wall, the quaint doorway and flight of steps on the left, the broad-flagged walk and the old Bowling Green, now a square garden loaded with fruit and flowers, with the old-fashioned "Maiden Blush" rose garlanding the borders, with wild hedges of luxuriant blossom, while a flight of doves alight and flutter on the mossy steps, would fill with delight the soul of an artist, such as Marcus Stone or Waller, who so truly enter into the spirit of romance that clings around our old-world English gardens.

The hall is the most ancient portion of the "Longe Howse." Aubrey speaks of it in his time as "Open and high, and windowes full of painted glasse"—now alas! all vanished except only a small portion in a window over the porch. The roof is richly ornamented with quatrefoils between the rafters, and most curious heads and brackets in black oak. The rafters and carvings of the roof are now exposed after being hidden for many years beneath the plain plaster ceiling, which was lately removed by order of the present

possessor. The caretaker related a grievous story of destructive ignorance concerning the restoration of this roof. The old lady now living in the south wing, and having general charge of the interior of the manor-house (while the civil and intelligent caretaker himself chiefly attends to the lovely garden and flowers, and the outside of the building), was directed to keep an eye on the workmen while their foreman was absent a short time. She came into the hall just as the men were finishing their dinner, but too late to save from destruction the broken pieces of magnificent carvings from the roof with which they had made the fire over which they had cooked their sacrilegious meal!

The caretaker also mentioned that underneath the richly-decorated plaster ceiling of the withdrawing room is also a fine oak roof, which can only be seen from a hole lately opened at the top of the hall roof, and which it would be almost cruel to restore at the expense of the very beautiful and unique plaster-work that covers it. It was opened about five years ago, when the roof of the hall was being repaired, and was examined; but unfortunately no sketch of the carvings appears to have been taken.

Aubrey says, speaking of such manors: "In Scotland still the architecture of a Lord's House is thus, viz., a Great open Hall, Kitchen, and Buttery; a Parlour, over which a Chamber for my Lord and Lady; all the rest lye in common, viz., the menservants in the Hall, the women in a common room. Then it was that the Lords of Manours kept good houses in their countries, did eat in their great Gothick Halls at high table the folk at the side tables."

He adds: "The meat was served up by 'Watch Words' (*sic*)—Jacks are but an invention of other ages—the poor Boys did turn the spits and *lick'd the Dripping-Pan*, and grew to be lusty knaves. Here in the Hall were the Mummers, Cob-loaf-stealers, and great numbers of Christmas Plays performed," and "The Halls of Justices of the Peace were dreadful to behold, the Skreens garnished with Corslets and Helmets gaping with open mouths, with Coats of Mail, Lances, Pikes, Halberts, brown Bills, Batterdashes, Bucklers, and the Modern Calivers and Petronels now turned into Muskets and Pistols."

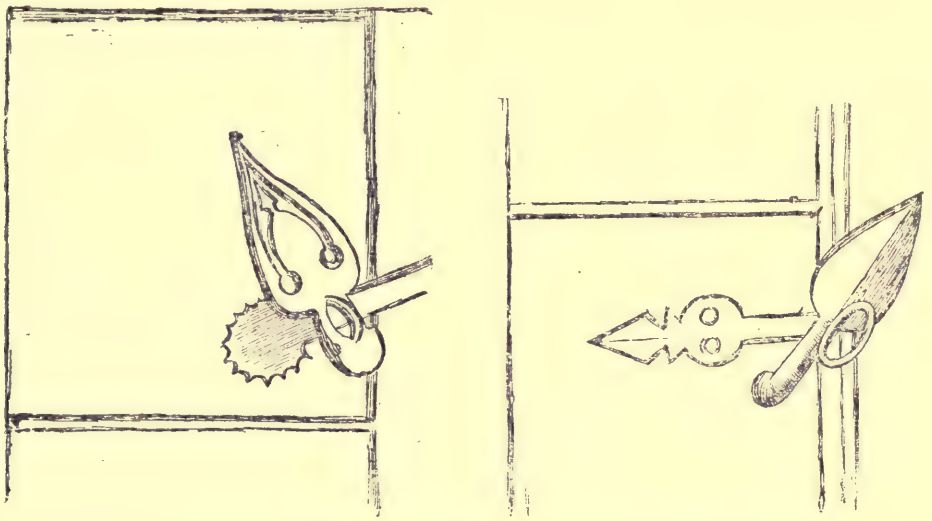
Alas! for our degenerate days; *then* "No younger Brothers were by the Customs and Constitution of the Realm to betake themselves to Trades, but were Churchmen or retainers, and servants to great men, rid good Horses, and now and then took a Purse!"

The left wing of the manor-house, once containing the guest-chamber, was pulled down, and a stately withdrawing-room built, by Sir Walter Longe in 1598, ornamented by a richly-carved chimney-piece with curious figures of "Prudence," "Arithmetic," Geometry," and "Justice," with their respective Latin inscriptions, and with the fine ribbed plaster ceiling before mentioned.

In giving additional width to this room, it was found expedient to preserve the old roof, which still exists, and for the support of the wall plate to leave a pier about midway between the two end walls, thereby occasioning a curious angular projection inside the rooms opposite the fireplace, ornamented with niches and dwarf columns. The alteration is said to have been made in the early part of the reign of James I., judging from the style of the fireplace, which is much purer in detail than is usually met with.

To the rear of this room, and reached by a short flight of steps from it, is a bedroom with a fireplace of the same style. These steps also lead into a small room over the north-west bay, but all communication with that was cut off by the alterations; the door, however, remains some feet above the present floor of the drawing-room. Behind the stone work of the great fireplace is also another built-up room, the window of which can be seen from the side window beyond the fireplace, and this room is now supposed to be haunted by the ghost of a monk who occasionally appears at the narrow mullioned windows when a clock is heard to strike within. The second wife of the Sir Walter Longe who made these alterations was Catherine, daughter of Sir John Thynne, of Longleat, and, according to Aubrey, "Did use much artifice to render the Son by the first Wife (who had not much Promethean fire) odious to his Father. She would get her acquaintance to make him Drunk, and

then expose him in that condition to his Father, in fine she never left off her attempts till she had got Sir Walter to disinherit him. She laid the scene for doing this at Bath, at the Assizes, where was her brother Sir Egrimond Thynne, an eminent Sergeant-at-Law, who drew the writing, and his Clerk was to sit up all night to engross it. As he was writing he perceived a Shadow from the Candle, he lookt up and there appeared a Hand, which immediately vanished; he was startled at it, but thought it might be only his fancy, being sleepy, so he writ on; by and bye a fine white Hand interposed between the writing and the Candle (he could discern it was a Woman's Hand), but vanished as before. I have forgot, it appeared a third Time, but with that the Clerk threw down his Pen and would engross no more, but goes and tells his master of it, and Absolutely Refused to do it. But it was done by somebody, and Sir Walter Longe was prevailed with to seal and sign it. He lived not long after, and his Body did not go quiet to the Grave, it being Arrested at the Church Porch by the Trustees of the first Lady. The Heir's Relations took his Part, and commenced a suit against Sir Walter (the second son), and compel'd him to accept of a Moiety of the Estate. So the eldest Son kept South Wraxhall, and the second son, Sir Walter, Draycot Cernes."* His eldest son, who was thus partially disinherited, married a daughter of Sir William Eyre of Great Chalfield, a fine old manor house distant about three miles from South Wraxall, and very similar in the plan and elevation of the hall and offices, "So much so," says Walker, "that one would almost imagine South Wraxhall, which is certainly the older of the two, served as a model for that magnificent fabric, although the dimensions of the two are very different, that at Chalfield being much larger." This manor-house, however, is unfortunately not under such excellent management as is South Wraxall, and has suffered seriously of late years.



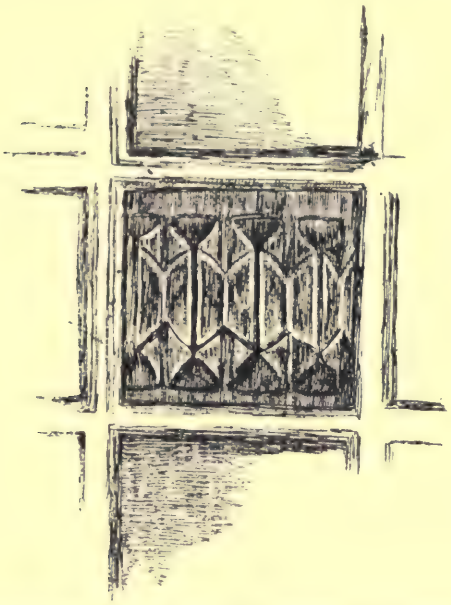
SPUR AND SPEAR WINDOW FASTENERS: SIR WALTER RALEIGH'S ROOM.

On the upper floor of South Wraxall Manor is a small room, called "Sir Walter Raleigh's Room." A great friendship existed between Raleigh and Sir Walter Longe, of Draycote; and Aubrey says that "Old John Long, who then waited on Sir Walter Longe, being one time in the Priory Gardens with his Master, saw the Earle of Nottingham wipe the dust from Sir Walter Raleigh's shoes with his cloake, in compliment. He (Sir Walter Raleigh) was the first who brought tobacco into England and into fashion. In our part of N. Wilts, *e.g.*, Malmesbury hundred, it came first into fashion by Sir

* A manor some few miles from Chippenham.

Walter Longe. They had first silver pipes. The ordinary sort made use of a walnut shell and a strawe. I have heard my Grandfather Lyte say that one pipe was handed from man to man round the table."

In this room are some finely-carved panellings and borders, and a quaintly-carved door. Round a portion of the room is some very good "linen-pattern" panelling, treated in an exceptional way, and the mantelpiece is curious. The air of the whole room is ancient and quaint to an unusual degree; it gives the impression of being now exactly as



LINEN-FOLD PANELLING: SIR WALTER RALEIGH'S ROOM.

it was when Sir Walter Raleigh inhabited it, untouched by modern hand, and spared from modern "restoration." It was a room opening out of this which was used by the last of the Longe family, who lived in the Manor. These were four old ladies, sisters, who chose this room to sleep in, as it commanded on each side a small staircase leading to the upper rooms, so that the old ladies could despatch their men and maid-servants to bed in good time and in discreet order, and then, locking each door across the stairs, sleep themselves the sleep of the just, with, however, an eye upon each staircase! After the time of these careful ladies (about 1810), the old house fell for a time into desolation, and then was taken by a schoolmaster, whose boys, from 1820 to 1826, ran racket amongst the beautiful old rooms, and whose bats and balls worked havock with the exquisite bits of projecting carvings in wood and stone, the schoolmaster, Dr. Knight,* himself adding his mite to the general destruction by carefully painting a dull leaden colour the magnificent carved oak screen, which still stands at the upper end of the great hall. The boys must often have gazed with mingled awe and dislike at the curious figures of "Arithmetic," "Geometry," etc., in the grand mantelpiece of the withdrawing room, and shuddered over the long Latin inscriptions with which each was surrounded. Many were the stories of ghosts, of monks, men-at-arms, and coaches, with shadowy black horses and cracking whips wielded by skeleton hands, that were circulated in these schoolboy times, and are still remembered in the villages near.

But this "Reign of Terror" came to an end at last; and now in the good hands of the present possessor (Walter Hume Long, M.P., Secretary to the Local Government Board), the fine old place is looking bright and well cared for; the modern neatness, and blaze of colour of the turf and flowers of the courtyard, forming a charming setting to the quaint and picturesque repose of the ancient stone walls and elaborate gargoyles of the "Olde House."

The place is full of interest, full of pictures. One more most picturesque effect must be noted, so striking and so foreign was it, in its rich flush of deep and warm colour. Through a south window of the dining-room (so-called) is seen the small eastern courtyard, closely surrounded by the oldest portion of the building. Across a spiry forest of antirrhinums in full bloom, and of every shade of crimson, gold and white, are the quaint low pillars and deep roofs of the cloister, with stray shafts of sunshine finding their way through the latticed windows beyond the rough stone pillars, and lighting up the recesses of the cell-like rooms beneath. A beautiful shrub, laden with scarlet berries,

* Among his pupils at South Wraxall was Lord Lawrence, subsequently Governor-General of India.

leaning over an old wooden pump painted a most harmonious blue, stands in the centre of the courtyard, and the dark tiled roofs of the cloister catch the sunlight on the turfs and masses of golden stonecrop that embroider all these Wiltshire walls with such rich effects of colour.

It must be confessed, however, that an attempted sketch of this charming corner was somewhat blighted by the eccentric antics of a party of photographers, amateur and professional, who suddenly appeared in overwhelming numbers and swarmed over every part of the building and gardens. One group planted their camera in this eastern cloister, while a lady of the party hastily pinned up her very modern dress, tied a handkerchief over her head and with basket (evidently a luncheon one) on arm, posed as a rustic maiden by the wooden pump. In escaping from the profanity of the sweet, silent corner, it was positively alarming to have to run the gauntlet of at least thirty or forty cameras all pointing in various directions, while their owners were employed in getting hasty "effects" in the few minutes allowed them by the excursion arrangements.

But, both photographers and artists might well spend many a pleasant hour amongst the varied and fascinating "bits" of this most charming old-world garden and manor-house, and we have not the heart to grudge anyone the enjoyment of it after their own fashion.

A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

THE following is a list of the inventories of church goods made in the reign of Edward VI., which are now preserved at the Public Record Office. The commissions under which these inventories were made are printed in full in the Seventh Report of the Deputy Keeper of the Public Records (Appendix II., p. 307). The returns to the commissions are in two or three classes of records, to which there is no general calendar; it has been thought, therefore, that the following may be of use to those interested in church plate, vestments, bells, etc., or engaged in writing the history of a parish.

COUNTY OF BEDFORD.

Farndyshe, in the Hundred of Willey.
(*Ex. Q. R., Misc. Ch. Gds.*, ¼.)

Westonyng.
Harlingdon.
Tyngrythe.
Husband Crauley.
Eton and Wyboston.
Howghton Regis.
Stacheden.
Cranfield.
Hulcott.
Batelysden.
Eversoult.
Salford.
(*Ld. R. R., Bdle.* 1392, No. 2.)

Meperscole.
(*Ibid., Bdle.* 442, No. 17.)

Broken plate delivered into the Jewel House, 7 Edw. VI.—1 Mary. Co. Bedford.
(*Ibid., Bdle.* 447, No. 1.)

COUNTY OF BERKS.

Hundreds of Beynhurst and Theale:
Shottesbroke.
Sullam.
Sandhurst.
Woulhampton.
Soninghill.
Warfilde.
Shenfilde.
Ufton.
Finchamsted.
Fnglefylde.
Aldermaston.
Burfyld.
Sulhamsted Abbot.
(*Ex. Q. R., Misc. Ch. Gds.*, ¼.)

Welford, in the Hundred of Faircross.
(*Ibid.*, ⅓.)

Hundred of Morton:
Saynte Lyonardes.
Sotwell.
Saynte Peter's in Wallyngford.
St. Maryes in Wallyngford.
Brytwell.
(*Ibid.*, ¼.)

All Saints in Wallingford.
(*Ibid.*, ⅓.)

Moultford Chapel.
(*Ibid.*, ⅛.)

Hurley, in the Hundred of Beynhurst.
(*Ibid.*, ¼.)

Colleshill, in the Hundred of Shrivenham.
(*Ibid.*, ⅛.)

COUNTY OF BERKS (*continued*).

Hundred of Wanting :
Dencheworthe.
Chylrey.
Esthewred.
Lockinge.
Westchaynten (?).
Westheured.
Ardington.

Hundred of Ganveld :
Buckland.
Shalyngford.
Staunford.
Pusey.
Charney.
Hynton.
Longworthe.
Hattford.

Hundred of Ock :
Sutton.
Drayton.
Stevington.
Apulton.
Fyfelde.
Gosey.
Marcham.
Apulford.
Garford.
Lyford.
Lytle Wyttnam.
Long Wyttnam.
Mylton.
Kingston Bogfuyld (?).

Parish of Locking.
(*Ibid.*, $\frac{1}{9}$.)

Ashamsted.
Bestleden.
Upton Chapell.
North Moreton.
Stretley.
Wallyngford Burro, St. Mary's Churche.
Alhalowes in Wallyngford.
St. Peter's in Wallyngford.
St. Leonard's in Wallyngford.

Hundred of Hormer :
Kenyngton Chapel.
Wytam.
Radley.
Southynksey Chapel.
Saynt Elleyn in Abyngton.
Saynt Nycholas in Abyngton.
Cumnor.
Shyppon Chappel.
Beselles Leghe Chapel.
Sanford Chapel.
Northynksy Chappell.
Sonyngwell.
Wootton Chappell.
(*Ibid.*, $\frac{1}{11}$.)

Hundreds of Kintbury and Egle.
(*The names of the places are torn away.*)
(*Ibid.*, $\frac{1}{12}$.)

COUNTY OF BERKS (*continued*).

Sums total for whole county :
(*Ibid.*, $\frac{1}{10}$.)

1. Marleston.
2. Great Shefford.
3. Yatendon.
4. Farnborough.
5. Estgarston.
6. Hungerford.
7. Hampsted Norryes.
8. Bucklebury.
9. Lambourne Church cum capella de Estbury.
10. Aldeworthe.
11. Newbury.
12. Hampsted Marshall.
13. Little Shefforde.
14. Spenne.
15. Kyntbury.
16. Migeham.
17. North Fawley.
18. Brightwalton.
19. Chadleworth.
20. Stanfourd Dynlowe.
21. West Ilsley.
22. Shaulbourne.
23. Peasmoore.
24. Wynterborne.
25. Oore.
26. Leckhamstedd.
27. Chyveley.
28. Inckpen.
29. Avington.
30. Est Illesley.
31. Bedon, *alias* Byddon.
32. Frysham.
33. Brampton.
34. Wasyng.
35. Enborne.
36. Greneham Capella.
37. Shawe.
38. Boxwourth.
39. Walfourde.
40. Wickham.
41. (*A return with name gone.*)
(*Ld. R. R., Bdle.* 443.)

Marcham.
(*Ibid.*, *Bdle.* 1392, Nos. 5 and 7.)

Broken plate delivered into the Jewel House 7 Edw. VI.—1 Mary. Co. Berks.
(*Ibid.*, *Bdle.* 447, No. 1.)

COUNTY OF BUCKINGHAM.

Hundred of Ashenden :
Kinsey.
Grenborough.
Brill.
Okeley.
Dorton.
Grendon Underwood.
Shobbingdon.
Pichcott.
Chersley.

COUNTY OF BUCKINGHAM (*continued*).

Hundred of Ashenden :
Quainton.
Ilmer.
Oving.
Ashendon.
Lugishall (Ludgershale).
North Marston.
(*Ex. Q. R., Misc. Ch. Gds.*, $\frac{1}{18}$.)

Oulswick.
(*Ibid.*, $\frac{1}{17}$.)

Houlton.
(*Ibid.*, $\frac{1}{18}$.)

Hundred of Newport :
Olney.
Grete Lynford.
Broghton.
(*Ibid.*, $\frac{1}{18}$.)

Hundred of Desborough :
Chepyng Wicombe.
Hychynden.
Falley.
Weste Wycombe.
Hedysoer.
Medmeham.
(*Ibid.*, $\frac{1}{17}$.)

Hundred of Desborough :
Radenedge.
Bradnam (*bis*).
Wycombe.
Hychynden.
Saunderton.
Hamulden.
Great Marlow.
(*Ibid.*, $\frac{1}{18}$.)

Hundred of Desborough :
Radenege.
Medmeham.
Little Marlow.
Great Marlow.
W.....
Hamulden.
Thingest.
Turfield.
Heddysoer.
(*Ibid.*, $\frac{1}{19}$.)

Hundred of Buckingham :
Mershe.
Buckingham.
Padbury.
Stowe.
Turweston.
Preston.
Tingewik.
Water Stratford.
Acley.
Barton Hartshorn.
Adstock.
Ratliff.
Chetwood.
Thornborough.

COUNTY OF BUCKINGHAM (*continued*).

Hundred of Buckingham :
Addington.
Foscott.
Edgecott.
Twyford.
Shalston.
Westbury.
Byldesden.
Hilsdon.
Thornton.
Steeple Claydon.
Caversfield.
Maids Morton.
Lillingston Darell.
Beachampton.
(*Ibid.*, $\frac{1}{20}$.)

Bechampton.
(*Ibid.*, $\frac{1}{21}$.)

Hampden Magna.
(*Ibid.*, $\frac{1}{22}$.)

East Claydon.
(*Ibid.*, $\frac{1}{23}$.)

Hundred of Asshenden :
Fletmerston.
Astone Samford.
Wadesdon.
Borestall.
Yckeford.
Wuttun-under-Wood.
(*Ibid.*, $\frac{1}{24}$.)

Dachett, in the Hundred of Stoke.
(*Ibid.*, $\frac{1}{25}$.)

Hundred of Ashendon :
Chylton.
Denton.
Nether Wynchendon.
(*Ibid.*, $\frac{1}{26}$.)

Hundred of Ashendon :
Over Wynchendon.
(*Ibid.*, $\frac{1}{27}$.)

Parish church of Buckingham.
(*Ibid.*, $\frac{1}{28}$.)

Hundred of Cotslow :
Ivynghoe.
Masseworth.
(*Ibid.*, $\frac{1}{29}$.)

Horton, in the Hundred of Cotslowe.
(*Ibid.*, $\frac{1}{30}$.)

Lytle Horwood, in the Hundred of Cotteslow.
(*Ibid.*, $\frac{1}{31}$.)

Willen, in the Hundred of Newport.
(*Ibid.*, $\frac{1}{32}$.)

Gayhurst, in the Hundred of Newport.
(*Ibid.*, $\frac{1}{33}$.)

Wolston Parva, near Stony Stratford, in the Hundred of Newport.
(*Ibid.*, $\frac{1}{34}$.)

COUNTY OF BUCKINGHAM (*continued*).

Hundred of Burnham :
Boveney.
Chesham Magna.
Hecham.
Penne.
Chalfount St. Peter's.
(*Ibid.*, $\frac{1}{3}\frac{1}{5}$.)

Hundred of Stoke :
Wrexham.
Uppon.
Yver.
Wyrardysbury.
Langley Marez.
Stoke Pogez.
Fulmer.
(*Ibid.*, $\frac{1}{3}\frac{1}{5}$.)
St. Lawrence in Netleden.
Whaddon and Nashe.
Chollysbury.
Harryge.
Masseworthe.
Pychlesthorne.
Iwyngge.
Edelysborowgh.
Chevyndon.
Slapton.
Mentinge.
Wnygrave.
Drayton Bewchamp.
Hardwyke.
Whyttchurche.
Wyng.
Abbottes Aston.
Cublyngton.
Lynchelade.
Sulberie.
Stukeley.
Donyngton, *alias* Donton.
Hoggyston.
Swanborn.
Drayton Passelein.
Morrysley.
Horwood Magna.
Lytle Horwode.
Wynslowe-cum-Schepton.
(*Ibid.*, $\frac{1}{3}\frac{1}{7}$.)

Hundred of Aylesbury :
Wendover.
Prynces Rysborowe.
Coddington.
Haddenham.
Bledlowe.
Bucklond.
Ellisborough.
Lye.
Hampden Parva.
Aston Clynton.
Myssenden Magna.
Myssenden Parva.
Borton.
Letle Kymbell.
Huccott.
Hartwell.

COUNTY OF BUCKINGHAM (*continued*).

Hundred of Aylesbury :
Kymbell Magna.
Weston Turwyld.
Monken Resborowe.
Stoke Manfylde.
(*Ibid.*, $\frac{1}{3}\frac{1}{5}$.)

Hundred of Ashendon :
Crendon.
(*Ibid.*, $\frac{1}{3}\frac{1}{5}$.)

Sums total for the whole county.
(*Ld. R. R., Bdle.* 445, No. 3.)

Broken plate delivered into the Jewel House, 7 Edw. VI.—1 Mary. Co. Bucks.
(*Ibid*, *Bdle.* 447, No. 1.)

(*To be continued.*)

The Earl of Cornwall's Cross.

By Rev. C. F. R. Palmer.

EDMUND PLANTAGENET was son of the famous Richard, Earl of Cornwall, his father being son of King John, and brother of Henry III., in the year 1266 elected King of the Romans. Edmund was born about 1250, and when he came to full age, was knighted, on St. Edmund's day, 1271; soon after he was invested in the earldom, and before the close of the year, married Margaret de Clare, daughter of Richard, Earl of Gloucester. He rose to eminence in the state, and with Gilbert, Earl of Gloucester, governed the kingdom whilst Edward I. was engaged in the Holy Land. Amongst other good deeds, he founded at Assherugge (Ashridge), in Buckinghamshire, a house of Bons-Hommes, which he endowed in part with that manor. There he died, without issue, October 1, 1300. His funeral was solemnized with all the pomp which royalty could impart. Edward I. signified his intention to be present on the occasion, and summoned the Bishops of Hereford, Worcester, and Exeter, and the Abbots of Evesham, Tewkesbury, Winchcombe, Pershore, Cirencester, Osney, Bordesley, and others to take part in it. Prince Edward and the Bishops of Durham and Chester were present too, with many of the nobility. The Earl was buried, on the Thursday after Palm Sunday, March 30, 1301,

at the Abbey of Hales, in Gloucestershire, beside his father, who had founded that house.

Edmund, Earl of Cornwall, was a great friend and patron of the four Mendicant Orders of Friars, and was a notable benefactor to the Friar-Preachers, in 1284, aiding them in founding their house at Chichester, when, as lord of the manor, he quit-claimed to them the whole rent of their plot of land, with all services, and gave them license to acquire other sites around, so that they might enclose a suitable place, and build their oratory and other cloistral offices. Now the Earl possessed a very beautiful cross of gold. No record is given how it was fashioned and chased with all the skill and cunning of the goldsmith's art; but its materials are accurately described. It contained by estimation the weight of twenty-four marks of gold, and was set with 160 precious stones, consisting of emeralds, and balass and other (spinel) rubies, and with fifty-one pearls. By his last will, the Earl directed that this cross should be sold, and the price distributed amongst the Friar-Preachers, Minors, Carmelites, and Augustinians of England, and for every penny which they received, they were to celebrate a Mass for his soul. The price of the cross was to be divided into four parts, three-fourths to be equally shared by the Friar-Preachers and Minors, and of the remaining fourth, two-thirds should go to the Carmelites, and one-third to the Augustinians.

Such a costly ornament could find a purchaser only in the highest and most wealthy ranks of nobility; and, indeed, it best befitted royalty. Queen Margaret of France, second consort of Edward I., was led by devotion to obtain it. Thereupon she summoned to the royal court, then at Berkhampstead, Martin de Perirs, John de Ambresbyr, and two other goldsmiths of London, the best instructed and most skilful in their craft; and after they had examined the cross with deliberation, they fixed its value, on their oath, at £237 9s. Then the consent of the heads of the four Orders was required to the arrangement. F. Thomas Georce, Provincial of the Friar-Preachers, was in the royal court at the time; and F. William de Lullyngton, Provincial of the Carmelites, was at hand too; but the Minister of the Friar-Minors, F. Hugh de Hertepoul, was away, probably in some distant convent of his Order, and F. John de Clare, his fellow-religious, with a companion, had to ride about on horseback, in hot haste, from place to place, before he could meet with his superior, and secure his presence, the length of the journey being shown by the expense. The Earl's bequest was paid to the Superiors of the respective Orders, March 29, 1301 (the day before the funeral at Hales), when the Friar-Preachers received £89 0s. 10½d., the Minors the same amount, the Carmelites £39 11s. 6d., and the Augustinians, £19 15s. 9d., through F. Richard de Clare. Out of her own purse, the Queen paid 24s. 3d. to F. John de Clare for his journey; and 40s. to the four goldsmiths for their coming from and return to London, and for their trouble in the matter.

As for the Provincial of the Friar-Preachers, here called Georce, there are more than twenty ways of spelling his surname, which is more commonly written Jorz or Jortz. In 1305, he was created Cardinal Priest of the Roman Church, of the title of Santa Sabina. It is to be regretted that the history of the cross cannot be traced down. Its value may be truly recognised when it is reckoned that it would have bought, at the time, more than 2,850 fat unshorn sheep, or 300 grass-fed oxen.*

The Conference.

THE PRESERVATION AND CUSTODY OF LOCAL RECORDS.

NONE will deny that the public records of England should be jealously guarded against loss or destruction.

The archives of this country have a world-wide interest—such, indeed, as no others can boast. In their preservation, America and

* This account of the cross is taken from a document in the Public Record Office: *Diversæ Expensæ in Garderobâ Regine, per Thomam de Querle, Annis* xxix., xxx., xxxi. *Edwardi I.*

all the colonies of the British Empire, are equally concerned with ourselves, and it is our duty to suitably provide for their sure custody. Yet, although the attention of Parliament has been frequently directed to this important question for more than a century past, so far this has only been partially done. What may be styled, *par excellence*, the national records, have, for some years past, been safely housed and properly cared for, by a skilled staff of officials in the Public Record Office.

Much good has resulted therefrom, and the impetus given to historical studies has been great, and the only regret allowable is the slow progress made in calendaring and arranging the records. But this is unavoidable, by reason of the vast number of records there deposited—of the vastness of which few have any adequate idea. One cardinal principle was practically acknowledged by the formation of the Public Record Office. The record-*maker* should not be the record-*keeper*. In other words, those engaged in the transaction of everyday business which results in the creation of records are not fitted to take charge of other documents than those which are required in current business. About others whose value is principally historic, they too often exhibit much indifference. The Public Record Office, however, does not concern itself with the mass of what may be termed provincial records. Their depositories and their custodians are equally numerous. It is impossible to give exact figures, but probably twenty thousand, as we shall see later on, is far within the mark. Little wonder is it, with responsibility thus divided, that much destruction is constantly wrought amongst them. Incompetent and careless keepers, accident, fire, damp, theft, all combine to destroy the records which remain to us. As regards provincial records, matters are not a whit the better than they were when the old Record Commission Reports of 1801 and 1837 were printed.

Before attempting to suggest a remedy, it may be well to state briefly what classes of documents there are of public or private character for whose better preservation it is fitting that some steps should be taken. Roughly, they may be divided into the following classes:

1. Parish Registers	13,287
2. County Records	57
3. Borough Records . . .	118
4. Ecclesiastical Courts . .	28
5. Cathedrals	27
6. Universities and Colleges .	40
7. County Land Registries .	4
8. Inns of Court	4
9. Libraries	12
10. Probate Registries . . .	41
11. Coroners (Counties) . .	208
	13,826

Some of the above numbers are probably under-stated, other classes of records, especially those of modern public bodies, are omitted, so that, if we include also private records, such as manor court rolls and deeds, we cannot doubt that the number of depositories of the records of this country considerably exceeds 20,000.

Public attention has been directed chiefly to the question of the custody of parish registers, and various remedies for their present unsatisfactory state have been often suggested. The proposals made are usually to the effect that they should be transferred to London to the care of the Registrar-General, or the Master of the Rolls, or else that their contents should be preserved by the press, the originals being allowed to remain where they are. To remove them to London would be rightly unpopular in the country, while to print them all may be at once dismissed as impracticable, for the cost would mount up into millions. It is true that parish registers in Scotland and Ireland are centralized in their respective capitals, but it must be remembered that they are neither so numerous nor so important as those of England.

Of the other classes of records mentioned in the foregoing list, it must be said that comparatively few of them are cared for as they should be. Not a few of them, such as coroner's inquisitions, are practically in private custody, and the buildings in which they are kept are rarely fireproof. Of late years it must be admitted there are signs of improvement, and several local authorities now pay great attention to the proper care of their muniments. Still it is not right that the proper care of the records of the country should be left to mere chance. What is re-

quired is a system applicable to the whole country, which will respect local feeling, and will ensure their safety, without involving an undue amount of centralization. Such a system could readily be devised by the formation of a number of local record offices, in which all the public documents of a district, not required for current work, should be collected together and made accessible. No better districts in England could be devised than the counties, which have always formed the basis of English local life.

Obviously county record offices would answer every requirement, and the recent Local Government Act provides a foundation for such a scheme. Section 83 provides that the clerk of the peace "shall, subject to the directions of the Custos Rotulorum, or the Quarter Sessions, or the County Council, as the case may require, have charge of, and be responsible for, the records and documents of the county." Nothing more is required than for the powers of that officer to be extended, so as to enable him to be the lawful custodian of any of the documents mentioned in the list above.

In every county, then, we should expect to find a fireproof muniment-room, known as the "County Record Office." Here would be stowed, not only the county records proper, but also the parish registers and the records of all boroughs which were not possessed of proper muniment-rooms. Hither also might be sent the records of ecclesiastical courts, if their custodians should think it desirable, *pro salva custodia;* and the same principle might be available for private persons, not a few of whom would be glad to have some "safe deposit" for such of their muniments as were not required in current business. Hither would be drafted from time to time, as they became obsolete, the records of all public bodies, such as local boards, vestries, school boards, etc.

Each class in the county record office would be kept separate, and it would be easy to devise means by which the vested interests of the present custodians, as in the case of fees for inspecting parish registers, should be carefully respected.

The convenience of such a system of county record offices would be indeed great. The lawyer, the historian, or the antiquary, desiring to consult the records of any county, would search in either the Public Record Office or the County Record Office, in one or other of which he would find the bulk of those documents which were upwards of fifty years old. Schools of local history would soon spring up. Now these are practically impossible, for few can afford the time required to trace the county records through their numerous and widely-scattered repositories, even when the places are known.

The expense of such a scheme need be but small, for as the counties are now under statutory obligation to preserve their records, it would be merely the question of an extra room or two to contain the additions accruing under such a scheme, and where free libraries exist their machinery might perhaps be utilized for producing the records to the public. The larger boroughs would probably prefer to retain charge of their records, though in many cases they might wish to unite with the counties in establishing joint record offices.

To ensure that the local record offices were fireproof, and otherwise suitable for the purpose, the formation of a central record board or permanent commission sitting in London would be desirable. Such a board might be either a department of the Local Government Board, or else a branch of the Public Record Office. Its functions would be mainly consultative, but, of course, until it had certified the county record office to be suitable and safe, no parish registers or other documents ought to be sent thither.

Such a scheme as is here very roughly shadowed forth is absolutely necessary, if our county records are to be rescued from their present too often neglected state.

The only practical alternative is the removal of all local records to London, as was proposed a few years ago in the case of parish registers, in the Bill introduced by Messrs. Borlase and Bryce.

Such a course would be rightly unpopular in the provinces, and though in that case the records might be kept safely enough, yet, after all, it would probably mean merely warehousing them. To arrange and calendar them would be the labour of many years, and until that were done they would be practically inaccessible.

If they wish to prevent the parish registers and other local records being centralized in London, our County Councils and Town Councils must bestir themselves to organize suitable repositories for local records. A system of county record offices seems to be the only *viâ media* between existing chaos and centralization in London.

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

IN 1840 the Chester Archæological and Historic Society very strongly protested against the removal of the Palatinate Records to London, and urged that a branch of the Record Office should be established here, in charge of an officer capable of reading and transcribing mediæval documents.

In their petition they stated: "The chief reason for wishing them to remain here is that local research into local and county history may be encouraged, as it is feared that its 250 MS. vols. of the Randle Holmes' [Harl. Collection] in the British Museum are comparatively useless, from their removal to a distance from the centre of interest."

A full account of the reports, meetings, and correspondence upon the subject will be found in the first volume of our society's journal.

It is a great pity the society's suggestion was not adopted, as this branch record office might, by this time, have had charge, not only of the County Palatine records, but perhaps also of the older city records (which are extremely valuable and important) for safe custody, as well as of those in the diocesan registry, and at the Probate Court. It seems to be a waste of money that officials should be paid to take charge of the documents in these two latter offices, whereas if a branch record office had been opened, and the County Palatinate documents left here, there would have been more room in Fetter Lane for purely imperial records, as distinguished from those of a local nature, and students would have had the opportunity of reading local records on the spot. In addition to this, in many of the solicitors' offices here there are, in immense numbers, early deeds relating to no particular clients, but which have accumulated in the course of years, having relation to estates which have long since been sold, and are looked upon by the modern conveyancer as so much rubbish. These, together with other documents in private houses of no interest to the owners, but all of much importance to the student of local history, might have been deposited in this branch record office for safe custody. Our society is about to build a strong-room in this house—"The Grosvenor Museum"—for the reception of such documents, and to invite owners of early deeds to entrust it with the care of such records. Might not the district registries of the Probate Court, or the new district registries of the High Court of Justice, be utilized as custodians of these ancient records? It is high time something was done to prevent the waste of early deeds and other records from which true local history can be written. Depend upon it, in these days of education, the next generation will sadly blame us unless something is done. Twenty years ago the records of the Carnarvon district of the Grand Sessions of Wales were in existence. By reason of damp they have gone to ruin. Some twenty years ago a local solicitor made a fire on his lawn of old deeds—"rubbish" as he called them.

This is the way early records are rapidly being destroyed.

HENRY TAYLOR, F.S.A.,
Hon. Sec. Chester Archæological and Historic Society.

I HAVE long come to the conclusion that, speaking generally, the present depositories of our parish registers are *not* conducive to their proper care and preservation. Again, it is contrary to common sense to expect *every* incumbent, the present custodian by law, to take that interest in these precious documents which should be the first duty of record keepers.

Is it known that this subject was deemed of sufficient importance in the early history of parish records? For on March 9, 1562-3, a Bill, drawn up by Thomas Bowsey, and presented to Archbishop Parker for his approbation, was read a first time in the House of Commons,* entitled, "A Bill to authorize every archbishop and bishop to erect one office registership of all the church books in

* *Journals*, vol. i., p. 68.

due order, to be kept in every diocese."* The Bill, after reciting the benefits which had arisen from the registration under the *former*† injunctions, provides for the establishment in each diocese of an office of registership *to survey, preserve, and register the church books*, as well those already in existence as those which should thereafter be sent in from year to year (see Hubback, *Evidence of Succession*, 1844, p. 473).

This Bill, for some reason which has not transpired, was abandoned. In 1590 another plan met with a similar fate, when in 1597 the well-known order was ordered to be observed in both archiepiscopal provinces.

Had the 1562-3 Bill been passed, we should certainly not have now to lament the present sad condition of many of our church books.

The need of *local* registries is still as great as ever, and if Mr. W. P. W. Phillimore's plan could be put into execution, much might yet be effected to "survey, preserve, and register" our ancient church books, which are now at the mercy of an attentive or neglectful individual.

JOHN CLARE HUDSON, M.A.
Thornton Vicarage,
Horncastle.

IN compliance with your request, I give the following particulars, which I hope will be found sufficiently concise, as to the preservation and publication of the records of the borough of Nottingham.

The original documents—loose parchments or papers, for the most part—are at present kept at the Nottingham Exchange; but it is intended to transfer them, as soon as practicable, to the new Guildhall, where they will be deposited in one of our own strong-rooms. Most of the MSS. are in duplicate, and, for greater security, the originals and copies are kept in separate rooms, both of them locked and well guarded, and there really seems to be no reason whatever why those who have borne the responsibility of their preservation, and have, so far, amply justified the trust reposed in them by the Corporation, should now, under the apprehension of their possible loss or destruction, consign them to the keeping of others. They have been well and carefully preserved in the past, and it may, with some confidence, be predicted that they will be equally so in the future in the new depository to which they are destined. One important loss is, indeed, to be lamented. It is that of the red-book, which is believed to have contained a customal of the borough, and almost certainly included many entries of high value and interest relating to the town. This book was, unfortunately, burnt in the fire which occurred at the town-clerk's office in 1724.

The first volume of the *Nottingham Borough Records* was published in 1882. Since then, at irregular intervals, three other volumes have appeared, the last having been issued in 1889. The four volumes embrace a period of 471 years, viz., from 1155 to 1625 inclusive, and have been carefully printed in large, clear type on thick toned paper of a superior quality, and substantially bound. That some courage and enterprise have been needed for such an undertaking will be conceded when I state that the cost of bringing out each of the four volumes has exceeded £300, and so very few copies (as indeed was anticipated from the nature of the work) have been sold, that this sum may fairly be set down as a dead loss to the Corporation. The work has been done independently, without extraneous support of any kind, and with little or no encouragement at the outset, and not too much during its progress. It may, however, be gratefully owned that the notices of the press have been, without exception, exceedingly favourable.

The publication of the volumes has been mainly due to what all antiquaries, and possibly some who are not exactly antiquaries, will regard as a fortunate accident. Some years ago the Town Council of Nottingham had a dispute with the freemen as to the rights of the latter over the common lands of the town, and committees of investigation were appointed by the Council, and were advised that, in order to strengthen the hands of the latter, in case litigation could not be avoided, steps must be taken for ascertaining exactly what rights the freemen had enjoyed

* Nichols, *Illustrations De Reg. Par.*, p. 5, from *Miscell.* 3, p. 365, in Benet Coll. Library, Camb.
† 1538, 1547, 1557, 1559.

in bygone days, and how these rights had originated. The archives of the borough were in consequence carefully examined, under my direction and supervision, by a competent assistant.* The dispute happily ended in a compromise, but was fruitful in unexpected good, for many interesting documents relating to matters other than those involved in the original search were brought to light; and as it seemed a pity that these should be left in their primitive obscurity, and the curious and copious information (not elsewhere accessible) they embodied, as to the history and growth of the town and its early customs and manners, should thereby be lost to the public, it was decided by the finance committee to print such extracts as should be deemed to be of the most general interest, and the four volumes have been the result of this decision.† Although these must of themselves give ample evidence to the most cursory reader of abundant labour and research, the printed extracts represent but a very small portion, indeed, of the original documents, all of which had to be carefully examined, and no one who is without knowledge of these can be expected to appreciate to the full the patience, industry, and devotedness necessary to the adequate performance of the task. The copies have also been examined with equal care, as it was thought they might contain some additional matter or valuable comments, and it was wished to preclude the bare possibility of omitting anything of importance from the printed records. Nearly the whole of the earlier and many of the later MSS. are in Latin, and these have been translated with a fulness and fidelity which have elicited the warmest and most unqualified encomiums from the press, while every help to their complete understanding by the reader has been given in the way of introductions, notes, glossaries, indices, etc. To the Rev. Canon James Raine, M.A., D.C.L., belongs the credit of the revision of the entire translations, which, if not quite a new feature, would not appear to be a common one in the few records which have hitherto been published of other English towns, some of whose editors have been content to print the Latin without rendering it into the vernacular, or even supplying elucidative comments or foot-notes.

* Mr. W. H. Stevenson, who was added to my staff.

† The editorial work was entrusted to Mr. Stevenson.

SAM. GEO. JOHNSON.

Town Clerk's Office,
Guildhall, Nottingham.

I MUCH regret that, in answer to your kind request, I can do no more than give the briefest and, I fear, the most jejune, expression of my opinion, in favour of more effective custody of our local records. Had time permitted me, I would gladly have endeavoured to render my communication in some small degree worthy of a place in the *Antiquary*.

To the student, be it of history, of local lore, or of family biography, to the lawyer, and to the archæologist, the labour of research is always enormously increased, and often rendered futile, by the inaccessibility of public and private records. The nineteenth century has, however, opened a new era. The "unearthing" of public records, chartularies, and private papers, the establishment of archæological societies and journals — foremost among which last stands the *Antiquary*— has excited a critical spirit and a profound interest among the general public, in respect of matters about which formerly they knew little, or cared less. One most satisfactory sign of this newly-awakened interest is a strong feeling that it is desirable that some effort should be made to afford greater security and more facile accessibility to those public and private records which, instead of being reverently kept as public heirlooms, are now, to no small extent, lying neglected and decaying in remote country houses or village vestry-rooms.

I think Mr. Phillimore is much to be congratulated upon having secured your valuable advocacy for his very sensible and timely proposal for enabling the county authority to have the custody of these precious muniments. I believe the clergy would gladly co-operate with the county authority in this project, which would relieve them from a responsibility which the other pressing cares of their office frequently render it difficult for them adequately to discharge. I would venture to express the hope that Parliament may, at an early date, pass some temperate measure in the direction that Mr. Phillimore

suggests, and Parliament never yet has shown itself indifferent to questions of this character, for, however radical we may have grown in these days, we all alike cherish the proverb that "the glory of children are their fathers."

L. A. ATHERLEY-JONES.

House of Commons, March 13.

Proceedings and Publications of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

At the meeting of the SOCIETY OF ANTIQUARIES, held on February 27, a paper by Messrs. G. E. Fox and W. H. St. John Hope was read on the desirability of the complete and systematic excavation of the site of Silchester. After a brief description of the site, and of the results of previous excavations, the writers pointed out the very small portion of the hundred acres forming the area within the walls which had been excavated, and the immense additions to our knowledge of a Romano-British city, its public and private buildings, and its inhabitants, which would be gained by a thorough and systematic excavation, by sections, of the whole of the site. A scheme for doing this by subscription, under the direction of the Society of Antiquaries, had been drawn up by the writers, and submitted by General Pitt-Rivers to the owner, the Duke of Wellington, who had been pleased to express his entire approval of it. The manner in which the excavations should be carried on was fully described, and it was suggested that the most desirable thing to do first was the entire excavation of one of the squares into which the city is known to be divided by lines of streets intersecting at right angles. Owing to the destructive effects of frost and rain, it was not proposed to leave anything permanently exposed after excavation, unless of a very special character, and then it would be roofed in. The owner and the tenant having already consented to the work, there is no reason why the excavations should not be resumed this summer. A discussion followed, in which the President, Professor Middleton, Messrs. H. Price, Fortnum, Howorth, and others took part. Dr. Freshfield suggested that perhaps gentlemen might be induced to defray the cost of excavating special sections or squares. The general feeling was wholly in favour of the undertaking, and it was ultimately unanimously resolved, on the proposal of Professor Middleton, seconded by Mr. H. Price, "That a systematic and complete examination of the site of the Roman city at Silchester is desirable, and that the Council be requested to considered the steps necessary for continuing excavations upon the spot."

At the March meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, Mr. Earle Way exhibited some remarkable gray-beard jugs found in Southwark, ornamented with coats of arms, and having Dutch inscriptions, as well as the usual head and beard of Cardinal Bellarmine. Mr. Davis described a candlestick of stone, of small size, found among some rubbish removed from a Gloucestershire church. It is circular in form, and about three inches in height. Mr. Davis also produced a rubbing of a brass in Newland's Church, Forest of Dean, where a miner is depicted holding his candlestick in his mouth, a stick and a boss of clay at the extremity. It occurs on the brass called that of Sir R. Baynham. A rubbing of a cross in Wandsworth Church was also shown, dated 1420, on which a knight is represented with a mace at his girdle. Mr. Saunders described the key of Portsmouth town, which was thrown into the harbour by Colonel Goring, on the surrender to the Parliamentary army. It is now in his possession, having been recovered in 1811. Mr. Oliver exhibited one of the well-known forgeries of the celebrated traders in spurious antiques, known as "Billy and Charley." He did so as a warning to antiquaries; and the occasional exhibition of these articles will do a good deal to spoil the trade in such fabrications. A paper illustrated by a large collection of rubbings of the object referred to, which occupied one side of the hall, was then read by Mr. Romilly Allen, F.S.A. (Scot.), on the pre-Norman sculptured stones of the West Riding of Yorkshire. In the comparatively limited district under review twenty-six different localities occur in which sculptured stones have been found, in churchyards or in relation to churches, mostly in the valleys. The greatest number are found within a radius of twenty miles of Leeds. After dwelling upon the historical date, especially with regard to the introduction of Christianity, in the seventh century, the lecturer referred to the style of ornamentation, which agrees in peculiarities of detail with what is found in other parts of the north of England, Lindisfarne probably being the centre of the art. The stones are covered with interlaced patterns, and consist of shafts and heads of crosses. Eleven inscribed stones have already been noted, one of which appears to relate to Erbert, killed in 867. Figure subjects occur not unfrequently, and at Bingley is an inscribed font, a photograph of which was exhibited.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, held on March 6, Mr. Oliver read a paper "On the Brass of Roger Thornton in All Saints' Church, Newcastle-upon-Tyne." This is the only Flemish brass of the fifteenth century in this country. Mr. J. Park Harrison communicated the first part of a paper "On Anglo-Norman Ornament compared with Designs in Anglo-Saxon Manuscripts." Numerous details were mentioned showing that there certainly were buildings of a superior type to the majority of the churches now styled Saxon. The result, in fact, supported the later views of Mr. John Henry Parker regarding Saxon architecture, namely, that it was more ornamented and advanced than Norman was at the time of the Conquest. The absence of ornament, however, which characterized the new work appears to have been for many years enforced, though in time the native love of ornament reasserted itself, and, combining with grander proportions, pro-

duced the style which French archæologists rightly designate "Anglo-Norman." The paper was illustrated by diagrams and numerous sketches, showing that English churches in pre-Norman times possessed many features which archæologists in Normandy admit were not introduced into the two abbey churches at Caen, or into Normandy, much before the middle of the twelfth century, and then apparently from England. An accurate drawing of a capital in the choir of Oxford Cathedral, by Mr. H. G. W. Drinkwater, was exhibited by Mr. Harrison. There were features in it that are met with in illuminated manuscripts of the tenth century, and it may, therefore, possibly have formed part of Ethelred's church. Earl Percy exhibited a silver crescent-shaped object, probably of the fifteenth century. It was found about a year ago near Newnham Station, Northumberland. It was doubtful for what purpose this ornament had served, but as the crescent is the well-known badge of the Percy family, it was thought probable it might have been used as a badge for some retainer.

Among other publications in hand for future years by the FOLK LORE SOCIETY are the Denham tracts, edited by Mr. Hardy; an English version of the mythical portion of Saxo Grammaticus, edited by Mr. Elton and Mr. York-Powell; and folk lore excerpts from the mediæval chroniclers. A prospectus setting forth the aims of this admirable society (which has just completed its twelfth year), and giving detailed accounts of its past publications, may be had on application to the hon. sec., Mr. J. J. Foster, 114, New Bond Street.

The eighth volume in the "RECORD SERIES" of publications by the Yorkshire Archæological and Topographical Association was issued at the end of last February. It embraces the Yorkshire fines from Easter term, 36 Elizabeth (1594), to Hilary term, 45 Elizabeth (1602-3), thus completing the Tudor section. The succeeding volume will be devoted to abstracts of wills from Somerset House, illustrative of Sir William Dugdale's Visitation of Yorkshire in 1665. Then will follow three volumes dealing with early inquisitions post-mortem relating to Yorkshire and the Chartulary of Selby Abbey. A circular states that the council have arranged to proceed with other volumes of the proposed index of the Yorkshire wills, which cannot fail to be exceedingly useful to all those who are interested in Yorkshire family history and genealogy. The subscription to this series of works (fixed at £1 1s. per annum) is not confined to members of the association, and back volumes may be had at the subscription price. Application should be made to the honorary secretary for the series (Mr. S. J. Chadwick, F.S.A., Church Street, Dewsbury).

The CAMBRIAN ARCHÆOLOGICAL ASSOCIATION will hold their annual meeting this summer at Holywell. Lord Mostyn has accepted the office of President.

The annual meeting of the WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY took place at Worcester, on March 4, when the report prepared by the hon. sec., Alderman Noate, was adopted on the motion of the Very Rev. the Dean of Worcester, seconded by Rev. A. S. Foster, F.S.A. The papers that are to be published by this society, in the forthcoming *Journal of the Associated Societies*, are the Italian Bishops of Worcester from 1497 to 1533, by Rev. Canon Creighton, and "Severn End," the ancient seat of the Lechmeres, by Rev. T. W. Wood, vicar of Eldersfield.

The SHROPSHIRE ARCHÆOLOGICAL TRANSACTIONS, second series, vol. ii., part 1, just issued to members, contain nine papers, for six of which the respective authors are indebted to the Shrewsbury Municipal Records. The Rev. C. H. Drinkwater writes on the Merchants' Gild of Shrewsbury, 1280—1304, and gives the roll itself extended, also full analyses of Christian and surnames, trades, and a list of places. Saxon and Norman surnames are common, whilst there is a fair sprinkling of British names also, as might have been expected from a town within a few miles of the Welsh border. Mr. R. L. Kenyon annotates the Pipe Roll for 1159, and gives a translation. There is a curious petition of Humfrey Kynaston, a young man of good family, to the bailiffs, asking for his release from prison. When the judges of assize came into the county town, he assaulted the sheriff's servants, and broke a venison pasty which they were taking to the sheriff's table, for which he was committed to ward. Mr. L. Jones continues the churchwardens' accounts of Ludlow. The Rev. T. Auden writes on the acceptances of the royal pardon, 1660, and gives a list of eighty-seven Shropshire persons who signed the usual declaration, with notes about each. Of the eighty-seven all could write except fourteen, who made their mark. There were five esquires, seventeen gentlemen, and three clergy, the rest were mainly in business. There is also a full catalogue of the Shropshire Topographical MSS. in the British Museum, and a paper on the Poll-Tax Roll of 1380, etc., etc.

THE HUGUENOT SOCIETY, of London, is about to have an address from the President, Sir Henry Layard, on Refugee History in Venetian archives, which, knowing the ready access Sir Henry has to these papers, will prove of unusual interest. The annual conference is to be held at Bristol, in July.

On the first Tuesday in March an interesting paper, with illustrations, was read before the OXFORD ARCHITECTURAL SOCIETY, by Mr. C. E. Keyser, on "Norman Doorways in Oxfordshire, with reference to their Tympana."

At a meeting of the ESSEX ARCHÆOLOGICAL SOCIETY, held March 8, at the Library, Colchester Castle, Mr. Laver, local secretary for Colchester, reported the discovery of a large stone coffin, of Roman date, at Feering. The contents were unfortunately cleared out by workmen, in the hope of finding treasure. It is remarkable that this discovery took place in a Saxon cemetery; and a Saxon interment, with bronze fibulæ, etc., was found above the lime in which the Roman coffin was imbedded. Mr. Laver also exhibited a very beautiful gold ring, found at Layer Marney, apparently of the first half of the fifteenth century. It has a square seal, revolving on a swivel.

The upper face has a dolphin, with the word "Sumpter;" the under face a figure of St. Christopher chased in the metal; and the two narrow sides of the square have each a figure of a saint. On the shoulders of the ring are the monogram, "IHS," and on the other a head, probably the Vernacle. It is hoped that evidence may be found to connect this ring with Colchester, as one John Sumpter was member of Parliament there early in the fifteenth century. Mr. H. W. King, the hon. secretary, read a valuable paper on "The Destruction of Church Monuments in Essex," in which he enumerated many instances of the sad loss of brasses and slabs, and family memorials, occurring even down to recent years, by carelessness and wilful demolition. He was able to mention the very interesting fact that in South Bemfleet Church, up to about 1738, there existed a very fine brass cross, or bracket, with two figures under canopies, which was recorded, in the contemporary MS. of a taker of church notes, to have been buried under the marble pavement of the chancel. The writer had described it as a cross supporting an anchor, with the figures above; but it is probable that he meant a bracket with its stem. Mr. King had obtained and exhibited some fragments apparently of such a brass, which had been used there as slips to make the pavement level. They are small pieces of canopy work, and the feet of a figure with pointed shoes, of about the date of 1380 to 1400. His vigorous protest against wanton destruction, and even unnecessary removal, of such memorials, was warmly seconded by the meeting.

The annual meeting of the SURREY ARCHÆOLOGICAL SOCIETY took place on Wednesday, February 26. Mr. S. W. Butterworth, F.S.A., presided. The thirty-fifth annual report was a most encouraging one. Thirty-six new members had been added, the old and back subscriptions had been paid up remarkably well, the library had increased, and while one volume of proceedings had been issued in June last, another for 1890 was now in the printer's hands, to be issued shortly. The removal of the head-quarters to Guildford has not yet been completed, owing to the inability of the society to obtain a very suitable resting-place in that town. On the expiry of a life tenure it is believed this property will be available for the purpose. The Church Plate Committee have at length started at their work, under the full approval of the high ecclesiastical dignitaries of the county. An archæological survey and map of the county has been commenced, and this interesting county society has evidently entered upon a new phase of its existence, and under the excellent guidance of its new secretaries, Mr. Mill Stevenson, F.S.A., and the Rev. T. S. Cooper, is at last in a position to do good service. and to answer to the purpose for which it was founded. We congratulate the members upon so progressive a movement.

At the March meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY Mr. W. Harrison read a paper on an old recipe book of the date of 1652—a MS. volume, of 200 pages, containing a great variety of remedies for most of the ills which flesh is heir to. It showed that our predecessors were subject to many ailments which many supposed to belong to modern times. Mr. Sutton read a paper by Mr. H. S. Crofton on "A Quaint Old Pedigree of Worsley Manor." The document in question bears the heading, "The Right Line how Worsley hath Descended from the Conquest." Originally it ended with the reign of Henry VIII., but the time was brought down to the reign of Queen Elizabeth by endorsements. Mr. R. Langton read a paper on "The Antiquity of the Art of Stereotyping." The generally accepted era at which stereotyping was invented, Mr. Langton said, was the early part of the eighteenth century. He had seen plates cast by Miller, of Berlin, dated 1715, but so far as Great Britain was concerned, the invention was credited to William Ged, of Edinburgh, who made his first stereotype in 1735. He, however, claimed a much higher antiquity for the process. He exhibited a book entitled "Iconologia," which was printed in Rome, in 1603, and which contained undoubted stereotype plates. The last paper was read by Mr. T. Cann Hughes on "The Roman Walls of Chester." It dealt with the prolonged controversy which has taken place on the question as to whether these walls have a Roman origin or not, and was an attempt at a bibliography of the subject.

At a meeting of the PENKSIDE CLERGY CLUB, on February 6, the Rev. G. T. Royds, rector of Haughton, read a paper on "Church Restoration." He advised first that there should be no hurry; that a clergyman coming to a parish with a dilapidated church should not at once get up a committee, send for the nearest architect, and put the building wholesale into his hands; but that there should rather be some years of careful preparation "in the spirit of David and Solomon, of Zerubbabel and Nehemiah," during which the clergyman should study architecture in general, and the minutest details of his own church in particular. Then he would have him lay his carefully-matured ideas before a first-rate architect, requesting him to furnish plans for the fittings as well as for the repair of the fabric, courteously deferring to his superior knowledge, but yet not abdicating his own responsibility. While the work is in progress, the most careful vigilance should be exercised. No skill or learning can foresee what discoveries of hidden details may be made which may, and should, be allowed to modify the first plans, and "the eye of a hawk, the sleeplessness of a weasel," will be necessary to prevent such things being thrown away or destroyed by the workmen. When all is finished a careful account of the condition of the church before it was taken in hand, and of all that has been done to it, should be made, and placed with the other parish records. This finishing touch is not often added, we fear, to the restoration of a church, and its omission is not the least of the wrongs too commonly inflicted on posterity in the course of the work.

At the last meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, Mr. T. T. Empsall read a paper on "Bradford during the latter half of the Seventeenth Century." The paper gave special attention to the disastrous effect of the siege to which the town was subjected during the civil wars. There were many individual instances of cruelty and hardship. One of these was the case of Jeremy Bower,

tailor and clothier, Kirkgate, who at the beginning of the war took the side of the King, and for his pains was afterwards severely handled by the Roundheads, who destroyed nearly the whole of his goods, and burned his house to the ground. It was with a portion of his stock of wool that the tower of the parish church was hung during the siege, of which incident an engraving was given in the last issue of the *Antiquary*.

The chief feature of the March meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY was an account by Rev. W. H. Shimield, rector of Wendy, of the Preceptory of Shengay, in that parish, of which nothing but the site now remains, although the chapel was used as a parochial chapel for long after the Reformation. The Rev. E. G. Wood also contributed a valuable note on the cultus of St. George.

At the monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on February 26, the question of the piscina pertaining to St. John's Church, and which had been demanded from the society by the vicar and the churchwardens, was again brought up for discussion, but was again adjourned (see March *Antiquary*). Mr. D. D. Dixon, Rothbury, read a highly interesting paper, "The Old Coquetdale Volunteers and the False Alarm," and produced three swords as samples of the weapons used by the volunteers of Coquetdale when the fear of invasion called into existence in the country a citizen army of 300,000 men. He also produced the roll of the Rothbury Company of the Percy Tenantry Volunteers. Several humorous tales were told of these volunteers. The members of one company, it was reported, did not know their right feet from their left. This was an inconvenient matter in drill, and to remedy it each man was ordered to tie straw around one leg, in order that he might remember its name, and distinguish one leg from the other.—A paper by Mr. J. G. Waller, F.S.A., on "The Memorial Brasses of Northumberland and Durham," was read by the secretary (Mr. Blair).

At the meeting of the NUMISMATIC SOCIETY, held on February 20, Mr. R. A. Holbyn exhibited a leaden piece of Elizabeth, having on the obverse a large rose crowned between the letters E and R, and the inscription GOD SAVE THE QVENE, and on the reverse a portcullis with chains crowned, and ANNO DNI. 1584. Mr. Burstal exhibited a portcullis sixpence of Elizabeth found at Oxford; Mr. Symonds three Roman large and second brass coins of Nero, Titus, and Antoninus Pius, found at Dorchester; and Mr. H. Montagu a small medal of Queen Victoria struck in palladium while Sir James Graham was Master of the Mint. This piece was remarkable for containing 900 times its own volume in hydrogen. Dr. B. V. Head read a paper by Mr. H. H. Howorth, on two gold coins, bearing respectively the names of Andragoras and, according to Mr. Howorth, of Phrataphernes, the former in Greek, the latter in the Aramaic character.

THE SOCIETY OF BIBLICAL ARCHÆOLOGY met on March 4, when a paper was read by Dr. J. H. Gladstone, F.R.S., on "The Bronze and Copper of Ancient Egypt and Assyria"; and another paper by Dr. E. B. Tylor, F.R.S., on "The Winged Figures of the Assyrian and other Ancient Monuments." The next meeting of the society will be held at 9, Conduit Street, on May 6.

The twelfth volume of the journal of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, edited by Rev. Dr. Cox, F.S.A., has just been issued to subscribers. It is a varied and well illustrated number. Messrs. Hardy and Page (the well-known record agents of 23, Old Buildings, Lincoln's Inn) continue an excellent summary of the Fines of the county of Derby, from their commencement in the reign of Richard I.; Mr. George Bailey describes with pen and pencil Beckett's Well at Derby, and some old Prebendal Houses built on Roman foundations at Little Chester; Rev. Charles Kerry transcribes certain charters pertaining to Hemington; Sir George Sitwell, F.S.A., has a gossipy and interesting article on some Seventeenth Century Pocket-books at Renishaw; Mr. Derry has a chatty illustrated notice of Old Belper and Old Belper books; Mr. John Ward contributes by far the most valuable archæological article in his illustrated account of Some Diggings near Brassington; Messrs. Ward and Fletcher represent the Natural History section in their articles on Contorted Strata in the Yoredale Rocks near Ashover, and the Origin of Derbyshire Scenery; and the editor adds two brief contributions on Chesterfield Church Customs of the Eighteenth Century, and on Deepdale Cave, Buxton. But surely it is a mistake to allow fifty out of two hundred and fifty pages to be occupied by a verbatim copy of an 1809-13 Orderly-Book of the Belper Local Militia.

The reports of the OXFORDSHIRE ARCHÆOLOGICAL SOCIETY for the two years 1888 and 1889 form, together, a pamphlet of 38 pages, which is illustrated by two plates of brasses, and by a ground plan of Grey's Court, in the parish of Rotherfield Greys. It is good as far as it goes, but surely a county like Oxford ought to be able to support a far larger and more energetic association than the one which is doing at present so modest an amount of work.

On March 12 Mr. J. T. Micklethwaite, F.S.A., read, before the ST. PAUL'S ECCLESIOLOGICAL SOCIETY, a valuable and exhaustive paper, entitled "An Inquiry into the Literal Meaning of the Ornaments' Rubric so far as it affects Parish Churches."

The tenth volume of Collections for a History of Staffordshire, issued by the WILLIAM SALT ARCHÆOLOGICAL SOCIETY, has reached us. It is as full and as satisfactory as the previous volumes have, for the most part, been. We know of no other provincial society, with a guinea subscription, that is capable of putting out an annual volume of original matter of this description to the extent of upwards of 350 large octavo pages. The indefatigable Hon. Sec., General the Hon. George Wrottesley, has again done the lion's share of the work. His share consists in translated extracts from the Coram Rege Rolls and Pleas of the Crown for Staffordshire, from 1307 to 1327, and

an edited transcript of the Subsidy Roll, 1322-3, for the same county. The second part is an account of the younger branches of the family of Sutton, *alias* Dudley, by Mr. Henry Sydney Grazebrook, continued from the last volume. Both parts are well and separately indexed.

Literary Gossip for Archæologists.

The Athenian *savant*, Sakkelion, is about to publish a catalogue of the MSS. in the library of the ancient monastery of PATMOS.

A new work, specially illustrated, on NORWOOD AND DULWICH, is now in the press, by Mr. Allan M. Galer. The publishers are Messrs. Truslove and Shirley, of 7, St. Paul's Churchyard. The illustrations will include two interesting maps, reproduced from Rocque's map of London and its environs, 1746.

Dr. R. Munro is preparing his Rhind lectures on the LAKE DWELLINGS OF EUROPE for the press. It will probably be published in the autumn. The work will be fully illustrated, and promises to be of great importance.

Mr. Arthur G. Langdon has brought out in pamphlet form an able paper that he read last year before the British Archæological Association on the Celtic ornaments of CORNISH CROSSES. The pamphlet is beautifully illustrated. One plate gives four drawings of Lanherne cross, and two others show the St. Cleer monoliths. The drawings are admirable specimens of what such drawings should be. They are from rubbings and sketches taken by Mr. Langdon himself, and, being laid down to scale and reproduced by the photo-zincograph process, they have the exceptional merit of being accurate. We are glad to hear that Mr. Langdon is hoping to publish a book on this interesting subject, which he has made so peculiarly his own, and which has never yet received any thorough treatment.

Mr. A. W. Moore has in the press (Elliot Stock) a volume entitled "MANX NAMES: a Handbook of Place and Surnames in the Isle of Man." We may be sure that it will prove to be a book of value, as Professor Rhys is writing the introduction.

Signor C. Castellani, conservator of the Saint Mark Library, Venice, has just published, through Ongánia, two works on THE ORIGIN OF PRINTING. They are, one, "Printing in Venice, from its Origin to the Death of Aldo Manuzio Seniore"; the other, "German and Dutch Origins of the Invention of Printing."

Mr. Alexander Maxwell, F.S.A., Scot., who recently brought out an important and well-received work on the history of Dundee after the Reformation, has now in the press a companion volume on "OLD DUNDEE, Ecclesiastical, Burghal, and Social, prior to the Reformation."

Mr. Walter Money, F.S.A., is about to publish "Collectanea for the History of the PARISH OF SPEEN," near Newbury, with special reference to the sites of the Roman stations of Spinæ and Calleva. It will first appear as a serial in a local newspaper.

Mr. C. H. Barnwell will publish, at an early date, a volume under the title of "YORKSHIRE IN THE OLDEN TIMES." It will consist of the work of several well-known local writers, and amongst the contents will be "An Outline History of Yorkshire," and "Yorkshire Fairs and Festivals," by Mr. Thomas Frost; "James Nayler, the Mad Quaker," and "A Biographical Romance," by Mr. William Andrews; "The Battle of Brunanburgh," and "The Salvation of Holderness," by Frederick Ross; "Folk Assemblies," by John Nicholson; "The Wakefield Mysteries," by Mr. W. H. Hudson; and also papers by the Rev. Richard Welton, M.A., Mr. Tindall Wildridge, Mr. Geo. Benson, Mr. W. Sydney, Mr. Arthur Chamberlain, B.A., Mr. J. H. Leggott, Mr. A. Watson, and others. The work cannot fail to prove a welcome contribution to North-country literature.

Mr. William Andrews has written for the new volume of *Northumbria* a paper on the REV. WILLIAM MASON, the Hull poet.

Genealogists and historians will be glad to learn that Mr. Arthur Vicars, F.S.A., of Dublin, has ready for the press an 800-page INDEX TO THE PREROGATIVE WILLS OF IRELAND, from 1536 to 1810, alphabetically arranged, and giving the residence and description of each testator, and date of will. The work will be issued, at one guinea per copy, so soon as the names of 150 subscribers have been received. Upwards of 100 names are already forthcoming, and surely the remainder will be speedily received. After publication the price will be raised to 30s.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

MARY QUEEN OF SCOTS, A NARRATIVE AND DEFENCE. By an Elder of the Church of Scotland. *Elliot Stock*, pp. x., 161, 9 plates.

That an office-bearer in that church whose very existence Queen Mary of Scotland would willingly have prevented should enter into the lists in defence of the fair fame of the enemy of his church's cause is so improbable, that we must needs believe that some esoteric meaning lurks under the title, "Elder of the Church of Scotland." There are, doubtless, many members of the Church of England who, though they can find nothing too hard to say of the Anglican Reformers, nevertheless accept accomplished facts and make the best of them by remaining members of the

Church as then reformed; but there are things in this book which make it probable that our author will not long remain an elder of the Established Kirk, if indeed he ever meant to imply that he was one. However, there is no deception, for he gives his initials and his full address, and is not in the least ashamed of himself. Of that, forsooth, there is no need, for the book is a very good book, and a valuable contribution to the great controversy.

There are no half measures about the writer. He does not, as some have done, accept the theory of Mary's guilt in some matters, and of her grievously injured innocence in others. In the most uncompromising terms he declares her to have been "the martyr Queen of Scots," and "a pure woman, a faithful wife, a sovereign enlightened beyond the tutors of her age." That this line is a reasonable one in a defender there is little doubt. Mary Queen of Scots must have been either wholly good or wholly bad, and though the "elder" says but little, indeed, too little, about that interminable controversy, her goodness or badness seems to depend almost entirely upon the authenticity of one single document. If she wrote No. 2 of the Casket Letters, and sent it to Bothwell, her nineteen years' penance and tragic death were but a light punishment for so depraved and vile a woman. There is much food for reflection in the fact that it was necessary to produce or forge that outrageous letter.

The book contains but little original research. It claims to do little but state the case for the defence. The author does not deny that he holds a brief for the Queen, but this does not make the book the less valuable, in that he sets forth very clearly the reasons for the faith that is in him.

Though this is a narrative of the whole life of Queen Mary, the greater part of the book is taken up with the very important and crowded period between the murder of Riccio, on the 9th of March, 1566, and the 16th of May, 1568, when the Queen put herself into the power of her rival, Elizabeth of England. The defence relates, as may be supposed, to the murder of Darnley and the marriage with Bothwell. It is a pity that the Casket Letters are so easily dismissed as mere forgeries. It would have been better to have answered Mr. Henderson's arguments in detail, if his book appeared in time for the "Elder" to see it, and in a second edition this should be done. That they are answerable is very evident from the review and correspondence in the *Athenæum* of last July and August, from Mr. Skelton's article in *Blackwood*, and from Mr. Henderson's somewhat lame rejoinder in his second edition. Moreover, there are certain matters of recent discovery not yet made public which may add strength to the defence. Perhaps the strongest and most original point in the book, showing as it does the reckless manner in which religious and political opponents flung accusations at the Queen, is the "Elder's" simple answer to the charge of an attempt to poison her infant son with an apple, on the 22nd of April, 1567. This story is told by Mr. Froude on the authority of Drury. The answer is: "Did Drury, does Mr. Froude, mean to assure us that apples were ripe on the northern side of the Tweed on the 22nd of April, 1567? If so, it is to be deplored that the climate of the 'land o' cakes' has so woefully changed." Unless there were very good "keeping" apples in those days this certainly disposes of a solitary accusation, and shows how imaginative and unscrupulous the accusers were. There could have been absolutely no foundation for the charge.

To those who believe in her goodness the most bewildering episode in Mary's life is the marriage with Bothwell. Take it how one may, it looks very black. But there is an explanation which our author has adopted, and which is probably the true one, which adds a more terrible detail than any other to the fearful tragedy of that injured woman's life. This has been already very clearly set forth in a little book by the Hon. Colin Lindsay. If true it adds one martyrdom the more to that sad life, but clears the unfortunate Queen of all stain. The "Sheffield" portrait of Mary represents her wearing a favourite jewel, a cross having on each limb a gothic S, and in the centre a figure of Susanna and the Elders. To Mary, as a Catholic, the Apocrypha was an integral part of the veritable Scriptures, and to her in her captivity the story of the martyr of chastity was a terrible reality. The author of this book has a very important sentence on this subject. He says: "I think she should have run the risk of any dishonour rather than link herself, even in appearance, with such a profligate. But the ideas of that age, both in Scotland and in France, regarded subsequent marriage as the only possible reparation for abduction and dishonour." It is evident that on these matters people must be judged by the ethical standard of their time and country, and, of course, the tenability of this theory of explanation depends entirely upon the falsity of the Casket Letters and Mary's absolute innocence of her husband's death.

Little is told of the nineteen years' captivity, and our author gives us no sensational account of the Queen's death. It is not needed. It is a pity that the book contains no mention of that beautiful letter to the King of France which, next to a single lock of golden hair, was the most attractive object in last year's Stuart Exhibition. That letter was a dying declaration, and the dying who believe, as she did, in another world, do not often lie, and to this book, which witnesses to her truth, and affords another proof of that wondrous fascination through which, "even after three centuries, men are in love with her still," such a letter would have been a valuable addition.

There remains a last word on the outward appearance of the volume, which is pretty enough to invite criticism. The illustrations are very good, especially the portrait from an etching of Mons. Vaucanu, though from what original we know not, and the design on the vellum cover is very pretty. In the arms of Scotland there might, however, be one improvement. Whatever the lion may be enclosed in, it is certainly not a correct "double tressure flory counterflory."

HENRY JENNER.

British Museum.

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OLD ENGLISH CATHOLIC MISSIONS. By John Orlebar Payne, M.A. *Burns and Oates.* 8vo, pp. xxvi., 122. Price 7s. 6d.

A royal commission was issued, in 1836, for the purpose of inquiring into the state, antiquity, and authenticity of any records of baptisms, burials, and marriages lawfully solemnized, other than parochial

registers, and also for inquiring what measures could be adopted for their collection and final deposit within the office of the Registrar-General. In the report made by these Commissioners, in 1838, it is stated that application had been made to "the prelates of the Roman Catholic Church," then four in number, "but they had declined to deliver up or to authorize the inferior clergy of their persuasion to deliver up any registers in their possession." For this action they gave what seemed ample and sufficient reasons. It is certainly very strange, after this collective refusal, to find that within two years of this date, namely, in the autumn of 1840, seventy-eight old Roman Catholic registers were, after all, forwarded by the clergy to Somerset House.

Mr. Payne has, with much pains and ability, examined the whole of these registers, now at Somerset House. He describes each one, and gives verbatim extracts or interesting summaries of their chief features. The introduction to the book is also well written, and of a good deal of interest. Of these seventy-eight deposited registers, no less than seventy are from the northern district, over which Bishop Briggs was at that time Vicar Apostolic. Of the registers of the northern district forty-five are from Yorkshire, which had only fifty-four missions, whilst Lancashire, with ninety, only supplied one register, namely, that of St. Alban's, Blackburn. Of the remaining northern registers, twelve are from Durham, ten from Northumberland, and one each from Cumberland and Westmoreland. The eight registers from other districts are two from the London district, five from the midland, and one, Lulworth Castle, from the western district.

Not a few of these registers share with our parochial registers in the variety of their entries, and the quaintness of the interpolations. Here are a few excerpts:

Bidleston Chapel, Alwinton. "July 10th, 1786. Christopher Davison, of Yeldon, was married by me to Ann Frizzel, of the same place, Protestant, and promised to be married at church the next day, but afterwards refused to be married to her or own her for his wife; he has since married another woman, with whom he lives at present, and Ann Frizzel has married another man at Alnwick."

Cheeseburn Grange, Ryton. "1788, 26 Nov. Died, John Watson, of Newcastle, of the malignant small-pox; he came out of town to avoid them, but brought them with him (om. sacr. Eccl. munitus), ann. æt. 17."

Thropton, Rothbury. "Thropton Bridge was founded 24 May, 1810, finished May 30, 1811; built by George Robson, Catholic. It cost £365, of which £160 was paid by subscribers, the rest by the county, exclusive of leading."

"June 9, 1814. Ice a shilling thick."

"Pulled down Thropton Hall, 4 June, 1811; covered the new house Jan. 26, 1812; flitted into do. Dec. 7, 1812, and finished the whole house Nov. 25, 1815."

"Protestantes baptizati in periculo mortis. Flutterton: 1 die Sep., 1820, Joanna Green filia Thomæ et Joanna Green conjugum a me Thomâ Stout, Misso-Apostolico."

Broughton Hall. "The Great Arke in the Backhouse holds 207 Bushells of Wheat, Barley, or Malte, Winchester measure."

"The Great Copper Bruing Pan holds 215 gallons."

Danby-upon-Yure, Thornton Steward. "1768, March 2nd. Mr. Howard, of Richmond, baptized at the Bridge Eliz. and Lucy Topham, born the 19th of Feb., twin children of Will. and Eliz. Topham. January 27, 1769, the 2 children were rebaptized at church. O tempora, O Parson, O shame."

"1779, Aug. 24. Betty Pease foolishly married a Protestant.

"1780, April 5. Thomas Pease foolishly married a Protestant girl.

"1780, June 14. Mary Pease foolishly married a Protestant."

St. Mary's, Lady Lane, Leeds. Following baptisms from 1713 to 1717: "Remedy against the infection of Aer, sickness, etc. A quart of Brandy: infuse into it an ounce and half of Roman Treakle; when incorporated, drink a little glass; before you drink it, shake it, and then let it settle again a while: It will keep for years."

In an appendix, Mr. Payne gives extracts from a few of the old Roman Catholic registers that have not found their way to official custody. Among these are transcripts of Weston Underwood, Bucks, from 1710 to 1723; extracts from Cheam, Surrey, register, chiefly a "Liber ab Hæresi Conversorum" from 1755 to 1767; and a list of those "reconciled to the Church" at and near the city of Worcester, beginning in 1686. The volume concludes with full indices of both persons and places.

This book is one of real value, not only to the genealogist and to the local historian, especially of Yorkshire, but gives an interesting insight into the condition and mode of life of those Catholics who remained true to the Roman obedience at a time when the severity of the cruel penal laws was beginning to be relaxed.

We are not sure whether Mr. Payne is aware of the return of Roman Catholic chapels, with the dates of their erection, which was ordered by the House of Lords in March, 1836. From this return, certain pertinent annotations with regard to the chapels treated of in this volume could be obtained. The information for this Blue Book was procured through the Clerks of the Peace of the different counties, and if the replies of the different Roman Catholic priests have been preserved, as is the case with Derbyshire, county record rooms ought to yield further information than was incorporated in the official return.

J. CHARLES COX, LL.D., F.S.A.

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TRIAL BY COMBAT. By George Neilson. *Williams and Norgate.* Crown 8vo., pp. xvi., 348. Price 7s. 6d.

This book consists of a series of short, vigorous, accurate chapters on an historical subject, which, strange to say, has not hitherto found its special chronicler. Trial by combat is a subject of peculiar interest, and is closely bound up with the history of our nation. Mr. Neilson has treated the question, so far as Great Britain is concerned, in a thorough and lively fashion. The book opens with a preliminary chapter as to the growth and prevalence of the custom in Europe before the Middle Ages, and afterwards among the Norsemen. The second and third divisions deal with its origin in Britain, and with its history in

England up to 1300. This is followed by a section on Scotland up to a like date. The fifth and sixth divisions describe the "Duel of Law" and the "Duel of Chivalry," as they pertained in England and Scotland up to 1603. The book concludes with its later history, down to the time of the "Appeal of Murder Act," in 1819. If space permitted it would be easy to give quotations to prove the interest of this handy and conscientiously done volume, and they might be taken from almost any page. We cannot imagine anyone regretting the purchase of this valuable little work.

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YORKSHIRE LEGENDS AND TRADITIONS. Second Series. By Rev. Thomas Parkinson. *Elliot Stock.* 8vo., pp. x., 246. Price 5s.

The first series of these legends has been rapidly followed by a second. The preface is modest; Mr. Parkinson tells us that "though here touching upon the province of the philologist, archæologian (*sic*), or historian, he does not aspire to write, in these volumes, as either (*sic*); but merely as a chronicler, setting forth a collection of the legends and traditions of his native county, as he finds them current in her literature, or told among the inhabitants of the localities to which they relate." As a stringer together of Yorkshire legends and tales, Mr. Parkinson does his work well. He has hit upon the knack of pinning them well together, and is rather clever in arrangement. Apparently the public appreciate the work, and we hope Mr. Parkinson may be spared to give us a dozen more such volumes. As he says himself, "the subject seems inexhaustible," and as long as the reading public wants such collections, we are sure that our author can go on turning them out. Among the best known of this collection are the ballad of the "Nut-Brown Maid" (printed many scores of times), and various tales of Robin Hood. The most entertaining section is that given to "Humorous Legends and Traditions." Every county has its "Gotham," of which Austwick is the Yorkshire representative, and round it centre the noodle stories of the district.

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WESTMORELAND CHURCH NOTES. By Edward Bellasis, *Lancaster Herald. T. Wilson*, Kendal. 8vo., pp. 340. Vol. II.

In this volume Mr. Bellasis completes his laborious work of printing and annotating the whole of the heraldry, epitaphs, and other inscriptions in the thirty-two ancient parish churches and churchyards of the county of Westmoreland. The churches dealt with in the concluding volume are Kendal, Kirkby Lonsdale, Kirkby Stephen, Kirkby Thorn, Long Marton, Lowther, Morland, Musgrave, Newbiggin, Ormside, Orton, Ravenstonedale, Shap, Warcop, and Windermere. The work seems to be done with exemplary patience and accuracy, and is invaluable for genealogical purposes. It is one of those works that is absolutely certain to materially rise in value.

Nor is it without considerable interest to the man of letters who may have no kind of personal connection with this northern shire. As we turn over the pages, not a few names of repute and general worth strike our attention. At Orton, on the north side of the chancel, is a tablet to Dr. Richard Burn, for forty-nine years vicar of the parish, and for twenty years chancellor of the diocese. Burn's *Ecclesiastical Law* was for nearly a century the one authoritative handbook on the subject. He died in 1785, aged seventy-six—"in sickness calm, patient, and resigned." Of his wife it is quaintly said—"She fulfilled the important relative duties of wife, mother, and neighbour, with propriety worthy the imitation of posterity."

At Windermere there is a tablet oramented with mitre and crosier, and with five books, lettered respectively *Chemical Essays*, *Apology for Christianity*, *Apology for the Bible*, *Theological Tracts*, *Sermons and Tracts*. This is to the memory of Richard Watson, the learned Bishop of Llandaff, who died in 1816.

An interest of another kind pertains to this memorial in the same church:

"In memory of Rasselas Belfield, a Native of Abyssinia, who departed this life on the 16th day of January, 1822. Aged 32 years.

> A Slave by birth, I left my native land,
> And found my Freedom on Britannia's Strand.
> Blest Isle! Thou Glory of the Wise and Free,
> Thy Touch alone unbinds the Chains of Slavery."

The lover of comical epitaphs will find nothing in this work to gratify his gruesome taste. To the credit of our country churchyards, by far the greater part of the jesting inscriptions are the feeble inventions of the Joe Millers of the charnel-house, and have never really defaced a stone.

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FISHES, FLOWERS, AND FIRE WORSHIP. *A. Reader*, Red Lion Square. Crown 8vo., pp. viii., 98. Price 7s. 6d.

This is the fifth and concluding issue of a series on the phallic faiths and worship of the ancient religions of Greece, Babylon, Rome, India, etc. It contains two chapters relative to the fish-symbol and sacred fish, two as to flower worship, with its various myths and legends, and three on fire gods and the worship of fire. These few pages show a wide-reading and possess a certain amount of interest, but we never opened a book consisting so almost exclusively of long extracts from other publications. Moule's *Heraldry*, Forlong's *Rivers of Life*, Selden's *Syrian Deities*, *Asiatic Researches*, and other similar publications, are laid under heavy contribution. The preface says, of this book, that "it opens up entirely new matter." We have a tolerably wide experience in comparative mythology, and in the various characteristics of ancient worship, and we certainly should never have made this discovery unaided by the preface. In fact, the book is valueless; that which is quoted might just as well have been left in the pages from whence it is taken; and the little that is original is feeble both in conception and expression.

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THE KING'S BOOK OF SPORTS. By S. A. Govett, M.A. *Elliot Stock.* Crown 8vo., pp. vi., 140. Price 4s. 6d.

This is a useful as well as an entertaining little book, giving a history of the declarations of James I. and Charles I., as to the use of lawful sports on Sundays, with a reprint of the declarations, and a description of the sports that were then popular. Hitherto anyone desirous of gaining accurate information on this curious subject has had to consult at least half a dozen different works. Mr. Govett has now brought together all the main facts of this interesting subject between two covers, and with some fairness

and commendable brevity sums up the important issues then at stake. The section on "Sports of the the Time, Lawful and Unlawful," is, perhaps, the least satisfactory part of the volume; it contains several errors common to old "authorities," such as Strutt, but which have been corrected by later research. Mr. Govett wisely abstains in this treatise from undue moralizing, and from giving us any strong opinions on the much vexed question of Sunday observance, summing up the whole matter in the judicious words of Jeremy Taylor: "As for some persons to give themselves great liberties of sport on that day is neither pious nor prudent, so to deny some to others is neither just nor charitable."

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ONOMASTICON TOTIUS LATINITATIS, OPERA ET STUDIO DOCT VINCENTII DE VIT. Tom. iv., Distributio xxxvi. *Prati, Aldina Edente.* (London agents: *Dulau and Co.* and *D. Nutt.*)

The sixth fasciculus of the fourth volume of De Vit's valuable Onomasticon of all the proper names of persons or places known to antiquity, down to the end of the sixteenth century, has just been issued. Another will appear in May, and four other numbers, including the letter N, will complete the volume of some 900 pages. The present fasciculus, from *Matrinus* to *Merobrica*, consists of the usual eighty closely-printed pages in large 4to., double column. The interest of this number for classical archæologists is apparent from the words treated. Of the *Deæ Matronæ*, akin to the British *Matres*, some forty-five specific names are enumerated, almost all of whom were worshipped in Germany. The article on *Mauretani* and *Mauri* occupies over two pages, and contains a list of the various auxiliary bodies they furnished the Roman army, with the authorities for each. The Carian *Mausolus* is illustrated by a genealogical table. We find accounts of twenty-one ancients who bore the name of *Maximianus*, and twenty-nine of *Maximinus*, while under *Maximus* we have described no fewer than one hundred and fifty-four individuals, divided into consuls, urban prefects, prefects of the four Prætoria, prefects of the Annonæ. The great *Cunctator* is but briefly noticed here, as he has two columns and a half to himself where he appears amongst the *Fabii*, the *Gens Fabia* filling eighteen pages in the third volume of the work.

After *Media* and *Megara*, the Italian *Mediolanum*, as is natural, comes in for fuller treatment. The important Roman family of *Memmius* has an interesting table, showing descent, and occupies four pages, while an account is given of seven of the name of *Memnon*, and twenty-one of *Menander*. *Memphis* and *Menelaus* are assigned two columns each, and the *Menenii* nearly three. But the most important article in the present issue is that on *Mercury*, which fills seven pages, and treats of his worship in Italy, Germany, and Gaul, including the Grecian Hermes.

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ÆSOP REDIVIVUS. By Mary Boyle. *Field and Tuer.* Crown 8vo., pp. 152. Numerous cuts. Price 1s.

This is a collection of fifty-five admirably printed fables, some of them would-be parodies of Æsop, adapted to modern times. The cuts are old ones, and many of them delightful. To our mind, the cuts and the fables are singularly incongruous; the book is like that dread of the *bon vivant*, a badly-mixed salad. On a page to itself, immediately after the title, occurs this couplet:

> Old cuts are here wedded to Fables new,
> But I'd skip the Morals if I were you.

In the next edition we would suggest that the cuts only are given; or, if the letterpress is still continued, that this couplet be substituted:

> Old cuts are here wedded to Fables new,
> But I'd skip the Fables if I were you.

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FLEMISH BRASSES OF THE FOURTEENTH CENTURY.

We have received from Mr. Edward Milligen Beloe, jun., of King's Lynn, three most excellent large plates of three of the best specimens of the beautiful foreign brasses, generally considered to be the work of Flemish artists, that are to be found in England. The oldest of these is from the church of St. Margaret's, Lynn, and represents Adam de Walsokne, burgess of Lynn, and Margaret his wife, A.D. 1349. They are figured under rich canopies, with souls and angelic figures above, and with the twelve apostles and attendant prophets at the sides. Below are two quaint rustic scenes, with beautifully wrought miniature figures. The broad margin is inscribed with large Lombardic lettering. The second plate is of Robert Braunche and his two wives, A.D. 1364, from the same church. The niches of the rich canopies above are filled with angels; there are eight weepers in male and female costume at the sides; and at the base is the remarkable portrayal of a peacock feast, with twelve figures seated at a table, and a group of musicians and attendants at each side. The third of these brasses is the singularly fine specimen to the memory of Abbot Thomas Delamere, engraved about 1375, in St. Alban's Abbey.

These photolithographic plates, taken from most careful rubbings, and therefore absolutely true to the originals, are without any doubt the most satisfactory plates of brasses that have yet been produced. They are beautifully executed, and it is a real pleasure to write of them in terms of praise without any qualification. The antiquary, ecclesiologist, or artist, who obtains this set of three of our best Flemish brasses cannot fail to be satisfied with his purchase, especially as they can be obtained, direct from Mr. Beloe, at the very moderate price of half a crown.

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BOOKS, ETC., RECEIVED.—From Messrs. Rivington we have received *A Fourteenth Century Prayer Book*, from Marshall Brothers *A History of Coggeshall*, and from Mr. Elliot Stock *Records of Yarlington*, which will be noticed at length in our next issue.

From across the Atlantic comes the *American Antiquarian and Oriental Journal*, well printed, well illustrated, and with much genuine archæological information; the *American Architect and Building News*, the January and February numbers of which contain a good illustrated review of M. Paul du Chaillu's "The Viking Age," and also that useful publication, the *American Bookmaker*.

Of English class journals, special mention may be made of the *Printing Times and Lithographer*, and the illustrated *Bookbinder*.

From Scotland comes that new and vigorous literary enterprise, the *Social Pioneer*, and also the useful *Scottish Notes and Queries*, now in its third volume.

Mr. Stead's *Review of Reviews* takes an altogether unique position among literary journals. It improves with each number, and is rapidly becoming indispensable. Our only quarrel with the March number, which is brimful of interest, is that eleven pages are far too much to give to the epitome of a poorly done prophetical electric romance, called "Looking Forward."

Among the numerous catalogues that reach us, and that it would be vain, as a rule, even to enumerate, just a passing note should chronicle the receipt of Noel Conway and Co.'s (Birmingham) *Catalogue of Interesting and Rare Autograph Letters and Manuscripts;* it is not only a most tasty production, but includes many items of real value, *e.g.*, a large and unpublished correspondence of Charles Dickens, 1832-3.

Correspondence.

HOLY WELLS.

I see that Mr. R. C. Hope says that the custom of "well-flowering" is peculiar to Derbyshire and parts of Staffordshire. Will you allow me to say that out of nearly thirty wells in or closely adjoining Shropshire, of which I have obtained particulars, I have met with three cases of well-dressings, usually, however, *called* well-wakes. One was at Betchcot, a township in the parish of Smethcote, among the northern spurs of the Long-mynd, where the roadside well was annually "dressed" with flowers on May 14, up to about the year 1810. The others were about fifteen miles from there, across the hills, namely, the Halliwell, or Holy Well, on Rorrington Green, a township in the border parish of Chirbury, and the Lady Well at Old Church Stoke, a township in the adjoining parish of Church Stoke, in Montgomeryshire. Both these wells were adorned with bowers of green boughs, rushes, and flowers, on Holy Thursday, and the people went in a sort of dancing procession round the green, headed by fifes and drums, threw pins into the well, drank the water with sugar, feasted at the well-side on cakes and ale, and finished the evening with dancing. This was discontinued about 1833.

These isolated patches of similar custom are very curious and interesting. I forbear to speculate on their possible ethnological significance.

CHARLOTTE S. BURNE.

THE EXCAVATIONS AT ST. CHAD'S, SHREWSBURY.

Will you kindly allow me to correct an error on page 93 of the March number of the *Antiquary*. It is not the case that the *committee* of the Shropshire Archæological Society assign the ancient Saxon crypt or church of St. Chad, Shrewsbury, to the lifetime of St. Chad. Though the work is undoubtedly Saxon, they have not committed themselves to this statement. It is, however, the opinion of Mr. John Nurse, of Shrewsbury, the architect under whose guidance the excavation of the crypt was carried out so successfully, and is mentioned by him as such in his report of the excavations which he presented to the council of the Society. Mr. Nurse points out that the slender pillars were worked with the axe; and mentions other things peculiar to early Saxon work. Owen and Blakeway, the historians of Shrewsbury, assign the foundation of the church to about 790, after St. Chad's canonization.

W. G. D. FLETCHER, F.S.A.

THE WILMINGTON GIANT.

I went from Brighton, last week, to see the Wilmington Giant—called on the ordnance map "The Long Man."

Wilmington is about three miles from each of the stations, Berwick and Polegate, on the Lewes to Eastbourne line. On approaching from Berwick, those portions of the figure are first visible where the bricks have been replaced by chalk—the head, arms, body down to the waist, and the upper parts of the two staves. Nearer to Wilmington, the brick outlines of the lower two-thirds of the giant are distinguishable. The staves are parallel upright lines of the exact height of the figure, and held out at half arm's length, one on each side, form a sort of frame to it. The bricks, which can never have been very white, are laid edgewise closely side by side, the length of the brick being the width of the outline; they are much discoloured, and grass grows over and between them. The change from brick to chalk is a good one, but there should be annual "scourings."

The giant is on the steep northern slope of the Downs, and fronts the church and ruined priory (surrounded by farm buildings) half a mile off. His arms, grasping the staves, are arranged symmetrically, as of a man facing you squarely, but his feet turn eastwards. This gives an idea of his size; of three men who climbed into his head, two sat down, and one lay down; they thus formed, as seen from a quarter of a mile off, his eyes and nose.

March 13. HENRY F. COX.

MEDIÆVAL CHURCH PLATE.

Mr. Manning, in his able article on Mr. Nightingale's work on "Church Plate in Dorset," states that two mediæval chalices and one paten have been discovered, which brings the totals up to thirty-six chalices and eighty patens.

This is a slight error, as Mr. W. H. St. John Hope, in a recent paper, states that the number of chalices is now thirty-eight (this includes the two mentioned in Mr. Manning's article), and eighty-four patens. So that the paten found at Buckhorn Weston brings the total up to eighty-five.

W. E. HAVART.

Intending contributors are respectfully requested to enclose stamps for the return of the manuscript in case it should prove unsuitable.

The CONFERENCE, *of the subject upon which brief signed articles or communications will appear in the May number, will (at special request) be an illustrated continuation of the "Low Side Window" discussion. Communications on this subject can be sent in up to April* 10. *Lists of examples in any county or district are particularly desired.*

The subject of the CONFERENCE *for the June number is "Suggestions for the better Management and Usefulness of Archæological Societies."*

The Antiquary.

MAY, 1890.

Notes of the Month.

AFTER years of expectation, writes our correspondent at Athens, we can now congratulate the Society of Christian Archæology at Athens on having obtained suitable quarters for the exhibition of their art-treasures in the house of the Holy Synod, which were formally handed over to them in the presence of the King of Greece. It is well known that the pious and learned Queen of the Hellenes has been throughout the steadfast friend of this movement in favour of the preservation of ancient Christian remains in the kingdom, and to her the thanks of all are due for the happy issue of a long-felt delay.

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The Greeks must also be congratulated on being beforehand with their promised "archæological promenade;" that of Rome, formally approved by a bill in Parliament, not being yet begun. The first portion to be now carried out in Athens will embrace the circuit between the small church of St. Dionysius Areopagite and the Military Hospital; but the full plan will clear of modern buildings the whole base of the Acropolis, facing the modern city.

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A plan has been presented to the Commission for the restoration of the ancient church of the Kapnicarea in Athens, in which the later addition to the north side will be demolished, and three doors will be opened out according to the original design, one on the west façade, and one on the north and south sides.

At Pompeii, outside the Porta Stabiana, writes our correspondent at Rome, a block of tufa has been found, on which is sculptured a lion's head. It is thought to have been the keystone of the archway of the gate itself.

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In dredging the Tiber, two bases have been brought to light bearing archaic votive inscriptions, one dedicated to Hercules, and of extreme rarity, as it is said to belong to the fifth century B.C.; the other, somewhat later, is dedicated to Æsculapius.

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Near Rome, excavations have been made in the theatre of Ostia, and in Nero's villa at Porto d'Anzio. Architectonic remains of some artistic value and several inscriptions were found at Ostia.

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In one of the various tombs recently discovered on the Via Tiburtina has been recently found a terra-cotta tube piercing the superincumbent masonry, and reaching to the head of the skeleton. Like tubes of lead have been found in the cinerary urns of Pompeii, and Professor Gatti thinks they were used for funeral libations.

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The neighbourhood of the well-known Giant's Ring, Belfast, has for many years past been the happy hunting-ground of Irish antiquaries. The most recent discovery is a curious circular burial-chamber at Ballynahatty, a little to the north of the Ring. It is a circular, basin-shaped excavation, 8 feet in diameter at the bottom, and now only about 4 feet deep. The sides have been lined with rough flags, and a series of small chambers or cists formed by partitions of upright flags converging towards the centre, and leaving the central space open. All the excavated space, including the marginal and central chambers, was covered over with rough flags closely packed, and as the flags were too short to span the central space, vertical props were placed to take the bearing of the covering flags, and thus all was covered over at a height of about 20 inches from the bottom. The four side-chambers were therefore about 24 inches by 15 inches on plane, and 20 inches high. In one of these side-chambers

a quantity of calcined human bones were found, but up to the present no stone or bronze implements.

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Our excellent contemporary, the *Western Antiquary*, in its March issue, has an interesting article by Mr. Worthy on the desecrated chapel of St. Eligius, *anglicè* St. Loye, in the parish of Heavitree, near Exeter. It is described as being in the last stage of ruin and desolation, and has suffered very materially since it was lithographed for Oliver's *Ecclesiastical Antiquities* in 1840. The building is of late thirteenth-century date, and even in its dilapidation has many noteworthy features yet remaining. Mr. Worthy says that "unless something is done very speedily to put the building into a decent state of repair, the whole of it must inevitably perish. It hardly looks as if it could stand another winter without attention." That this ancient chapel, which was used for worship in post-Reformation days, should be in such a defiled condition is a great scandal to the churchmen of Heavitree and Exeter; but if they cannot be moved to effect such a repair as shall enable the building to be again used for its original purpose, surely the antiquaries of the district might bring about such a reparation as would preserve it from further decay.

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A small but interesting "find" of Romano-British pottery has just been made close to The Lilies, the seat of Mr. J. G. Crompton, in Derbyshire. The only perfect vessel is a small cream-coloured ampulla, about 5 inches high. The Lilies is in the valley of the Ecclesburn, between Duffield and Wirksworth, and must have been frequently traversed by the Romans on their way to the Wirksworth lead-mines.

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The death is announced of Mr. Edward Hailstone, F.S.A., and D.L., of Walton Hall, Wakefield, on March 24, at the age of seventy-two years. The deceased gentleman was formerly a solicitor in Bradford, and succeeded his father as law clerk to the Leeds and Liverpool Canal Company, which position he held for over forty years. In literary and antiquarian circles he was well known for his extensive collection of literary, artistic, and antique treasures, probably the finest in the North of England. Mr. Hailstone was a leading member of the Yorkshire Archæological Society. We understand that the deceased gentleman's famous collection of Yorkshire books, portraits, and prints has been left to the Dean and Chapter of York, to be preserved in the Minster Library. The rest of the library and works of art will be disposed of by auction. The excellently-kept Minster Library is already in possession of two sets of local books; it will now have, beyond all comparison, the finest library illustrative of a single county in all England. This position has hitherto been held by the William Salt Library of Stafford.

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Members of the Thoresby Society may be interested to hear of an ancient volume, written on parchment and bound in wood, and marked MS. 28, 6, 1 in the Advocates' Library at Edinburgh. It contains a mass of material in English law, a Registrum Brevium, a Parva Hengham, sundry statutes, and miscellaneous cognate documents. It appears to have at one time belonged to the father of Leeds antiquaries, for it bears an inscription — "Don. D. Gulielmi Cunliffe, Radº Thoresby, 1717."

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There is often something very irrelevant in law manuscripts. The writers were human, and turned with relief from the legal aridities, which were their main concern, towards lighter or more interesting themes. One example (Cuyk MS., Adv. Lib., A 7, 27) runs as follows—a fine blending of bad verse and worse theology:

"Gif Adam father to us all
Condempnit vos in sin onlie,
Quhy sould not We upoun him call
To save us frome ye hel onlie?"

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A highly interesting pendant to Mr. Hilton's "Chronograms," in previous volumes of the *Antiquary*, is found in a Scottish divine's triumphant chronographic equation of the name of Archbishop Laud with the Beast in the Apocalypse. "WILL . LaVD," wrote John Rowe, "is just 666, the number of the name of the Beast" (Rowe's *History of the Kirk*, Wodrow Society, p. 369). This rather forced chronogram must have afforded no little fierce satisfaction to the Presbyterian mind, which gave *amen* so heartily to Archie

Armstrong's graceless grace—"Great praise to God, little Laud to the devil!"

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The gratitude of all antiquaries and students of history is due to Mr. Daniel Crilly, the member for North Mayo, for drawing the attention of the Government to the carelessness and lack of system on the part of the Royal Historical Manuscripts Commissioners in issuing some of their recent volumes without an index. The omission of this invaluable appendage makes almost any book as unsightly as a tailless ape, but in the case of an epitome of records the absence of an index is almost a crime. We wish we could stir up some of the antiquarian members of the House of Commons, such as Mr. Howorth and Mr. Cecil Foljambe, to press for indexes to the annual reports of the deputy-keeper of the public records.

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Several brief notices have appeared in the *Antiquary* of the highly interesting "finds" that have lately been brought to light at Deepdale Cave (or rather caves), near Buxton. Fitful and unscientific diggings have been carried on there during the past twelve months. Whilst much credit is due to those painstaking inhabitants of Buxton who have brought various mementoes of the past to light, all those who are really interested in the elucidation of the history of early man, or of the Roman occupation of England, will be glad to learn that the Derbyshire Archæological and Natural History Society have succeeded in checking careless or wanton interference with these cave deposits. Mrs. Percival, of Chelmorton, the owner of the property, has put up "trespass" notices, and steps are being taken to form a duly qualified committee of investigation.

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The death is announced of Mr. John T. Wood, to whom was due the great discoveries at Ephesus. Mr. Wood, who was born in London in 1821, went out to Smyrna in 1857, as architect to the Smyrna and Aidin Railway, but after a year's service abandoned this employment and began excavations at Ephesus for the discovery of the Temple of Diana. Although he failed at the time in this enterprise, he succeeded in finding the theatre of the city and the Odeum. His funds being exhausted, he returned to England. Having met with adequate support, however, in 1868 he again went out to Ephesus, where, after long excavations, he came upon the Great Temple, 22 feet below the surface. By 1874 Mr. Wood had uncovered the whole site of the temple, demonstrating that three temples had successively stood upon the site, and that within the last structure a Christian church had been erected. Several sculptures which he secured are now in the British Museum. The results of Mr. Wood's explorations were published in his *Discoveries at Ephesus*, issued in 1877.

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The German Emperor has bought Herr Ehlingensberg's valuable collection of antiquities discovered in the tumuli near Reichenhall. They date from the fourth and eighth centuries. The mounds were opened in 1885-88, and the contents scientifically arranged. This collection, the largest private one of the kind, is to be placed in the Ethnological Museum in Berlin.

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According to a report recently made by Mr. F. Chancellor, diocesan architect, the roof of the ancient church of Greenstead, Essex, has now become unsafe in consequence of dry rot, and it is found necessary, for the preservation of the building, to have a new roof. The church is one of the most remarkable in the kingdom, the walls consisting of upright baulks of oak, and is said to have been erected in the year 1013, as a temporary resting-place for the remains of King Edmund the Martyr. There is also some interesting early brickwork pertaining to this church.

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When a vicar has publicly said of a much-debated and much-questioned proposal to destroy the old chancel of the historic church of Chapel-en-le-Frith, "Nothing under heaven will ever induce me to alter my determination to pull it down! Down it shall come at any cost! Down it shall come!" it is scarcely in accordance with human nature to expect a recantation. We are not, therefore, surprised to learn that at the annual vestry meeting, held on Easter Tuesday, the Rev. S. H. Pink reaffirmed his policy of ignorant vandalism. But it really is too monstrous for a man in his position to again

give utterance to such a reckless misstatement as this, in order to bend the parish to his own way: "The conclusive opinion of competent architects was that there was nothing of antiquity on the walls, and nothing of antiquarian interest to preserve." Any architect who could make such a statement as that would be a blundering ignoramus, and would at once write down his own incompetence. Such an assertion is a libel on an intelligent profession. Though we are glad to find, from the newspaper reports, that there is considerable "friction" on the question in the parish, and that the parish churchwarden, Mr. Hyde, who is opposed to the vicar's project, has been re-elected, yet it still seems likely that the miserable policy of childish destruction will be carried out. The late Mr. Beresford Hope, M.P., when last in Derbyshire, took particular interest in this very chancel, and expressed his great pleasure that anything of antiquity was left in this much-modernized district.

Mr. John Ward, the keen antiquary of Derby, has been pursuing the excavation of Rains Cave, near Wirksworth, during March. A good deal of rude hand-made pottery has been uncovered in a refuse layer, with flint implements, numerous bones, and charcoal.

A British cinerary urn and enclosed incense-cup have recently been found on Stanton Moor, Derbyshire.

The interesting old church of Guestling, near Hastings, has been most unfortunately destroyed, since our last issue, through the overheating of the flues. The pecuniary result might have been much worse, for the church was happily insured for a substantial amount, though a good deal more will be required for its due restoration. Archæologically, the result is disastrous. The rector, Rev. E. N. Bloomfield, writing to us on April 10, says that everything combustible was destroyed, both in the church and tower, and the ancient bell has fallen and is cracked. The outer walls of the church and tower may probably serve again. The old Norman chancel arch seems to be only slightly damaged, but the arcades of the nave are so much injured that they will require entire renewal. The sandstone pillars are in parts quite shapeless, from the flaking off of the stone.

Those ecclesiologists who are acquainted with Parker's original *Glossary of Gothic Architecture* (3 vols.) will remember that an exceptionally fine Flemish chest, with richly panelled front and ends, is therein described and illustrated as pertaining to Guestling Church. But it seems that some disgraceful carelessness or local vandalism destroyed this noble church chest many years ago, and not the destructive agency of fire. The present rector tells us that when he came to the parish, twenty-seven years ago, all that remained of this chest was a portion of a single panel.

The vicar and churchwardens of Stanton-on-Hine-Heath, North Shropshire, are about to undertake the restoration of their old parish church, which is in a dilapidated state. It consists of a nave and chancel, with a fourteenth-century west tower and a north porch, dated 1595, built in front of a Norman doorway. The whole of the north wall is Norman, containing besides the doorway, one Norman window in the nave and two very small narrow ones in the chancel, the arches of which are chiselled out of small single stones. On the south side of the nave there is a Norman doorway, now blocked up, and the lower part of the west side of the tower is also of Norman date, containing a small window of the period. There is a Decorated window of two lights on the south side of the chancel, and one in the nave, about contemporary with the porch (1595), from which period also date the fine wooden roofs of nave and chancel, now concealed by plaster, and the former in a bad state of repair. In 1740 the church was thoroughly "done up:" the east wall rebuilt, incongruous round-headed windows cut in the walls in all directions, plaster, pews, and gallery added after the manner of the time, since which date nothing has been done to the church, and it is now much out of repair. It was proposed to undo all this work, and repair the fabric thoroughly; but we are very sorry to see that the north wall of the chancel, with its two Norman windows, is to be rebuilt, as it is "in a very bad state, overhanging 10 inches in about 15

feet." Moreover, the recommendations of the architect, Mr. A. B. Deakin, of Shrewsbury, "include the erection of a new transept (*sic*), the north side of which will comprise a new vestry, partitioned from the church with an oak screen; the south side will afford sittings in place of those lost by the removal of the west gallery, and also contain a small organ chamber." "As the nave and chancel are rather narrow," says the *Shrewsbury Journal*, "the transepts will greatly improve the appearance of the structure internally and externally, and will also save rebuilding the bad portions of wall." We are afraid, from information received from a competent correspondent, that this is a case of uncalled-for interference with old historical work.

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During some alterations that have been made underneath a shop, for many years used as a fishmonger's, in Grantham market-place, a fine example of the Early English style of architecture has just been discovered by the workmen. It is an apartment, 15 feet by 12 feet, apparently erected in the thirteenth century, and intended for an oratory or chapel. There is a slab of stone for the altar, 24 inches by 18 inches, with a recess for the crucifix. The place is approached by steps, which are much worn. The column and arches are of native stone, from Great Ponton quarries, a mile or two from the town, and appear quite fresh.

Of a Fool and his Folly there is no End.

By Hon. Harold Dillon, F.S.A.

SOME have imagined that the Middle Ages were passed by the richer classes in endless rounds of wars, feasts, or gaieties. That there were plenty of wars there is no doubt, and as the quarrels of lovers are the renewal of love, so there were plenty of feasts and fêtes to celebrate the temporary cessation of the too-frequent and bloody struggles between princes and their equals or their subjects. But besides these times of active pleasures, there were opportunities for quieter amusements, and the wealthy and noble classes must often have had difficulties, in those times when the pleasures of reading and study were less possible than nowadays, in inventing, or causing to be invented for them, pastimes to while away the long days of summer and the tedious evenings of winter. Some of our own sovereigns, we know, at times indulged in cross and pile, now more familiar to us as pitch and toss. Charles VI. was not the only one in Europe to play at cards, and as we often find in the misadventures of our friends sources of amusement to ourselves, so it is not surprising that even so great personages as the Dukes of Burgundy should have condescended to derive pleasure from the practical jokes of their noble selves or their courtiers.

There were, of course, the court fools, kept not only by kings, but also by the wealthy and important nobles of most countries, and they seem to have enjoyed peculiar and, in some places, very considerable privileges. Charles V. of France, having lost his fool, ordered the municipal officers of the town of Troyes to find him another one "according to custom." At St. Maurice de Senlis is (or was) a monument to Thevenin de St. Legier, the king's fool, who died in 1374. Even Louis XI. had an official fool, and Francis I. had one who used to be carried about in a cage like a parrot. Triboulet was another of Francis's fools, and to him have been attributed many clever sayings. Not the dullest of these was that on the occasion when Triboulet, having complained to the king that a certain noble had threatened to have him beaten to death, the king, to reassure him, promised that if such a thing happened the noble should be hung within a quarter of an hour afterwards. "Ah, sire," said Triboulet, "won't you make it a quarter of an hour before." After Triboulet came Brusquet, concerning whom Brantôme gives some curious information; and under Henry III. we find Sibilot in the same office. Henry IV. had two court fools—Master Guillaume, and Chicot, a Gascon gentleman, often alluded to in the memoirs of those days. The last of the French official fools appears to have been Langeli, given by the Prince de Condé to Louis XIII.

Mons. Dreux de Radier, in his *Récréations*

historiques, has noted many items touching the French fools.

In England the names of Will Somers and Sexten are familiar to most, and the portrait of the former is seen with that of his wife in the family picture of Henry VIII. at Hampton Court. The so-called helmet of Will Somers, with horns and spectacles, still shown at the Tower of London, has, however, nothing to do with that individual, being in reality a helmet sent to Henry VIII. by the Emperor Maximilian, and it only received its present absurd attribution in the days of the Restoration, to which period may be traced all the other fantastic stories and fables attached to many of the objects in the national collection.

Fools could not always be on duty, and besides that, it is probable that the fooling of the privileged jester changed with his increasing years, and not always at the same rate or in the same direction as his noble employer's taste for such amusements. Fools did grow old, and in the time and court of our Henry VIII., in whose presence the calling of fool had to be exercised with an extra amount of care and discretion, there is a letter extant from Thomas Bedyll to Thomas Cromwell, in which the following sentences occur: "The king hath one old fool as good as might be, which, by reason of age, is not likely to continue. I have espied a young fool at Croland, much more pleasant than Sexton ever was, not past fifteen, who is every day new to the hearer. Though I am made of such heavy matter that I have small delectation in fools, he is one of the best I have heard. He is very fit for the court, and will afford the king much pastime, which he shall make both with gentlemen and gentlewomen." This was written in January, 1536, at a time when Henry's hopes of a male heir had been just blighted, and the storm which was about to burst on the head of the unlucky Anne Boleyn was gathering.

There was, however, another class of fooling in which the princes and nobles seem to have indulged and to have enjoyed, namely, that of practical jokes played on their guests and friends; and of one series of such it may be interesting to note some details.

At Hesdin, situate about eight miles from Abbeville and four from Montreuil, was a castle often destroyed and often rebuilt during the Middle Ages. There seems to have been in early times a castle here, but in 1395 Philip, Duke of Burgundy, erected one, of which we have some slight account in the archives of Lille. It seems to have been fitted up, in some parts at least, for the perpetration of what we can only now consider as excessively childish practical joking.

One of the Duke's valets-de-chambre, who seems to have combined the duties of that post with the profession of a painter—a combination of personal and artistic services often met with in those days when the sovereigns and princes of Europe were accustomed to surround themselves with accomplished artists, musicians, and others, retaining them in their service by the grant of wages, as personal attendants, and frequent presents—was Colard le Voleur. How he gained this curious addition to the name of Colard or Colin we do not know, but if he faithfully performed all the services for which payment was made to him in 1433, he may be considered to have fully earned the sum of 1,000 livres of Flanders at 40 gros the livre.

The work to be executed for this sum will give an idea of the class of humour then considered comic, and it will be best to enumerate shortly the different items of the account.

The gallery of the castle was to be painted in the best manner, and three figures, called *personnages*, who should throw water on spectators when it was desired, were to be put in order and painted. At the entrance of the gallery was a contrivance or *engien* for throwing up water from below to souse ladies who might be walking in the gallery. There was also a mirror in which were several tricks, and a fountain which could be set in action by touching a secret spring. Another *engien* threw black or white powder in the faces of unwary spectators. For the benefit of visitors leaving the gallery another secret contrivance was managed which gave them good blows on the heads and shoulders. In another room was a wooden figure of a hermit, who spoke to the visitors, and could make water fall on them like rain, with the accompaniment of snow and thunder and lightning. Another room had a false floor to one-half of its extent, so that the victim of the Duke's

fun (?), when endeavouring to escape from the shower of rain, fell through into a large bag or sack, where he was (as might be expected) well startled. Another way from this room led to a bridge, which gave way directly anyone stepped on it and let him fall into the water. There were also six other figures which could be made to cast water over the visitor, and some *engiens* for throwing black powder (others flour) in his face. The idea of wetting the ladies' shoes and stockings seems to have been thought excellent, and there were several ways for effecting this facetious object.

At one place a window opened (probably when the visitor was invited to touch the knob) and a figure of a man at once threw water over him and suddenly reclosed the window. Another *merry jest* was a book on a desk, which, on anyone approaching to read, received him with a shower of black powder or with water. A mirror when looked into treated the victim in a similar manner.

A hanging cage with an owl, which made faces and answered questions, was another of the amusements provided for guests; but the crowning joke seems to have been a figure which suddenly appeared and ordered everyone to quit the gallery in the Duke's name. Those who fled at once fell through a bridge into the water, whilst those who stayed received showers of water and blows. These and many similar tricks were to be managed and contrived by various *engiens* to be constructed by Colard. They sound very puerile nowadays, but we see that *cold pig* is an ancient institution, and the soot and flour bags of election days are old favourites. In some gardens in Italy and Germany to this day exist contrivances for dousing the unwary visitor who attempts to pluck a flower at the request of his host; but at Hesdin this gallery and suite of rooms seem to have been entirely devoted to what in an occasional spot in the garden might be a good joke, but carried to this excess would be impertinent. In the palace at Stuttgardt used, a few years ago, to be chairs in which the king would ask his guests to seat themselves, but which generally startled them out by striking up tunes.

Musical decanters are perhaps the only survivors of this harmless class of toys, but in them we see the idea which prompted the wholesale duckings and surprises of the Castle of Hesdin. Of the castle there are now no remains, for Louis XI. captured and burnt it in 1477. Later on, in 1521, and again in 1537, it is mentioned as having been destroyed; again to be rebuilt, and once more demolished by Philibert Emmanuel, Duke of Savoy, general of Charles V.'s forces in 1553.

Monumental Brasses.

(ADDITIONS AND CORRECTIONS TO HAINES' MANUAL.)

By R. H. EDLESTON.

BEDFORDSHIRE.

ARLESEY.—Plate of arms (not shield), add "æt. 57." Nave.

Great Barford.—The brass still exists, it is now mur. in chancel.

Bedford, St. Mary.—I. Not to be seen; ? under wooden flooring of chancel. II. S. wall of chancel. Add III. Inscr. to Giles Thorne, D.D., 1671. S. wall of chancel.

Bedford, St. Paul.—Has a shield.

Biggleswade.—I. Now mur. N.C. II. Figures of death, angels, etc., apparently lost, but shafts of canopy remain; the whole wrongly arranged, on the N. wall of chancel.

Blunham.—Now at west end of church.

Campton.—Has a shield.

Clifton.—I. In N.C. II. Apparently lost.

Dunstable.—Only V. and X. (without centre inscr., and marg. inscr. mutil.), to be seen in church in 1884.

Eaton Socon.—I. Two scrolls (mutil.) left. III. Not on A.T.

Elstow.—I. One shield left. II. Marg. inscr. mutil., a frag. loose, one shield remains, three others, a scroll, and some representation above, lost.

Eyworth.—Has a shield.

Goldington.—II. has a shield.

Lower Gravenhurst.—II. In church in 1885.

Hatley Cockayne.—III. has a shield. IV. Chil. apparently lost. Add V. Five sons and five daus., *c.* 1430, now placed by No. IV.,

? belonging to No. I. VI. Three sons, *c.* 1480, on same slab as I. and II., ? belonging to II. VII. Two sons, *c.* 1520, ? belonging to IV., now placed by last. VIII. A label inscribed, "Quisquis ris qⁱ trāsieris sta p lege plora," now placed under No. II.

Mepershall.—I. and II. mutil. and mur. Add III. Lat. inscr. to Thos. Rawlyn, rector, 1506, mur., chancel. IV. Lat. inscr. to Thos. Salmon, M.A, 33 yrs. rector, 1711, mur., chancel.

Shillington.—II. A large shield left. Add III. Lat. inscr. and four Lat. vv. to Peter Ashton, S.T.D., vice-master of Trin. Coll., Camb. (born at Shitlington), 1638, æt. 53. John Hacket, Archdeacon of Bedford, pos.

Buckinghamshire.

Ludgershall.—Has a plate of arms.

Saunderton.—Now mural.

Wing.—III. in S.A. Add IV. Plate of arms, four shields, and two Eng. inscrs. to (i.) Sir Robert Dormer, of Winge, Knt, 1552. He m. Jane, dau. of John Nudigat, of Herfeld, co. Middx., Esq., and his wife, Amphelyce (dau. and heiress of John Nevell, of Rolleston, Notts, Esq.), and had issue, Sir Wm. Dormer, Knt. (ii.) Dame Mary Dormer, dau. of Sir Wm. Sidney, Knt, and 1st wife of Sir Wm. Dormer, Knt., 1541. Had two daus.: Jane, m. to Don Gomis Swaris de Figuroia, Duke of fferia, etc., in Spain; and Anne, m. to Sir Walter Hungerford, Knt., son and heir of Lord Hungerford, mur., N. A. V. Eng. inscr. to John, eldest son of John Theede, of Crafton, in parish of Wing, 1622, æt. 17. VI. A lozenge inscribed, "Here | Lyes yᵉ Body | of Margaret Fines, | Whose Monument | is Set up at yᵉ Charge | Of yᵉ Rᵗ Honᵇˡᵉ yᵉ Countess of | Carnarvon on yᵉ Pillow Neare this Place | her Daughtʳ Sarah Lyes Next yᵉ Wall On | yᵉ north Side Her Daughtʳ Henrietta | maria Between Her & Sarah | & her Son Charles Betweⁿ | yᵉ two Pillows in yᵉ | Walke From yᵉ | north Door."

Winslow.—Has a shield.

Cambridgeshire.

Bartlow.—Eng. inscr. to Ry: Willowes [1615], and wife Margerye [1612]; dates in stone. Nave.

Cambridge, St. Andrew the Great.—Eng. inscr. to Leonard Chappelow, B.D., Fellow of St. John's Coll., and 48 yrs. Professor of Arabic, 1768, æt. 75; and wife Mary, 1779, æt. 88.

Cambridge, St. Botolph.—Lat. inscr. (with text, Rom. x. 9) to William Archer, Mayor, 1616, æt. 71. *Outside* wall of south chapel.

Cambridge, St. Mary the Less.—I. Upper part of eff., and all but a small portion of the inscr. at the feet gone; a twisted scroll, and marg. inscr. with ev. symbs. also lost. Add II. An ecclesiastic in doctor's dress, half-effigy, *c.* 1500, inscr. lost; doubtless that mentioned by Haines as presumably lost.

Dullingham.—Lat. inscr. (in blk. letter) to John Vylers, 1481, and wife Anne. C.

Foxton.—Two Eng. inscrs. on one stone: (i.) to John Fuller, 1588. He m. Dorothy, dau. of Thos. Chichley, of Wimple, Esq. (by Maryan, his 2nd wife, dau. of Hussey, of Lincolnshire), son of William Chichley (and his wife Alice, dau. of Thomas Bruges, "grandfather to yᵉ first Lord Chandoys"), son of Henry Chichley, son of William, who was brother to Henry, Archbishop of Canterbury, and Robert, twice Mayor of London, the sons of Thos. Chichley, of Higham Ferres. (ii.) states that the stone was placed here by Fuller Meade (son of Robt. M., born at Much Easton, Essex, who m. the dau. and heiress of John and Dorothy Fuller). He m. Rose, dau. of Fras. Brackin, of Cambridge, Esq., and had issue, Edmond and Fuller, 1638, four shields lost. S.A.

March.—II. One dau. only (head gone); now upright, S.A. III. Apparently lost.

Wisbeach, St. Peter and St. Paul.—Add II. Arms, and Eng. inscr. to Nich. Sanford, gent., "descended from the ancient & religious house of Sanford Hall, in Shropshire" 1638, æt. 75; and Alice, his 1st wife, dau. of Reignold Hall, of Pinchback Holland, co. Linc., 1599. Had three sons and three daus., but he left surviving only Reignold and Mary, and "He was A patterne for Townesmen whome we may enrole For at his owne Charge, this Towne hee freed of tole." S.C.A. III. Lat. inscr. to Richard, son of Rich. and Mary Huggins, 1703 ?, æt. 30. S.C.A.

Dorsetshire.

Poole, St. James.—I. Eng. inscr. to Edward Man, "of the towne & coũty of Poole," mcht., MDOXXII. (? a mistake for 1622), left

two sons and four daus., his wife Elenor pos. "This marchant-MAN purchast a Jewel rare | when to gaine Christ (god & man) he tooke care." II. Eng. inscr. to Edward, son of Edw. and Elenor Man, 1608, æt. 21. Both now in (one) wooden frame, mur. in vestry (W. end of S.A.).

Wimborne Minster.—I. has a shield (apparently of the same date as *figure*), the inscr., which is mutil., is of *copper*, now in chancel. Add II. A *brass* plate with the same inscr. (except that the date of the King's martyrdom is given as 872 instead of 873) as last, and apparently of about the same date (*c.* 1600). This inscr. was found by the present Sacrist, and is now in a glass case in the Library. III. Frag. of a Lat. chamfer inscr. to [Gertrude], wife of Hen. Courtenay, Marquis of Exeter, and mother of Edw. Courtenay [last] Earl [of Devon], *c.* 1560. Altar Tomb (four shields at the sides, also lost), C. IV. A frag., inscribed in black letter, "The fygure of M. . . | Daughter to Rob. . . . | County of Dorsett. . . .", found at the restoration of the minster; now in glass case in the Library. V. Eng. inscr., fourteen Eng. vv., to Elenor Dickenson, "passing to God," 1571, on pillar. S.C.A. VI. Eng. inscr. to William Smith, B.D., "sometime scholmaster & fellowe of Eton colledge, and nowe | vicker of Sturminster marshall & preacher of Winborne," 1587, mur. S.C.A. There is also a modern plate on the tombstone of John de Berwick, dean, 1312. S.C.A.

HAMPSHIRE.

Ringwood.—The head reclines on an ornamented cushion, the inscr. was marginal, six shields also lost. C.

WILTSHIRE.

Salisbury Cathedral.—I. Three shields remain (a fourth lost). II. The Bishop holds a short (pastoral) staff; another inscr. and four shields lost. Add III. Lat. inscr. and eight Lat. vv. to Thos. Whyte, LL.D., Chancellor of the Cathedral and diocese, Archdeacon of Berks, and Warden of New College, Oxford, 1586. Over the inscr. is a large indent. N.E. Tr. IV. Arms (with mitre) and Lat. inscr. to Alexander Hyde, 2 yrs. Bishop, 1667, æt. 70. S.A.

Salisbury, St. Martin.—John Carpenter, native of Devonshire, travelled 10 yrs., and afterwards about 25 yrs. minister, "linguarū italicæ gallicæ hispanicæ . . . latinæ græcæ hebraicæ non ignarus." Lat. inscr. (with one Greek line), and record of his charities (in Eng.); eff. kng., very small, in gown and hood, 1632, æt. "climacterico magno," curious quadrangular plate, mur. S.C.

Salisbury, St. Thomas.—I. Partly covered, has three shields (a fourth probably covered). Add II. Arms and Eng. inscr. to John Baylye, sometime Mayor, and wife Katherine, both dec. 1600. N.C. III. Lat. inscr. to Dorothy, wife of John Ballard, M D. "Ejusdem Jo: Bayly Cognati," 1709, æt. 41; on same slab as last. N.C. IV. Lat. inscr. to John Ballard, M.D., practised 40 yrs., 1725 ?, æt. 5 . ; partly covered by seats. N.C.

ESSEX.

Colchester, St. Peter.—Correct V. Richard Sayer, gent., 1610, and two wives: Ailse (Spooner), with one son; and Ellen (Lawrence), widow, with one dau., Jane, six Eng. vv. and arms; all kng. qd. pl. mur.

Saffron Walden.—II., III., IV., and V. apparently lost. Add VI. Lat. chamfer inscr. in ten eleg. vv. to [John] Leche [vicar, 1489—1521]. Altar Tomb in N. Wall of N.C.A. VII. Eng. inscr. to Thos. Turner the elder, mercer, "one of the Assistance of the incorporacon of this towne of Walden" thrice treasurer of same, and elected a fourth time, 1610; and wife Joane, m. about 46 yrs., and had seven sons and three daus., 1619. N.C.A. VIII. Eng. inscr., with arms, to Mrs. Fridiswed, wife of Jas. Robinett, gent., 1706, æt. 29; left two sons and one dau. mur. (over VI.). N.C.A.

Stanstead Mountfitchet.—I. In chancel. Add II. "Anno Dni., 1609. | Georgiū Raye generosū virū dei | iñortalis colentissimū mortaliūq' omniū | amantissimū hoc marmor occulit." C.

Strethall.—I. and II. now placed together, C. Add III. Eng. inscr. (in raised letters) to John Gardyner, gent., lord of the manor and patron of the church, dec. at his manor here "at midnyghte bitwene the xxx day and the xxxi day of august," 1508; Johane, his wife, daughter of Hen. Wodecok, of London, gent., "buryed in the Churche of seint mary wolnoth ī lumbard strete of london;" and

Henry, their son, bur. in the ch. of "sevenok," in Kent, mural. Altar Tomb, C.

GLOUCESTERSHIRE.

Gloucester Cathedral.—I. Lat. inscr. to Charles, 7th son of William Sutton, Chancellor of the Diocese of Gloucester, 1626, æt. 7 days. Lady Chapel. II. Eng. inscr. to William Life, gent., 1726, æt. 35; inlaid in an old slab. N.Tr.

Gloucester, St. Nicholas.—Eng. inscr. to Nicholas Sancky, Esq., "lerned in the lawes of this realme," of the Inner Temple, 1589; Elizabeth, his wife, dau. of Rich. Read, of Bodington, Esq., 1585; and Mary, dau. of the said Eliz. and of John Kemys, of Slowe, and wife of Richard Harberton, 1589, mural. S.C.

Kemerton.—Lat. inscr., with arms, to Colibery, wife of Joseph Hatch, [16]87, æt. 24, now mural. N.A.

HERTFORDSHIRE.

Baldock.—I. (with IV.), at west end of Nave. II. Wife not lost, now upright. N.C. III. In N.C. V. (Addenda), now mur. N.C. Add VI. Lat. inscr. to Margaret Bennet, 1587; her son Robert, Bishop of Hereford pos. N.C.

Barley.—I. Now mural, S.C. II. Apparently lost. Add III. Eng. inscr., with text, to Anne, wife of Dr. Brownrigge, Rector, dau. of Wm. Cholmely, Esq., of Highgate, 1630, æt. 23, mural. S.C.

Great Berkhampstead.—I. A shield remains; relaid. IV. Relaid. C. V. Apparently lost. VI. Inscr. mutil. VII. Now on hinge, in window-ledge. N.Tr. Add X. Eng. inscr. to John Waterhouse and wife Margaret, 1558. They had six sons, mural. S.C.A. XI. An achievement of arms, mutil. Altar Tomb, N.A.

Clothall.—I. A shield lost. II. Partly covered. III. Inscr. not lost, but now mur. in S.C. IV. Effigy covered or lost ?. V. Partly covered.

Digswell.—I. Shields left, a frag. of marg. inscr. separate. C. II. has two ev. symbs., inscr. not lost, but separate, and mutil. C., the inscr. No. VI. is still under the feet of this effigy. C. III. Two scrolls lost, shield left. C. IV. Two scrolls (one mutil.) remain. C. V. (with inscr. No. VII.), in Chancel.

Hinxworth.—I. Marg. inscr. gone; four shields and mcht's. mk., and two scrolls (one mutil.) left. Add II. A civilian and wife, *c.* 1470, now mur. C. III. Eng. inscr. to Andrew Gray, of Hinxworth, "double Reader of ye Lawe in ye Inner Temple in London," 1614, æt. 85. C.

Hitchin.—I. In S.A., inscr. mutil. II. Inscr. mutil. III. N.C.A. V. N.C.A. VI. Apparently all lost but top of shroud of female eff. VII. has a shield (a bend within a bordure engrailed). C. VIII. One bleeding heart remains; another and some representation lost. IX. Worn, *dele* "and wives" (lost). X. Apparently lost. Add XIV. A civilian and wife, *c.* 1480 ?, worn, inscr. lost. N. XV. A lady, *c.* 1470, husband and inscr. lost, worn. N. XVI. A civilian and three wives, *c.* 1530, inscr. lost. N. XVII. Four sons and four daus., *c.* 1480 ?. S.C.A. XVIII. Eng. inscr. to John Parker, gent., late of Lewes, co. Sussex, 1578, æt. 48; eff. and another inscr. lost. S.C.A.

Ickleford.—In Nave.

Kelshall.—Now in Nave.

Letchworth.—In C. ?. II. has three scrolls (one mutil.) from heart held in the hands.

Newenham.—The brasses are in C. II. has a shield. There are effigies of *eight* daus., the last apparently *added*.

Radwell.—I. In N. II. A shield, lately lost ?. Add III. The curious brass mentioned by Haines (i. 63), a scroll lost, C.

Royston.—I. Base of a canopy shaft loose, the brass is now in N. IV. Apparently lost. Add VI. The inscr. of the brass (mentioned by Haines as lost) of Robert White, prior, 1534, loose.

St. Albans' Cathedral.—I. A corner broken off. III. Inscr. mutil. V. No longer partly covered, a shield left. IX. has a scroll. XVII. not now covered. Add XIX. Lat. inscr., with vv. to Richard Stondon, priest, 15— (dates not filled in). C. XX. Eng. inscr. to Agnes, dau. of Robert and Joan Skelton, 1604, loose. The loose brasses were *all* in Abbot Wheathampstead's Chapel in 1885.

St. Albans, St. Michael.—I. has two shields, not now under pews. II. Now in N. III. has a shield, not now under pews. IV. Now in N.

St. Albans, St. Peter.—The brass is now loose, the female eff. is not gone, but the inscr. is apparently lost.

St. Albans, St. Stephen.—The brass is now partly covered by a cupboard.

Sandon.—Names of sons now all gone.

Sawbridgeworth.—I. and II. have each two shields, with royal arms. II. The name of the 2nd wife is Johanna (not Joan), inscr. mutil. IV. Three shields remain. VIII. In N. Add IX., Two shields (Chauncy), ? belonging to No. VII. X. Twelve sons and six daus. (*c.* 1490 ?), and a shield (Chauncy). N.

Stevenage.—Inscr. mutil., now mur. C.

Watford.—I. and II. Now mur. (side by side). C. Add IV. Eng. inscr. and three Eng. vv. to Henry (son of Henry) Baldwin, of Redheath, in parish of Watford, 1601. He m. Alice, dau. of Hen. Martyn, of Ivor, and had three children, Henry, John, and Alice. John, an inf., died, mur. C.

William.—Richard Goldon, vicar (in chasuble, etc.), holding heart inscribed "IHS," 1446, inscr. mutil., now mur. C.

(*To be continued.*)

Holy Wells: their Legends and Superstitions.

By R. C. Hope, F.S.A., F.R.S.L.

(*Continued from p.* 147.)

HERTFORDSHIRE.

ST. ALBAN'S: ST. ALBAN'S WELL.

THE particulars of the life of St. Alban are but little known, except through the ecclesiastical history of the Venerable Bede, who, for want of better information, or from actual belief in the legends he had recourse to, and for which credence the general sentiments of the times must be pleaded for his weakness, has afforded the following miraculous statement of the Saint's martyrdom:

"Being yet a Pagan (or at least it not being known that he was a Christian), he entertained Amphibalus in his house, of which the Roman governor being informed, sent a party of soldiers to apprehend Amphibalus; but Alban, putting on the habit of his guest, presented himself in his stead, and was carried before the magistrate. The governor having asked him of what family he was, Alban replied: 'To what purpose do you inquire of my family? if you would know my religion, I am a Christian;' then being asked his name, he answered: 'My name is Alban, and I worship the only true and living God, who created all things.' The magistrate replied: 'If you would enjoy the happiness of eternal life, delay not to sacrifice to the great gods.' Alban replied: 'The sacrifices you offer are made to devils, neither can they help the needy, nor grant the petitions of their votaries.' This behaviour so enraged the governor, that he ordered him immediately to be beheaded. In his way to execution he was stopped by a river, over which was a bridge so thronged with spectators, that it was impossible to cross it; when the Saint, as we are told, lifting up his eyes to Heaven, the stream was miraculously divided, and afforded a passage for himself and a thousand more persons. This wonderful event converted the executioner on the spot, who threw away his drawn sword, and falling at St. Alban's feet, desired he might have the honour to die with him: and thus the execution being delayed until another person could be got to perform the office, St. Alban walked up to a neighbouring hill, where he prayed for water to quench his thirst, and a fountain of water sprang up under his feet. Here he was beheaded on June 23, A.D. 303. The executioner is said to have been a signal example of Divine vengeance; for as soon as he gave the fatal stroke, his eyes dropt out of his head!"—*Clavis Calendaria*, ii. 50.

HEXTON: ST. FAITH'S WELL.

There is a small parcel of ground adjoining the churchyard called "St. Faith's Wick Court," about a pole in measurement, anciently divided from Malewick by a ditch in the same place where now a large moat is made. The greatest part of this Wick lying upon a bed of springs, and undrained, was very boggy towards the churchyard; but the west side being higher, the ground was well planted with oaks, willows, and bushes, near adjoining unto which, writeth a narrow-minded Pharisee, "the crafty priests had made a well about a yard deep, and very clear at the bottom, and curbed about, which

they called St. Faith's Well. Now over this well they built a house, and in the house they placed the image and statue of St. Faith, and a causy they had mad (which I found when I digged and levelled the ground) for the people to pass who resorted thither from far and near to visit our Lady, and to perform their devotions reverently, kissing a fine-coloured stone placed in here toe. This Lady was trimly apparelled, and I find in an old book of churchwarden's accounts, in the reign of Henry VIII., that they had delivered unto the St. Faith a cote and a velvet tippet. The Lady had no land to maintain her, that I know of, more than 1 acre lying in Mill Field, called at this day St. Faith's ½ acre, which, as being given to superstitious uses, came to the King's hands at the dissolution, and is now parcel of the demesnes. The house being pulled down, and the idol cast away, the well was filled up, yet an apparent mention of the place remained till my time, and St. Faith's Well continued as a waste and unprofitable and neglected piece of land till such time as turned the footpath through the midst of it to the outside on the south by the highway, and their clearing and levelling the ground, having been drained, and sunk the spring, I converted the same, in the year of our Lord 1624, into a little orchard. The Lady Faith was a Virgin and Martyr of Agenne, in France, A.D. 1290."—MS. account of Hexton, by Francis Tavener.

KENT.

HARBLEDOWN: LEPER'S WELL.

There is a Leper's Well here, in which Edward the Black Prince bathed for his leprosy.

SANDWICH: CÆSAR'S WELL.

This well, the source of the river Raven's Bourne, is so called, because when Cæsar's legions were marching along that way to London, being destitute of water, a huge raven settled down upon this well, which is said to possess healing properties.

WITHERSDEN: ST. EUSTACE.

Called from Eustachius, Abbot of Flai, who is mentioned by Matt. Paris (p. 169, an. 1200), to have been a man of learning and sanctity, and to have come and preached at Wye, and to have blessed a fountain there, so that afterwards its water was endowed with such miraculous power, that by it all diseases were cured.—Hasted's *Kent*, iii. 176.

LANGLEY, PROPHETIC SPRING.

Warksworth, in his *Chronicle* (pp. 23-24), in recording the occurrence, in the 13th year of Edward IV., of a "gret hote somere," which caused much mortality and "unyversalle fevers, axes, and the bloody flyx in dyverse places of Englonde," and also occasioned great dearth and famine "in the southe partyes of the worlde," remarks that "dyverse tokenes have be schewede in Englonde this year for amendynge of mennys lyvynge," and proceeds to enumerate several springs or waters in various places which only ran at intervals, and by their running always portended "derthe, pestylence, or grete batayle." After mentioning several of these, he adds:

> "Also ther is a pytte in Kent, in Langley Parke; ayens any batayle he wille be drye, and it rayne neveyre so myche; and if ther be no batayle toward, he wille be fulle of watere, be it neveyre so drye a wethyre; and this yere he is drye."

The state of the stream was formerly looked upon as a good index of the probable future price of corn.—*Choice Notes and Queries* (*Folk-Lore*), 206.

LANCASHIRE.

WAVERTREE.

At Wavertree, near Liverpool, is a well bearing the following inscription: "*Qui non dat quod habet, Dæmon infra videt*, 1414." Tradition says at one period there was a cross above it, inscribed "*Deus dedit, homo bibit;*" and that all travellers gave alms on drinking. If they omitted to do so, a devil who was chained at the bottom laughed. A monastic building stood near, and the occupants received the contributions.—*Choice Notes and Queries* (*Folk-Lore*), 205.

EVERTON.

There is a well here which has the reputation of being haunted, a fratricide having been committed there. It was a haunt of pick-pockets and other disorderly characters. It is now built over, and in a few short years the subterranean passage leading to the well will be forgotten.—*Choice Notes and Queries* (*Folk-Lore*), 206.

SEFTON: ST. HELEN'S WELL.

There is a well here called St. Helen's Well, after the patron Saint of the parish church, at which people try their fortunes. It is now a stone reservoir, in and out of which the water perpetually flows. It was customary for passers by to drop in a new pin "for good luck," or to secure the favourable issue of an expressed wish. Also conclusions were drawn as to the fidelity of their lovers, date of marriage, etc., by the turning of the pin-point to the north or any other point of the compass. Very few pins were then in it, but a few years ago, before it was cleared, the bottom was covered with them. The tradition is, that, perhaps before the church was built, baptism was given at this well; it is near the Roman Catholic Chapel, township of Ince-Blundell. It is not very far from the church on the road to Ince-Blundell, a Roman Catholic township in Sefton parish, about twenty yards south of the road.—Baines, iii. 497. *Notes and Queries*, 5 S. 158.

BRINDLE: ST. ELLEN'S WELL.

In Brindle parish, to which the vulgar neighbouring people of the Red Letter do much resort with pretended devotion on each year upon St. Ellin's Day, where and when, out of a foolish ceremony, they offer, or throw into the well, pins, which there being left may be seen a long time after.—*From Parish Register.*

(*To be continued.*)

A History of Coggeshall.*

THE history of Coggeshall that has been produced by the local secretary to the Essex Archæological Society, Mr. G. F. Beaumont, is a good type of what the annals of a small town should be. The merits of the book are sufficiently obtrusive, from the archæological as well as from the popular point of view. To the resident in the town itself, no page can be devoid of attraction, and the author has set an example to all local historians in the way he has dealt with two elements of the utmost importance. The documentary history of the place is traced in an admirable manner, both in regard to the extent of the research that has been brought to bear upon the subject, and also to the way in which the results are presented. The reader can hardly fail to feel how effective for such work is the author's training—that of a solicitor. No one else can be so much at home in excavating the word-tumuli beneath which the facts of Fetter Lane are buried, and no one else can seize the essential and neglect the accessory with quite the same facility. Equally conspicuous, and even more important, is the author's keenness to observe, and readiness to grasp, the significance of local nomenclature. This is a conspicuous feature of the book, which culminates in an account of the field-names of the district. Here the author is on ground only just broken by archæology, and he is to be congratulated on being one of the first to make this subject a systematic part of a local history. If only for this example, the book deserves grateful recognition, since this work is done thoroughly, and includes a map to illustrate the list of field-names and the conclusions that can be drawn from local relations. Place-name etymology, however, in this, as in most other publications, shows how great is the need for a complete dictionary of the elements of place-names by some writer whose life-work has been devoted to the English language.

A small town in Essex, with a population that was nearly 4,000 until the "sixties," and is now nearer 2,000, Coggeshall is familiar, even by name, only to a few. In the past, however, through the Middle Ages, it was one of the most important towns of the eastern counties. Its prominence was due to the influx of white-robed Cistercians in the time of Stephen, and when they vanished with the inhabitants of other monastic establishments, makers of white robe-textures came in their place; the town was known even until this century for its textile manufactures, of which the "Coggeshall whites" were for long a stan-

* *A History of Coggeshall in Essex*, by G. F. Beaumont; 8vo., pp. xii., 262. London: Marshall Brothers.

dard of excellence. But even two miles' distance from a railway is a heavy handicap in the struggle for existence, and this industry has passed, from the districts into which the Flemings brought it, to the Yorkshire towns. Isinglass and gelatine alone now maintain the old industrial character of Coggeshall.

The towns that have the greatest archæological importance are not always those that inspire most effectively a practical interest in the past. Interests are often most powerful that are intrinsically moderate, and the most effectual incentives to study are the subjects that are not too vast "or good for human nature's daily food." Few towns, in proportion, have given rise to more archæological research than has Coggeshall. This is the second history of the town that has been published. Its 264 large octavo pages were preceded in 1863 by a volume of 300 smaller pages of larger type—*The Annals of Coggeshall*, by Bryan Dale, M.A. Mr. Dale, now of Halifax, was then Congregational minister in the town. His book contains the result of much investigation, but the methods of modern archæology were then in the embryo, and much virgin soil was left for Mr. Beaumont to break and cultivate; hence it is that at least one-half of his book must be regarded as unanticipated. But this does not exhaust the influence of the town. Besides material for valuable work by others (especially by the indefatigable leader of Essex archæology, to whom so much credit is due, Mr. King), the town furnished the subjects of the earliest work of one who has done so much for archæology, alike in its special and popular relations, the Rev. Dr. Cutts, who wrote on its abbey and its Roman remains.

Yet it is curious how little that can be regarded as of general importance or interest the story of the town contains. The great and central fact of its history is its abbey, but nothing regarding this is so important as the chronicle written by its Abbot Ralph. Its Saxon period is a blank. Roman roads and relics do indeed tell us something of its early days, but a silence of six centuries is only broken by Domesday, and the history of the place since the suppression of the monastery centres chiefly on the details of documentary facts unearthed by Mr. Beaumont, and on a curious diary kept by a resident during the later part of the seventeenth century. We may, however, mention briefly a few points that have some general interest.

The river Blackwater winds along a pleasant valley far into Mid-Essex. Over it the Great Eastern Railway passes at Kelvedon, where the traveller may see the road from Colchester—Roman, if straightness is a criterion—carried by a bridge across the river. At this spot probably the ford was situated, called after the goddess of the spring. "Easterford" ended the first stage from Colchester down to the time of Stowe's Itinerary. Two and a half miles to the west, where the valley makes a sudden bend, the northern slope is occupied by Great Coggeshall, and on the southern side, towards Kelvedon, is Little Coggeshall—locally known as the "Hamlet," for no inhabitant would speak of it by any other name. It is curious to find this word in such popular use, although it occurs often enough in old charters, Latinized into "hamletta." This "Hamlet" appears to have been the original Coggeshall. Here the manor lay, and to this we find the chief Domesday allusions. Another curious fact is that a local name preserves that of a Domesday tenant, little altered during the eight centuries of changing states and owners. Tedric Pointell had lately exchanged land in "Cogheshal" for Pakelesham and Canewdon, and still a mill and lane in the "Hamlet" are called "Pointell's" or "Pointwell's" mill and lane. Had we not the Domesday information, "Pointwell" would doubtless be derived from a spring or meadow at a bend in the valley. Such facts should teach us caution in our etymologies, if indeed this desirable result is within range of the possible.

Great Coggeshall developed, apparently, chiefly after the abbey had raised the town in importance. Two centuries later, the name "Sunnedon" was applied to it, or to some part of it. This name is assumed to have been given then, on account of the sunny aspect of the place! Surely, however, the word is too typically Anglo-Saxon to have had any later origin. Have we not here the name of the goddess or wood-nymph "Sunna," who with Sinthgut helped to beguile Balder and Woden "when they went to the woodland, and Balder's horse fell"—according to the

Anglo-Saxon charm against a sprain? It is possible that Sunna enters into some other names in which "sun" is usually found. Here, moreover, we have also the analogy of the neighbouring "Easterford," the origin of which from "Eastre" is supported by the occurrence of the name as a designation for another place in the county.

Another question connected with the name of the town is too instructive to be passed over. It was shortened to Coxall in the Middle Ages, and three cocks appear upon the abbey shield. Hence it has been thought that this is the real meaning of the name, and that it may be traced to the Anglo-Saxon *cocc*, a cock. But were the cocks anything more than a monkish fancy? The Domesday form is nearly the present word. We have in Cheshire almost the same name, in Oxfordshire "Cogge," and in Lincolnshire "Coggle," as a name and prefix. The latter is the Danish word for round, water-worn stones.* No other stones exist in this part of Essex, and yet we have Stanway on the road from Colchester; and in Coggeshall itself we have "Stoneham Street." If "Cogge" was originally "Coggle" (and thus it was sometimes spelled), the name will mean nearly the same as "Stoneham." But under any circumstances, is not the double "g" suggestive of a Danish origin? Names that we must connect with the Danes abound in the eastern counties with suffixes that we regard as Anglo-Saxon, and show how early this influence was at work. Uggeshall in Suffolk is nearly the same in style as Coggeshall, and in Jutland we find "Uggeby." In Jutland, also, we have "Fering," and "Fering," or "Feering," is a village only two miles from Coggeshall,† while still nearer is a house called "Feeringbury," another Anglo-Saxon ending to a Jutish name.

Coggeshall has been thought to be the "Ad Ansam" of Antonine, and also "Canonium." The former, perhaps, arose through the supposed gallinaceous associations of the town, and the latter depends on the still extant opinion that Cæsaromagus is to be found at Dunmow, and also on the unexpressed hypothesis that the Romans preferred to traverse two sides of a triangle, as a means of getting from one end of the base to the other. Without this underlying postulate, what a dull time would the Antonians have had! But most persons now follow Stukeley in placing Canonium at Kelvedon, and Coggeshall must go without a Roman name. (In passing it should be noted that Stukeley, who knew almost nothing personally of the eastern counties, mistook the name of Easterford (Kelvedon), and printed it on his map as "Chesterford.") It is strange how the Roman elements of place-names have disappeared from the eastern districts (in which repeated later invasions took place), compared with their persistence in the south and west. Colchester alone retains the "camp"-ending. To return to Coggeshall. The town has yielded abundance of Roman remains, and presents traces of a camp and cemetery. The Roman road from Colchester to St. Albans passes through it, and still bears, at one spot, the name of "Stock Street."

The Cistercian movement must have borne the aspect of a monastic reformation, for which the time was ripe, so rapidly did it spread. The Abbey of Coggeshall was founded about the year 1142, and was the fourth in England, although less than fifty years had passed from the time the order was established. Doubtless, in the energetic work of Harding, his own country was not forgotten, and it may have been indirectly through his influence that the Countess of Boulogne, as Queen of England, took up the cause so warmly. The Manor of Coggeshall belonged to her, and hence it was that this quiet valley was selected for Cistercian establishment. The abbey was placed on a strip of land where the valley is narrowed before its turn, and when the sides were covered with wood it must have seemed indeed secluded. Even now it is a quiet spot—with old willows hanging over the slowly-flowing river, the old abbey fish-pond beside the bank, and only the sound of a mill-wheel to aid the birds in breaking the silence which the centuries have left undisturbed. But the visitor

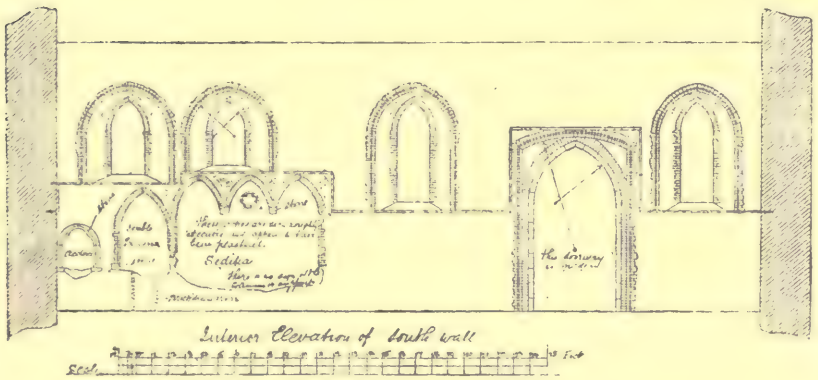
* See Streatfeild's *Danes in Lincolnshire*.

† This place appears in Domesday as Pheringias. In Norfolk and Essex the initial F has been written Ph by the Domesday scribes (or, more likely, by one) no less than forty times, while there is not a single instance in any other county of an initial Ph. This is an illustration of the freedom with which the transcribers permitted their ideas or inclinations to determine the forms of the place-names.

will look in vain for the monastic buildings. The abbey rose at the bidding of one royal will, and sank again at the bidding of another. The noble church, in which the daily sound of matins and vespers must have seemed as certain as the rising and the setting sun, now can be traced in outline, if the summer is

chapel of St. Nicholas was, it is thought, for the use of the many visitors to the abbey. It is later than the foundation, being Early English in its style, and presents a remarkable architectural feature in the very Early brick mouldings to its lancet windows. Within, a piscina and sedilia still remain.

ST. NICHOLAS CHAPEL, COGGESHALL.



dry, by the scantier growth of grass where the foundations lie beneath. The mill and farm, however, enclose some fragments of the buildings; and beside the lane, leading to the highroad, stands a half-barn, half-chapel—or rather what has been a barn ever since the Dissolution, until the present generation has rescued it as a relic. This

Some years ago it was proposed to restore it for use, and an Early English arch and columns were inserted at the door, now scarcely congruous with the rest of the building. Although this idea has been abandoned, Mr. Beaumont is collecting funds to preserve it in its present state, and save it from further decay.

Among other parts of the abbey buildings

that are left, one of the most perfect is a vaulted passage regarded as the ambulatory, the pointed groined roof of which seems to indicate the same date as St. Nicholas' Chapel. A few Norman capitals remain elsewhere to show the earlier style of the first buildings. The complete destruction of the chief structures is probably to be ascribed to the fact that their material made demolition easy. Brick and rubble were the chief materials employed. The paucity of stone illustrates how dependent the builders then were on water-carriage to convey stone to remote places. Rubble, however, is permanent enough so far as the forces of Nature are concerned.

Stephen and his queen visited the abbey in person at its inauguration, and more than once afterwards, and King John paid at least one visit. Its importance must have been great, for it was presided over by men of position and ability, of whom one is the well-known chronicler, Ralph of Coggeshall. The monks have left their names in neighbouring woods and downs, and the "granges" near tell the story of their agricultural labours. At one of these, Holfield Grange, there is still a sheltered spot known as the "vineyard," where the last vines were rooted up only this century, probably first planted by the monks.

Coggeshall Church is a large and beautiful Perpendicular building, which is regarded as one of the finest churches in the county. Externally, its aspect is somewhat marred by the lowness of the tower, although its perfect battlements and wide windows are very effective. The interior, moreover, is very fine, with clustered columns and well-moulded arches, and an east window which has been said to have few rivals even beyond the county limits. It is a seven-light window, sub-arcuated, and both graceful and effective in design, subject, however, of necessity to the inherent weakness of the large expanse into which the supplementary central light develops. Its design is almost identical with that of a five-light window at Donnington in Lincolnshire.

THE AMBULATORY.

It is impossible to deal, in a review, with the multiplicity of interesting points that occur in the documentary history, the records of the court manors, the association of the

town with persons of more or less distinction, or the quaint diarist of the seventeenth century, to whom allusion has been made. For these we must refer the reader to the book itself, as also for the notes of the old customs, the lessons of the field-names, and the most curious list of strange surnames that are found connected with the town. To one more point only can we refer, and that is the family which takes its name from the town, most distinguished in times long past, but now transferred almost entirely to the other side of the Atlantic. Very few bearers of the name remain in England, but in 1884 no less than 400 members of the family assembled at Newport, Rhode Island, to hear an address by the Hon. Henry T. Coggeshall, of New York, upon their family history. Truly the town is more honoured, so far as name-bearers are concerned, in the New World than in the Old.

W. R. G.

The Building of the Manor-House of Kyre Park, Worcestershire. (1588-1618.)

By Mrs. Baldwyn-Childe.

THE following extracts are taken from a curious Elizabethan Memorandum-Book, chiefly in the handwriting of Sir Edward Pytts, and now belonging to his descendant, Prebendary Edward Baldwyn-Childe. The book contains about 300 pages, and measures 14½ inches by 10 inches; it is bound in sixteenth-century calf, with brass hinges (broken), and the initials E. P., in gilt letters, on either side.

About fifty pages only relate to the expenses incurred in building, or rather restoring, the ruins of the house. On page 65 is the following allusion to the Bodleian Library at Oxford: "I brought John Bentley, freemason, from Oxford (where he wrought the newe addition to Sir Thomas Bodleigh his famous library) with me as I came from London to Kyer . . . to draw me a newe platte, for I altered my first intent because I wold not encroche on the churchyard." Kyre House stands in an elevated position commanding the Shropshire Titterstone Clee Hill (to the north), and Netherwood, in Herefordshire, where the room may still be seen in which Queen Elizabeth's favourite, the Earl of Essex, was born (to the south).

The Edwardian Tower or Castle, which was restored and added to by Sir Edward Pytts, can be traced in massive stone walls 6 feet to 7 feet thick. They stand on the western side, with their jagged edges, about 30 feet high, filled in with brickwork, and look as if they had been destroyed by fire or in civil war. The Elizabethan building, described in the following pages, was probably of much greater extent than what is now visible. On the southern side were two courtyards, divided by a flight of steps; bounded on the north and west by the house, on the east by the church and churchyard, which abuts the house in its south-east corner, and the stables to the south; and also a pool, on which stood an island with a pigeon-house, which was pulled down about 1750, at which time the house was again re-edified by the owner, Edmund Pytts, and extensively decorated in the Adams and Chippendale style, the outside plastered, and the Elizabethan hall turned into kitchen and other offices. This was restored in 1880, and is now probably much in its original state, with mullioned windows and iron fittings, a large fireplace connected with a hiding-place, and a brick cavity in the floor for treasure.

The family of Pytts had long been resident at the "Pyrrie," in the immediate vicinity of Kyre, when the manor and the ruined castle were purchased in 1586 by Sir Edward Pytts from Lord Compton. In early times it had belonged to, and been the residence of, the knightly family of Wyard, from whom it derived the name of Kyre Wyard, and one of whom obtained from Edward I. a permission to plant and enclose the park at Kyre. This grant, dated from Gloucester, 1275, is extant. It is said that some of the oaks still survive, and in Nash's *History of Worcestershire* the well-known antiquary, Habingdon, says: "The park of Cuer Wyard is worthy to be mentioned, being adorned with so many tall and mighty oaks as scarce any ground in England within that quantity of

acres can show so many." Sir Edward Pytts was born on St. Lawrence's Day, 1541; was knighted at the coronation of James I., in 1603; was Sheriff of Worcestershire 1612; and died in 1618. His full-length picture (on panel), painted the year of his shrievalty, hangs in the hall at Kyre. He was a man of great culture and extensive reading, as shown by the books collected by him, among them being one of the rare copies of *The Boke of St. Albans*. Most of them contain notes in his handwriting, and there are also several MSS. of his, chiefly heraldic, beautifully illuminated. His "wiff," so constantly referred to in the following pages, was Elizabeth Wilford, niece of Sir Thomas Wilford, Lord Mayor of London, whom he married at Halynge, near Croidon, in 1570. Their eldest son, Sir James Pytts, succeeded in 1618, and completed the house according to directions left by Sir Edward in his will. He married in 1599 at St. Margaret's, Westminster, Mary, daughter of Sir Arthur Heveningham, of Heveningham, whose picture (on panel), dated 1612, is at Kyre. Two of their daughters married Sir John Vere, of Netherwood, and Sir Thomas Stanley, of Alderley, Bart. Sir James was born in 1575, was Sheriff of Worcestershire in 1633, and died in 1640. Some of the entries in this book are written by him. The repetitions of workmen's names are omitted in the following pages, but the amount of wages is always given.

Edward Pytts.

Anno Domini 1588.

A viewe of the charge for the newe buildinge the house of Kyer Court now ruyned; sometime the auncient seat of the ffamylie of Wyard, for three Discent Knights in Edward the ffirst his time and after; then called Curia Wiardi: Wiards Court. The which afterwards (by marriage) discended to the possession of the memorable name of Mortymers: Knights for two Discents, and from them (by marriage also) to the honorable lyne of Lord Lawarr:

ffrom them came by purchase to John Croft Esquier: from him ymmediately by like purchase to S[r] William Compton, Knight:

ffrom his sonne's sonne and heire Henry the Lord Compton, to Edwarde Pytts squier Philoser of London Midd: Hunts: and Cambridge:

Who beginneth to provide Stone Bricke Tymber and other necessaries for the reedifyeng thereof this yeare of our Lorde God: one thousande five hundred eightye eight. beinge the thirtith yere of the Raigne of our most famouse quene Elizabeth, viz.: When God wonderfully vanquyshed the invincyble ffleet (as they cristened it) of the Spanyardes.

Soli deo omnis gloria.

Nisi dominus ædificaverit domum, frustra laborant qui ædificat eam.

Began to provide Stone Brick Timber Wainscott, and other necessaries for the buildinge of Kyer House by Edward Pytts anno Domini 1586 anno q[e] Regine Elizabeth 28 mense Augusti.

Dat veniam deus.

Stone in Kyer Park Quarry.

Auguste 1586 Bargained with Thomas Lem my S'vant the 7th of August 1586 to hewe one thousande ffoote of very fine and smothe Ashelere, he to raise the stone and digg them out of the Quarry and to leve them hewed on the bank for both which raising and hewing I to give him after the rate of *2d.* of the ffoote ... ... *2d.*

Likewyse for hewing and digging of rough Ashelere after the rate of *1d.* for the ffoote and of them two thousand ffoote *1d.*

September 1586 Paide him upon a reckoning beforehande the 28th of September 1586 ... ... *20s.*

More delivered to John Newell for him and to his use the 10th of November, 1586 *10s.* and more at that time abated for his Michaellmas rent *10s.* and also then half a bushell of corne 2s. *6d.* *22s. 6d.*

More deliv'ed him the 22d December 1586 ... ... *10d.*

Paide him more the 26th February 3 pecks of corne *4s.* and then in money *20s.* *24s.*

Sep. 1587	... ...	*20s.*
Octobr	... ...	*40s.*
Marcii	... ...	*10s.*
Aprilis 1588	... ...	*62s. 6d.*
	S[ma]	£10 9*s.*

Stone in Kyer Park Quarry.

Newell Bargained with Roger Newell the 12th of February 1586 to rid the Quarry of Rubbell and to open itt at large for 43*s.* 4*d.*

Aprill 1587 Paide him thereof the 12th of Aprill 1587 ... ... 33*s.*

Paide him the rest the 12th of August 1587, 10*s.* 4*d.* in full satisfaction of the bargaine ... ... 10*s.* 4*d.*

Lem Decembr 1588 Paid more to Thomas Lem the Mason and also a Brickmaker towarde his hewinge of roughe and smothe Ashelere in Kyre Park Quarry the 21st of December 1588 ... 7*s.*

Februarii 1588 ... ... 14*s.*

Marcii 1588 ... ... 9*s.*

Marcii 1589 Paid to the two Smithes for 6 dayes work a pece—I bourding them 2*s.*

Augusti 1590 I bargained with Anthony Reeve of Bromsgrove quarryman this 9th of August 1590 and in the 32d yere of Queene Elizabeth to digg me stone in Kier Park after the rate of a peny a foote for Smothe Ashelere meting itt hewed and these not to be under 6 ynches thick. And for Rough Ashlere ½ a fte hewed meting And the quarryman for this allowance must carry up all these stones and laye them on the bank above the Quarye, and must also ridd the Quarry of rubbell and kepe it open and cleane.

Thereof more paid ... ... 20*s.*

To his sonne Richard Reeve by my wiff and self ... ... 70*s.*

Paid . . . going to Kingsland ... 20*s.*

My wiff paid this Quarryman in November 1590 ... ... 25*s.*

Myself paid him ... ... 65*s.*

£10

Lem my workman did mete the stone by gesse and by estymacon judged them at the first measuring 17 hundred and a half lacking 4 ffoote reckoning 6 score to a hundred which after the rate aforesaid viz. 1*d.* for a foote cometh to £8 14*s.* 8*d.*

And after that Lem measured his last rearing of the stone at 2 hundred and a half more for the wch Reve is paid as above apeareth £10 which is more than the reckoning 5*s.* 4*d.* wch is toward some 30 Momells gotten by him.

Chambers and Lem witnesses.

Stone from Madeley Quarry in Shropshire.—The Chardge.

Septembr 1588 First gyven to Chaunce the Mason and to Peirce the Quarry and trowe man for their travell to Kier about conference with them for the work 3*s.*

Delivd to the same Peirce the 22d of September 1588 toward hiring of workmen to uncover the Quarry ... ... 5*s.*

Delivd the same daye to my servant Roger Newell & to John Walker whom I sent thither after 6*d.* for Newell & 7*d.* for Walker by the daye for digging stone ... ... 10*s.*

Paid them by my wiff ... ... 40*s.*

I payd them myself the first of December 1588 at my retorne from London 45*s.*

To R. Richmond, Mr. Sheldons man, for his paines in journeying to me 2*s.* 6*d.*

Symons To John Symons of London for drawing my first platt for my house 40*s.*

To the same John Symons for drawing my latter platt acording to my newe purpose £3

Gyven to two Masons that came to seek work from Richmond the 20th December 1588 ... ... 12*s.*

Paid to Newell and Walker more towards their raising of Madeley stone the 22d of December ... ... 3*s.*

December 1588 Paide more to John Walker for 60 daies above the rate of 6*d.* one peny for every daye which is after 7*d.* the daye, he bourding himself and that because he is an especcall workman 5*s.*

Stone from Madeley Quarry in Shropshire.—The Chardge for Digging and Cariadge to Bewdley.

12 January 1588 Paide to John Walker and Roger Newell this 12th January 1588 toward their raising of stone in Madeley Quarry Walker's wages being 7*d.* the daye and Newell's 6*d.*, they bourding themselves ... ... 30*s.*

Pierce... ... ... 40*s.*

Februarij 1588 ... ... 30*s.*

Pierce Deliv'ed to Pierce by Newell the cariadge of stone from Madeley to Bewdley after the rate of 18*d.* the tonne 3*s.*

Marcij 1588 ... ... 30*s.*
Pierce... ... ... 20*s.*
Paide then to Newell for the Smithes repaier of their digging tooles 5*s.* and spent myself 5*s.* in the journey thither 10*s.*
Cope Paide to Cope for the cariadge of the stabled stone from the Quarry to the waterside after 3*s.* 4*d.* for every 15 tonne ... . 10*s.*

S^ma^ ... ...

Stone from Madeley Quarry in Shropshire.—The Chardge of Cariage of Stone from Bewdley to Kyer.

25 Januarij 1588 Bargayned with Richarde Bishopp of Stoterton in the Countie of Salopp Yoman for 80 tonnes cariadg of Madeley Stone for Bewdley to Kier after the rate of 5*s.* for every tonne: and gave him £20 before hande this 20th daye of Januarij 1588 upon his: his Sonnes: Willm Burnell of Kinlett in the Countie of Salopp yo: and Robert Whooper of Hanley their bondes for the cariadge thereof before 14 daies after Michaellmas next, and a paier of Indentures of Coven'tes for y^t^ purpose £20
Bargayned allso with Robert Tyrry of Mornall in the Countie of Worster yoman for other 80 tonnes cariadge £25
Bishopp carried this yeare but 71 tonne.
Tyrrye carried 83 tonne for himself and 10 tonne for my Cosen Hill.
And I myself carried 9 tonne.
S^ma^ of this yeares cariadg was 173 tonnes.
Februarij 1589 Tyrrye Bargayned allso with Robert Tyrrye the last daye of ffebruarij 1589 for the cariadge of 320 loades: more of cariadge of stone from Bewdley to Kyer after 5*s.* for every loade to be carried 170 in a yeare, and all to be done in these 2 next yeares fore the which I gave him beforehand now £40 money and seaven score oke out of my Manor at Hanley valued at £40 more. I gave suerties for p'rformance ... £80
1590 He carried this yeare but 143 tun.
1591 He carried this next yeare but 109 tun.
1592 He carried this yeare next 74 tun.

(*To be continued.*)

The Ladies' Glen, or Glen of "the Stone," on the Malvern Hills.

By the late H. H. Lines.

ADJOINING the south end of the Herefordshire Beacon camp, and connected with it by an old zigzag pathway, is a small dell or hollow in the side of the hill, of natural formation, sloping down for a space of about 800 feet towards Walin's Well. This never-failing spring was one of the three sources from which the Silurian garrison obtained its water; it has also supplied Eastnor Castle for about twenty-five years. There are still existing within this dell evidences of a somewhat remarkable connection between it and the old camp, probably from the earliest prehistoric times. The zigzag road from the camp gate is of an ancient type, leading down to the base of the rampart close to the Earl of Gloucester's great ditch, whence it takes a right angle down the sloping side of the glen. It is an old well-worn track of variable width and eccentric course, terminating at a point where we find a range of two or three parallel terraces, apparently for seats. These terraces are 130 feet long. The road connecting them with the camp gate is a foss till it reaches the zigzag.

A question will suggest itself as to the purpose of this arrangement. There can be no doubt that the entire design is neither slight nor accidental, but shows a distinctly pre-arranged manner of entering the glen attended with order and ceremony, and that it was for the special use of those who occupied the camp. There are also two or three other well-worn foss roads. One a carriage or chariot road leading from the west gate of the camp, crosses the bottom of the glen to the Silurian pass of Phillips. Another is a subordinate hollow track crossing the ridge from the east, and a third is a deep foss road of wider dimensions. In the meantime the principal road for outsiders crosses the ridge near Clutter's Cave.

These four old foss roads all lead and converge towards a stone in the centre of the

glen. The last-mentioned road must have taken many generations to have produced it, and many generations have passed away since it was first used. They all bear the appearance of antiquity, and show no indication of having been altered or turned to other purposes than those for which they were at first constructed. They show that here was a centre of attraction inducing the assembling together of people from the great camp, from the country west of the hills and from the extensive forest lands lying between the Malvern Hills and the Severn. There was some common purpose existing which drew together the warriors from the Silurian camp, its chiefs and leaders, and the denizens of the great surrounding forests. In fact, all classes of the valiant Silurian nation tramped these old roads into deep hollows, the work of ages, for one common object. What this object is, is plainly indicated by an unusually large block of rough stone, standing in the middle of this sequestered glen. Whatever the purpose of thus assembling may have been, it is obvious that there was no restriction placed upon the presence of anyone; all were free to be there and witness whatever was to be enacted, and for those who are gifted with eyes and observation the point of attraction is plainly indicated.

The rough stone is 6 feet × 5 feet 6 inches, standing about 4 feet high in front, the front being scooped out into a concave, so as to allow of anything placed upon it to hang down in front without slipping off the sides. There are no tool marks upon the surface of the concavity, which was probably produced by friction with pieces of quartz. The stone is not a piece of the native rock *in situ*, but has been placed in the position where it now stands for a purpose, the nature of which our traditions have failed to transmit to us, and concerning which our historians since the time of Tacitus are silent.

The stone is placed upon a slightly elevated mound, originally of a triangular form, one of its points being to the west, where is situated Walm's Well, one of the camp springs. The stone gives the point forming a radius, at 135 feet distance, of the three terraces previously mentioned. The triangular mound is 60 feet from its western point to its base, which is 58 feet wide, with the stone on the middle of the base, thus giving a space of 50 feet from the front of the stone to the point of the triangular mound, a kind of *adytum*, or place set apart for the officials to perform those duties which devolved upon them. At the south-east point of the mound we find the vestiges of a small pond, now choked with vegetation, but with a stream still trickling through it, and distant from the stone 22 feet. This might be used for purposes of lustration. There is also, at the distance of 500 feet above the stone, on the ridge of the glen, a small cave, which has been excavated in an outcrop of the rock. This has been assigned by tradition to some hermit of former times, but probably it was before that a Mythric cave in connection with the augural stone below.

The entire glen, with its surroundings, apparently remains untouched by the hand of man from the time when it was the appointed place of divination. It is a fraction of the ancient forest of Malvern, secluded and beautifully luxuriant, the trees growing in their own wild manner, naturally and where Nature alone dictates, while the upper slopes of the hollow give a range of view over the woods of Eastnor and its stately castle, bounded on the horizon by the mountains of Radnor and Brecknockshire.

The peculiar character of the stone under consideration should be noted. It is not one of those set apart for burnt offerings, as such stones are usually flat and have a raised rim of 1 or 2 inches high round the edge. I have found and sketched several such stone-altars, especially in Merionethshire, where I found them standing in their original places. Others of a different character, sloping towards the front and terminating in a point, somewhat of a leaf-shape, I found standing before a symbolic stone, or stone of adoration, and it is these leaf-shaped stones that form the more perfect type of the Malvern stone.

The question arises as to the period when this rough stone altar, if such it be, was placed where we find it. The Romans, who at one period, there is little doubt, occupied the old fortress for a brief time, spared it, as it was probable they would do, themselves having faith in the augural stone—in fact an augural altar was always placed in the prætorium of every Roman camp. There is

every reason to believe that the Druids of Britain practised augury and divination, and though the Druids were driven out of Britain in the first century, and must have been entirely banished before the Malvern Camp was occupied by the Roman legions or their auxiliaries, still Druidism was probably before the first century the ruling power on the Herefordshire Beacon, and the stone there of Druidic origin.

We find from Tacitus that the Druids were driven by Suetonius Paulinus, A.D. 62, into Mona, now Anglesea, and this being the last time in history when the Druids are introduced upon the scene in connection with Britain, it may be well to see what he says in his Annals (Book 14). He says: "The Druids" (in defence of Mona) "were ranged in order, with hands uplifted, invoking the gods, and pouring forth horrible imprecations. The Romans stood in stupid awe and terror, a mark for the enemy. The general reproached them with their cowardice, frightened by a band of fanatic priests and a troop of women." "The women," in accordance with their brave Celtic temperament, "were seen rushing through the ranks in wild disorder, their apparel funereal, their hair loose to the winds, in their hands flaming torches, and their whole appearance resembling the frantic rage of furies."

This graphic description exhibits several points of great interest. Certain facts are most strongly pointed out. The Druids were ranged, not in a disorderly mob, but in order, according to a system observed among themselves, with hands uplifted, invoking the gods, enacting, no doubt, one of their customary ceremonies, and cursing their enemies. Also in those stirring times the rights of women were acknowledged and carried out, women sometimes leading the armies to battle and attending the field of strife, as in the case of the contest between Galgacus and Agricola, to see that their husbands did their duty! We thus find that Tacitus acknowledged the Druidic priesthood as a powerful order among the old British tribes, and that women joined them on the last occasion upon which they exercised their supposed powers of resistance to those who afterwards became their masters. From this we may conclude that women took part in the religious pagan rites, at least in the latter ages of the Druidic supremacy, after the system had passed through and departed from a purer and simpler theological creed, and had adopted as gods the elements of Nature, the sun, the moon, and the planets, trees, earth, fire, and water.

But to return to the stone in the glen. At the period indicated in the first century it may have been a potent auxiliary in the nature-worship of the period, and the fact of so many roads leading up to it with the diverse, and, in one case, singular construction of those roads, seems to me conclusive evidence that the stone was what I state it to have been. But I have other evidence which brings forward a public recognition of it in the reign of Queen Elizabeth, which I will point out further on.

One, and I believe the only, indication of the Romans having occupied the Herefordshire Beacon camp, was the discovery of Roman coins at the base of the camp hill. A considerable quantity were found hidden away in an earthen jar at the edge of a quarry. The occupation, either by legionary or most probably by auxiliary troops, may have been temporary, and the utmost limit of occupation would terminate with the Roman protectorate. Afterwards the camp may have been occupied by the Mercians, But whatever may have taken place in its supposed occupation by successive tribes, I doubt if the old camp has ever been altered or added to since the war between Ostorius Scapula and Caractacus, and in the same theory I would include the arrangements for Pagan ceremonial in the Glen of the Stone. Augury or divination would belong equally to Silurians, Romano-British, and to certain of the old Saxons.

My idea is that this augural stone may have been placed and used long before the Roman invasion, and at a period when the camp on the Beacon Hill existed only as a place of assembly of the Druidic priesthood, where they would observe the motions of the planets, their rising and setting, and also where they held their councils and gave judgment. At that period the central elevated and deeply entrenched oval probably stood alone, without its south and north-east additions. This, of course, is an open question;

but the shape of this central part of the camp seems to favour the idea. It is not of the Roman oblate oval, but the Celtic egg-shape, narrow at one end and wide at the other. Again, the bearings of the oval are east and west, with the base of the oval towards the west. At first sight this might appear to be in conformity with the shape of the summit, but it is not so, the summit not being strictly due east and west, which the oval work is.

Supposing this hypothesis is correct, we appear to require a reason why one ceremonial—that of divination by inspection—should be enacted at one place, and observations upon the stars at another. In answer I would point out the requisite accommodation for carrying out each of these Pagan rites would be different. In the one case a high place of observation was necessary, in the other a sequestered spot capable of seating a multitude upon its sloping banks. The two ceremonials were both distinct and different from each other. The first was connected entirely with the higher spheres, the regulation of which in their diurnal and annual movements was a mystery in the first ages of Druidism, as it is at the present day, and ever will be as long as time endures. The second system, practised in the Glen, belonged to a lower, a more grovelling class of ceremonial, centring upon the rough stone of divination by inspection of the victim placed upon its concave front. Of these two ceremonials the first may have had precedence, and had rule for ages before the innovation of the second took place. Probably a fusion of the two resulted in their both being adopted in the same religious system.

In the old ceremony of foretelling the future, the ancient practice was to place a victim upon a stone specially made so as to prevent its falling off the sides of the stone, which was worked into a slight hollow or concave in its front, in order to show the victim plainly to the people assembled. To me it appears strangely corroborative of my theory that somewhere near, or upon the very spot where we find the stone in question, there was in the days of Queen Elizabeth a stone, well known by all under the name of the "Shew Stone." The circumstances are as follows: In Nash's *History of Worcestershire* we find a document or deposition made at Hanley before Sir John Russell and others as to the boundaries of Malvern Chase, as then understood, in the thirty-second year of Queen Elizabeth.

"Henry Dingley deposed that: He being one of the riders of the said chace did ride in circuit from a cross called The Cross in North-End Green, in the manor of Hanley Castle, unto the Cliffy wood (the Clevelode), near Severn side thereon, from thence to 18 holders in Powick, thence unto Bransford Bridge, so to the Link, and the keeper of the said wood, called the Cliffy wood, did ride then with this deponent and others unto the *Shew Stone*" (evidently from the Link, taking the line of the Earl of Gloucester's ditch, along the ridge of the hills till they came close in view of the stone in question). "He did also ride from a place called the Sweet Oak" (which probably is the same as is now called the "Fair Oak"), "unto Welland parish, so by Castle Morton, thence to Birch or Bert's Morton to divers houses, to Berrow and Keysend (or Chace end), then to Oxtrummel Pool, all which parishes with others are within the Precincts of the Chace of Malvern."

The mention of the Shew Stone is rather singular, and if the stone under discussion be the same, the name is remarkably significant. Its position also in relation to the great forest ditch (which with its mound is 30 feet wide), would give the time occupied by the forest riders. The ditch takes the outer eastern rampart of the camp till it reaches the glen of the stone, from whence it is carried along the upper edge of the glen, the stone being seen 100 yards below in the hollow.

Another bit of circumstantial evidence occurs just at the spot where the first view of the stone is obtained. Adjoining the forest ditch, at 100 yards after it leaves the outer rampart of the camp, is a slightly entrenched enclosure of 60 × 25 feet, which has always been a puzzle to investigators. It has no connection whatever with the old camp, but is obviously an integral part of the forest ditch, and I would suggest the probability that within these entrenchments some wooden buildings were placed, where the forest riders and their horses might rest and take refreshment after their twenty miles' ride, within sight of the Shew Stone.

By a slight retrospect of what has been brought forward in this paper, we find a statement of facts concerning a stone of peculiar form, surrounded by certain arrangements, which lead to inferences the nature of which I not only have confidence in clearly placing before you, but also have great doubts of the possibility of arriving at more certain conclusions as to the character of what we find in this glen. At the same time I grant that everyone can judge for himself if I have drawn erroneous conclusions from the unquestionable facts lying before our eyes. There is an inherent difficulty attending investigations of the nature under discussion, so much so that the frequent recurring word "probable"—inadmissible in a court of law—cannot be dispensed with in an archæological investigation. At the same time the nature and conditions of the probabilities cannot be too rigidly and carefully examined, so as to show whether the facts allow of or justify the conclusions drawn therefrom.

Leaving now the glen and its stone of augury, we will enter the old forest across Earl Gilbert's ditch by the deep foss road along the elevated boundary ridge of the glen to examine some indications more immediately connected with the ancient forest at the period, when having ceased to be a royal forest, it had passed into the possession of Earl Gilbert. On crossing this ditch, which is also the boundary dividing Worcestershire from Herefordshire, we enter upon the top of a hill where are two parallelogram enclosures, the largest one, being surrounded by a slight ditch of two mounds, is 70 feet long within its area and 40 feet wide. The other one adjoining, in which are the foundations of three mud-huts, is 50 × 35 feet. At a short distance there is yet another long narrow mound of 60 × 20 feet, and full of those hollow pits wherein formerly huts were placed. On the exterior eastern side of the largest enclosure, the ground rising slightly shows a small hollow or concavity of 17 feet in length and about 2 or 3 feet in depth, which in the year 1870 was lined with rough stones, with four larger marking the corners. The surface of the ground surrounding this is covered by rows of small angular fragments of rock, firmly fixed in the surface, and apparently placed according to some rule and order.

What can be the meaning of these arrangements? The ditches and mounds are too slight for defence from human foes, but with the addition of a stockade fence there might be sufficient protection and shelter for horses, cattle, or deer during the night, also accommodation for dogs. I suspect here we find the establishment of some of the forest riders. Near is also the place where the bodies of those formerly convicted of murder or felony within the forest precincts were exposed upon a gibbet. Dr. Nash, in his *History of Worcestershire*, states that "felons and murderers who within the forest bounds were tried and convicted before the chief forester and a jury of twelve men, had their heads struck off by the Forester's axe at a place called Sweet Oaks" (probably now called Fair Oaks, at the base of the Holly-bush Hill), "within the said chase or forest, where they always sat in judgment on such persons, and their bodies were to be carried unto a place called Baldeyate at the height of Malvern Hill, and there be hanged upon the gallows, and so to remain unless licence was granted by the chief Forester to take them down." My belief is that the hill upon which are found the marks of former occupation previously mentioned is the place alluded to, where the forest gallows stood. In fact, upon a plan-map of the Little Malvern Estate, in the possession of Charles Beresford, Esq., lord of the manor, the hill in question is named Hangman's Hill.

NOTES.

1.

Much has been said regarding the discovery of a golden ornament somewhere near the Beacon Hill, at a place, the exact locality of which I have been unable to discover, though I have made many inquiries. Campden mentions: "In the library of Jesus College, Oxford, is a MS. as follows: 'Within the distance of a musket-shot of the trenches of the camp, in the parish of Colwall, was found in A.D. 1650, by Tho. Taylor, near Burstner's Cross, as he was digging a trench round his cottage, a Coronet or Bracelet of gold, set with precious stones, of a size to be drawn over the arm. It was sold to Mr. Hill, a goldsmith of Gloucester, for £37. Hill sold it to a jeweller in Lombard St., London, for £250, and the jeweller sold the stones, which were deeply inlaid, for £1,500, as Mr. Clough, of Lombard St., reported.'"

There is an ambiguity about this improbable story suggesting the golden legend to be much amplified by the uncorroborated testimony of Mr. Clough, in his desire to impose something of the marvellous on his customers. Supposing the thing to have been found:

here are two jewellers and goldsmiths quite ignorant of the value of precious stones! Rather improbable. The stones may only have been crystals and pearls. But there seems a doubt as to whether it was a coronet or a bracelet. May it not have been a golden torque, an ornament for the neck? We know that Manlius, a Roman, was nicknamed Torquatus from his objectionable habit of garotting his antagonists in their own collars, which he then appropriated. Perhaps the Britons were of the same mind. But, at any rate, it is well known that the British Celts were accustomed to wear such decorations, and part of a bronze torque was dug up in a gravel bed in the parish of Claines, near Worcester, in 1840.

II.

It has been said that no remains of weapons have been discovered by which we can identify the Beacon camp. In reference to this I shall quote what Mr. Wright says in regard to the invasion of Julius Cæsar, in an article in the twelfth volume, third series, *Arch. Cam.* He says: "If the Roman writers who speak of Cæsar's invasion had all been lost, and if no Roman had ever been here afterwards, we should have had no evidence whatever that a Roman had ever set foot on our shores." There is not a single monument left to mark the presence of Cæsar and his Roman legions.

III.

If any Saxon or Mercian garrison had ever occupied the Beacon camp for any length of time, they would have left us its Saxon name, which does not occur in either their traditions or chronicles.

IV.

Whether Arthur was a personality or not, we find his name attached to hills, fountains, ancient earthworks, cromlechs and rocking stones, the works of a primeval people. If he was a reality, some of these places can probably be identified with him; but we have no mention of his name in connection with the Malvern district.

V.

The name commonly applied to the Glen where the Sacrificial Stone is found, is "The Ladies' Glen." Does this point to the period when women took a part in the religious ceremonies enacted there?

A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(*Continued from p.* 168.)

COUNTY OF CAMBRIDGE.

1. Iggleton.
2. Hynxston.
3. Paunsforth.
4. Wyttlesforth.
5. Duxford Sancti Johannis.
6. Duxford Sancti Petri.
7. Sawston.
8. Shelforde Parva.

COUNTY OF CAMBRIDGE (*continued*).

9. Newton.
10. Hawston.
11. Fowlmer.
12. Shelforde Magna.
13. Thriplowe.
14. Trumpington.
15. Foxton.
16. Stapleforth.
17. Harston.
18. Cotenham.
19. Chesterton.
20. Dryedrayton.
21. Hyston Etheldred.
22. Hyston Andrew.
23. Orwell.
24. Barayngton.
25. Harleton.
26. Wymple.
27. Comberton.
28. Barton.
29. Grauncetor.
30. Haslyngfeld.
31. Coton.
32. Arayngton.
33. Shepredde.
34. Wylbraham Magna.
35. Swaffham Sancti Scirici.
36. Swaffham Sanctæ Mariæ.
37. Swaffham Bulbecke.
38. Bottesham.
39. Wylbraham Parva.
40. Stowequye.
41. Soham cum capella de Berway.
42. Fordham.
43. Isleham.
44. Burwell Sancti Andreæ.
45. Burwell Sanctæ Mariæ.
46. Chypenham.
47. Snaylewell.
48. Wyken.
49. Kenett.
50. Capella de Landwade.
51. Knapwell.
52. Graveley.
53. Fenne Drayton.
54. Over.
55. Papworth Agnes.
56. Boxworth.
57. Papworth Everarde.
58. Elsworth.
59. Swasey.
60. Conyngton.
61. Watbeache.
62. Wyllingham.
63. Landebeache.
64. Impyngton.
65. Madyngley.
66. Long Stanton Omnium Sanctorum.
67. Okyngton.
68. Long Stanton Sancti Michaelis.
69. Mylton.
70. Gyrton.
71. Rampton.
72. Lowleworth.
73. Bassyngborne.
74. Wendie.

COUNTY OF CAMBRIDGE (*continued*).

75. Lytelyngton.
76. Esthatley.
77. Whaddon.
78. Meldreth.
79. Steple Mordon.
80. Tadlowe.
81. Clopton.
82. Craudon.
83. Abyngton juxta Shyngey.
84. Melborne.
85. Gylden Mordon.
86. Gransden Parva.
87. Hardwycke.
88. Kynxston.
89. Croxton.
90. Gamlyngeye.
91. Elsleye.
92. Stowe Longe.
93. Hungerey Hatleye.
94. Eversden Magna.
95. Eversden Parva.
96. Caxton.
97. Calcott.
98. Bourne.
99. Toste.
100. Kartlenge.
101. Wooddytton.
102. Sylverleye.
103. Asheley.
104. Newmarkett.
105. Cheveley.
106. Lynton.
107. Abyngton Magna.
108. Weste Wyckham.
109. Barkelowe.
110. Abyngton Parva.
111. Shudiecampis.
112. Hyldersham.
113. Castle Sampes.
114. Horseheath.
115. Badbrugham.
116. Fulborne Sancti Vigoris.
117. Fulborne Omnium Sanctorum.
118. Hynton.
119. Teversham.
120. Fenne Dytton.
121. Horsyngsey.
122. Westwrattynge.
123. Borough.
124. Brynkeley.
125. Westley.
126. Dullingham.
127. Weston.
128. Stechworth.
129. Carleton cum Willingham.
130. Balsham.
131. Collegium Sanctæ Trinitatis in Ely.
132. Ely Seynt Mary.
133. Trynetye Parissh in Ely.
134. Mepall infra Insulam Elien'.
135. Sutton do.
136. Thetfurth do.
137. Maney do.
138. Coveney do.
139. Marche.

COUNTY OF CAMBRIDGE (*continued*).

140. Stuntney infra Insulam Elien'.
141. Litle Port do.
142. Stretham do.
143. Wycham do.
144. Wychefurth do.
145. Wylberton do.
146. Wilberton do.
147. Wentworth do.
148. Downham do.
149. Downeham do.
150. Doodyngton.
151. Dodyngton.
152. Chattresse.
153. Haddenham infra Insulam Elien'.
154. Haddenham do.
155. Wyttlesey Saynt Andrewe infra Insulam Elien'.
156. Newton infra Insulam Elien'.
157. Wysbyche Sanctæ Mariæ.
158. Leveryngton infra Insulam Elien'.
159. Emneth infra Dioc' Elien' in com. Norff.
160. Parson Drove in Leveryngton.
161. Elme infra Insulam.
162. Elme.
163. Tydd Seynt Gyles infra Insulam Elien'.
164. Wytlesay Seynt Maries infra Insulam Elien.'
165. Wysbiche Sancti Petri.
166. Wisbiche infra Insulam Elien'.

(*Aug. Off. Misc. Bks.*, 495.)

Sums total for the whole county.
(*Ex. Q. R., Misc. Ch. Gds.*, $\frac{1}{15}$.)

Hundred of Ely, with Wychefurde :
St. Mary in Ely.
Holy Trinity in Ely.
Mepall (?).
Sutton.
Wentforde.
Chatterez.
Downham.
Wycheham.
Wychford.
Coveney.
Maney.
Litleport.
Stretham.
Thetfurth.
Wilbiton.
Stuntney.
Haddenham.
Dodyngton.
Marche.
St. Mary .....
.....

Hundred of Wisbiche :
Stourton in Wisbech (?).
St. Mary in Wisbiche.
St. Giles in Tydd.
Leveryngton.
Parsondrove (?).
Newton.
(Three inventories with names gone.)
(*Ibid.*, $\frac{1}{11}$.)

COUNTY OF CAMBRIDGE (*continued*).

Hundred of Chesterton :
Chesterton.
Hyston Androwe.
Histon Awdry.
Cottenham.

Hundred of Northstowe :
Landebeche.
Waterbeche.
Mylton.
Rampton.
Hokington.
Impington.
Maddingley.
Longstanton Sainte Mighel.
Longstanton All Hallowes.
Lolleworth.
Gyrton.

Hundred of Papworth :
Fennedrayton.
Boxworthe.
Knapwell.
Over.
Wyllingham.
Papworth Everarde.
Ellesworthe.
Papworthe Annys.
Swavesey.
Graveley.
Connyngton.
(*Ibid.*, $\frac{1}{4}\frac{1}{5}$.)

Hundred of Stane :
Swofham Bulbecke.
Sofham Prior.
Sca. Maria in Sofham Prior.
Buttsham.
Wilbraham Magna.
Wilbraham Parva.
Stowe Guye.

Hundred of Flendich :
Teversham.
Fulburne All Saints.
Fulburne Sci. Vigoris.
Horningsey.
Hinton.
Fen Ditton.

Hundred of Staplehoo :
Esleham.
Burwell Sanctæ Mariæ cum capella de Reche.
Burwell Sancti Andreæ.
Fordham.
Soham et capella de Berwey.
Chippenham.
Wiken.
Snailewell.
Kennet.
Lanewoode.
(*Ibid.*, $\frac{1}{4}\frac{1}{5}$.)

Villa de Cambridge :
Saint Mary next the Market.
The Holy Trinity.
All Hallowes.

COUNTY OF CAMBRIDGE (*continued*).

Villa de Cambridge :
St. Edwards.
St. Bennet.
Sepulchres.
St. Michael.
St. Clement.
St. Botholle.
St. Peter.
St. Andrewe.
St. Andrewe in Barnwell.
St. Giles.
St. Mary without Trumpington Gate.
(*Ibid.*, $\frac{1}{4}\frac{1}{4}$.)

The Towne of Cambrydge :
Sums total only.
(*Ibid.*, $\frac{1}{4}\frac{1}{5}$.)

Chantry in Borowe called "Batmans Chauntrie."
(*Ibid.*, $\frac{1}{4}\frac{1}{6}a$.)

Chesterton Fraternity.
Stouryng Chantry.
Reache Chapel.
Fordan Chantry.
Boroughe Chantry.
Duxford Chapel.
Kneyesworth Chapel.
Bassingbourne Brotherhood.
Gamlingaye Brotherhood.
Hestingfield Chantry.
Tydd St. Giles Chantry.
Dounham Guild.
Guyherne Chappell.
Murrough Chappell.
St. Martyns Chantry Wysbeche.
(*Ld. R. R., Bdle.* 449, No. 4.)

Radfelde.
Cheveleye.
(*Ibid., Bdle.* 1392, No. 14.)

Sums total for whole county.
(*Ibid., Bdle.* 1392, File 16, No. 1.)

St. John's.
(*Ibid., Bdle.* 1392, No. 17.)

Broken plate delivered into the Jewel House, 7 Edw. VI.—1 Mary.
Town of Cambridge.
County of Cambridge.
(*Ibid., Bdle.* 447, No. 1.)

St. Mary in Newton in Deanery of Wisbeach.
(*Ex. Q. R., Anct. Misc. Aug. Off.*, $\frac{8}{8}\frac{0}{5}$.)

COUNTY OF CHESTER.

Hundred of Northwyche :
Northewyche.
Midleswyche.
Daneham.
Gostre.
Netherpend.
Warmyngham.
Church Lanton.
The Higher chapell of Congleton.
The Lower chapell of Congleton.

COUNTY OF CHESTER (*continued*).

Hundred of Northwyche :
- Asbury.
- Brereton.
- Sandebache.
- Holmschapell.
- Swetnam.

Makelesfeld Hundrethe :
- Mottrum Longdendale.
- Stokeport.
- Northerden.
- Chedyll.
- Wilmeslowe.
- Alderleighe.
- Caxall.
- Gowseworthe.
- Presteburye.
- Makelesfeld.
- Pott Chapell.
- Dysley Chapell.
- Marton Chapell.
- Chelford Chapell.
- Newton Chapell.

Hucklowe Hundrethe :
- Werberton.
- Mobberley.
- Overpever.
- Rousthorne.
- Asheton.
- Howdon.
- Dersbury.
- Gropenhall.
- Runcorne.
- Hudworthe.
- Lym.
- Knottysford.
- Tabley Chapell.

Hundred of Nantwich :
- Namptwiche.
- Wibunbury.
- Bartomley.
- Acton.
- Aldelem.
- Mynshull.
- Coppenhall.
- Wistaston.
- Marbury.
- Baddeley.
- Wrenbury.

Hundred of Broxom :
- Ekleston.
- Aldford.
- Hanle.
- Pulford.
- Dodlaston.
- Farnton.
- Plemston.
- Warton.
- Malpas.
- Tatnall.
- Shokle.
- Crystylton.
- Tylston.
- Cochirton (? Chorlton).
- Churcheton Chapell.

COUNTY OF CHESTER (*continued*).

Hundred of Eddisburi :
- Budworthe Church in the Fryth.
- Tarnin Churche and St. Mihelles Chappell.
- Whitegate.
- Over.
- Bunburg (?).
- Ince.
- Shornton.
- Weverham.
- Frodsam.
- Barrowe.
- Torperlee.

Hundred of Wirrall :
- Kyrkeby Walley.
- Burton.
- Stoke.
- Bakfort.
- Shotwycke.
- Brombroght.
- Wodchurche.
- Neston.
- Heswall.
- Bebbyngton.
- Over.
- Thursterston (?).
- Moreton Chappell.
- West Kyrkby.
- Estham.
- Byddeston.

(*Ex. Q. R.*, *Misc. Ch. Gds.*, $\frac{1}{16}$.)

City of Chester :
- The Cathedral Church.
- St. Oswald.
- St. Mary upon the Hill.
- St. John.
- Holy Trinity.
- St. Peter.
- St. Brigette.
- St. Michael.
- St. Martin the Bishop.
- St. Olave.
- Hospital of St. John and Spittell in Boghton.
- Goods wanting.

(*Ibid.*, $\frac{1}{17}$*.)

College of St. John, Chester.
(*Ld. R. R.*, *Bdle.* 442, No. 14.)

Broken plate delivered into the Jewel House, 7 Edw. VI.—1 Mary. City of Chester.
(*Ibid.*, *Bdle.* 447, No. 1.)

COUNTY OF CORNWALL.

Hundred of Stratton :
- Marchamchurche.
- Jacobstowe.
- Boyton.
- Launsowe.
- Poughyll.
- St. Mary Wyke.
- Whytstonne.

* There are two inventories for each of these churches in the city of Chester.

COUNTY OF CORNWALL (*continued*).

Hundred of Stratton :
Morwynstowe.
Stratton.
Tamerton.
Kilkhampton (?).
(*Exr. Q. R., Misc. Ch. Gds.*, [illegible])

Hundred of Powder :
Sent Stephyns in Branell.
Gerens.
Austoll.
Alyn.
Kee.
Ladock.
Caryhays.
Erme.
Elerky.
Probus.
Tregony.
Lamoran.
Merther.
Antony.
Rewan.
Feock.
Kenwyn.
Lostwythell.
Penkevell.
Fylye.
Fowye.
Luxulyon.
Crede.
Mevagysy.
Denys.
Trewardreth.
Ewa.
Trurowe.
Mewan.
Just.
Roche.
Blasye.
Cornely.
Clemence.
Gorran.
Sampson.
Lanlyvery.
(*Ibid.*, $\frac{1}{15}$.)

Hundred of Lesnewyth :
Dewstow.
Lanteglos.
Warbestow.
Otterham.
Mighelstow.
Mynster.
Seynt Julett.
Treneglos.
Alternon.
Seynt Cleder (?).
Lesnowyth.
Forrebery.
Trevaly.
Tyntagell.
Seynt Genes (?).
Poundestok.
(*Ibid.*, $\frac{1}{10}$.)

COUNTY OF CORNWALL (*continued*).

Hundred of Trigge :
Egloshayle.
St. Mabyn.
St. Etha.
St. Tudye.
St. Kue.
Bodmyn, the Parish and borough.
Mynver.
Hellonde.
Bruarde.
Bliston.
Delyon.
(*Ibid.*, $\frac{1}{31}$.)

Hundred of West :
Cardynham.
Warlegan.
Seynt Nyot.
Seynt Clere.
Morvall.
Leskerd.
St. Kayne.
St. Pynnoke.
Dulo.
St. Martyn and the town of Est Loo.
Chapel in Est Loo.
Tallan and West Loo.
Plenynte.
Lauraython.
Seynt Vepe.
Lansalowes (?).
Lanteglos and Polruan.
St. Martyn de Repryn.
St. Nyghtens.
Wynnowe.
Boconnok.
Brodok.
(*Ibid.*, $\frac{1}{32}$.)

Gluvias.
Walow in Wynnyton.
Sent Germow.
Sent Martin yn Meneck.
Saynt Corentty.
Brecke.
Mylyan.
Landswenecke.
St. Sydnyny next Helston.
Chapel of Seint Michael in Helston.
Seint Wedron in Helston.
Mawner (?).
Pyeran.
Ruuion Major.
Ruuion Minor.
Mape.
Bredocke (?).
Inventory of copes, vestments, etc.
(*State Papers Dom. Addenda, Edw. VI.*, vol. iii., Nos. 29-46.)

Broken plate delivered into the Jewel House 7 Edw. VI.—1 Mary. Co. Cornwall.
(*Ld. R. R., Bdle.* 447, No. 1.)

COUNTY OF CUMBERLAND.

Burghe by Sand.
Bownes.
Orton.
Banton.
Thurisbie.
Bemond.
Dalston.
Skelton.
Casle Sowerbye.
Edynhall.
Ullisbie.
Addingham.
Stappleton.
Arthured.
Cumwhitton.
Scailbye.
Currew.
Branton.
Farlam.
Netherdenton.
Ethryngton.
Wabarthuait.
Bothell.
Nether Wasdaill.
Chapel of Eshedaill.
Whitbek.
Whitcham.
Wasdaillhed.
Cornay.
Sant Jons.
Benghame.
Laviswatter.
Lorton.
Wedope.
Emleton.
Distington.
Moresbie.
Sant Bees.
Arledon.
Cletor.
Egremont.
Hotton.
Plumland.
Cannernton.
Westcanonby.
Derhome.
Isell.
Holme Coltram.
Chapell of Newton.
Chapell of Sant Cuthbert.
Bridekirk.
Melmorby.
Hutton in the Forest.
Lasonby.
Kirkhorewold.
(*Ex. Q. R., Misc. Ch. Gds.*, $\frac{1}{15}$.)

Sums total for the county.
(*Ld. R. R., Bdle.* 445, No. 1.)

(*To be continued.*)

Last Year's Discoveries in the Soil of Rome.

By Rev. Joseph Hirst.

THE chief archæological discoveries in the city of Rome, during the past year, are connected with the Forum of Augustus; the excavations at the new law-courts; the new railway-station in the Trastevere; the altar, commemorative of the great fire under Nero; and the college of Dendrophori, on the Cœlian Hill. To these must be added an account of the discovery, during last spring, of the barrack of the Ostian fire-brigade.

On January 9, 1889, regular excavations began on the old Forum of Augustus (solemnly dedicated A.U.C. 752), a clearance around the *Arco dei Pantani*, by the removal of shops and houses, having already taken place in the previous December. According to historians, this Forum contained inscriptions in praise of the chief famous Romans, composed by the first Emperor himself. The principal records in marble now discovered are dedications to Appius Claudius Pulcher, to the dictator Sulla, and to Appius Claudius *Cæcus* (so says here Lanciani), all three fragmentary; the base of a donative (consisting of a golden base of 100 pounds weight), sent to Augustus by the Spanish province of Bætica; and a dedication in honour of Nigrinianus (erected by Geminus Festus), telling us that this hitherto little-known person was nephew of Carus, and died in his youth. Numerous niches, arranged in a double row along the wall of enclosure, were at the same time brought to light. A happy result of this undertaking is the information hereby obtained, that many of the honorific inscriptions, now preserved in various parts of Rome, and published in the Berlin *Corpus*, belonged originally to this long-buried Forum of Augustus.

In digging the foundations of the Palace of Justice, in the Prati di Castello (the site of the ancient Horti Domitiæ), two sarcophagi were unearthed, the first belonging to a maiden, by name Crepereia Tryphæna, the other to L. Crepereius Evhodus. These two

tombs seem, according to Lanciani, to date from the first half of the third century of our era. In the second sarcophagus was found nothing but the skeleton; in the first, various ornaments in silver, gold and precious stones, viz., three large golden rings, one having a cornelian with the name Filetus engraved, probably the betrothed of the deceased; another having red jasper, with incised two hands conjoined, grasping ears of corn (an *anulus pronubus* alluding to the nuptial rite of confarreation); two gold ear-rings, set with pearls; a gold brooch, having an amethyst with animals incised; a gold necklace, having thirty-five glass beads of octahedral form; two silver disks; an amber hairpin (proving the late use of this material), etc. The most singular thing found, however, was a wooden doll, with arms and legs articulate, of superior execution. This was a memorial of the early youth of the deceased.

On the Via Portuensis, near the new railway station, in Trastevere, has been found a niche carved in the face of the native tufa rock, on which was the name of its dedicator, L. Domitius Permissus. It is an ædicula sacred to Hercules, as is proved by the inscriptions on two altars placed below. The interior of the niche is plastered and painted red, with decorations in imitation of gold. Amongst the objects found within the shrine, the principal are two statuettes of tufa representing Hercules; the fragment of the statue of a man with the *modius* on his head, probably Jupiter Serapis; several heads belonging to statues of Hercules, Bacchus, Jupiter, a youth, etc.; fragments of statuettes, both marble and fictile (of Venus, Minerva, etc.).

During the formation of a public garden in front of the Quirinal Palace, a short time ago, the workmen came across an ancient pavement, with in the middle an altar. During the spring of last year the altar was completely cleared, and shown to be 3·30 mètres wide by 6·19 mètres long. It is formed of large blocks of travertine, and was originally encased in marble, of which the cornice alone now remains. The altar was erected in commemoration of the great fire of the Emperor Nero, and was dedicated, according to a vow, made as a protection against fires, by Domitian. Sacrifices for this purpose were to be offered on it on the Feast of Volkanalia, as is proved by an inscription already known, which Lanciani says must refer to it.

The discovery during the latter part of the year of the dwelling of the college of the Dendrophori, devoted to the worship of Cybele and Atys, which was introduced into Rome under Claudius and Otho, is of great interest. The great hall is paved in mosaic, representing an owl surrounded by other symbolic animals; two lionesses, a buck-goat, a stag, and a scorpion. In the upper part of the mosaic is the following inscription: *Intrantibus hic Deos Propitios et Basilicæ Hilarianæ.* From this it appears that the hall served as a vestibule to a basilica, founded by a certain Hilarius. Near the wall on the left was found the base of a statue, with an honorific dedication, set up by the Collegium Dendrophorum to Marcus Publicius Hilarus Margaritarius, a person already known to us by another inscription fortunately preserved in the city. Only the bearded head of the statue was found, and it appears to Visconti to belong to the time of Hadrian. It represents the rich pearl-merchant as about forty years of age. The basilica, erected at his expense, has not yet been disinterred, but further examination is hoped before the termination of the works connected with the new military hospital which occupies the site.

At Ostia the quarters of the town Vigiles (a combination of firemen and police) has been recently unearthed, and now appears to be a building measuring 41·55 mètres by 69·48 mètres, consisting of an atrium, a pronaos, and a cella, forming an Augusteum. Within the building very important inscriptions were found belonging to Antoninus Pius, Marcus Aurelius, Septimius Severus, Gordianus, etc. The walls were seen to be covered with *graffiti*, giving the names of firemen on guard, etc. Lanciani is of opinion that the barrack was formed about the middle of Hadrian's reign, very probably out of a pre-existing private house surrounded by shops, but it was afterwards restored under Severus.

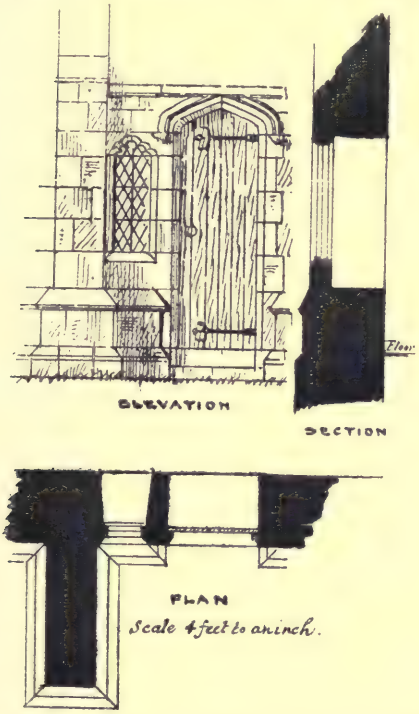
Rome.

The Conference.

LOW SIDE WINDOWS.

(*Continued from New Series*, i., *p.* 127.)

BEING much interested in the discussion now going on as to the use of the Low Side Window, and feeling that the investigation of as many examples as possible, with the circumstances of their position and surroundings, may tend to a settlement of this vexed question, I send you a sketch and description of one from the church of Huntington, near York.



As the plan of the church exercises an undoubted influence upon the use which windows of this kind are supposed to serve, it becomes necessary to state that before the so-called restoration it consisted simply of nave and chancel, without the internal division of a chancel arch. No bell-cote at the west end of nave, but a wooden turret with short spire. The building was of small dimensions, being in length internally 73 feet, by 18 feet 10 inches in width. The nave, with a new north aisle, has been entirely rebuilt, and tower and spire added in the early French style. The nave exhibited traces of Norman with late insertions, and the chancel, which happily escaped destruction, is of late Perpendicular with some indications of Early English.

The Low Side Window is at the extreme western end of the south side of the chancel, as it existed before it was extended one bay to the westward, and is placed between a boldly projecting buttress and the priest's door. It is a single light with cinquefoiled head, 13 inches wide, and 3 feet $2\frac{1}{4}$ inches in height. The height of sill from floor-level is 1 foot $7\frac{3}{4}$ inches, and it is rebated all round for reception of a shutter. When discovered, during the "restoration" of the chancel, under Mr. Ewan Christian's direction, I am told that it was found to be grooved for the insertion of glass, and so remains at present.

Without pretending to offer any opinion as to the special use of this window, I think it seems at first sight to favour the obsolete lychnoscopic theory, from its affording a direct view of a north chapel (the arches of which, being found built into the north wall of the chancel, were opened out again at the restoration), and also from the height of the side and end windows of the chancel preventing any inspection of the interior. At the same time, there is a strong case in favour of the idea of its being the opening through which a bell was rung at the elevation during Mass, as the principal houses of the village, and especially the hall, were and are now on the south side of the church, and also, as before mentioned, there was no bell-cote. The glazing of the opening is certainly a difficulty, but it may very probably have been done in post-Reformation times, and afterwards built up when its light was not required, or to make room for pews.

D. ALLEYNE WALTER.

2, Jarratt Street, Hull.

THERE are two Low Side Windows in Edgmond Church, Shropshire, on the north and south sides of the chancel respectively, about 3 feet from the chancel arch, and west of the priest's door. They are trefoil-headed single lights, 4 feet high by 18 inches wide, and the

height of the sill above the surbase, which runs round the chancel externally, is 26 inches; the sills of the four larger windows in the chancel are about double that height from the surbase. I did not measure the height inside, as I am not sure whether the present floor is at the original level. The window-recesses are a good deal splayed inside, and without any mouldings. They are carried up some 6 or 8 inches above the top of the window-lights, and terminate in segmental round-headed arches. The hooks for the window-shutters still remained inside both windows when I knew the church, and on revisiting it the other day, I found that since the restoration in 1875 a sort of light wooden window-frame has for some reason been added to each window, hung like a shutter from, to the best of my belief, the original old hooks. The windows were filled with stained glass in 1847. The chancel, which is very large and deep for the size of the church, seems to date from about 1350, at which time, I believe, it was in the patronage of the Benedictine Abbey of SS. Peter and Paul, Shrewsbury. The village lies on both sides of the church.

CHARLOTTE S. BURNE.

Eccleshall.

I WAS glad to see the article on this subject in your last issue, and think it will be a good thing if every archæologist will give facts about the Low Side Windows in his locality.

In this town of Darlington, we have, as most of your readers doubtless are aware, a very fine cross church, chiefly of 1190-1200. When the tower was raised, and spire built, 1375-1380, the walls were so crushed at the angles of chancel and transepts that the windows in each bay next the tower in both chancel and transepts were walled up. But on the south side a small window about 15 inches wide was found in the masonry blocking up the original window, 3 feet wide; whereas on the north side such large window was first walled up solid, and then, apparently about 1400, a window was cut out of it in the masonry 3 feet thick, thus showing, I think, what importance was attached to such windows. It could not have been for light merely, as the chancel has an unusual number of windows, and is very light.

These windows, though I think they may be classed as Low Side Windows, are really 8 feet and 12 feet respectively from the floor, and 11 feet and 15 feet respectively from the original surface of ground outside. It is evident, therefore, that they were not intended for either confessional or alms-giving purposes. The south window has a wide splay in its west jamb, but nearly square on its eastern one, so that it could not be intended to give a view of anything at the east end; and that on the north side, though splayed in both jambs, is too far from the east end to afford a view from the outside of anything at that end.

I think in this case they were provided to afford a view of the rood, and lamps probably burning before it, on the rood-loft, which is here almost a unique specimen of a massive constructural rood-loft, 18 feet from north to south, and 7 feet from east to west, and, as proved by heraldic evidence, was built between 1381 and 1407. But whether the sight of the rood and lights was intended for the benefit of lepers, or excommunicants, or people generally, when the church was shut up, is a question.

A second interesting case of Low Side Windows (in this case really low, only about 3 feet from the floor) is at Croft Church, about three miles from here, on the Yorkshire bank of the Tees. The fine chancel seems to have been built in its present form at two periods, the easternmost two bays about 1350, the western bay about 1370. And in this western bay these Low Side Windows were cut out after its erection; but there is nothing to prove the date of such cutting out. A very close inspection shows that the head of the south window is made out of a piece of mullion, and that on the north side out of a piece of transome, probably taken from a window in the north aisle of nave, when a larger window was inserted about 1375. The position of these windows would make them useful for distributing alms, exhibiting relics, receiving dues, handing in and out the lamps and censers, or allowing lepers or excommunicants to see the rood—but not of any use for seeing the altar.

A third instance is at Haughton-le-Skerne, about a mile from here, where, in a Norman chancel, a very beautiful two-light window was inserted, *circa* 1375, about 3 feet from

the floor. This is in the same position, and would serve the same purposes, as those above named at Croft.

J. P. PRITCHETT.

Darlington.

WITH regard to Low Side Windows, in connection with sanctus bell-cots and hand-bell ringing, though much struck with this revived idea, the particular example offered in illustration (Downton) seems to me completely to negative it; for the western light of the window is still provided, it seems, with its original iron arming, which leaves openings of only 5 inches wide by 7 inches high. Now, no bell of sufficient size to make itself heard to any distance could be protruded through such small spaces. At Dersingham church, Norfolk, there is a very curious opening, an exact square of about 18 inches, contrived just beneath the sill of the westernmost light of the south chancel window, which is filled with four small quartre-foiled circles in stone, through which, of course, no bell at all could be passed. And, then, there are so many instances in which the small opening is quite, or nearly quite, on the ground level, that it is manifest no such use could be made of them. We have two examples, a good deal mutilated, of this plan in the county of Durham, at Hart and Elwick. Then at Staindrop, and at the adjoining parish of Barnard Castle, the "windows" are away from the chancel altogether, in the space between the south porch and west end of the south aisle. At Winston Church, where there are two opposite each other, both of the same date, early thirteenth century (though, for the sake of distinction from the very large lancets, affecting a twelfth-century form — round-headed, and edged with a roll moulding instead of a broad chamfer), the Low (?) Side Windows are both high up in the wall, the sill of the southern one being considerably above the head of the priest's door. The church is built out of the village, and on the edge of a lofty and precipitous descent to the Tees.

We have another instance which I trust to have opened out this summer at Haughton-le-Skerne, which is of much interest, as I think it is possibly one of the oldest now existing, and of Saxon date. Till quite lately, I took it for a priest's door; it is built up, and is on the north side, as is also the rectory, which dates from the twelfth century. It comes down to within a few inches of the ground, and has a slightly projecting sill, precisely as in the Saxon Church of Caister. Immediately opposite, also built up, has been a very large two-light square-headed, Decorated or Perpendicular window, also coming low down. The church is quite out of the village, at the west end, as that of Winston is at the east.

Our Durham churches generally are of very second or third rate quality, from an architectural point of view, and, like so many others elsewhere, have suffered grievously from the destroyer. But they have their points of interest, and among them these absurdly-named Low Side Windows — only sometimes "low," only sometimes "side," and never, under any circumstances, "windows." I am dividing them for the sake of comparison into three classes—those where these openings occur, those where they do not, and those where the evidence has been by "restoration," or otherwise, destroyed. I have been at work on the subject for above twenty years, and have accumulated an immense mass of information on its various developments and analogues. But the further I go, the further the prospect widens out; and when you endeavour to get to the origin and root of the matter, you are carried into the very womb of time; at any rate, in its relationship to man and his primeval superstitions. For, in my view, it stretches back infinitely beyond any merely mediæval custom, and was a last lingering form of expression in beliefs which the Church found herself incapable of extirpating, and had, therefore, to try to mould and modify as best she could.

My present idea, as the subject is too large to treat of generally in an exhaustive way, is to confine myself to describing, and drawing to a uniform scale, all the existing remains of these apertures in the county of Durham, in the first place. It seems reasonable to suppose that they may be taken as fairly illustrative of all others in the land. But as this may not be the case, then to follow up this account with further and specially peculiar examples from wherever I can cull them. After this, to take French and German equivalents—methods of seeking the same ends in somewhat dif-

ferent ways; and then finally to trace up and illustrate the earlier, and primitive Christian, and pre-Christian usages in such respects.

Whether I shall ever get to the end of my task remains to be seen. The latter part of it especially involves a great deal of reading in unfamiliar directions; and in country places, away from books and intelligent and educated specialists, you are somewhat like a boat at sea, without oars, or sails, or rudder, and very helpless.

But that these openings were designed for the purpose of ringing hand-bells through during the service of the Mass, in such churches as did not possess a sanctus bell-cot above the eastern gable of the nave, is distinctly negatived, I think, by no fewer than five different classes of such openings, to say nothing of the number of *examples* of such classes. This is shown:

Firstly, by such as are too low for the purpose—on, or nearly on, the ground, as at Hart and Elwick in the county of Durham, and many others.

Secondly, by such as are too high, and which could only be reached by steps, or, in some cases, a very long ladder, as at Winston in Durham; Addlethorpe, Lincs.; Lowestoft, Suffolk; and Ingham, Norfolk; that at Addlethorpe being set between the easternmost clerestory window on the south side of the nave and gable; and those at Lowestoft and Ingham just beneath the roof-line of the chancel, westwards, on the south side.

Thirdly, by such as are too narrow for the passage of a bell sufficiently large to be heard at any reasonable distance. This objection applies not only to the actual width of the opening itself, but to the tracery, or iron fencing, with which several of these openings are still provided. Examples in illustration may be found at Cockfield church, Durham, where the opening next the village, towards the north, is only 6½ inches wide; at Downton, Wilts; where the spaces between the bars measure only 5 inches by 7 inches; and at Darsingham, Lincs., where the opening, about 18 inches square, is closely filled with four pierced quatrefoiled circles cut in stone. Through these no bell could be passed at all.

Fourthly, by those whose position, far away from any altar, precludes all idea of such a use. Examples may be found at Staindrop and Barnard Castle churches, Durham, where they occur in the western bay of the south aisle between the porch and the south-west angle. Both are fourteenth or fifteenth century insertions, that at Barnard Castle having had its inner recess carried down to the ground. At Ludham, Norfolk, the opening occurs at the west end of the nave, below the west window; at Stanford-le-Hope, Essex, and St. Mary's, Guildford, Surrey, at the west end of the north aisle, all far away from bells and altars—Ludham Church having a central tower, though no transepts.

And, fifthly, by those which are actually found in direct connection with eastern bell-cots—sanctus or other—or central towers, which, for all practical purposes, come to just the same thing.

Besides that at Rothersthorpe, Northants, where the sanctus bell-cot and narrow grilled opening both remain, there is at Beckford church, Gloucestershire—a small aisleless building comprising nave and chancel only, with a central tower between them—a rich Decorated Low Side Window, in the usual place, close to the eastern arch of the tower on the south. A bell-rope would hang close to it.

In the fine cruciform church of Uffington, Berks, the same thing occurs again. Here, however, the window is of three lights, transomed, the transom ranging with the string-course below the sills of the other chancel windows. It is close to the eastern arch of the octagonal central tower, which, being a full century earlier in date, must therefore have been ready for use when the window was inserted.

At Boxwell, Gloucestershire, a minute village church, consisting of nave and chancel only, with an open bell-cot on the eastern gable of the nave, there is a small and very narrow Low Side Window, square-headed, and with a hood-mould, close to the eastern angle of the nave southwards. This, it is obvious, if the hand-bell theory were correct, would be quite superfluous, were it even wide enough to allow the passage of a bell, which it does not seem to be.

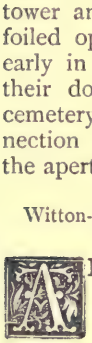
At Minchinhampton church—cruciform, with aisles to the nave—there was a Decorated Low Side Window in the usual place, close to the eastern arch of the central tower southwards. Both nave and chancel, however, are now destroyed.

So, too, at Bucknell, Oxfordshire, where the church has nave and chancel only, with an intermediate central tower, we find a Low Side Window close to the eastern arch of the tower northwards.

I will only here further instance a very remarkable local example, which I measured and drew last year, in the famous monastic church of Jarrow. Here, again, the church is, or was, aisleless and transeptless, but with a central tower—the upper part of the latter of Norman, all the rest of Saxon date, A.D. 685. In the north-western angle of the chancel, close to the eastern arch of the tower and belfry, a small pointed and trefoiled opening was inserted by the monks, early in the fourteenth century, away from their domestic buildings, but towards the cemetery, and which evidently had no connection whatever with the bells, which, like the aperture, still remain to us.

J. F. HODGSON.

Witton-le-Wear Vicarage.



N interesting Low Side Window has recently been uncovered at Teversham, near Cambridge, on the south side of the chancel. It is divided from the single Decorated light above by a transom. The grille, with its two stanchions and three saddle-bars, is in excellent order. The stanchions are three-quarters by three-eighths of an inch, and the saddle-bars are three-quarters by a quarter of an inch. It has been fitted with an internal shutter; the holes for fixing the hinges and the slot for the bolt remain; there is also one of the marks of the metal strapwork of the door. The splay of the window is 2 feet wide. If used for a sanctus-bell, it must have been rung within. The exterior is still filled up with cement.

At Comberton, near Cambridge, there are two two-light Decorated windows on the south side of the chancel. The southern one has a transom across the right-hand light, and a similar arrangement to Teversham. The stanchions and saddle-bars remain, but in place of the shutter, glazing has been added. The marks of bolt and hinges of the shutter remain.

At Rampton, near Coverton and Cambridge, there is a Low Side Window which seems never to have been glazed. It is a square opening with wide internal splay. There is an iron lattice like those at Feversham and Comberton. The hand could not easily be pushed through the bars. There is a wooden shutter behind the lattice, but it is of soft wood, and comparatively modern.

NEWTON MANT.

Cambridge.

HE *Building News* quoted at length from the conference on this subject in the March number of the *Antiquary*. The issue of our contemporary for March 20 contained the following valuable letter:

Adverting to some interesting disquisitions on Low Side Windows, quoted in your issue of the 7th inst., I conclude that the very charming example of such windows existing in the chapel or oratory of Prior Crauden, within the precincts of Ely Cathedral, was, at least, not forgotten by some of those who took part in the discussion. The chapel, a little gem of the Edwardian period, is abundantly lighted by large eastern and western windows, as well as by two tall windows of two lights each on the north and south sides. In addition to this ample provision for the admission of light, however, the architect (probably the illustrious Alan de Walsingham) has introduced two lovely low windows, one on each side, west of the Tall Side Windows just mentioned. They are under ogival canopies, profusely enriched with delicate sculptured leafage (see two illustrations in Murray's *Handbook to the English Cathedrals*). The interior sills of these low windows are about 2 feet 6 inches from the floor of the chapel, and each of them has a stone ledge, not a seat, within its recess; but the external sills are some 10 feet or 12 feet from the ground, the chapel being built upon a large under-croft or crypt, and occupying the "first floor" (to borrow a secular term) of an edifice with two stories. This fact disposes at once of the explanatory hypothesis suggested in the conference quoted from the *Antiquary*. There could be no looking in from the outside by lepers, penitents, or ordinary witnesses of the sacred rites; and it is most unlikely that a sanctus-bell would be rung at an open window of this private oratory, an appendage of the residence of the prior, attended, doubtless, only by himself

and his household, and within a stone's-cast of the vast church of the abbey. For my own part, I suspect that we must fall back upon a very prosaic explanation of these low windows—namely, that the prior, elderly and dim-sighted, wished for light thrown directly upon his breviary, when he heard Mass said by his chaplains, and that his friend, Alan the sacrist, met his wishes by the insertion of these exquisite windows.—I am, etc.,

W. E. DICKSON,
Sacrist of Ely Cathedral.

TO this letter, in the next number of the *Building News*, our correspondent, Mr. Ponting, made the following happy rejoinder:

If anything further were needed to strengthen my faith in the "sanctus-bell" theory of the use of Low Side Windows advocated by me in the *Antiquary* for this month, the interesting example quoted by your correspondent, Mr. Dickson, and of which I had no previous knowledge, would remove all doubts, and I am greatly indebted to him for the mention of it.

I agree with Mr. Dickson that Low Side Windows in an upper-story chapel could not have been used for the purpose of confession or the Communion of the persons outside, nor for such persons to witness the sacred rites being performed within, and the existence of such features in Prior Crauden's oratory is one of the strongest arguments I have met with against the acceptance of either of these theories.

But, so far from its "disposing at once" of the hand-bell theory, I submit that it goes to prove that it is the only one tenable under the circumstances. I see no reason why it should not be as desirable for the sanctus-bell at the prior's private Mass (held, as it would be, at a time when public Mass in the cathedral was not being sung) to be heard outside, as in the case of that used at any other altar. The elevated position of the chapel, moreover, would cause the bell to be heard at greater distance, and promote the usefulness of the windows. It would be interesting to learn the location of the dwellings of the people, or even the prior's residence, in relation to the chapel, as possibly explaining why there were two windows.

Mr. Dickson's own "very prosaic explanation of these two low windows" at Ely does not seem to receive support from the facts he states; he tells us that the chapel "is abundantly lighted by large eastern and western windows, as well as by two tall windows of two lights each on the north and south sides." Where, then, is the necessity for these small windows for the purpose of giving light? And if either of them was constructed on account of the "dim sight" of the "elderly prior," and against his stall, why was one put on the opposite side also? The low position of the windows, 2 feet 6 inches from the floor, would seem to indicate that they were not for the purpose of giving light.—I am, etc.,

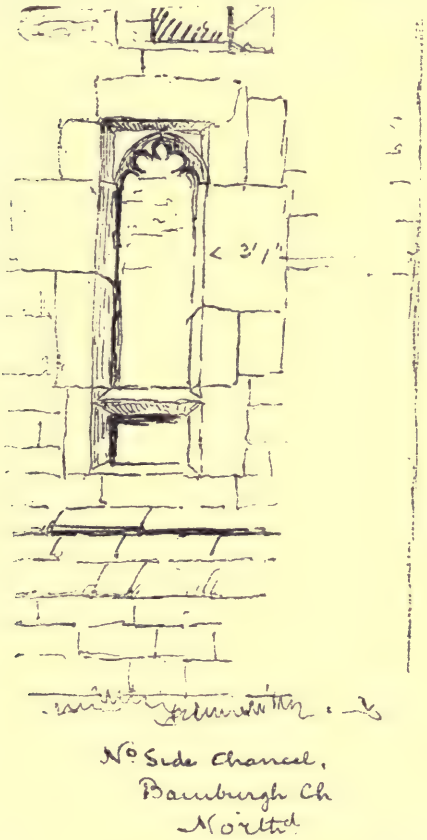
CHAS. E. PONTING, F.S.A.
Lockeridge, Marlborough.

HEREWITH send you two or three slight sketches of North-country Low Side Windows that I made during my wanderings in 1889.

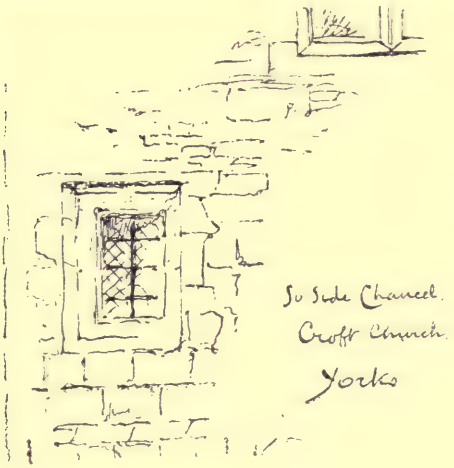
I. The north side of Scawton church, Yorkshire, shows two windows, both of Norman or Transitional date. The one very

low in the wall, next the angle of the nave, is an early example of these openings. In the chancel of Trimdon church, co. Durham, but on the south and more usual side, is a Low Window of about the same date.

II. On the north side of the chancel of Bamburgh church, Northumberland, is an interesting Low Side Window, with arched head and transom not far from the bottom, the lower part having, doubtless, been originally closed with a shutter. At Topcliffe church, Yorkshire, the shutter of a similar opening to this remained until a few years ago.

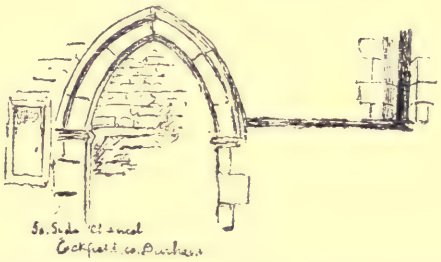


III. At Croft church, Yorkshire, there is a small square-headed window on the south side of the chancel. There is another that corresponds to it on the north side.



IV. At the pretty little Decorated church of Kirkharle, Northumberland, there are two Low Side Windows of exactly the same design, one on each side of the chancel. The sketch shows the position of the one on the south side.

V. Near the priest's door, on the south side of the chancel of Cockfield church, co. Durham, there is a small narrow square-headed example of a Low Side Window, shown in the sketch.



ROBERT BLAIR, F.S.A.

South Shields.

THE following are the Derbyshire instances of Low Side Windows that I noticed some years ago when visiting all the old churches of the county:

Clown.—Small square-headed window, south side of chancel.

Dronfield.—A narrow oblong opening, below the south chancel-window, nearest to the west.

Weston-on-Trent.—On the south side of the chancel, below the most western of three

Early English lancets, is an opening or window, splayed on the inside, about 2 feet square. It has been built up within recent years, and cannot be now perceived from the exterior.

Mickleover.—On the north side of the chancel is a small stone lectern projecting from the wall, and just by it is a large square recess. This is sometimes pointed to as a Low Side Window, but I believe it to be—as it is not splayed—merely a deep almery recess, and do not think that it has at any time pierced the wall.

Aston-on-Trent.—On the south side of the chancel is a low, oblong, widely-splayed window, now blocked up.

Spondon.—In the south wall of the chancel, to the west of the priest's door, and below the string-course at the base of the Decorated windows, is a narrow oblong opening, long ago built up.

Croxall.—On the south side of the Decorated chancel, immediately to the west of the priest's door, is a Low Side Window of a plain parallelogram shape, 23 inches by 18 inches. It is now glazed, but blocked up internally by a mural monument.

Kedleston.—In the south wall of the Decorated chancel, close to the priest's door, on the west side, is a small lancet Low Side Window with a trefoil head.

Ravenston.—Here in the north and south walls of the chancel, close to its junction with the nave, and immediately below the ordinary windows, are two of these Low Side Windows. Both of them are blocked up, and of just the same size, viz., 36 inches by 12 inches. The village in this instance was on each side of the church.

I would only add that the objection to the "sanctus-bell" theory of the impossibility of a bell being passed through the grills of some of these windows is not a reasonable difficulty, until it is proved that bell-sounds cannot escape from the louvre-boards of a steeple belfry.

With regard to the exceeding lowness of some of these "windows," Rev. Prebendary Hingeston-Randolph, in a letter to me of April 7, suggests the obvious explanation: "This is accounted for by the fact that the attendant who rang the bell would of necessity be kneeling at the moment."

Where these openings are really high, or at the west end of the church, they obviously were constructed for some totally different object to the Low Side Windows of chancels, and therefore should not by students be compared with them.

I do not know any instance, in the same church, of a Low Side Window of coeval date with a sanctus bell-cot.

J. CHARLES COX, LL.D., F.S.A.

Proceedings and Publications of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

At the meeting of the SOCIETY OF ANTIQUARIES, held March 27, Mr. Moens, the enthusiastic Huguenot antiquary, exhibited four silver beakers used as "sacrament cups" at the Walloon church at Norwich. They are engraved with roses, and bear an inscription stating that they were the gift of Richard Brown of Hegham. The Norwich hall-mark is that which was in use between 1560 and 1570. The cups were probably given when the church was founded in 1568, a subject treated very fully by Mr. Moens in his recently issued work, *The Walloons, and their Church at Norwich.*—Mr. Scharf exhibited a fine portrait of Queen Elizabeth recently found in a cottage near Cowdray House, Sussex. The most interesting feature, however, of the meeting was the paper by Mr. A. J. Evans, of the Ashmolean Museum (son of the President of the Society of Antiquaries), on a late Celtic cemetery at Aylesford, Kent, the graves of which were small pits in the flat earth arranged in family circles, and each containing cineraries and accessory vessels. A new class of native earthenware, as well as of imported bronze vessels, were brought to light in the course of these excavations. Mr. Evans considered that the interments pertained to the century preceding Cæsar's invasion.

At the meeting of the SOCIETY OF ANTIQUARIES, held on April 17, Mr. J. G. Waller, F.S.A., exhibited and described a silver ring found at Cobham, Kent. Mr. Henry Power exhibited the ancient mace of Bidford, Warwickshire. Mr. W. H. St. John Hope gave an account of some further examples of the remarkable heads of St. John Baptist, a large group of which were exhibited earlier in the session. Rev. Canon Scott Robertson gave an exhaustive account of the highly interesting opening of an archbishop's tomb recently undertaken at Canterbury Cathedral.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, held on April 2, Mr. J. W. Grover, F.S.A., in the chair, Mr. Loftus Brock, F.S.A., to

illustrate Mr. Cart's lecture, exhibited a copy of Le Bruin's *Travels in the East*, which contains curious seventeenth-century panoramas of Smyrna and other places which were referred to.—The chairman described two gold British coins, the obverses being imitations of the staters of Philip of Macedon, and the reverse of one of the coins a plain convex surface.—Mr. Romilly Allen, F.S.A. (Scot.), described a remarkable base of a stone cross which exists in the churchyard at Rostrick, Yorks. It is covered with late Saxon interlaced work and scroll patterns of the same period, but very like some decorations of the thirteenth century. While there are many remains of the shafts of Saxon crosses, the bases do not frequently occur.—The Rev. R. G. Irving, Vicar of Rostrick, exhibited full-sized rubbings of the ornamentation.—Mr. R. Peters rendered a description of further discoveries on the site of Launceston Priory, where, to erect a new gasometer, the site of the priory church was excavated. The plans exhibited show this to have been 66 feet long from east to west within the walls, and 19 feet wide. There are transept chapels to the west of the chancel.—A paper was then read on Gateswell Nunnery, Lincolnshire, prepared by Mr. E. Peacock, F.S.A., and read by Mr. de Gray Birch, F.S.A., in the author's absence. The buildings stood to the west of the village of Broughton, on a site where a farmhouse now exists, but the remains which were noted in the seventeenth century have been entirely swept away, and the site has been a matter of conjecture.—The Rev. Henry Cart then proceeded to describe his journey to Smyrna and Ephesus, where he visited the principal remains, and found that Mr. Wood's excavations of the Temple of Ephesus were getting covered up, and will soon be difficult to trace. A fine series of photographs were exhibited, of the supposed columns from the Temple of Diana, now in Santa Sophia, Constantinople.—Mr. G. Patrick exhibited an Ionic volute which he found at Ephesus several years ago.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, on April 17, the following papers were read: "On the Forthcoming Sixth Centenary of Dante's Beatrice at Florence," by Mr. R. H. Busk; on "Bells: their History, Uses, and Inscriptions," by Mr. James H. Doberty; and on "Roman Inscriptions found in Britain," by Mr. F. Haverfield. At the same meeting Rev. Greville J. Chester exhibited a recently made collection of Bronze Weapons from Egypt.

Two quarterly parts of the Journal of the ROYAL ARCHÆOLOGICAL INSTITUTE have reached us since our last issue, viz., the last part of vol. xlvi. and the opening section of vol. xlvii. for the current year. They contain a variety of valuable papers, among which it is perhaps invidious to distinguish, but the three that strike us as of special value are "Roman Norfolk" and "Notes on Painted Screens and Roofs in Norfolk," both by Mr. G. E. Fox, F.S.A., and "Traces of the Early Development of Municipal Organization in the City of Norwich," by Rev. W. Hudson, M.A. There is also a good but brief paper on Castle Acre by the editor, Mr. Albert Hartshorne, F.S.A. But surely it is a little late in the day to print in 1890 papers read at the meeting of the Institute at Leamington in 1888? We venture to suggest to the Council and editor the propriety of considering whether it would not be better, as soon as possible after the annual meeting, to issue a part containing exclusively the papers relative to the places then visited.

At the general meeting of the ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, held on March 25, a paper was communicated by Rev. Leonard Hasse on "Objects from the Sandhills at Portstewart and Grangemore, and their Antiquity." Various articles were collected from these sites by Mr. Hasse in 1888, of flint and bronze, as well as a variety of pottery fragments. The most interesting of these was a handsome bronze brooch found at Portstewart, and which was pronounced to be of Roman workmanship.—Mr. W. F. Waterman also read a paper on "Ancient Stone Implements." He remarked that the great majority of stone celts found in Ireland had been discovered in ancient river fords. They were probably in many instances heads of weapons used by parties engaged in defending or forcing a passage. He suggested that many of the larger class were grasped in the hand, and in close encounter used without handles, and that not a few may have served as missiles, and, in fact, represent the "champion handstones" referred to in several of the most ancient manuscripts.

The concluding section of vol. ix. of the fourth series of the Journal of the ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND (the forty-first year of issue) abounds in interest. An ancient Irish hot-air bath is illustrated and described by Mr. Seaton F. Milligan. Notes on the Antiquities of Droniskin are contributed in the drawings by Major-General Stubbs. An additional list of Megalithic and other Ancient Structures in Co. Donegal is given by Mr. G. H. Kinahan. Mr. William Fraser describes and illustrates an interesting and valuable mould of micaceous sandstone, used for casting celts of bronze, with double loop, and also two small hammers of similar sandstone, all recently found at Feltard, in the South of Ireland. Mr. W. F. Wateman writes on an ancient Sculptured Cross and Monumental Slab at Devinish Island, Lough Erne. Mr. Robert Day, F.S.A., describes the silver maces of Cork and Castlemartyr. In addition to these there are several other less important papers, as well as the quarterly proceedings, archæological notes, and reviews of new books relative to Ireland. The society is evidently chronicling their excellent work in an excellent way.

The meeting of the NUMISMATIC SOCIETY, held on March 20, was unusually interesting and varied. Mr. Webster exhibited a rare bronze coin of Mauas or Moas, King of the Sakas or Sacæ Scythians, who ruled in the Panjâb about B.C. 120-100. On the obverse of the coin is an elephant's head with trunk raised, and on the reverse a caduceus and the inscription ΒΑΣΙΛΕΩΣ ΜΑΥΟΥ.—Dr. Evans exhibited twelve varieties of the silver money of the Emperor Carausius from his own cabinet.—Mr. Montagu exhibited the silver penny of Matilda of the Oxford mint, from the Nottingham hoard (Hawkins, third edition, page 186). He remarked that this coin was the more interesting

from the fact that Matilda resided at Oxford for a time in 1141. Mr. Montagu also exhibited eight half-crowns of the Tower mint of Charles I., with the plume over the shield on the reverse, and with the following mint-marks: castle, negro's head, rose, harp, lis, crown (two varieties), and tun, the last three being unpublished. He also stated that similar half-crowns were known to him with the following mint-marks: cross on steps, portcullis, and bell; and that half-crowns of this type were coined from silver obtained from the Welsh mines.—Mr. L. A. Lawrence exhibited two hitherto undescribed slight varieties of the noble of Edward III., and three varieties of the groat and one of the half-groat of the same king.—That versatile archæologist, Rev. Canon Greenwell, communicated three papers: "On a Find of Archaic Greek Coins in Egypt," "On a Find of Archaic Greek Coins of the Islands of the Ægean Sea," and "On Rare Greek Coins," in his own cabinet.—Dr. B. V. Head exhibited casts of the coins referred to in Canon Greenwell's papers, and made some remarks on the more important specimens.

A special general meeting of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY was held on March 17, for the purpose of appointing hon. secretaries, in the place of Mr. Thomas Milbourn, resigned. The chair was occupied by Mr. J. W. Butterworth, F.S.A., and there was a good attendance of members. Mr. Pope read the report of the council announcing the resignation of Mr. Milbourn as hon. secretary, and acknowledging his long services. It was also stated that Mr. Millbourn's numerous professional engagements prevented him from continuing the office which he had held for four years. Mr. Milbourn's resignation was accepted, and a vote of thanks passed to him for the services which he had rendered to the society. Mr. Pope next read a letter addressed to the chairman from Mr. C. Welch, F.S.A., of the Guildhall Library, consenting to become joint secretary of the society with Mr. Pope. On the motion of Mr. Shoppee, seconded by Mr. F. G. Hilton Price, Mr. C. Welch and Mr. M. Pope were appointed joint hon. secretaries until the usual annual general meeting.

At a meeting of ST. PAUL'S ECCLESIOLOGICAL SOCIETY, held on April 16, a paper was read by Mr. Charles Browne, F.S.A., on "The Knights of the Teutonic Order." On Saturday, April 19th, the members visited the Battersea churches of St. Mark, St. Peter, and St. Mary-by-the-Park, under the direction of Mr. William White, F.S.A.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held March 28, Mr. Heslop, in presenting an old-fashioned pillion to the society, said that these relics of our fathers were becoming of increasing interest. Many old-world objects were stored away in the attics and lumber-rooms of old farm-houses. He thought that if attention were called to the great interest taken by the public visiting the museum in such things of the immediate past, they would doubtless receive valuable additions to their Black Gate collection.

Mr. Blair (one of the secretaries) reported that some fragments of gold of Ancient British date, which had long been in possession of the society, were placed in the hands of Canon Greenwell a week or two ago, who kindly promised to see to their restoration. These fragments had now been returned in the shape of the object which he exhibited, similar to a spinning-wheel. The restoration was made from a perfect example in Mr. Greenwell's valuable collection.

At the same meeting the following interesting communication was read from Dr. Robertson, of Otterburn: "Two stones have just been discovered on Grassinsfield Farm, or rather Moor, to the north-east of Otterburn, which I think may interest you, and perhaps be even worthy of mention to the Antiquarian Society. These stones were discovered by Mr. George Thompson, who acts as shepherd on the farm, a few days ago. They were lying exposed on an old nearly levelled sod-fence on Leighton Hill, which is a hill to the north-east of Otterburn. One of them, a cross-shaped stone, 17 inches high by 17 inches across the arms, by 5 inches wide and 4 to 7 inches thick, is of the comman sandstone of the district, and the cross engraved on it seems to be the cross-shaped hilt of a sword, like those found on sepulchral slabs of our old churches. The singular thing is that such a stone should be lying in the middle of one of our moors. The stone looks as if it had been part of some longer shaped cross, but there is no ragged fracture of the lower end of the stone, and I cannot find in the neighbourhood of the place any other stones that seemed to have formed a continuation of the stone. The other stone is lying beside it, but I cannot make out what the cavity in it could have been made for. The interesting position of the find, and perhaps also the appearance of the carving on the stone, which one may guess to be of about the fifteenth century, might make one associate the stone with the battle of Otterburn. Leighton Hill, with its neighbouring eminence Fawdon, has been always considered one of the probable sites where the battle may have been fought. I, for one, have always rather been of the opinion that the camp the Scots occupied was the British camp on Fawdon, and not the camp on Greenchester, which is more usually believed to have been the site of the battle, and thus that there is no unlikelihood of anything belonging to the battle being found just where this stone has been discovered."

The concluding section of vol. xiii. of "ARCHÆOLOGIA ÆLIANA," published by the Society of Antiquaries of Newcastle-upon-Tyne, edited by Mr. Robert Blair, F.S.A., has reached us. It is a thinner part than usual, but contains some plates that were too late to be inserted in previous sections. In addition to a thorough index, and list of the members of the society, there are several brief papers. Dr. Bruce describes the recent excavations at the north-east angle of the station of Chesters. A quantity of millstones were found, most of them broken, but one pair were so perfect that they might almost be used for their original purpose. They are of millstone grit, and have a diameter of 16 inches. The upper one is girt with an iron rim, in which the hole for the insertion of a handle appears. In the centre of the upper stone is the usual opening for pouring the corn into the mill, and round it is a shallow cup for facilitating this process; the cup has a diameter of 6½ inches, and its rim rises about half an inch above the general level of the

stone. Across the aperture for admitting the corn is an iron bar, pierced with a hole for receiving the pivot round which the upper-stone revolves, and which is fixed into the bottom stone. Everything is complete, excepting the second loop for receiving a handle, if indeed there was one. This pair of Roman querns is well illustrated by a photo-lithographic plate.

The monthly meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held on April 11, in Chetham College, Colonel Fishwick, F.S.A., presiding. A number of books and flint and bronze implements, from Capri, France, Denmark, Ireland, and the Yorkshire Wolds, also a stone celt found at Oldham, and a beautiful arrow-head found at Rochdale, were placed on the table for the inspection of members, and the hon. secretary, Mr. G. C. Yates, and Dr. H. Colley March gave a brief description of the most interesting. Mr. Yates also exhibited and described a first brass Roman coin found at Castle Field, Manchester, Roman coins of Honorius Gratianus and Anastasius found at Higher Broughton, Manchester, and twenty-two engraved copper coins or love-tokens of the last century. Subsequently Mr. George Esdaile, C.E., read a paper on "Roman Camps at Stockton Heath and Hulme Walfield, Cheshire, and Ribchester, Lancashire." After a detailed description of the camps, their sites, and surroundings, Mr. Esdaile said they were all three identical in shape, size, etc., and he had come to the conclusion that they were erected on the plan laid down by Hyginus Cromaticus, which was in use in Britain down to A.D. 193. They were similar in almost every respect to the camps at Chester, Lincoln, Exeter, London, Malmesbury, Winchester, York, and other large Roman camps, and those in Cheshire had probably been placed on the sites they occupied when the different Roman legions dwelling in them were engaged in attacking places in which the Britons had entrenched themselves.—A short discussion followed.

The second number of the second volume of the Journal of the GYPSY LORE SOCIETY (printed by T. and A. Constable at the Edinburgh University Press), contains seven papers, in addition to reviews and notes and queries. "Gypsy Anecdotes from Hungary" is contributed by Vladislav Kornel, and is, in our opinion, the most valuable paper of this issue. The Hon. J. Abercomby writes on the "First Mention of Gypsies in Finland." Mr. H. T. Crofton translates the parts that pertain to gypsies from Köppen's *Excursions in the Crimea*. Mr. John Sampson gives the words, and in some instances the music, of various English gypsy songs and rhymes. Dr. Elyssuff translates Kounavine's *Materials for the Study of the Gypsies*. Mecius Davairus-Silvestraitis gives a brief but interesting account of the Lithuanian gypsies. Professor Rudolf von Sowa continues his "Slovak-Gypsy Vocabulary." Altogether it is a good number.

Two meetings of the CAMBRIDGE UNIVERSITY ASSOCIATION OF BRASS-COLLECTORS were held last term at Cambridge, the Vice-President in the chair, on February 24 and March 10. At the first of these some notes were read on the brasses and matrices in Exeter Cathedral, illustrated by rubbings, particularly pointing out that the tomb assigned to Bishop Chichester, who died in 1155, was probably that of some later bishop, owing to the very perfect matrix of an episcopal brass. Several brasses of ladies were also exhibited, with notes on the peculiarities of costume which they illustrated. At the second meeting a motion was passed proposing that the county of Kent be the next county published, after that of Cambridgeshire, of which a complete list of brasses is shortly to appear. A vote of thanks was passed to be forwarded to Mr. Seward, churchwarden, of Ampthill Church, Beds, for the way in which he had restored the loose brasses in that church; and several new members were elected. A paper was then read on "Flemish Brasses," communicated by a corresponding member, illustrated by photo-lithographs of original rubbings.

At a meeting of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY, held in the Town Hall, Wokingham, on March 26, Rev. P. H. Ditchfield, the energetic honorary secretary of the association, delivered a lecture on the history of Wokingham. Judging from the full reports given in local papers, Mr. Ditchfield's account of this old town was an excellent summary of its annals, and well calculated to stir up local historical enthusiasm. The Mayor and Corporation lent various documents and objects of interest to illustrate the lecture, including the mace, which bore the date of 1358. The most original part of the lecture was that pertaining to the Saxon monastery. We quote the following passage from the *Reading Observer:* "He would now disclose a very interesting document, which, as far as he was aware, no previous historian of Wokingham had unearthed. It was very ancient, and was written 708-715. This document was a Bull of Pope Constantine contained in the chartulary of the Abbey of Peterborough or Medeshamstide, as it was then called. The Bull referred to the existence of a monastery somewhere in the territory of the Wokings, but whether at Woking or Wokingham was not quite clear. Woechingas was the name in the document. It was under the Government of Abbot Hedda, and Constantine granted to it at Bermondsey exemption from episcopal jurisdiction in temporals. This document the Bishop of Oxford pronounced to be genuine; but it was difficult to trace the connection between this monastery and Peterborough. Possibly the documents were picked up by some ignorant or designing collector anxious for the glory of Peterborough, as sometimes the title to an estate of bócland was conveyed by the transfer of the deeds without a formal record of the transfer."

The Council of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY are doing their best to preserve views of the older portions of Bradford, which are being removed on account of public improvements. One side of Westgate, containing many old buildings, is to be photographed. Last month a paper was read before the Society by Mr. J. N. Dickens, on "Old Leeds Newspapers," giving much information about objects of local history during the eighteenth century. On April 11 Mr. John Lister, M.A., gave a lecture on "The Pilgrimage of Grace, and its Local Adherents,"

which proved to be of much interest and research. On May 3 the members visit Skipton Castle and Church, under the guidance of Mr. W. Harbutt Dawson.

At a meeting of the CARDIFF LITERARY SOCIETY, held on March 25, an able lecture was given by Mr. Edwin Seward on "Early Printing and Book Embellishments," illustrated by a valuable collection of books and engravings. The exhibits included works by the greatest of the early printers, specimens of the typographic art of the Aldines, the Elzevirs, Plantin, John Day, etc., being exhibited. After a historic reference to the origin of printing, the varieties of the earlier-known types were described. "Black-letter" was shown by examples dating from 1470 and 1492; "Italic" by a rare copy of Boccaccio's "Decameron," printed at Florence by P. de Giunta in 1527, and other early examples, issued in Naples, Paris, and elsewhere, the initials in which were left vacant for illuminating by hand. Wood engraving was described in reference to the works of Caxton, Albert Dürer, and Holbein, whose "Dance of Death" was produced as an illustration. The application of copper-plate to books was shown by a number of old Italian, Dutch, and German title-pages, etc., one from the Plantin press at Antwerp, designed by Rubens, being especially fine. Many book-portraits of old English work, with the decorative frontispieces illustrating English poetry-books of about eighty years ago, were also exhibited, the lecturer pointing out that the beauty of such examples often brought about the reprehensible practice of despoiling valuable old works for the sake of their plates. Other details of typographic ornamentation were then described and exhibited. One of the specimens was a Prayer-Book of 1660, containing marginal MS. notes in Welsh of that period, and the initials in which were printed from French, Italian, and Elizabethan wood blocks. Head and tail pieces of chapters, decorative borders, title-pages, and colophons were shown and described, and also a most interesting series of old printers' marks, containing several examples of the Aldine dolphin and anchor, the Plantin compasses, etc.

The first part of vol. xxiv. of COLLECTIONS, HISTORICAL AND ARCHÆOLOGICAL, RELATING TO MONTGOMERYSHIRE, issued by the Powys-land Club, worthily sustains the reputation of its predecessors. A large section of these two hundred pages is occupied by a continuation of Early Montgomeryshire Wills at Somerset House. Mr. Richard Williams gives an excellent paper on "Edward, first Lord Herbert of Cherbury." The Geology of the Breidden Hills is described and illustrated by Mr. W. W. Watts, M.A., F.G.S. There is an account and pedigree of the different lines of the Myddletons of Myddleton. Rev. G. Sandford, M.A., discourses on Vlaidd Rhudd and his descendants. The parochial account of Llanidloes, by Mr. E. Rowley Morris, is continued. A most excellent feature of this issue is the continuation of the Powysiana, or small notes and miscellaneous excerpts of matters connected with the history and antiquities of the county. There is much of value and interest in the thirty-three pages given to this section. We strongly recommend a similar plan to the editors of other of our county archæological journals.

The annual meeting of the SUSSEX ARCHÆOLOGICAL SOCIETY was held at Lewes Castle on March 20. It is satisfactory to find that this old-established and excellent society seems to be in full vitality, its roll of members now amounting to 568. The "Wilmington Giant," lately treated of at length in the *Antiquary*, was the subject of much discussion. Mr. Stephen Ade, as one of the committee who, sixteen years ago, was responsible for renewing the outline of the figure in white bricks, thought that the work had stood well, and that the only improvement in method would be white-glazed bricks. Mr. Ade altogether distrusted the present experiment with rammed chalk. It was felt, however, by the meeting that it would be only right to allow some little time to elapse to test the effect of the seasons on the chalk recently used. The Rev. F. Beynon, Rector of Alfriston, produced sketches of a pre-Reformation vicarage at Alfriston, now in much dilapidation. The society agreed to take steps for its preservation, and to communicate with the Ecclesiastical Commissioners.

The Earl Stanhope (Lord-Lieutenant of Kent) has been elected President of the KENT ARCHÆOLOGICAL SOCIETY, in place of the Earl Sydney, deceased. The society's annual meeting is to be held at Canterbury, on Monday and Tuesday, July 21 and 22, 1890.

Literary Gossip for Archæologists.

The Borough of Colchester has done a good work in printing this month (April) a catalogue of the valuable library presented to the Corporation in 1631 by ARCHBISHOP HARSNETT.

Messrs. Truslove and Shirley will shortly publish "BLOOMSBURY AND ST. GILES," by Mr. George Clinch, of the British Museum, who has already well won his spurs by his "Antiquarian Jottings" in the neighbourhood of Bromley. It promises to be a reliable and standard history of these two parishes. The volume will be illustrated by twenty-four full-page plates.

It is hoped that the Rev. Dr. Cox's two volumes based on original Quarter Sessional and other documents, and entitled "THREE CENTURIES OF DERBYSHIRE ANNALS," will be ready in the summer. The publishers are Messrs. Bemrose and Sons.

Mr. W. W. Morrell, the well-known banker of the city of York, is about to prepare for publication the early and interesting REGISTERS OF SELBY PARISH.

Mr. Elliot Stock will speedily issue another volume of the "Book-lover's Library," which will be entitled "NEWSPAPER REPORTING IN OLDEN TIME AND

TO-DAY." The author is Mr. John Pendleton, who has had a wide press experience on the *Yorkshire Post* and other papers.

The Villon Society have just issued the prospectus of the NOVELS OF MATTEO BANDELLO, Bishop of Agen, which are to be done into English for the first time by Mr. John Payne. Bandello's novels have been described as the "Thousand and One Nights" of the Renaissance. Under the form of a collection of stories, he gives a vivid account and chronicle of Italian society during the brilliant epoch of the sixteenth century. Bandello's novels possess a peculiar interest for the student of our old dramatic literature, as from his picturesque pages the Elizabethan dramatists drew the stories on which they founded some of their most remarkable plays; Shakspeare, for instance, is indebted to him for the plots of his "Romeo and Juliet," his "Much Ado about Nothing" and his "Twelfth Night," whilst, amongst the lesser stars, Massinger founded his "Picture," Webster his "Duchess of Malfi" and Fletcher his "Triumph of Death" and "Maid in the Mill" upon his novels. Mr. Payne's translation, which is now complete, will be issued during this year in six handsome vellum-bound volumes. Price to subscribers £7 7s., and for large-paper copies £14 14s., with a discount of £1 1s. and £2 2s. on payment in advance. The issue is limited to 750 and 50 copies respectively, and is sure to be speedily taken up. The Hon. Sec. is Mr. A. G. Hutt, F.S.A., 8, Oxford Road, Kilburn, N.W.

The Italian Government has resolved to celebrate the fourth centenary of COLUMBUS'S DISCOVERIES by the publication of as complete a collection as possible of all documents and papers bearing upon the early history of America and its discoverer. A Royal Commission has been formed to carry out the scheme, and the Minister of Public Instruction is making inquiries of the custodians of the various public archives and libraries in Europe in order to ascertain what materials exist for such a work.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

A HISTORY OF CUMBERLAND. By Richard S. Ferguson, M.A., F.S.A. *Elliot Stock.* Demy 8vo., pp. 312. Price 7s. 6d.

Mr. Stock is to be congratulated on having secured the learned Chancellor of Carlisle, who is the very embodiment of the archæology and history of the county of Cumberland, for his series of "Popular County Histories." This series, so far as it has yet gone, has not been always fortunate, and certainly not popular, in the author selected; but with regard to Cumberland, neither intelligent natives nor the general literary public could have the slightest doubt that the man for the task was the learned and courteous Chancellor of the Diocese. Not only is Mr. Ferguson well qualified for the task, but, what is more, he has well achieved it. The volume that he gives us is conceived in the right spirit, and is described as an attempt to discharge the functions of the general introduction to the old-fashioned county history of several big volumes. The book opens with an introductory chapter on the early inhabitants, and the traces they have left, and is followed by three sections that respectively deal with the Roman conquest, the Roman roads, and the Roman forts and towns. The fifth chapter, one that we like the best in the book, deals with the great barrier of Hadrian, and the trail of the wall; it is clear and concise, but withal most interesting. The great barrier consists of (*a*) a stone wall, strengthened by a ditch on its northern side; (*b*) an earth wall, or vallum, south of the stone wall; and (*c*) stations, castles, and watch-towers that lie for the most part between the stone wall and the rampart, which are on an average within 60 or 70 yards of each other. The stone wall extends from Bowness-on-Solway to Wallsend on the Tyne, a distance of 73½ miles, whilst the earth rampart falls a little short of this length. The average width of the wall is 8 feet, and its height when complete about 20 feet. Mr. Ferguson favours the theory that both stone and earth ramparts are part of one and the same great engineering work of the Emperor Hadrian, and certainly seems to us to make good the strong probabilities of the truth of his contention. Two paragraphs bring the condition of the times and the object of these diverse constructions vividly before us:

"The district with which we are dealing was covered with primæval 'scrub,' which would flourish best in the rich soil of the rich valleys. The valleys of the Tyne and Eden, and the valleys down which run the various streams that cross the Roman wall, must have been, in the time of the Emperor Hadrian, and for long afterwards, full of primæval scrub, extending northward in many places almost to the site of the stone portion of the great barrier, certainly touching it at the points where it is crossed by the Cambeck, the Kingwater, the Irthing, the Tipalt, the Cawburn, the North Tyne, etc. This scrub, until cleared away—the task, probably, of generations—must have sheltered in its recesses large numbers of Britons, stone-implement men, broken men from tribes the Romans had defeated, fugitives from tribal or Roman justice, and others—men who would have an intimate knowledge of the paths and tracks through the scrub, where no heavy-armed Roman soldier could follow them. Such men, assembling suddenly at unexpected places, perhaps by night, in bands of from, perhaps, a dozen to 200, would quickly demoralize the Roman troops defending the stone wall; sentries would be constantly harassed, small parties would be cut off, and night alarms would perpetually spoil the rest of the legionaries, who could no more follow their tormenting foes into the scrub than they could fly over it.

"The idea then occurs that the great military engineers who laid out Hadrian's great barrier made up their minds from the first that their valuable troops should not be harassed in this way; accordingly they planned the great barrier with an embattled stone

wall as a defence to the north against the attacks of hordes of barbarians that might be called armies, with a palisaded earthen vallum to the south, against the attacks of guerillas, banditti, and dacoits that infested the scrub in their rear. The first the Roman general dealt with *more Romano*, by flinging open the gates of his mile castles, and precipitating his troops on both flanks of the advancing foe. But as for the guerillas, the banditti, and the dacoits, there were no gates in the palisades for them to come through, and the field officer of the day, some veteran centurion, *hirsutus et hircosus*, could be trusted to see they did not come over."

The Norman settlement in the county is dealt with in an effective and interesting way, the leading facts being grouped together under the baronies, the forest, and the city. The Scottish wars, the long-drawn-out border warfare, the troubles of the Restoration and the Revolution of 1688, the '15 and the '45, all receive graphic and careful treatment. The volume concludes with an excellent classified list of books, articles, and maps that relate to Cumberland. Among these we notice articles that were contributed to the fourteenth volume of the *Antiquary*, by the author, on the "Municipal Offices of Carlisle."

All the volumes of the "Popular County Histories" have passed through our hands in various reviews, and we are quite confident that the judgment of the reading public, as well as, beyond all doubt, of antiquaries, will confirm our conclusion that Chancellor Ferguson has produced by far the best of the series.

ROACH LE SCHONIX.

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ANECDOTA OXONIENSIA. Mediæval and Modern Series, Part V. Edited by Whitley Stokes, D.C.L. *Oxford, Clarendon Press.* Small 4to., pp. cxx., 411. Price 31s. 6d.

The fifth part of the Mediæval Series of *Anecdota Oxoniensia* consists of lives of the saints from the *Book of Lismore*, edited by Professor Stokes. The so-called *Book of Lismore* is a manuscript that now belongs to the Duke of Devonshire, and is kept in Lismore Castle, Co. Waterford. There, in 1814, it was romantically brought to light in a walled-up passage by some masons engaged in repairs. It was lying in a wooden box with a crozier. The MS. had suffered much from damp and rats. Of its earlier history, it is only known that in 1629 it was in Timoleague Abbey, in the hands of Michael O'Clery, one of the Four Masters. This remarkable MS. has been noticed since its discovery by several scholarly writers, but the notices have hitherto been very meagre and insufficient. Professor Stokes has, however, now treated it with a care and fulness that this valuable record richly merited. The *Book of Lismore* was compiled from the lost *Book of Monasterboice*, and from other manuscripts, about the end of the fifteenth century, for Finghin mac Carthaigh Riabhach and his wife Catharine, daughter of Thomas, eighth Earl of Desmond. It is written in double columns on 197 folios of vellum 15½ inches by 10½ inches. An excellent collotype facsimile of one of the pages is given as a frontispiece to this volume. The manuscript has lost thirty-six leaves, and many of those that remain are in parts illegible. The contents are chiefly lives or homilies on the lives of nine Irish saints, viz., SS. Patrick, Colomb-cille, Brigit, Senan son of Geirgenn, Findian of Clonard, Findchua of Brigown, Brenainn son of Finnlugh, Ciaran of Clonmacnois, and Mochua of Balla. The scribes of these lives, and of the collection of legends that follows them, in copying from the older manuscripts, modernized, as a rule, the spelling and grammatical form. The result is, a mixed language, in which old Irish forms appear blended with those belonging to the late middle and even modern periods of that tongue. The preface contains a valuable analysis of the language used, and a long list of the loan-words, or words borrowed from Latin and other tongues, is also given. There is likewise a valuable summary of the contents of the lives and of the information they yield classified under a considerable variety of headings. The main part of this volume is occupied with the text, translation, and notes of the nine lives, most worthily and patiently accomplished by Professor Stokes. There are indexes of matters, of persons, and of places and tribes, as well as a vocabulary of Irish words. The volume is a monument of painstaking and critical labour. To the philologist it is invaluable, whilst to the student of the social condition, the religion, and the superstitions of the early Irish, it will prove indispensable and attractive. The only criticism upon which we venture is that a little more care might with advantage have been given to insure similarity of spelling both of personal and place names in different parts of the same book.

N. S.

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FLOWERS FROM A PERSIAN GARDEN. By W. A. Clouston. *David Nutt.* Crown 8vo., pp. xvi., 328. Price 6s.

Mr. Clouston is well known as a collector of Eastern tales, and as a learned but genial annotator on this branch of folk-lore. Within these tasty covers he has brought together a series of light pleasant essays, which avowedly appeal to the "general reader." The first section of the book, which gives its title to the volume, is an account of the Persian poet Saádí, and of his two best-known works, the *Gulistán*, or Rose Garden, and the *Bustán*, or Garden of Odours. Saádí, who died at his native city of Shiraz in 1291, in addition to his literary powers, chiefly poetical, in his own language, was an accomplished linguist, and wrote poems in the various tongues of different countries that he visited. He took part in the wars of the Saracens against the Crusaders in Palestine, and also in the bloodshed with which the followers of the false prophet deluged India. The gaiety of some of his songs, and the plaintive humanity of others, have long since placed him, by the universal consent of Eastern scholars, in the first flight of early Oriental poets. But Mr. Clouston in his enthusiasm makes far too large a claim when he says of him that "no writer, ancient or modern, European or Asiatic, has excelled, and few have equalled, Saádí in that rare faculty for condensing profound moral truths into short pithy sentences." As examples, our author gives the following:

"The remedy against want is to moderate your desires;" and "Whoever recounts to you the faults of your neighbours will doubtless expose your defects to others." If Saádí could do nothing better than produce these smug platitudes, the fame of the Persian

Martin Tupper would long ago have perished. The stories, however, from the *Gulistán* are often charming and graceful, and worthily put before us by Mr. Clouston.

The second section of the book is on Oriental Wit and Humour, culled from various sources, and is highly entertaining. Very few of the examples are old "Joe Millers," and those that remind us of like tales are usually interesting variants.

The third section consists of Tales of a Parrot, or Gleanings from the *Túti Náana*, a popular Persian work composed in 1329, which has never as yet been completely translated into English. The framework or string of the brief stories is this: A merchant with a beautiful wife resolves to travel into foreign countries to increase his wealth. Before leaving home he purchased at great cost a wonderful parrot that could discourse eloquently and intelligently. The merchant's absence being protracted, the wife is tempted to love unduly a young foreign prince, but the parrot by starting a most interesting tale each evening succeeds in interesting her so much that there is no opportunity for the lovers meeting till the merchant returns.

Much of the fourth section of the book is not worthy of the interesting and valuable earlier parts, for the rabbinical legends are in no sense new, and have been better given elsewhere. Of the shorter pieces, an Arabian Tale of Love and the Apocryphal Life of Æsop are quite worth printing. The few pages that deal with the Ignorance of the Clergy in the Middle Ages possess little originality, and show no small "ignorance" on the part of the author with regard to ecclesiology. Taken as a whole, the book is good and entertaining, but Mr. Clouston will be well advised if, for the future, he abstains from Jewish and Biblical legends, and from anything pertaining to European mediævalism, and confines his attention to those Eastern sources of tale and romance with which he is so happily familiar, and which will afford abundant supplies of unquarried material for generations yet to come.

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THE COMPLEAT ENGLISH GENTLEMAN. By Daniel Defoe. Edited by Karl D. Bülbring, M.A., Ph.D. *David Nutt.* Medium 8vo., pp. lxxxiv., 295. Price 12s.

We are heartily glad to welcome this volume. Our thanks are due to the publisher for his enterprise and excellent printing, and to the editor for his conscientious and interesting work. Defoe's *Compleat English Gentleman*, which now appears for the first time in print, is preserved in the author's autograph among the MSS. of the British Museum. Mr. Forster was the first to mention its existence in his *Biographical Essays* of 1860, and fuller particulars were given in Lee's *Life of Defoe*, 1869. They were both mistaken in one point. The MS. is not a single work, but includes another, *On Royall Education*, which is shortly to be published. This book was one of Defoe's last works. With the MS. is preserved a printed proof-sheet of sixteen pages containing the opening of the work. This seems to be the only part which was put in type. Dr. Bülbring not only gives us a most careful transcript of the manuscript, but points out the value of the book, and writes an interesting account of other seventeenth and eighteenth century works on the education and habits of the English gentleman, an introduction of eighty-four pages, which he quaintly terms "Forewords." Defoe describes his work as containing (1) "usefull observacions on the general neglect of the education of the English gentleman with the reasons and remedies; (2) the apparent difference between a well-born and a well-bred gentleman; and (3) instructions how gentlemen may recover the deficiency of their Latin, and be men of learning, though without the pedantry of the school."

The following quotation is a good specimen of his style:

"It is a strange Folly in the best of Mankind to Cap Pedigrees; since as the tallest Tree has its Root in the Dirt; and the Florists tell us the most beautiful Flowers are raised out of the grossest Mixture of the Dunghill and the Yakes; so the greatest Family has its Beginning in the Throng, and the Search brings it to nothing. Is it not enough that our Fathers were Gentlemen as far back as we can have any good account of them? Since they that look farthest back must lose their Fathers in the Search, or they will lose themselves as to the thing they search for; they must stop *somewhere*, or they will find themselves *nowhere*; they must run at last into a Beginning that will baulk the Enquiry, and bring them all to nothing, that is to the *cannaille*, and to the *mob*."

The book is one that ought to have a ready sale. It is dedicated to Dr. Furnivall, who is described, *inter alia*, as "the leader and generous promoter of the endeavours of hundreds of fellow-workers." There are not a few who have had experience of Dr. Furnivall's rough tongue and noisy self-assertion, who will rub their eyes when they read this eulogy. However, we are all many-sided, and we are glad that a Westphalian doctor has found the amiable side of our English scholar.

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BOOKS, ETC., RECEIVED.—In addition to a variety of provincial antiquarian magazines, and others that usually reach us, both American and English, the first volume of the *History of the Virginia Federal Convention of* 1788, by the late Dr. Grigsby, and edited by Mr. R. A. Brock, librarian of the Virginia Historical Society, has come to hand. It is a volume of 374 pages, and of much value to all who take an interest in the founding of the great Federal Constitution of the United States.

That enterprising association, the Hull Literary Club, has published at one shilling each (Hull: A. Brown and Sons) the lectures that were delivered to their members in last January and February. They are *Art and Commerce*, by J. A. Spender, M.A.; and the *Vision of the World*, by David Maxwell, C.E.

We desire to make special mention this month of that new claimant for literary notice, *Lippincott's Magazine* (April), as it contains a striking article on the results of archæology during the present century. The article is entitled "Things that may any day turn up," and is from the pen of Mr. Leonard Woolsey Bacon; every line of it is good.

Several of the more recent publications of *Société d'Archéologie de Bruxelles* have come to hand just as we go to press; they shall be noticed in our next issue.

Reviews of several other works are in type, but are held over for lack of space.

Correspondence.

THE EARL OF CORNWALL.

I do not know on what authority except *An. de Wigornia* Rev. C. F. R. Palmer says (April *Antiquary*) that Edmund E. Cornwall died October 1, 1300, at Ashridge. He left England January 15, 1296 (N.S.) "at Plumhuthe" (*An. de Wigornia*).

He died 1296 "in partibus Gasconiæ," and was "conditus aromatibus," and buried for some time at Friars Minors "Baunel" (Bayonne ?), so the *An. de Dunstaplia* says, and the Dunstaple chronicler must have known, near as he was to Berkhampstead, Earl Edmund's residence in England, and to Ashridge.

The solemn burial at Hayles is not in doubt, nor that it took place in 1301. I have also seen it stated that the bowels, etc., were buried at Ashridge October 1.

An. de Wigornia says Edmund "raptus fuit subito de hac vita 1300 Kal. Oct." and (if my notes are exact) buried 13 Kal. Aprilis 1301.

Is it not unlikely, too, that such a funeral, attended by three bishops and at least seven abbots, would have taken place on Holy Thursday? In 1301, March 26 was Palm Sunday, so the Thursday after would be the day before Good Friday.

Richard E. Cornwall mar.

(1) Isabel d. Will. Mareschal E. Pembroke + 1240. Issue:
Isabel, b. 1233 + 1234; bur. Reading.
John + young, prob. the one who + 1232—æt. 1.
Henry + 1272 at Viterbo; murdered by De Montford; mar. 1269 Constance d. Gaston de Moncada de Bearn. She was living 1294.
Richard + young.
Nicholas (?). I do not know anything of him.

(2) Sanchia d. Raymond Berenger Cte de Provence, mar. 1243, Nov. 23 (*An. de Wigornia*) Nov. 22 John de Oxenedes (she + 1260). Issue:
Edmund, mar. Margaret d. Richard de Clare E. Gloucester, born 1249, says Robert of Glouc. and *An. de Theokesb.* She was living Jan. 4, 1315 (*i.e.* 1316) as she had jewels from King that day.
Richard + 1296; killed at siege of Berwick.

(3) Beatrix de Falkenstein d. Theodore von Falkmont, mar. 5 Id. Jun., 1269.

E. Richard had two illegitimate sons, Geoffrey and Walter.

Richard de Cornwall, ancestor of the Burford family, seems to have been a son of Earl Edmund, but query.

THOMAS WILLIAMS.

Aston Clinton Rectory.

ROMAN CASTRAMETATION.

Some conclusions on the late Mr. Lines' article on "Roman Castrametation" are seriously shaken by his acceptance of the "Iter of Richard of Cirencester" as a reliable guide in Romano-British topography (*Antiquary*, vol. xxi., p. 107). This "Iter," in other words, the treatise *De Situ Britanniæ*, is a proved and flagrant forgery, and has been utterly discredited for the last twenty years. The matter was once much discussed, but those who care to look into it again will find it fully stated, and the fact of forgery decisively established, in the preface to a Rolls Series publication of the year 1869. I refer to vol. ii. of the *Speculum* of Richard of Cirencester, edited by Mr. John E. B. Mayor.

GEORGE NEILSON.

Glasgow.

HOLY WELLS.

I see in the April *Antiquary* that Mr. Hope does not mention a spring or well at Upwey, a few miles from Weymouth—it is a wishing-well. There is always a person near with glasses from which to drink the waters, wish, and throw the remainder over the shoulder. It is really the source of the Wey, a fine spring of clear water coming out of the ground, and flows on until it becomes the river at Weymouth. There is a church a few yards higher up.

GEORGE BAILEY.

Derby.

WEEPING CROSSES.

In writing my *Collections for a History of the Parish of Speen*, I find the Weeping Cross referred to in a conveyance of land in the seventeenth century. I believe these crosses were usually erected at a conspicuous spot on the highway leading to the church, and here the last act of public penance was concluded with weeping and the usual marks of contrition. The bodies of the dead were also set down at the Weeping Cross on their way for burial, when prayers and offices for the repose of the soul were recited, amid the lamentations of the mourners

> "He that goes not with often losse,
> At length comes back by Weeping Cross"

is an old proverb. Florian (*Trans. of Montaigne*, bk. iii., ch. 5), says: "Few men have wedded their sweethearts, their paramours, or mistresses, but have come home by Weeping Crosse, and ere long repented of their bargain." Possibly some of the readers of the *Antiquary* may be able to throw some further light on the origin and use of these Weeping Crosses.

WALTER MONEY, F.S.A.

Newbury.

Intending contributors are respectfully requested to enclose stamps for the return of the manuscript in case it should prove unsuitable.

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During June, July, and August, the CONFERENCE *will be suspended.*

It will be resumed in the September number, subject: "Suggestions for the better Management and Usefulness of Archæological Societies."

The "Low Side Window" discussion can be continued in the Correspondence column.

The Antiquary.

JUNE, 1890.

Notes of the Month.

THE arrangements for the projected systematic excavations at Silchester, the English Pompeii, are making steady progress. The Society of Antiquaries, without any asking, has already received £200 towards the undertaking, and this in addition to the generous undertaking of Dr. Freshfield, the treasurer, to provide the funds for the excavation of an entire *insula*, or square. It has already been ascertained that the city of Calleva (Silchester) was divided into squares by streets intersecting each other at right angles, and this fact renders the conduct of excavations more easy. Everything tends to point out that a most promising return may be expected from these works. The coins, for instance, that have been already found on the site are exceedingly interesting, not only in number, but in chronological range. They commence with the reign of Caligula, A.D. 37, and end only with the Roman evacuation of Britain in the reign of Arcadius, about A.D. 410 to A.D. 415, pointing to a continuous occupation of Calleva during the whole of this period.

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"The result of excavations at Silchester," say Messrs. Fox and Hope, to whom the whole credit of the project belongs, "if those excavations are carried on steadily and thoroughly, will be to reveal to the world the whole life and history, as seen in its remains, of a Romano-British city, a city which we already know had a long-continued existence. Our country has many Roman sites still awaiting the pick and spade, none more promising than Silchester, and it is a reproach to English archæology that so little has as yet been done to make them yield the harvest of knowledge which they would undoubtedly afford. That the site of Silchester ought to be completely and systematically excavated is a point upon which English antiquaries have for some time been agreed; but either from unwillingness to face so large an undertaking, or the question of expense, or some such cause, no definite plan has yet been brought forward. The complete excavation of a site of a hundred acres is of course a stupendous work, and the large size of the area as seen from the walls is enough to dishearten a good many people. If, however, we give way to such feelings, Silchester will never be excavated at all, and even if it will take more than one man's lifetime to do it thoroughly, that is no reason why the work begun by Mr. Joyce should not be systematically resumed and carried on unflinchingly year after year."

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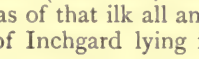
With regard to the mitre of white damask embroidered with gold, with red orphreys, that formerly belonged to St. Thomas of Canterbury, and which was exhibited to the Society of Antiquaries on May 1, the Rev. Father Morris, F.S.A., kindly sends us the following note: This mitre, now in the possession of his Eminence Cardinal Manning, was given by the then Archbishop of Sens to the late Cardinal Wiseman, when he passed through Sens on his way to England after his consecration as Bishop of Melipotamus in 1840. The municipal authorities of Sens were greatly disturbed when they found that it had been given away, and they tried to prevent its being taken out of France, but they were too late. This is the handsomest and best of the mitres of St. Thomas of Canterbury, of which, with his vestments, the Treasury of Sens has been the depository. The superiority of this mitre is easily seen on comparison with the engraving of the other mitre in Shaw. This gave rise to an interesting remark by Mr. Micklethwaite, F.S.A., at the meeting of the Society of Antiquaries on May 1, that a richer mitre like this might well be regarded as the precursor of the *mitra pretiosa*, which in later times came to be distinguished liturgically from the *auriphrygiata* and the *simplex*.

An important find of ancient British sepulchral remains has been recently made in a small field about half-way up Penmaenmawr mountain, consisting of five large urns, one small one, and several fragments. The largest urn is about 12 inches high and 9 inches wide at the mouth. It has a band of chevron pattern round the top. These interesting remains were discovered at a depth of not more than 10 or 12 inches below the surface. The urns have been secured by Mr. Shrubsole for the Chester Museum, and Mr. J. P. Earwaker has examined the spot with a view to describing the find for the Chester Archæological Society. Most Welsh antiquaries are aware that there is on Penmaenmawr mountain a remarkable ancient British fortified village, with a stone rampart inclosing hut-circles, much like those on the lower slopes of the Cheviot Hills in Northumberland. The whole locality would repay careful examination. It is a great pity that the British village on Penmaenmawr mountain cannot be protected from destruction. It might well be scheduled under the Ancient Monuments Act.

Time makes strange transformation scenes. The strength of war becomes the ornament of peace. The Forth Bridge is a highly interesting case in point. On May 14, 1491, James IV. granted (*Scots Acts*, vol. ii., p. 270), to John Dundas of that ilk all and whole the isle and rock of Inchgard lying in the water of Forth. The grant was prompted by the King's regret and commiseration for the capture, spoliation, and robbery of very many ships, both Scottish and foreign, at the hands of Englishmen, Danes, and pirates of other nations (*per anglicos, dacos, aliarumque nacionum piratas*), and the consequent damage and disgrace accruing to the realm and the lieges. The charter gave to Dundas and his heirs power to build on the said rock and isle a castle or fortalice of whatever height and length and breadth should seem most expedient to the said John and his heirs, with iron bars, battlements, "portculicis le kirnalis et machcoling," and all other fortifications which could be devised for the keeping of said castle, and with all other defences which could be constructed there for the safe-keeping of any ships, smacks, boats, and other vessels coming to the said isle or rock for safety, or in flight from the attack of enemies. Ships seeking shelter or succour were liable in dues. Every laden ship was to pay 6d. per ton (*de quolibet dolio*) of merchandise on board. Every unladen ship was to pay 3d. per ton of her carrying power. These perquisites were to recoup Dundas for the maintenance of the castle and for providing and preparing artillery, gunpowder, arms, and other necessaries (*provisione et preparacione machinarum pulveris et armorum aliarumque rerum necessariarum*) for the garrison. On the other hand, Dundas was to pay, if asked, a penny of silver annually to the crown on the day of St. John the Baptist in the name of blench-farm. Soon the projected fortress of the Forth was built, and the "castell of Inchegarvy" took a place in Scottish records, figuring sometimes as a fort, and sometimes as a state prison. In 1779 it was manned with four 24-pounders when the fear of Paul Jones was upon the land. Nowadays messieurs the pirates have vanished; crenelles and machicolations are a little out of date; there are better ways of guarding the ships and smacks of the Forth; but Scotland has still use for Inchgarvie. The giant cantilever bridge in its colossal hop, skip, and jump across the estuary makes the "isle and rock" of King James's charter its central stepping-stone.



There has lately been a discovery of antiquarian interest made at Drumcaw, in the County Down. Drumcaw, or "The Battle Ridge," is a townland in Loughinisland parish, about a mile south-west of Seaforde. The walls of an old church are still standing, and the ring of the old graveyard is still evident. About 300 yards to the west the ground rises into a low, rounded hill, on the summit of which was a rude cairn of stones. It has been the custom to fling on to this cairn all the stones cleared out of the neighbouring fields. Lately, however, a neighbouring farmer set about draining a bog, and stones were needed for the drains. This led to the disclosure of two ancient graves. The larger one measures 3 feet 6 inches by about 22 inches. It contained an urn and also human bones. The sides were made of solid stone, of a different character to that found

in the immediate neighbourhood. The corners were packed by smaller stones that fitted very accurately. The urn is small, and is at present in the possession of Canon Grainger, to whom it was given by Mr. Burke, of Drumcaw. From its small size it would seem probable that it had not been used for containing human ashes, but Canon Grainger thinks may have contained a drink for the departed. The smaller grave was empty. The only other object of interest was a flake of flint in the larger grave. The stone covering this tomb must weigh more than two tons.

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The north coast of county Antrim, has just yielded further evidence of an interesting prehistoric burial. Some men at work in a field on the farm of Messrs. John and Hugh Reid, adjoining the ancient church of Ballywillan, Portrush, struck a large block of basalt. Removing the stone, it was found to be the cover for a small chamber or cist 24 inches by 18 inches, and formed very carefully with what were evidently surface stones. Within this chamber an object that looked like a skull was disclosed, but upon examination it proved to be a beautiful urn, placed as a cover over a second equally well formed. By careful manipulation Mr. Reid was enabled to secure both urns with very little damage to either. One was bowl-shaped, $5\frac{1}{2}$ inches at the mouth, $2\frac{1}{2}$ inches at bottom, and $3\frac{3}{4}$ inches high. The other was a shouldered form, $4\frac{3}{4}$ inches at the mouth, $5\frac{1}{2}$ inches at shoulder, $2\frac{3}{4}$ inches at bottom, and 4 inches high. Such were the approximate dimensions. Both urns are covered with the usual ornamentation of ancient Celtic sepulchral urns.

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A very successful series of excavations was carried out in 1887-88 by the Cambrian Archæological Association at the interesting Welsh abbey of Strata Florida. A local committee was then formed to take over the care of the ruins, and they have now decided to complete certain works which were left unfinished for want of funds. At a meeting of the committee recently held at the abbey, it was decided to recommence the excavations early in June, and to take such further steps towards the preservation of the ruins as may be deemed advisable. The work will be carried out under the personal supervision of Mr. Stephen W. Williams, F.R.I.B.A., the author of *The Cistercian Abbey of Strata Florida*, who initiated the work in 1887, and under whose superintendence it was carried out. The very interesting series of tile pavements in the transeptal chapels have been perfectly preserved, thanks to their having been roofed over and the chapels enclosed with iron railing. During the winter months the admirable expedient has been adopted of covering them with a layer of sawdust to protect them from the effects of frost.

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Since 1888 over three thousand persons have visited the ruins of Strata Florida; this fact proves that even in a remote and unfrequented part of Wales the people take an interest in the relics of the past, and that the Cambrian Archæological Association did a good and useful work when they laid bare what was left of one of the greatest of the Welsh abbeys, and which has been not inaptly termed the "Westminster Abbey of Wales."

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Mr. Philips, the present owner of the site of the Cistercian abbey of Cwmhir, Radnorshire, has lately been clearing some portions of the ruins. Some beautiful and richly-varied Early English capitals have been brought to light. The great south-western pier of the central tower has been uncovered, and the base moulds are all perfect. The ruins that now remain are carefully preserved, and the little excavation that has been accomplished has been done on judicious lines. It is to be hoped that this site, which has several features of particular interest, may shortly be put into wise hands for systematic investigation.

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The Rev. T. H. le Bœuf, Rector of Croyland, has sent out another appeal, dated May 1, on behalf of the preservation fund of Croyland Abbey. The sections which have been already repaired are (1) the Roman arch and screen at the east end of the old nave; (2) the north and south sides of the old nave, and the inside of the west front; (3) a new jamb to the south-west pier of the tower; (4) the underpinning of the tower walls, and the rebuilding of the lower part of the spiral

staircase; and (5) the rebuilding of the screen and west doorway, and reopening of the old library and King's chamber over the entrance. The portions of the abbey that are still in urgent need of immediate repair are the squinch arches which support the steeple; the repointing of the tower and steeple; the removing of the oak beams and flooring of bell-chamber; the underpinning of the inside wall of the north aisle; the removal and renewal of the now rotten roof of the north aisle; and the repair of the quatrefoil and west front of the old nave. The estimate for this absolutely necessary work is £2,000 15s. We have much pleasure in bearing testimony to the thoroughly conservative and admirable treatment of the parts already treated. Archæologists may entirely trust Mr. le Bœuf to use wisely any funds that may be entrusted to him. The intimate connection of Croyland with our national church and our national history ought to make English men of letters, as well as ecclesiologists, keen in the preservation of this noble relic.

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Some lace on a new altar-cloth just presented by Mrs. Cadogan to the church of Wicken, Buckinghamshire, has a singular story. It belonged to the Cathedral of Laon in France, and was buried in 1789 by the Chapter to save it from being taken by the Republicans. Subsequently the Canons were beheaded and the cathedral was almost destroyed. The only person left to tell the tale was Antoine Becret, the sexton, who in 1836 told the story to his daughter, living in the service of relatives of the present Rector of Wicken. She persuaded him to tell the cathedral authorities, who dug up an immense quantity of lace and valuable vestments. Part of the former is now on the altar-cloth of Wicken Church.

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The circulars and forms prepared for receiving descriptions of Surrey church-plate have now, we understand, been issued to the clergy of the county. The form appears to us to be an admirable one, being based upon that issued in Kent; and as the church plate committee are favoured by the assistance of Mr. Wilfrid Cripps, we may rely that every possible precaution and care will be taken in examining and revising the returns sent in by the local clergy. Our own experience is that the returns are occasionally most conscientiously and carefully prepared, but in the majority of cases require very careful revision and examination. As a rule, the church-plate of a parish receives far too little attention from its lawful custodian, the incumbent, and we are pleased to see how many county archæological societies are bestirring themselves in this direction. The preparation of the lists draws the attention both of the clergy and of the public generally to the treasure hidden in many a country vestry, and any such action protects the parish plate against damage that might be done by any incumbent, and the parish priest himself against the vandalism of many a country warden or ignorant sacristan.

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We are glad to learn that Mr. J. Romilly Allen, F.S.A. (Scot.), has just been appointed to the Gunning Fellowship, in connection with the Society of Antiquaries of Scotland, for the next two years, with the object of making an archæological survey and descriptive catalogue of the early Christian sculptured stones of Scotland. Dr. Stuart's magnificent work on the subject, published under the auspices of the Spalding Club, a marvel of learning at the time it was written, requires now to be brought up to date.

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Many friends and admirers of Dr. George Bullen, F.S.A., have expressed the wish that after his services of upwards of fifty years at the British Museum, so eminently and efficiently performed in the Reading-room and as keeper of the printed books, a suitable acknowledgment should be offered to him on his retirement. A committee of noblemen and gentlemen, with Earl Spencer, K.G., as chairman, has been formed to carry out this object. Mr. B. F. Stevens, F.R.H.S., of 4, Trafalgar Square, W.C., has been appointed hon. treasurer of the fund, and subscriptions will be thankfully received and duly acknowledged by him. Messrs. Barclay, Ransom and Co., bankers, of 1, Pall Mall, E., have also kindly consented to receive contributions.

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An important pamphlet has been issued by the retiring junior proctor, the Rev. A.

Clarke, Fellow of Lincoln College, on the general condition of the Bodleian Library, and the special inconvenience of the present state of the catalogue. Under the plea of rearranging the books, he shows that large numbers can no longer be traced to their old shelves, and are now difficult to find. He conclusively proves the inexpediency and folly, as well as wasteful expense, of attempting to rearrange special collections, which have for years occupied particular rooms, while he pleads for a better catalogue of rare MSS., many of which it is impossible to find, their very existence being a matter of speculation.

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An interesting discovery has been made at Reading, during the conduct of some sewage arrangements in the King's Road. A Saxon burial-place has been brought to light, in which twenty-four bodies have been found. At first it was thought that the bodies were those of soldiers slain in the Civil Wars, or of persons carried off by the plague; but from the character of the skulls, cranial measurements, etc., it appears that the remains are Saxon. The fact that some of the bodies are oriented and others not, and the presence of relics with a few of the dead, appears to point to the view that the site was used for both Christian and pagan burial, at a time when Christianity had made considerable progress among the people, but when pagan usages had not been wholly abandoned.

Notes of the Month (Foreign).

In making a sewer on the north side of the Piazzo del Pianto, in Rome, an ancient colonnade, or, rather, portion of a colonnade, corresponding with that of Octavia, has just been discovered. Near this, at the corner of the Via Reginella, was found at the same time, *in situ*, the fragment of a granite column, on a marble base of Corinthian style. This base, which rests on a block of travertine at a depth of more than three mètres from the street level, was so damaged by fire that as soon as it was touched it fell into fragments. Other similar blocks and another base were discovered, one after another, at equal distances, and on the same line, so as to form a distinct colonnade—unconnected with that of Octavia—as may be seen from the different intercolumnar distances, as also from the distance separating the north-east base of the Portico Octavia from the last of the columns now discovered. It is believed that these remains belong to the so-called Porticus Maximus, erected in the fourth century, to connect together all those already existing in the Campus Martius, thus forming a stupendous and continuous series of colonnades, extending the whole length from the Ælian Bridge to the Ostian Gate, and crossing Rome at her greatest breadth. The name of "Maximi" was, therefore, well applied to these colonnades. The marble inscription which decorated the front of the great arch terminating them at the Ponte St. Angelo commemorates their erection during the successive reigns of Gratian, Valentine, and Theodosius.

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The excavations at the Hilarian basilica on Monte Celio will not be continued, as it is evident that the site of the Roman Dendrophori has been deliberately rifled in former times. The latest discovery there is a marble staircase of twelve steps at the eastern extremity of the approach paved in mosaic, and four pilasters of the basilica itself, with a new piece of mosaic pavement in geometrical figures.

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Near the Campo Verano a Greek marble statue of excellent workmanship has been found, but, unfortunately, lacking the head and extremities. It represents an aged peasant, clothed with the *exomis*, which leaves the breast somewhat uncovered. Over this garment is thrown a goat-skin, falling over the left thigh, and showing within its folds two chickens. Some terra-cotta ornaments have also been found in the same place, one being a palmette with, in the centre, the head of a youth, and others painted with various scenes, as of winged children holding festoons, sea-monsters, having on their backs *genii*, the bust of a youth peeping out of a bunch of acanthus-leaves, a bust in high relief of a dancing Ariadne or a Bacchante, holding two cups for two panthers to drink out of, etc.

Near the church of San Crisogono in Trastevere, where an ancient Roman viaduct was discovered last year, has now been found a piece of well-preserved road, paved with polygonal blocks. It runs from west to east, and appears to have passed before the southern wing of the barrack of the seventh cohort of Vigiles. Near it has been found a tetragonal sepulchral arch of travertine, without reliefs, and with the cover broken in pieces. It contained only a few bones.

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Fragments of statues have been found in making the Via Cavour, and between the Pincio and Porta Salaria. Amongst the latter is the portrait of a Roman woman, a little above natural size, in Greek marble, bearing a resemblance to that of Giulia Soemia; a fragment of relief, probably belonging to a hunting scene, with the lower part of a man on horseback, the horse being caparisoned with the skin of a wild beast; and a marble head, representing Cupid or a youth.

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At Florence excavations have been made amongst the old constructions of the recently demolished church of St. Andrea, which have brought to light sepulchral remains dating from 1000 to 1700. Elsewhere, in the centre of the city, has been found a fragment of an ancient Roman cippus, with a Latin inscription, erected to a scholar, Publius Statius Calotychus, by his master, who was a physician called Alexander, or from Alexandria.

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Important discoveries of antiquities have now for some time been made in the Christian necropolis of Salona, in Dalmatia. They begin with the introduction of Christianity in that country, and reach down to the sixth century. Two learned Dalmatians are preparing a memoir on the subject.

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In Athens several vases and fragments of inscriptions have been found in the locality called Vouliagmene.

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Dr. Sauer has given to the German Institute in Athens, as the result of his researches on the east front of the Parthenon, his opinion that the centre of the tympanum was occupied by the figures of Jupiter and Minerva, corresponding to those of Poseidon and Minerva which occupied the centre of the western group.

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At Neleia, near Volo, and near Panormos of Asia Minor, ancient tombs have been recently found. At the former place six marble sarcophagi, formed of slabs joined together, and ornamented in relief, about 2 mètres long and 90 centimètres wide, must be attributed to the Roman period. In the large sarcophagus found at Panormos were several skulls, and many remains of bones, together with golden ornaments, consisting of earrings, rings for the finger with precious stones, etc.

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The *Hestia* learns from Dr. Kastromenos, Dr. Schliemann's son-in-law, who is watching the excavations of the British School at Megalopolis on the part of the Greek Government, that the news published in some other organs of the Athenian press about the discovery of a sarcophagus is incorrect. What was found was a marble urn of cylindrical form, 0·30 mètres high, with a diameter of 0·35 mètres, as also its cover. It contained half-burned bones, a band of gold like a ribbon, wide in the middle and narrow at the ends, each of which has a small hole for fastening it to the head of the deceased like a diadem. Its ornamentation consists of flowers in *repoussé* work.

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A coin was also found of the size of an obolus, formed of two leaves of gold, conjoined upon which may be seen with a lens an eagle flying, and holding in its claws the thunderbolt of Jove—a figure that occurs on the coins of Megalopolis. The supposed prehistoric character of this burial is belied by the coin, which is in character of the Roman period. The urn, made out of an old slab used as a sill or seat, is ornamented with an incised leaf, such as commonly terminates a Roman inscription. It was found on the side of the hill, on the right bank of the river Helissôn, in front of the theatre. This theatre, now being cleared, is said by Pausanias to be the largest in Greece. Around the *scena* have been found the bases of Doric columns, showing that here stood a portico—an unusual occurrence in this position; while in the *cavea* have been

found some seats, the lower rows having, instead of thrones, a long bench with arms, bearing inscriptions. The water issuing from a perennial spring, mentioned by Pausanias as existing in the theatre, at present prevents the close examination of the letters. It will have to be speedily diverted, as it has already brought down much of the earth thrown out.

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In Norway a so-called Viking barrow, situated on the farm Rygge, on the Christiania fjord, is to be excavated. It is 80 feet in length and 60 feet in breadth, and encircled with a stone wall at the base. From the shape of the mound it is believed to contain a large Viking ship, such as have several times been discovered on both sides of the Christiania fjord. Some interesting finds have recently been made in Norway. Thus, on a farm in the valley of Valders have been found an iron sword with hilt, 32½ inches long and 2½ inches wide; a spear, 15½ inches long and 1½ inches wide; and an arm-ring of bronze. The articles were lying at a great depth, and upon them were piled stones, around which the earth was mingled with burned matter. Another find was made in the Tromsö Sound, near the North Cape, consisting of the skeleton of a man, covered with only a thin layer of earth, a large double-edged iron sword, 80 centimètres long and 5 wide, a long and a shorter spear, three arrow-heads, the blade of a scythe, a semicircular piece of bone—probably a sword-hilt—a little rod of iron, and two small whetting-stones. The find dates from the early iron age, and has been added to the Tromsö Museum. In this district other archæological finds have been made.

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From Sweden, too, some interesting finds are reported. At the Hults factory, near Norköping, in Central Sweden, a large number of stone axes have been unearthed, some being finished and even polished, whilst others are in various stages of manufacture, indicating that here a kind of manufactory of these implements existed in the stone age. The stone used is a kind called "trapp," hard and dark in colour, and it was obtained from an island in a lake close by, where there are traces of quarrying having been effected. It would seem that only undrilled axes were made here, not a single one, although over a hundred were found, being bored through. Similar depots of stone axes have formerly been found in Central Sweden. A handsome bronze axe was unearthed whilst ploughing the other day in the Province of Calmar, which is said to be about 2,500 years old; whilst in East Gothia an oval-shaped grave has been encountered containing human bones, a sword, two arrow-heads, and what appears to be remains of a helmet and shield, a broken glass vessel, white and blue in colour, having had the shape of a horn of plenty. Finally, a find has been made in a peat-bog in the island of Orust, on the south-west coast, consisting of flint knives, daggers, and so-called "scrapers," indicating another place of manufacture similar to the one referred to. Charcoal was also found in the place.

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At the last meeting of the Swedish Antiquarian Society, the well-known archæologist, Prof. O. Montelius, read a paper on "Thor's Hammer." He explained that the hammer of Thor not only played a *rôle* in connection with thunder, but also domestic affairs, such as marriages, deaths, etc. Although Thor was not the first of the Northern Gods, he was the most powerful one. Originally he was probably not the Thunder God, but the Sun God, which seemed evident from the fact that Yule, the feast of the sun's return, also was that of Thor. However, the double hammer of Thor was not an original feature of Norse mythology, as it is also found in those of other races. Thor survived Christianity, as was shown by Thor's feast and his embodiment in the saint St. Olaf. A description was also read of a Roman statue of Venus found in the island of Öland, in the Baltic.

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At the last meeting of the Northern Antiquarian Society of Copenhagen, Dr. S. Müller referred to the excellent collection of Danish antiquities at the Paris Exhibition. He dwelt particularly on the two figures of a man and a woman from the bronze age, modelled upon articles discovered in the old mounds. We have excellent remains of the net, jacket, and petticoat worn by women of that age, as well as of men's clothing, viz., the frock, made from a large square piece of cloth, fastened across the back with a ribbon; the cap, the leather belt, the sword, and the scabbard.

Everything seemed to indicate that the Northern dress was copied from the ancient Greeks, and that the Scandinavian bronze age had its origin in the South. Dr. Müller also exhibited some bronze rings which have hitherto been considered to be hair ornaments, maintaining that this theory was erroneous, and that this circular form clearly showed that they were worn round the neck, their different size and cut indicating that they were made for several persons. The whole series of rings showed that at first the ornaments and shape were very plain, but the art finished with a highly artistic object.

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The interesting ruins of an old castle at St. Vaast, in the Rhone district, have been excavated. The castle was attacked by the English in the fourteenth century. Having ever since furnished material for building in the neighbourhood, the present owner decided upon excavating the ruins, which has brought to light quantities of armour, weapons, domestic utensils, etc. The closing catastrophe can also clearly be traced. The defenders had made preparations for a sortie and a simultaneous blowing-up of the castle, when they were driven back, and perished in the explosion. Below the crushing weight of stones a number of skeletons were found, together with armour, etc., and horse's mail and harness.

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A valuable discovery of a pile dwelling has been made by the draining of a swamp near Somma Lombardo, to the north-west of Milan. In several respects it differs from others in Italy and Switzerland. It is rectangular, 80 mètres in length and 30 mètres in width, and between the piles, which are still standing, were found balks and planks, the latter having been made by splitting the timber without a saw. On some piles the stumps of branches still remain, these having in all probability been used as steps. Some of them, rammed into the clay, are pointed at the end, whilst on some the bark still remains fresh. Silver birch, larch, and spruce are the kind of trees used. Stone axes, flint knives, and stones bearing traces of fire, were also found, as well as various clay implements used in weaving, and some pottery. No traces of animals were found, but a quantity of barley and two kinds of wheat, besides walnuts, acorn nuts, and some small apples. The articles discovered would seem to indicate that the dwellers neither engaged in hunting nor fishing, nor are there any traces of their having carried on cattle-raising.

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An antiquarian discovery of great importance has been made in Constantinople. Below a house near the Sofia Mosque has been encountered what is believed to have been the treasure chambers of the Greek Emperors. Of the objects brought to light is a collection of arms which has belonged to the Emperor Constantine Palæologus.

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The well-known author and archæologist, George Ebers, in a recent issue of the *Allgemeine Zeitung*, gives an account of the researches which have been, or are being, carried out in Egypt by the French Institute and the Egypt Exploration Fund. A member of the former, M. Virey, is now engaged in copying all the hieroglyphics in the so-called Rechma-Ra burial chamber; and in the necropolis of the city of Amon researches from grave to grave are being carried on. M. Bénédict is engaged in copying the inscriptions on the Isis temple in the island of Philac, and M. Baillet in collecting the numerous Greek inscriptions found there. Count Rochemonteix is occupied in a kindred task as regards the texts from Edsu, whilst another member, M. Amélineau, is at work upon the Coptic texts, and M. Casanova in studying the Arabic inscriptions in the citadel of Cairo. Having referred to Mr. Flinder's recent great discoveries, Dr. Ebers regrets that Germany is so far behind France and England in researches in Egypt. Some years ago the writer made a proposal to carry out such, but it has not been acted upon.

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Referring to the Finnish archæological expedition, now in Mongolia, the Helsingfors journal, *Uusi Suometar*, writes:

"According to a telegram from Minusinsk, Dr. Heikel has only just received the letter of recommendation of the Russian Consul, which the latter, by order of the Ambassador at Pekin, already in July last forwarded from Urga, in Eastern Mongolia, to Ulukem. The telegram adds that an examination of the Mongolian burial-places is possible, and of

importance to archæology, this being the site of the cradle of the races of Europe. It is further stated that the capital of Tschingis Khan, recently discovered by Dr. Jarintseff, and where Yenisej and Chinese inscriptions were found, as far as is possible to say, was Karakorum, at the sources of the Selenga, on the Orkhou River, where once the ruler of the Mongolian East-Uigurs resided. According to Chinese records, the Hakases around the upper course of the Yenisej and the Uigurs at Hocihu, by the river Orkhou, used the same letters. The inscriptions at Karakorum may, therefore, be those of the East-Uigurs, so-called 'pei' pillars, such as the races of Central Asia were in the habit of raising, and on which were inscriptions in two or three languages. The Uigurs, renowned for their ancient culture (in Thibetanian and Arabic records, Jogurs), the western branch of whom, in the most remote ages, dwelt around the sources of the Irtisch, Prof. Castrén and other savants have referred to the Jugor or Ugor family of the Finnish race, and is still represented by the Hungarians, Vogulians, and Eastjakes; but Klaproth, on the other hand, has collected linguistic evidence which shows that the Uigurs—at all events at the time of Tschingis Khan—spoke Turkish."

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In the suburb of Mexico, Corvacan, on the borders of the wilderness called Pedrigal, efforts are being made to discover the great treasure which Montezuma, according to tradition, hid here. Señor Mercado, a descendant of the last Aztec Emperor, Cuantimac, claims to be in possession of hieroglyphic documents which convince him that Montezuma buried his treasure, including his gigantic chair of pure gold, in Pedrigal. In a subterranean passage have been found a black pearl, and, by the side of some skeletons, an emerald. In any case, the excavations will prove of interest in throwing light upon the ancient Aztecs. The value of the treasure is estimated by Señor Mercado at 20,000,000 dollars.

The Antiquary among the Pictures.

SIR,—when you handed to me the tickets that insured me admission to the "press" and "private" views of the three picture shows of May week, you will remember that I felt modestly embarrassed at finding myself among the art critics, to whose utterances I had hitherto looked up with much of reverence; but when I was assured that I was to go as an "antiquary" and to write as an "antiquary," I felt happier. "Private" views, I knew of old, were the days when the galleries are more crowded and more noisy with gossip than at any other time during the season; if an antiquary may pun, they are emphatically "press" views. But to visit these galleries on press days is a pleasure that cannot fail to be keenly appreciated by anyone loving those warmly-clothed walls. I wondered, beforehand, if I should feel myself moved to begin a treatise somehow thus: "Paintings on walls have been known from the earliest dawn of anything approximating to civilization; the oldest Theban temples show panels decorated with——" but, no, when I found myself, with a score or so of brother and sister critics, free to roam at will in comparative solitude amid the delicious and bewildering profusion of the pictures of the year, all stilted thoughts vanished.

I resolved, then, just simply to state the first impressions left on my mind by the pictures, and to give them to you for what they are worth (before I have been influenced for good or evil by the opinions of others), as the result of a few hours' eye-gazing at the work that has occupied the industrious and higher faculties of a multitude of my fellows for weeks and months.

THE ROYAL ACADEMY.

The gaze of the antiquary first rested on "The Hungry Messenger" (5) of Mr. Storey. It is a humorous study of the Civil War period, cleverly painted and sure to attract. Under cover of the captain's absorption in the letter just delivered, and with hand concealed by a wide-brimmed covering hat, a

lean gaunt messenger abstracts the chicken bones from the officer's plate. But why should Mr. Storey have given a modern three line address on the back of the letter, beginning "Captain" or "Colonel"? The eye almost involuntarily looks for the postage stamp and post marks. Mr. Storey's own knowledge, and that of his friends, ought to have saved him from this address blunder. "The Revenge" (6) of Mr. James Hay,

> Sink me the ship, master gunner—sink her;
> Split her in twain—

has a Turner-like blending of fiery smoke and cloud; whilst near to it is the fascinating "Love Locked Out" (32) of Mrs. Anna Lee Merritt. Not far from these, in a corner, almost hidden by larger canvases, is a bit that will probably be overlooked by all critics; it represents a sparely-built old gentleman pondering, with much eagerness and anxious care, over a document that he gazes at intently. "Ah," I thought, "here is the antiquary, poring over some early paleographical puzzle; if I wanted to dress to the part, and if critics had to appear on press day in character, this would be my model for a make-up." But no, the catalogue tells me that it is "41. Rates and Taxes. Thomas Hunt."

In the second gallery, the best of Academy landscape-painters, Mr. B. W. Leader, once more soothes and charms with his recently adopted blending of sea and land; "The Sandy Margin of the Sea" (131) is the finest work he has yet had in the Academy. My brother critics are far away. I have the gallery to myself for some minutes. A chair has been left in a corner; I place it opposite the picture. Burlington House disappears; I am in North Wales; the whish of the breeze off the sea, as it rustles through the bending reeds, comes to my ears. But enter, close to me, two critics not talking pictures, but loudly discussing London County Council politics, and North Wales vanishes.

In this gallery is the first portrait (with one exception) of the year, Mr. E. A. Waterton, A.R.A., by Mr. Alma-Tadema (160). Here, too, is Mr. Richmond's portrait of the new Bishop of Durham (124), a very telling work; he had a more difficult task in reproducing that other scholar-bishop, the late Dr. Lightfoot (666); but they are a noteworthy pair. "Solitude" of Sir F. Leighton (166) is a wonderful figure with wonderful eyes, to my mind, the best of his figures of this year. Is it accidental this grouping of cold, gray canvases round the President's warmer tones? At all events, the picture's surroundings add much to its effectiveness. Solitude of another character is represented, near by, by Mr. Farquharson's "Karnac" (177), a well-known view of this bit of antiquity, but admirably treated by the artist. In another gallery is "The Sacred Lake, Karnac" (664), by the Earl of Carlisle, yet more suggestive of painful solitude, the still Egyptian pond being motionless and green among the broken pillars of the past.

Entering the third gallery, our old friend, Sir John Gilbert, whose brush could be recognised by any critic in his novitiate across the largest known room, first attracts attention. "Onward" (186) is the title. The gentleman in armour on horseback must have equipped himself from a museum, to so many periods and styles does the armour belong. In the place of honour in this big gallery, below an extraordinary allegorical picture, called "The Golden Lure," which at first looks like an Eastern female acrobat spinning round a globe with her feet, is Mr. Frank Dicksee's "Redemption of Tannhäuser." It is a noble picture, though rather lacking a central motive, and not easily grasped, as the legend is so little known to English readers. Here is the story from the catalogue:

> Now Tannhäuser had left Elizabeth and gone to the Venusberg where Venus dwelt, of whom after a time he wearied. When the singing competition was held at the Castle of Wartburg (Elizabeth's home), he came back and took his place among the singers. Tannhäuser, in his turn, lifted up his voice, but nothing could he sing save one song—the praise of Venus. For this sin Tannhäuser was cast out. Despairing, he joined the pilgrims with Rome for goal. But forgiveness was not for him. Others the Pope absolved, but to Tannhäuser he said, "It is easier for my staff to blossom than for thy sin to be forgiven." So Tannhäuser returned to Eisenach, and there he met the funeral procession of Elizabeth, whom grief had slain. To him, at that moment, Venus appeared in the glory of her baleful beauty, and it was for Tannhäuser to choose between the living—passionate and glowing—and the pallid dead. "Elizabeth!" he cries, and then falls dead, while the vision of Venus—defeated in the supreme moment—fades away, and the Pope's staff—miraculously

blossomed into leaf—is brought by hurrying messengers from Rome, as a token of Divine forgiveness.

The ecclesiastical details are carefully done; the time has been chosen, and though there is plenty of scope for anachronisms, none are to be detected. "Whitehall, January 30, 1649" (216), by Mr. Crofts, may be well painted, but the distant scene of the figures on the balcony (for it does not look the least like a scaffold) has an almost comic instead of tragic effect, the figures looking so like a set of puppets. Mr. Bartlett's "The 29th of May: an Incident of the Restoration" (793) is much superior to this in idea; the incident shows two sour-faced, sanctimonious Puritans running the gauntlet of much chaff as they walk down the central street of a small market town. Mr. Leslie, R.A., gives some careful architectural work among the trees in the background of his "Monks of Abingdon" (295); in the foreground are two monks in a punt on the river. One punts whilst the other sits on a cushion, with a big, well-bound, clasped volume open on his knees. The librarian would never for a moment have allowed so valuable a book thus to run the risk of the droppings from the punt-pole.

The fourth gallery has a veritable antiquary on canvas in the picture of Sir Moses Montefiore (399), painted by Mr. Goodall in commemoration of his entering his hundredth year. Close by is another evergreen old man, the Right Hon. W. E. Gladstone, M.P., with his grandson (361), to whose noble and intellectual features Sir John Millais has again done justice. "Young Britons Coursing" (391) is the title of a picture by Mr. M'Clure Hamilton, which represents three naked children in a wood with rabbit, hare, and dogs. Does not Mr. Hamilton know that the British children did not thus go naked in the woods? Perhaps he still thinks that their parents only dressed in a coat of paint? Our British forefathers most certainly wore something more than a stain of woad, or else where were their pockets for carrying the fine gold coins of British date that the President of the Society of Antiquaries has in his collection? A people with a gold coinage were not utter barbarians.

I have not yet got tired of Mr. Albert Moore's yellow ladies treated in a decorative fashion, and therefore was able to enjoy "A Summer Night" (487), with the beautiful moonlight on the waters in the background; but it is a curious blending of the conventional and natural.

Musicians ardently discussing "A Doubtful Strad" (512) is a speaking painting; next to it is a singularly ineffective study (chiefly roofs) of a little town I once knew well, "Porlock, Somerset" (511).

In the sixth gallery the big picture is the Hon. John Collier's "Death of Cleopatra" (551), or rather Cleopatra lying dead and laid out on a couch in an ancient Egyptian temple. Why is it that every artist fails more or less in this subject, which is such a favourite ambition—fails almost as much as Rider Haggard in his story of that ilk? Not far from this imposing canvas, with its glossy green giant gods coldly staring over the ivory form beneath them, so lately wrecked by a tornado of passions, is the little picture by Mr. St. George Hare, "Pity my Simplicity" (577), an innocent little one, kneeling with folded hands and a Japanese doll across her knees. I know not if the treatment is good, but there is nothing mawkish in feeling about it, and I thank Mr. Hare most cordially for it. In the midst of pagan and earthly surroundings, this picture gives out a healthy breeze of faith. Two critics approach. The younger begins to criticise the pressure on the blanket folds made by the right knee. "Stop," says the old man; "I once did that." "You?" was the reply; "I never knew you painted!" "No," said his companion; "I don't mean that: I prayed."

Mr. John S. Sargent, who aims, I suppose, at eccentricities, has certainly achieved his aim in the next gallery. A collection of damp, raw greens, and leaden grays go to make up a marvellously dressed modern woman standing on a wet grassplot in the ugliest of gardens that leads down from the most common-place of modern stuccoed houses. The only satisfactory thing about it is that the lady is ashamed of being recognised, and so it is catalogued "652, Mrs. K." I got rheumatic twinges from merely looking at it. Had it been put under the pump when the colours were wet, I think it would have been improved; but, then, I am no artist, and

doubtless there are hidden beauties. Mr. Arthur Wasse is very happy in his "A Daily Duty" (698), two sisters feeding pigeons; the drawing of a good Renaissance doorway should prove attractive to the architectural antiquary. "Seeking Sanctuary" (744), by Mr. Ralph Hedley, is a mediæval treatment of this subject; the pallid, anxious, breathless fugitive is plying the big iron knocker on a church door. The antiquary will be quite satisfied with the details; the knocker, for instance, is a reproduction of that fine specimen of old iron work, the sanctuary knocker of Durham Cathedral Church. There is another vulgar use of this title for an unsatisfactory picture in these galleries, that represents a stag at bay in a churchyard porch beset by hounds—I care not to give the number or the artist's name; those who always like a picture with a red coat will find it readily enough.

One subject sufficiently old to justify the antiquary's attention occurs often in this Academy. I did not count them, but I think there are at least half a dozen "Incidents of the Deluge." They seem to be in every room. The explanation, I understand, is that the subject was one for a recent gold-medal competition. The best of them is No. 85, by that rising young artist, Mr. Leslie Brooke.

The architectural room is better filled, both with regard to merit and diversity of subject, than on any previous occasion. Mr. J. Oldrid Scott is not happy in his New Organ-case for St. John's, Cambridge (1738). The Church of Our Lady and the English Martyrs, Cambridge, by Messrs. Dunn, Hanson, and Dunn (1763), looks better on paper than in reality. Mr. Paul's careful drawing of the Interior of the Lady Chapel, St. Alban's Abbey (1833), will give every real antiquary a shuddering reminder of Lord Grimthorpe and all his works. Mr. John D. Sedding's Entrance Front of the New Industrial Schools, Knowle, Bristol (1843), shows how an able man can combine happy reproductions of some of the best features of old work with modern utility, producing a beautiful whole. The design by Messrs. Micklethwaite and Somers Clarke for the Proposed Church House at Westminster (1863) is sure to attract the attention and admiration of keen Churchmen; it looks like business.

THE NEW GALLERY.

No small share of the honours of the third and undoubtedly the best of the summer picture-shows of the New Gallery go, as is appropriate, to Mr. C. E. Hallé. In addition to the delicate and refined portrait of Mrs. Harry Taylor, the west room contains a most winning work of Mr. Hallé's, "In Fairyland" (3), a subject old enough for an antiquary to enjoy; it is a picture of the most charming of little girls, seated on the library steps, wholly absorbed in the volume of fairy-tales taken down from a neighbouring shelf. It is the most pleasant and most wholesome child portrait that has been seen for some years. Mrs. Anna Lee Merritt shows in the New Gallery that she can be as happy with clothed children as in the charming nude "Love Locked Out" already noticed at the Academy. The "Portraits of Jacqueline and Isaura Loraine" (18) are quaintly excellent in their long satin dresses and high pinafores. Mr. Watts, R.A., gives a limp "Ariadne" (31), and a vigorous "Little Riding Hood" (47) that is much more satisfactory. Here, too, Lord Carlisle is again met with, this time in Europe. The colouring of "Claude's Villa on the Tiber" (40) is hard, but "Belinzona" (37), a romantically situated town of the southern Alps, comes out nobly between the trees, backed by the deep-blue shadows of the mountains.

"The Dew-drenched Furze" (119) of Sir John Millais is sure to be *the* picture of the New Gallery for the multitude of this season. The dew is so natural and the light so good that it seems a real bit of early morning out-door nature. But why, Sir John, have you carefully placed that obviously stuffed pheasant in the forefront? Paint it out, and the picture, in its imitation of nature, would be perfect. Mr. Philip Burne-Jones gives a good domestic study, full of local character, in the house and garden called "Old Kensington" (124). "A Healing Shrine, County Galway" (180), by Mr. W. H. Bartlett, represents a woman watching just at dawn beside a mound, backed by an ancient Irish cross, on which is extended in blankets a sick child. The catalogue quotes:

> A vigil must be kept from sunset till break of day.

The cross will charm the antiquary, and the

sentiment, that might easily have run into the maudlin, is treated with dignity.

Mr. Charles A. Furze is singularly successful with his portraits of this season; there is probably better painting in either his "Mr. Darling, Q.C.," or "Earl Aberdeen," in the Academy, but his "Portrait of Mrs. C. T. Abraham" (not Abrahams, as in the catalogue) in the New Gallery is remarkably attractive. The New Gallery has also got what is surely emphatically the portrait of the year, namely, that of "Mr. John Burns" (213) by Hon. J. Collier.

Mr. Alma Tadema supplies three gems (51 to 53). "In the Rose Garden" is sure to be the most popular, but it is the least well painted; the roses are all sticking together in a strange fashion. In the balcony are a variety of Mr. Burne Jones's studies for his "Legend of the Briar Rose," and other of his pictures. If the summer exhibition of the New Gallery only contained these twenty-five studies, artists and art-lovers would think it well worth while for the doors to be opened.

THE GROSVENOR GALLERY.

Methinks all true critics will agree that this year, at all events, the Grosvenor is but a poor second to the New Gallery.

The old story of the "Flight from Bethlehem" (44) is strikingly told on canvas by Mr. Arthur Hacker. In the moonlit night, lantern in hand, the Holy Family quietly pass out from among the white walls of Bethlehem. The lights through doorways and windows are cleverly managed. Mrs. Marianne Stokes in a picture called "Light of Light" (82) boldly brings before us the Virgin watching over the Holy Child in its wooden cradle. From the Infant's head arises a warm glowing halo that casts a strong reflection on the Virgin's face. There is a curious blending of realistic and imaginative treatment in this picture; the result is somewhat puzzling, but on the whole it gives reverent satisfaction.

The post of honour in the big room is given to the host of the Grosvenor, Sir Coutts Lindsay's large picture, "The Vision of Endymion" (102); it is conceived rather in the Keepsake Annual fashion, and surely Mr. Horsley, R.A., must have measured Endymion for his very proper clothes. Another great picture, but in the other gallery, is Sir Arthur Clay's "The Court of Criminal Appeal" (150), with five badly-grouped portraits of our chief judges in their red robes.

The armour and every detail is of course accurate to a nicety in Mr. John Pettie's (R.A.) "Finished Sketch of the Traitor" (127). Equally accurate and attractive is Mr. Haynes Williams' painting of a Louis XIV. interior, with two ladies, called "The Scandal" (152). The little lad bird's-nesting, laid hold of by a wood nymph, is a fine treatment of the nude by Mr. C. R. Kennedy, called "The Boy and the Dryad" (185); it commends itself all the more owing to the proximity of a vulgar nude by Mr. W. Stott, styled "Diana, Twilight, and Dawn" (190), though any other name would have done, for it lacks all poetry or expression.

The "Girl at the Gate" (51), by Mr. George Clausen, is a wonderful painting of a badly-dressed, awkward country-girl of about fifteen, with a pained, overworked expression on the face. It is striking in its faithful realism, and, though an English girl, is after a new French school. It is the fashion among some to sneer at artists going into the past for subject, and dressing up models in ruffs and farthingales, or in armour and furry robes; but anything is better than this wretched meaningless stuff. It would be better to paint accurately a cuttle-fish or a fungus. "Audrey and her Goats" (109), by Mr. Melville, is startling in colour, but it is homely and insignificant compared with the big "Druids bringing in the Mistletoe" (173), the joint effort of Messrs. George Henry and E. A. Hornel. This last picture is supposed to represent a long procession of Celtic priests with oxen. They are clad in the most marvellous and fantastically bright-coloured robes, with impossible ornaments and North American Indian features and complexions. Every solitary antiquarian propriety and truth that can possibly be violated is jumped upon by these painters. It really is a shocking travesty of anything to be called a picture. At a little distance the perspective is so remarkable, that all these Celtic gentlemen in fancy dress appear to be tobogganing down a snow-mountain!

"The Last Boat" (92) of Mr. Tom Graham, and the "First of September" (149) of Mr.

Dendy Sadler, the latter showing three sportsmen of last century brewing punch in a farm kitchen after their day's work, are both excellent in their way. The Hon. J. Collier is again delightful with "A Water-Baby" (288). The staircase is crowded this year with pictures, and the last growl of your antiquary, as he reaches the turnstile, is at 379 on his left, where there is some confusion in the vestments and arrangements of the Greek priest and his attendants, who stand shivering in the snow whilst the dead at Sebastopol are being

> Shovelled up into a bloody trench that no man knoweth.

Yours, etc.,

N. S.

The Tomb of Hubert Walter, Archbishop of Canterbury, who died in A.D. 1205.

By Rev. Canon Scott Robertson.

NEAR the extreme east end of Canterbury Cathedral, attached to its southern wall, stands the tomb which was opened on March 8 and 10, 1890. It is further east than the chapel called St. Anselm's, which Canon Francis Holland has been generously restoring during the last fifteen months, wherein he uncovered the wall-painting which represents St. Paul at Melita, shaking off the serpent from his hand into the fire.

This tomb is exactly opposite that of Archbishop Courtenay, and nearly opposite to that of the Black Prince.

It is made of Purbeck marble. In shape it differs from every other tomb in this cathedral; but that of Bishop Granville (ob. 1214) at Rochester somewhat resembles it. It has a sharp ridged top, somewhat like the roof of a house, of which the gable-ends are not vertical, but are sharply inclined inwards. In fact, it resembles a shrine more than an altar-tomb. The northern front of this shrine-like tomb is adorned with arcading. Six trefoiled arches, each 2 feet 6 inches high, spring from small circular shafts, with well-moulded round caps and bases.* The trefoiled head of each arch is not, in any sense, pointed. Each of the three cusps of the trefoil is a segment of a circle. Similar trefoiled arches were used by the French architect, William of Sens, who rebuilt Canterbury choir after the great fire. He used these trefoiled arches in some broad but shallow windows which form a second tier above the great windows of the choir. There are five of them on the north and five on the south side. They were inserted in A.D. 1177 or 1178.† Probably they are the earliest examples, in England, of the trefoiled arch. Similar arches at Winchester Cathedral are the work of Bishop de Lucy, who died in A.D. 1204. Trefoiled arches surmount the effigies, in Exeter Cathedral, of two bishops: (i.) Bartholomew, who died in 1184, and (ii.) Marshall, who died in 1206.

Along the sloping, roof-like top of the tomb are carved four heads in high relief. Each head stands in the centre of a quatrefoil, which is enclosed within a lozenge. Two of the heads are mitred; another with short whiskers, beard, and moustache, wears a peculiar cap (like that of a secular canon, perhaps); the fourth is defaced. Two other heads appear on the ends of the top, one facing east and the other west. These are not much defaced.

The interpretation of these symbolical heads must remain matter of conjecture. I venture, however, to suggest that the mitred heads represent (i.) Hubert Walter's episcopate at Salisbury, from A.D. 1189 to 1193, and (ii.) his Primacy from A.D. 1193 to 1205. As Hubert Walter was Dean of York for twenty years, from 1168 to 1188, one of the heads probably represents him in his Decanal position. He was a judge or justiciary in the reign of Henry II., he was Chief Justiciary of England under Richard I., and Lord Chancellor under King John, so that the defaced heads may have represented him in those capacities. Both King Richard I. and King John were crowned by Hubert Walter.

* These are shown on Nic. Battely's plate of "The Tomb of Archbishop Theobald," between pp. 34 and 35 of his *History of Christ Church in Canterbury*, printed A.D. 1703.

† These windows are indicated by Professor Willis on two plates in his *Architectural History of Canterbury Cathedral*, opposite pp. 74, 77.

As this tomb is so unlike an ordinary altar-tomb, and as it closely resembles a shrine, or *scrinium*, a suggestion had been made that it did not contain the body of any one person; but that it was possibly the receptacle wherein many relics of saints had been deposited. I may say, however, that this opinion was never held by myself.

In consequence of this suggestion, it was resolved that the tomb should be investigated. On Saturday, March 8, 1890, one of the top or roof stones was lifted, and a lighted taper was inserted. To the great surprise of those who were looking in, there was seen a complete stone coffin with well-moulded lid. On Monday, March 10, the contents of the coffin were fully examined.

The lid, which is 7 inches thick, tapers from a width of 30½ inches at the head (or west end) to 22¼ inches at the foot (or east end). Two chamfers run completely round the lid. The outer one is a simple flat chamfer, about 2¾ inches wide. The inner or upper chamfer is a wide shallow hollow, which varies on the two sides, and at the corners from 6¼ to 8 inches in width. These chamfers cause the central top surface of the lid to be only 9½ inches wide at the head, and 6¼ inches wide at the foot. The total length of the coffin lid is 6 feet 9¾ inches.

The depth of the exterior of the coffin is 16 inches below the lid. The width of the coffin is rather greater at the top than at the bottom; so that at the foot the exterior width of the top is 24 inches, and of the bottom 22 inches.

When the coffin was opened we found that it was drained by means of an orifice 3 inches wide—about 1½ inches above the bottom of the coffin's interior. When the lid was lifted, the body of an Archbishop in full pontificals was disclosed. His crozier was lying across the body from the right foot to the left shoulder. A chalice and paten had been placed in his hands. His head rested upon a stone pillow, at the west end of the coffin. A hollow, to receive the head, had been hewn in the stone. The stone pillow extended across the full width of the coffin.

Upon the head of the Archbishop was a plain mitre made of an oblong piece of silk, now of the colour we call "old gold" (but originally white, probably), without any embroidery or ornament of any sort. This silk was merely folded into shape; the two infulæ or pendants seem to have been attached to it with a couple of stitches.

The archiepiscopal *pallium* had decayed away; but two gilt pins, each 4½ inches long, which had fastened the *pallium* to the chasuble, near the shoulders, still remain; and the leaden weights which kept down the ends of the *pallium* were also found. They were flat pieces of lead about 2 inches by 1½ inches, which had been covered with black silk. The heads of the *pallium* pins were shaped like daisies or marguerites, five-eighths of an inch in diameter. Each marguerite has sixteen petals. Some prefer to call this flower a marigold.

Around the Primate's neck was the collar of his amice. It was lying loose, as the amice itself (like the alb and *pallium*) had decayed away. This collar is a wonderful example of embroidery in gold thread, on golden-coloured silk. The width of it is only 3½ inches, and its length 22 inches. Yet within this small space are embroidered seven distinct figures, each within a roundel. A jewel originally was inserted between each pair of roundels, but these are gone.

I.—The central figure represents our Blessed Lord seated, with His right hand upraised in the attitude of benediction. In His left hand is a book. Above His right shoulder is alpha, and above His left is the letter omega.

II. and III.—Right and left of our Lord's figure are the Evangelistic symbols of St. Matthew and St. John, with the name of each embroidered, not in a straight line, but with the letters placed wherever room could best be found.

IV.—On the right of St. Matthew's symbol appears the Lion of St. Mark, with the name "Marcus."

V.—On the left of St. John's Eagle appears the symbol of St. Luke, with the word "Lucas."

VI.—On the spectator's extreme left is the figure of the Archangel Michael, with his name; and on his right is one crescent moon.

VII.—On the extreme right of the spectator is the figure of the Archangel Gabriel, with the name "Gabrielis," and two crescent moons, which may possibly symbolize his two

messages of annunciation: one to Elizabeth, and the other to the Blessed Virgin Mary.

The lettering of all these names is in capitals of the twelfth century, closely resembling those which appear upon the wall-paintings in the crypt chapel of St. Gabriel in Canterbury Cathedral.

The chasuble of the Archbishop is of the ample form used in the twelfth century. It is composed of silk, perhaps white originally, but now of the same old-gold colour seen in the mitre, in the ground-work of the amice-collar, and in the Primate's sanctuary shoes. This very ample chasuble is bordered at its edges by a gold ribbon, about 1 inch wide, formed of green silk and gold thread woven together.

Up the centre of the front of the chasuble passes a broad braid or silken ribbon. This vertical and central stripe has near its base two short flanking stripes, which seem to lean against it like buttresses. They produce the effect of a tripod at the base, and they at once reminded me of the similar ornament upon a chasuble of Archbishop Thomas Becket, which is still preserved at the Cathedral of Sens. There are other additional stripes of ornament on that chasuble of Becket; but this of Hubert Walter, which we examined on March 10, appears to me closely to resemble that of Becket in amplitude and shape, as well as in this portion of its ornament.

Parts of the stole, woven in silk with various combinations of the tau and the filfot patterns, still remain; and a piece of the hair shirt was found at the waist.

The hands having withered away to little more than mere bones, the Archbishop's signet-ring of gold was lying loosely. It contains a Gnostic gem of the fourth century, as the Rev. S. S. Lewis tells us, formed of the green stone called *plasma*, and adorned with the figure of a serpent standing erect, about whose head are rays of light. Parallel with the serpent's body is inscribed his name, in Greco-Coptic letters, *Knuphis*. This ring weighs half an ounce avoirdupois. The inner diameter of the ring is seven-eighths of an inch, and it exactly fits the fore-finger of my own right hand. The gem is three-quarters of an inch long, and nine-sixteenths of an inch broad. Probably Hubert Walter had worn this signet when he was Bishop of Salisbury, and did not discard it when he became Primate. We are told by Mr. Waterton in an article on Episcopal Rings, that after Hubert Walter had become Archbishop of Canterbury, Pope Innocent III. definitively settled the fashion of the episcopal ring, in A.D. 1194.* That Pope ordained that henceforward an episcopal ring should be of gold, solid, and set with a precious stone on which nothing was to be cut. Waterton quotes as his authority a work by Merati, edited by Gavanti (p. 1341). He states also that a curious episcopal ring of the latter part of the twelfth century was found near Oxford in 1856. Its bezel was set with a fine antique *plasma*, bearing the bust of a female. This episcopal ring seems to closely parallel that which we have found in Archbishop Hubert Walter's tomb. The use of ancient Gnostic gems by prelates at that period may have caused Pope Innocent III. to issue his ordinance (in 1194) that henceforward episcopal rings were to be plain without device. The ordinance was probably enforced for a certain period after its issue; but ultimately, no doubt, it became a dead letter.

The sanctuary shoes of Archbishop Hubert Walter are very remarkable. They are formed of silken fabric, now of old-gold colour, and they are covered with a profusion of embroidery in gold thread. Their depth is such that they must have surrounded the ankles. The design used most is that of large pear-shaped hollow, or open, curves. Two of these are interwoven at the toe. Between the toe and the instep are five of these pear-shaped curves, their broad ends being towards the toes, and the pointed end of each is finished with a jewel (a garnet) set in gold thread as in a ring. On both sides of the instep are two figures; the upper pair are two large heraldic lions passant; the lower pair being two bird-headed monsters; at the heels we find other monsters, with tails that end in heads. Around the heel we see several repetitions of a square figure, from each corner of which projects a fleur-de-lis, while a similar fleur-de-lis projects from the centre of each side of the square. This design, I fancy, has been copied from some coin.

* *Archæological Journal*, vol. xx., pp. 226, 227.

Upon the Primate's legs are long hose, made of woven silk, embroidered with gold thread, in lozenges, over their entire surface. In each lozenge there is a complete design; in some a bird—in most cases, however, the design is geometrical or floral.

Near the feet is the "apparel" of the alb. That garment itself has entirely disappeared, having gone to dust.

The crozier is in fragments. Its stem was of cedar-wood, round, and about three-quarters of an inch (or rather more) in diameter. At the bottom was a long-spiked ferule of metal, which was close to the right foot. Near the top was a large silver-gilt boss, in which were four antique red gems, one of which has dropped out. The crook itself was small and plain, of silver-gilt, and had become separated from its staff. The crozier was found lying across and resting beside the left shoulder of the Archbishop.

CHALICE, PATEN, PALLIUM PINS, AND BOSS AND CROOK OF CROZIER OF ARCHBISHOP WALTER, OB. 1205.

The chalice is unique. It is of debased silver, more highly ornamented than any early coffin chalice which has previously been found. It weighs $10\frac{3}{4}$ ounces avoirdupois, and is $5\frac{5}{8}$ inches high. The broad hemispherical bowl, $4\frac{5}{16}$ inches in diameter, and $1\frac{3}{4}$ inches deep, is wholly gilt inside, and has a decided lip curving outward. The exterior is adorned with engraved patterns, which are parcel-gilt. The design shows twenty-four round arches interlaced. Twelve of these are short, and spring from twelve small bosses; the other twelve are deeper, and spring from twelve larger bosses, on a lower level than the others. The base and knop are all in one piece, hollow and open. When a rule is inserted within the base and knop, it penetrates $3\frac{5}{16}$ inches.

The knot is $1\frac{1}{4}$ inches high. It is shaped into twelve convex flanges, above and below which there is a ring of large beads, twenty-two in number. Between each pair of flanges there is a minute incised ornament, resembling a series of small angles drawn parallel to each other.

The swelling trumpet-like base is highly adorned and parcel-gilt. It bears twelve repoussé flanges, flattened, not convex. Each is about $2\frac{1}{2}$ inches long, and at its upper part, beneath the knot, a quarter of an inch wide, while at the bottom, the widest part, is fifteen-sixteenths of an inch, beneath which comes the curved end. Engraving enriches each of these repoussé flanges, and the engraving is gilt. Around the edge of the base, which is $4\frac{1}{4}$ or $4\frac{7}{16}$ inches in diameter, there is a band of simple engraving, parcel-gilt. The pattern resembles a series of triangles standing alternately on base or on apex.

Inside the bowl there is, on one side, at the bottom a discoloration of the surface. Whether this was produced by wine, or by

other action, one cannot be sure. It is merely superficial. The gilding is perfect beneath the stain. On the exterior of one side of the bowl there are signs of decay, produced by chemical actions; probably at that part of the bowl which was in contact with the hands.

The small plate-like paten has especial interest, from its double inscription in twelfth-century capitals. This little paten weighs $2\frac{3}{4}$ ounces avoirdupois. Its diameter is $5\frac{1}{2}$ inches. The centre is not flat, but curved. Its centre is dished, so as to have a depth of seven-sixteenths of an inch. The diameter of the dished centre is $3\frac{3}{4}$ inches. The width of the rim is seven-eighths of an inch.

Upon the rim, and upon the curved central part, appear two gilt bands bearing inscriptions. These bands are each a quarter of an inch wide. That upon the dished centre surrounds a carefully-engraved figure of the Holy Lamb. A cruciform nimbus surrounds the head of the Lamb. The inscription around this central figure is AGNUS DEI QUI TOLLIS PECCATA MUNDI, MISERERE NOBIS. The only contracted words are *Dei*, *tollis*, and *nobis*. For them the letters engraved are DI', TOLL', and NOB'.

The lettering is especially remarkable. It exactly resembles the twelfth-century lettering seen on the wall paintings in the crypt chapel of St. Gabriel. In this inner inscription we find one square-backed E (being the second E in the word MISERERE). Otherwise, all the letters E, upon this paten, have round backs. Of the other letters, all except H are shaped like Roman capitals; and every N is reversed thus—И.

The inscription around the rim is:

Ara crucis, tumulique calix, lapidisque patena,
Sindonis oficium (*sic*) candida bissus (*sic*) habet.

Already several good translations have been made of these lines. I will quote two, which were made by Canon Holland at first. I believe he has even improved upon them since.

The more literal is this:

The Altar, Chalice, Paten, Veil,
O Lord of quick and dead,
These are the Cross, the Tomb, the Stone,
And Napkin round Thy Head.

His more expanded rendering is as follows:

The Altar duly to our eyes brings the Cross of Sacrifice,
So the Chalice, fruitful womb, is the emblem of the Tomb,
And the Paten thereupon shows the sealed sepulchral Stone,
Whilst the Corporal o'er the bread is the Napkin at the Head.'

These Latin lines occur upon a small altar-slab of the twelfth century at Cologne, in a church of St. Mary.

As to the identity of the Primate, in the tomb which we examined on March 10 last, we have these data to guide us. The contents of the tomb are, I believe, acknowledged by all who examine them to be of the twelfth century. The ring, with its Gnostic gem, suggests that he was consecrated to the episcopate before the issue of Pope Innocent III.'s ordinance, in 1194, decreeing that the gem should be uncut in an episcopal ring.

This tomb is attached to the south wall of the cathedral, near its easternmost end. It is the only Early English tomb in that position. Its date is determined by its position in that portion of the cathedral which was built by William the Englishman, therefore it cannot be earlier than A.D. 1184, although the trefoil-headed but unpointed arch was introduced into Canterbury Choir by William of Sens in 1177 or 1178.

Was any Primate of this period interred in or near the south wall of the eastern end of the cathedral? The only Primate who is said to have been so interred after the great fire is Hubert Walter, respecting whom Archbishop Parker says he was buried "*in chori pariete ad austrum.*" But modern writers have attributed to him a handsome effigy beneath a fourteenth-century canopy, and upon a fourteenth-century altar-tomb. This fourteenth-century effigy and its canopy are evidently not *in situ*, and were not originally in the south wall at all. The evidences of insertion (probably since 1540) are palpable. So that every person acquainted with architectural styles and details can at once declare that this fourteenth-century tomb is not that of Hubert Walter, who died in 1205.

It lies close beside and eastward of the effigy and tomb of Walter Reynolds, which Archbishop Parker describes as being situated "*in australi chori muro.*" With respect to the interpretation of the word "chorus" or "choir,"

we have the great authority of Professor Willis, who learnt the fact from Gervase, the early chronicler, that it is used in two senses, one limited to the ritual choir, and the other architectural, which comprehends the Trinity Chapel at Canterbury, and Edward the Confessor's shrine at Westminster. Others will choose their own opinion, but I am myself content to rest upon the authority of Gervase and Professor Willis, and to believe now, as I suggested in 1881, that the tomb recently opened stands *in chori pariete ad austrum*, and that it is the tomb of Archbishop Hubert Walter. In a Latin manuscript, preserved in the library of Lambeth Palace, No. 585, there is, on folio 86, a statement that Hubert Walter was buried near the shrine of St. Thomas. This exactly describes the position of the tomb recently opened.

Monumental Brasses.

(ADDITIONS AND CORRECTIONS TO HAINES' MANUAL.)

By R. H. EDLESTON.

(*Continued from p.* 195.)

HUNTINGDONSHIRE.

Godmanchester.—In N.

Offord Darcy.—I. Now mur. II. Apparently lost.

Overton Waterville.—Lat. inscr. to John de Herlyngton, 1408; a shield lost. N.A.

Somersham.—In C.

Stanground.—I. Lat. inscr. to Robert Smith, 1558, and Eng. inscr. to Alice his wife, 1595. Mur. C. II. Eng. inscr., and arms, to Elias Petit, vicar (4th son of Valentine Petit, of Dandelyon, in the Isle of Thanet, co. Kent, Esq.), 1634. Mur. C.

KENT.

Ashford.—I. Two banners left: (i.) royal arms, and (ii.) arms of Ferrers, *relaid.* C. II. Relaid. C. III. The inscr. (held by angel) is on the side of the tomb. IV. Scrolls (from lost effs.) remain.

Canterbury, St. Alphege.—I. has four shields, inscr. reversed. C. II. On pillar. Add III. Lat. inscr. (reversed) to John Mainwaring (of that fam. of Pyvor, in Cheshire). He m. Barbara, eldest dau. of John Winter, Prebendary of Canterbury, and had one son and three daus., 1621, æt. 65; effs. of man and wife (? and child) lost. N.A.

Canterbury, St. Margaret.—No brass to be seen in this church in October, 1889.

Canterbury, St. Mary Magdalen.—This church was *demolished* (except the tower) in 1871, and the brasses lost ?.

Canterbury, St. Paul.—Now hidden by carpeting, etc.

Chapel-le-Ferne has a shield, three daus. lost. Now upright. C.

Great Chart.—I. Mur. S.A. II. Four corner scrolls also lost. On the S. face of the A.T. are three modern (?) shields (a lion rampant, impaling party per fess three fleurs de lys), a scroll over each inscribed, "Thomæ Goldwell Ob^{t} MCCCCXVII." III. Now mur. (S.A.), and modern inscrs. added. IV. Now mur. S.A. V. has four shields. VI. Sons mutil., three shields remain. VII. has shields. The smaller effs. *should* be daus., as the inscr. states that he had *five wives.*

Cheriton.—II. Correct, Thos. Fogg, rector (in chasuble, etc.), son of John Fogg, Knt. The brasses are mur. in C.

Dover, St. Mary (*Antiquary*, xviii. 71).—II. Apparently lost. Add III. Eng. inscr., with arms, to Mrs. Martha, wife of Mr. Thos. Fagg, dau. of Benj. Hawkins, of London, mcht., and his wife Catherine, and granddaughter of Mr. Wm. Eaton, of Dover, mcht., 1727, æt. 42; under moveable seats. N.

Dover, St. James.—Now upright. S. Tr.

Elham.—Eng. inscr. (and one Greek line) to Rev. Mr. John Hill, "Dean and Vicar of Elham," 1730, æt. 43. N.

Hythe.—I. Mur. S.A. Add. II. Eng. inscr. (in blk. letter) to Henry Estday, gent., 1610. Mur. S.A.

Newington-juxta-Hythe (*Antiquary*, xviii. 71).—I. Not lost, but now mur. in N. IV. Now mur. N. V. Now mur. N. Add XII. A civilian, *c.* 1570. Mur. N.C.A. XIII. Lat. inscr. to Dr. Christopher ? [*sic*] Reittinger, a native of Hungary, "professione Medicos per septennium Archiatros Imperatori Russiæ Muscoviæ, etc., potentissimo;" bur. in this church, 1612, æt. 55. Mur. N.

Pluckley.—I. Apparently lost. II. has two shields. III. Relaid in old slab, inscr. lost. N. IV. As last. V. Relaid as last, two shields lost. S.A. Some brasses are *said* to be under carpeting, seats, etc., in S.C.

Saltwood.—I. and II. Partly covered by pipes. II. has one shield left, marg. inscr. mutil.

LINCOLNSHIRE.

Bourn.—Inscr. to James Digby, Esq., 1751, æt. 44. Mur. C.

Grantham.—I. Eng. inscr. to Wm. Parkins the elder, gent., 1667, æt 67; and Wm., his eldest son, 1692, æt. 62. S.A. II. Lat. inscr. to Eliz. Middlemore, [wife of Rich. Middlemore, Esq., son of Geo. M., mcht., son of Geo. M., Esq., of Hazlewell Hall, co. Worcester; and dau. of Thos. Sanderson, M.D., eldest son of Dr. Robert Sanderson, Bishop of Lincoln,] 1701, æt. 43. N. The particulars are from a monument in the N.A. III. Eng. inscr. to Faith, widow of Simon Grant, 1776, æt. 74. S.A. Inlaid in a slab, with indents of fine brass of man and wife under canopy, etc.

Lincoln, St. Benedict.—This church is now disused, and the brass has been removed to

Lincoln, St. Peter at Arches, where it is mur. in the vestry.

Lincoln, St. Mary le Wigford.—I. A cross paté (inscribed "amē," on step), and Lat. inscr. to Will. Horn, Mayor of Lincoln, 1469, Mur. Tower. II. Lat. inscr., with axe and knife, to John Jobson, fishmonger, "olim vicicomes civitat' lincolnie," 1525. Mur. N.

Sleaford.—I. Three shields remain. Add IV. Eng. inscr. to Richard Warsope, 1609, "Robert Camock his remembrāce of his freind." V. Lat. inscr. to Faith, wife of Miles Long, gent., 1664.

Stamford, All Saints.—V. Now Mur. N.A. VI. and VII. Now mur. in S.C. Add VIII. Eng. inscr., and arms, to John Saunders, of Sapperton, Linc., Esq., 1693, æt. 50. On the same slab as III. in S.C.

MIDDLESEX.

Chelsea.—I. Inscr. cut in stone. Add two shields, one with garter, a lozenge lost, children's names on scrolls over their heads. Back of Altar Tomb. S.C. Add II. [Sir Arthur Gorges, 1625], and wife, with six sons and five daus., all kng. qd. pl., and a plate of arms, inscr. lost ?. Mur. S.C. III. Lat. inscr. to Humfrey Peshall, of Halne, Hales Owen, Salop, son of Sir John Peshall, of Horsley, Staffs., Bart., 1650, æt. 51. He m. Mary, dau. of Rich. Blount, of Rowleye, Staffs., and Jane (Leighton), of Coates, Salop, and left three surviving sons: John, Lawrence, and Humfrey. Very small. Mur. S.A.

Isleworth.—I., and the inscr. beneath it to Chase, now in N.A. II. Now in N. III. In N.A. IV. Now on same slab as last. N.A. V. In N.

London, All Hallows, Barking.—II. To the inscr. to Gilbert add two ev. symbs. N. IV. In S.A. V. has three scrolls. VII. was restored by the Marquis of Bath in 1861; it has since been slightly mutil. VIII. has an inscr. added, stating that it was restored by the Clothworkers' Company in 1846. IX. In N. X. In S.A. Add XIV. Eng. inscr. to Margaret, wife of Arthur Bassano, gent., 1620, æt. 66; left three sons and three daus.; and Camela, wife of Henry Whitton, gent., of Lamberhurst, co. Kent, and dau. of Arthur and Margt. Bassano, 1622, æt. *c.* 46; pos. to both 1623. S.A. XV. Eng. inscr. to Marie, wife of John Burnell, citizen and mcht., of London, and only dau. of Matthew Brownrig, of Ipswich, co. Suffolk, Esq., m. 2 yrs. 5 mos., left one son, 1612, æt. 20. N. XVI. A shield (quarterly), large; probably part of the brass of Philip Dennys, Esq., 1556. East wall of N.A.

London, Great St. Helen's, Bishopsgate.—I., II., III., IV., and VI. Now in S.C. Add VII. Arms, Eng. vv. and Eng. inscr. to Thos. Wight, 1633, æt. 24. S.C. See also St. Martin Outwich, below.

London, St. Martin Outwich.—This church has been *pulled down*, and the brasses are now in Great St. Helen's, Bishopsgate. I. and II. in S.C. on same slab. (N.B.—The eff. of I. is *temporarily* loose.) III. Part of chamfer inscr. remains, the sons are now mutil. Altar Tomb N.A.

London, Holy Trinity, Minories.—Only a frag. of marg. inscr. remains, "+Constantia Lvcy, Dr. Thomæ Lvcy Ivnioris."

(*To be continued.*)

William Blades.

THE antiquarian world has sustained a severe loss in the sudden death of Mr. William Blades, after a short illness. A stanch friend, a thorough scholar, a patient collector, and a lucid writer, Mr. Blades combined in his own person many of the qualities which go to form the ideal antiquary. Although pre-eminently a specialist in his own peculiar field of study, his range of sympathy was, as readers of the *Antiquary* will be able to testify, both catholic and extensive. His interest in coins and medals, in the guilds and customs of the City, in libraries and the by-ways of literature, all resulted in valuable contributions to our knowledge of the subjects treated of, which, even apart from his greater work, would call for a tribute of recognition here.

Although during recent years his health had been such as to cause some anxiety both to his friends and himself, few were aware of the critical nature of the heart affection which terminated fatally, after only a fortnight's illness, on April 28. We looked for many years yet of useful, vigorous work. Only a few weeks since he delighted his friends with the first of what promised to be a valuable series of *Bibliographical Miscellanies*, and still more recently he was taking an active part in the deliberations at the British Museum which resulted in the purchase of a unique Caxton for the National Library. He literally died in harness. His fellow-printers were on the point of celebrating the jubilee of his career as a typographer; and on his library table at home lay the first sheets of a work on the history of his art, which promised to compete with *The Life and Typography of William Caxton* as the *magnum opus* of its author.

Born at Clapham, in December, 1824, Mr. Blades entered at an early age into the profession of which he was to become the historian as well as the *doyen*. It was not for some years that he gave the first indication of his literary and antiquarian interest in his craft. A reprint of Caxton's *Governayle of Helthe*, published in 1858, gave him his earliest opportunity of identifying his name with that of England's first printer. A facsimile of the *Moral Prouerbes*, in the following year, also contained introductory remarks from his pen. His great work, however, *The Life and Typography of William Caxton*, was already well advanced before these preliminary essays made their appearance. To the compilation of this important work the author devoted a remarkable amount of patience and enterprise. He had before him what was practically a clear field. Despite the attempts of the Rev. John Lewis, Oldys, Ames, Dibdin, Timperley, Charles Knight, and other so-called biographers, people knew very little about Caxton, still less about his press. Blades put aside all that had previously been attempted on the subject, and plunged resolutely into the inquiry from an independent point of view. He traced the records of the busy career of the literary mercer-diplomatist step by step, and succeeded in establishing beyond controversy his typographical connection with the Bruges printer, Colard Mansion. From this solid standpoint he entered on a minute examination of the types of the Bruges press, and subsequently —even more minutely—of the little press at the Sign of the Red Pale, Westminster, set up in 1477 by William Caxton. Incidentally he disposed of the time-honoured fallacy of an English press in 1474, and the still more absurd legend of engraved wood or metal types, credibly believed by some persons to have been used in the first works issuing from it. As the work advanced the enthusiasm of the author increased. Having satisfied himself that some of the old authorities were wrong, he declined to accept any of them, and determined to see every available work of the Caxton press at first hand. He literally scoured England, France, the Netherlands, and Germany in quest of specimens, collating and identifying every one, and amassing an amount of information and material which no previous typographical student had succeeded in bringing together. Fortunately he had the art of putting his material to good use. His minute study of the types of Caxton enabled him to distribute his printed works into groups according to the founts used. Undated books fell into their proper

order, second editions were distinguished from first, the apprentice's hand was marked off from that of the master. The Caxton press lived again in all its operations and details. The types were made to tell the story of their cutting and casting. The printer's habits and peculiarities and education were disclosed in the typographical analysis of book after book. We learned when one type was discarded, and another touched up; what was the size of the chase, what the divisions of the case. No detail was too minute or trivial to be noticed. In this masterly monograph we have the first really great example of the scientific treatment of bibliographical research, a treatment which not only points the way for all further exploration in the same field, but renders a return to the loose methods of the old school impossible.

The completion of *The Life and Typography of William Caxton* in 1863 by no means exhausted or brought to a conclusion Mr. Blades's researches in the dark regions of palæotypography. His admirable little pamphlet, *How to tell a Caxton*, 1870, was a generous invitation to others to share with him in his own enterprise, while by his active participation in the Caxton Celebration of 1877 he succeeded in enlisting a still wider enthusiasm for the work and memory of England's first printer.

The part Blades took in this celebration was characteristic and memorable. He insisted on the postponement of the function from 1874 to 1877, as being the proper four-hundredth anniversary of the introduction of printing on to these shores. Having once joined the movement, he worked prodigiously to make it a success. To his energy was due the unprecedented assemblage of Caxtons then displayed, and not only these, but of the remarkable collections of type specimens, portraits, medals, and typographical curiosities which formed so important a feature in the exhibition. His own enthusiasm was infectious; he worked himself and made others work, and the success of the enterprise was thereby assured. Yet of all who deserved credit for that success, no one was more backward in claiming it than he.

His researches in the antiquities of printing were by no means confined to Caxton and his contemporaries, although, no doubt, these formed to him the centre round which most of his other studies converged. His interest in the art and mystery of type-founding was only natural. Without a knowledge of the making of types it is impossible to speak with any weight of the printing of them. Mr. Blades fully recognised this, and made himself acquainted not only with the technical details, but also the historical records of that obscure trade. His list of *Early Type Specimen Books*, 1875, subsequently expanded into the more ample catalogue of similar works in the Caxton Exhibition, was an excellent example of the facility with which he was able to infuse interest and importance into any of the bye-studies which came in the way of his general work. In the same category may be placed his *Numismata Typographica* and the curious monograph on the mediæval printer's morality-play, the *Depositio Cornuti Typographici*, 1885, a work embodying a great amount of learning and particular research.

On the lighter and more recreative side of the same bibliographical study may be cited the *Shakespeare and Typography*, 1872, and *The Enemies of Books*, 1880. The former is a *jeu d'esprit* at the expense of the good people who are always striving to identify the great poet with some mundane calling. If Shakespeare has successively been proved to have been a butcher, a skewer-sharpener, a street arab and a mad doctor, why not, says Mr. Blades, prove him to have been a printer? And he thereupon proceeds to adduce out of the bard's own mouth overwhelming proof of his connection with the art and craft by means of which his works saw the light of day. Like all good *jeux d'esprit*, the jest was taken seriously in some quarters, and a solemn controversy ensued, much to the amusement of the innocent author. *The Enemies of Books* is too well known to need description here. In it we have Mr. Blades in his lightest and brightest vein; and no one who loves books can fail, as he reads it, to transfer some of his affection to the doughty champion who, for the sake of his treasures, braves the combined forces of dust and fire and water and rats and servant-girls and tidying housewives.

With regard to the vexed question of the

invention of printing, Mr. Blades kept an open mind all through his career. In 1871, when Van der Linde's iconoclastic essay on the Haarlem Legend was to be translated for English readers, Mr. Blades evinced sufficient interest in and sympathy with the main purpose of the work to print it at his own press. In the subsequent development of the controversy, however, like many other students, he found himself unable to follow to the extreme and, as he conceived, unwarranted lengths to which the champions of Gutenberg attempted to push their view. If Coster's claims were doubtful, those of Gutenberg, Fust, and Schoeffer left much yet to be explained. In a masterly paper, "On the Present Aspect of the Question, Who was the Inventor of Printing?" read before the Librarians' Conference in 1887, and still more recently in a judicial summary of the question contributed in 1888, under the title "De Ortu Typographiæ," to our contemporary the *Bookworm*, it is evident that he shared to some extent in the recent tendency to reconsider the question of the Dutch claims, without, however, committing himself to the complete reinstatement of them implied in Mr. Hessell's latest treatise on the subject. It may be worth quoting Mr. Blades's last utterance on the subject, as the verdict of a man who had studied the problem carefully and impartially all along. "As far as the evidence goes at present," he says, "it is strongly in favour of a first rude invention of movable types in Holland, by someone whose name may have been Coster. The claim of Gutenberg upon the respect of posterity rests on his great improvements—so great as to entitle him in a sense to be deemed the inventor—foremost in excellence if not first in time."

Next to *The Life of Caxton*, Mr. Blades' library remains, perhaps, the chief monument to his life-work. Such a collection of books relating to and illustrative of the art of printing has never, we suppose, been gathered within the walls of one house. He added to it up to the last, and nowhere will his friends miss him more than in the little book paradise at Sutton, where—a genial host, a helpful friend, a shrewd counsellor, and an honest toiler—he worked not for himself, but for the good of his fellows and the honour of the "art which preserves all the arts."

It will be hard to fill his place. With him dies much of our knowledge of the history of typography, and much of our hope of adding to our store. Still more, we have lost a friend whom it was impossible to know and not to honour—to whom no fitter tribute can be found than in the very words with which he himself summed up his life of Caxton:

"We can claim for him a character which attracted the love and respect of his associates —a character on which history has chronicled no stain, and which retained to the last its native simplicity and truthfulness."

T. B. REED.

The Topography of Greek Art.

A LECTURE GIVEN BY TALFOURD ELY, M.A., F.S.A., IN THE LECTURE THEATRE, SOUTH KENSINGTON MUSEUM, BY PERMISSION OF THE LORDS OF THE COMMITTEE OF COUNCIL ON EDUCATION, APRIL 21, 1890.

IT is my intention in these remarks to impress on you the advantage of studying the original surroundings of those works of ancient art, the casts of which can here be examined in detail.

I would, therefore, in the first place, direct your attention to the importance of the relation between the site of a Greek settlement and the sources of its civilization. The nearness of Mycenæ to the Eastern seas reminds us that in the East are found the originals and the artistic prototypes of the lions that still keep watch and ward over her gates. In the East, too, was found the precious metal that once filled her tombs. "Golden Mycenæ" alone of Greek cities has yielded a harvest of that gold of which the Peloponnesos itself in historical times was so pre-eminently bare. Even nearer to the sea lie the gigantic bulwarks of Tiryns, walls that would seem to have been raised by a genera-

tion more primitive than that which planned the defences of Agamemnon's fastness.

The position for which works of sculpture were originally destined may often throw light on their inmost meaning and primary intention. In Ægina the wars of Troy were indeed realities to those who believed that their own ancestors were led by Telamon, or by Ajax and Teucer, his heroic sons. What more fitting theme could have been devised for the Parthenon frieze than the Panathenaic procession that, in its living reality, surged up over the rocky citadel to the threshold of Athena? Again, the rush and turmoil of the Philgaleian Centaurs would harmonize well with the wild torrents of Arcadian heights. To the reader of the Homeric hymn it may seem a capricious change to remove Dionysos and the Tyrrhenian pirates from shipboard to dry land. Yet a glance at the graceful *tholos* that immortalizes the victory of the tribe Akamantis shows the need of such recasting of the action to suit the extended surface of the frieze. Here and in many other cases we see the mutual interdependence of Greek architecture and the plastic arts. If the building is the frame for the sculpture, the sculptor must, in his turn, consider the architectural conditions under which his conceptions must be carried out. As to the sculptured columns of Ephesos, it is hard to say which of the sister arts prevails. In the Erechtheion the architectural service of the Korai may well be forgotten when we admire the plastic excellence of their robust yet graceful forms.

In the humbler arts, as well as in the higher, the division of labour among the ancients was not so minute and rigorous as at the present day. To an age that assigns many persons to the making of a pin, it seems strange for Hippias to claim that his sandals and his ring were as much his own manufacture as his philosophy. Polykleitos could lay aside his sculptor's chisel to plan a *tholos* or a theatre. Callimachos is less known now for his statues than for the fame of his lamp that adorned the shrine of Athena Polias.

Sculpture and painting, in modern times relentlessly divorced, once borrowed and gave a mutual charm. The Stelé of Aristion is in reality a painting in relief. This blending of arts now kept distinct was carried further still in ancient Greece and Rome. Not only was music "married to immortal verse;" in the Greek chorus both were united with the poetry of motion. The lyre was the inseparable handmaid of the poet; and—far stranger to us moderns—the Roman orator* required to be accompanied by the breathings of the flute.

If a consideration of the original surroundings of artistic products be essential for their due appreciation, such consideration may also serve a higher and more comprehensive purpose. It will show that the art of the Greeks was essentially religious, and that the place usurped by the monarch in Oriental decoration was reserved throughout Hellas for a far higher race of beings. Among the treasures of Mycenæ, indeed, there are few traces of Hellenic mythology; and in the mighty sepulchres, and the rich funeral pomp of her princes, we may detect the lingering influence of ideas derived from foreign climes. But from the days when Nikandra dedicated a statue to Artemis, Greek sculpture was consistently devoted to the honour of the gods. Even when Chares sets up his own image at Branchidæ, he is careful to inscribe it as an object for Apollo to take pleasure in. Such statues were placed either in a temple or, at any rate, under the direct protection of some deity.

The predominance of the divine prevailed down to Macedonian times. No Greek tyrant ever ventured to place his own portrait on a coin. Even the all-conquering Alexander had to smuggle in his features under the lion-skin of the deified Herakles. Ptolemy was the first openly to place his avowed image on his coinage; and Ptolemy might plead the traditional connection of the Egyptian monarchy with the powers of heaven.

Greek sculpture stands, indeed, by itself, and brooks no comparison with modern efforts. Possibly the least futile attempt at comparison may be made with Gothic architecture. Unlike our so-called classical buildings, the older English cathedrals satisfy the most exacting votaries of artistic beauty. Arch and column, stall and screen—all owe their matchless perfection to a living zeal for the glory of God, like the illuminated manuscripts that have

* C. Gracchus.

grown up laboriously beneath the shadow of their cloisters.

In a similar spirit Greek artists gradually wrought out in bronze or marble the noblest types of the immortal rulers of Olympus. From the shapeless stone that served to represent even the Graces or the deities of love and beauty, Hellenic genius evolved the Athena of the Parthenon and the majestic Zeus of Olympia. That here, too, artistic power was stimulated by pious zeal is proved by the fact that in the best period of Greek art parts of statues never likely to be seen received the same careful treatment as those that immediately met the spectator's eye.

The Greek sculptor might then reasonably have claimed a share in the sacred character assigned universally to the Grecian bard.

Sculpture partaking so greatly of a religious character, we must expect to find it on religious sites. In Roman times, indeed, no great man's house was deemed completely furnished without a due supply of sculptural decoration; and even in the fifth century we have Alcibiades calling in the aid of painters, at any rate, to adorn his luxurious mansion. The bulk of artistic wealth, however, was deposited in public buildings, and especially in temples. In temples, accordingly, or in their immediate vicinity, the scattered relics of that wealth are sought and found. Archaic figures come to us almost exclusively from sacred spots. The existing sculpture executed under the eye of Pheidias belongs to the Parthenon. In the sacred Altis at Olympia lay the Niké of Pæonios. The Hermes of Praxiteles was found where it fell in the Temple of Hera. A Demeter, which, if not from the hand of that master himself, may certainly be attributed to his school, rewarded Sir Charles Newton's researches in Demeter's own *temenos* at Knidos.* The gods and giants of Pergamon had once adorned the great altar near which they were discovered. If a fine statue is obtained from a secular building of imperial Rome, it may generally be traced to an original once standing in a Grecian shrine. To the hallowed precincts of Olympia, of Delos, of Athens, of Ægina, must we turn if we would realize the scenes in which Greek sculpture played so great a part. Let us turn, too, to Delphi, in the sure hope of a glorious harvest, when once the spade of the excavator is struck into its sacred soil.

> "Apollo from his shrine
> Can no more divine,
> With hollow shriek the steep of Delphos leaving."

So sings our great Puritan poet.

We, however, may divine, and with good reason, that future explorers will light on much that is illustrative of the life and faith of ancient Hellas, though the glorious creations of the sculptor that once crowded the Pythian halls may well have perished utterly and for ever.

* Newton's *Essays*, p. 85.

A Roman Inscription at Lincoln.

By F. Haverfield, M.A.

In the March number of the *Journal of the Archæological Association*, Mr. Roach Smith has published an article on the Lincoln Congress of the association, held last year. I trust he will excuse me for criticising one point in it. He is deservedly regarded as a high authority on Roman archæology, and his statements cannot, like those of most men, escape "the fierce light that beats around the throne."

A few years ago an altar was found at Lincoln inscribed: *Parcis . dea* | *bus . et nu* | *minibus . Aug.* | *C. Antistius* | *Frontinus* | *curator . ter .* | *ar . d . s . d.* Most of this is plain, but *curator ter* has puzzled antiquarians. Mommsen and others—including Hübner—explain "curator for the third time," understanding Antistius to have been some one of the various municipal officials known as *curatores*, in all probability curator of the shrine of the *Parcæ*. Mr. Roach Smith says, "This cannot be correct." I must confess that, to me personally, Mommsen's opinion on a point of Roman epigraphy seems all but final. It is dangerous to dispute the views of a scholar who is the first of living epigraphists, and the greatest that has yet lived. But, apart from authority, I think it can be shown that Mommsen's view is quite possible.

(1) The mention of a *curator* simply, with-

out any more accurate designation, is not at all impossible. From the South of France, for instance, we have an altar dedicated to Mars Rudianus by the *curatores* (C. I. L., xii., 1566). What exact duty such half-described *curatores* performed must of course be doubtful. But it is well known that there were *curatores templi*, *fani*, etc.; one, for instance, at Tarraco (C. I. L., ii., 4202), several at Tibur (*Tivoli*, Henzen, 6498, 6499; Orelli, 3964, etc.). Hence it is probable that the Lincoln *curator* was curator of the shrine of the *Parcæ*.

(2) The lapidary use of the adverb (*ter*), instead of the numeral, to denote "the third time of office," is quite undeniable. Thus, on two successive inscriptions in Mommsen's *Inscr. Helveticæ* (118, 119), we have a II VIR ITERVM and a II VIR BIS, and on a Lyons inscription (Wilmanns, 2235) a *curator nautarum bis*.

This evidence is enough to show that "curator for the third time" is by no means impossible. The rival explanations, *curator terrarum* or *c. terminorum*, are, so far as I know, absolutely without any parallels.

I am sorry to say that I am also unable to accept the date which Mr. Roach Smith gives to the Lincoln inscription. He quotes a "legend," *Fatis victricibus*, which appears only on the coins of Diocletian and Maximian, and hence refers the stone to the reign of Diocletian (say 300 A.D.). That the *Fatæ* (so these curious goddesses were apparently called) closely resemble the *Parcæ* may at once be admitted, but the coin-legend is not the only evidence on the matter of date. There exist a number—some thirty-five—of lapidary inscriptions to the *Fatæ*, many of which are dated by consulates, and the dates fall within the second century; some, indeed, come at the very beginning of the century (A.D. 103, 105, 106, etc.). So that, *if* the *Fatæ* are to help us to the date, the Lincoln altar belongs to the second century. Hübner judges, from the character of the lettering, that it belongs to the age of Septimius Severus (say 200 A.D.), and having inspected the stone myself, I feel sure that it is at least no later. But I do not wish to lay great stress on this. It is very easy to go wrong in fixing the date of an inscription by the character of the lettering. Still, the date assigned (circ. 200 A.D.) fits in well with the "possibilities," for most of our datable Romano-British inscriptions fall within the period between 150 to 250 A.D.

Lancing College.

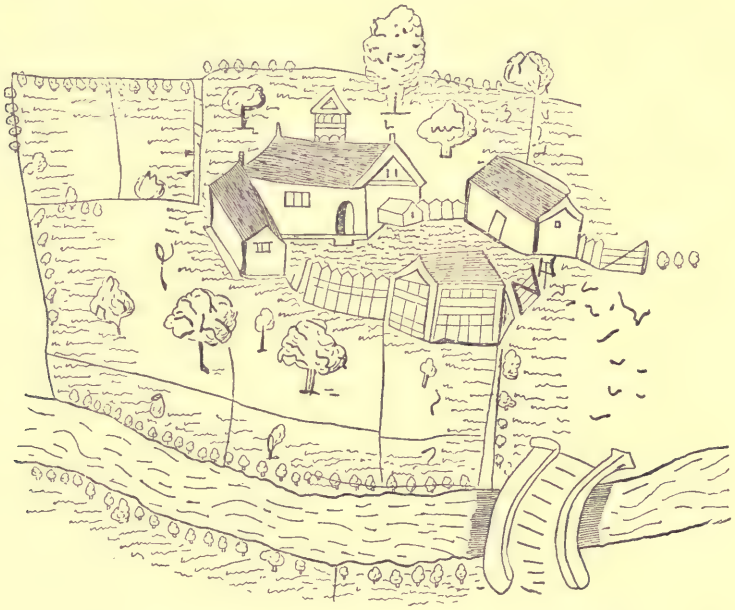
Early Village Life.*

MR. GOMME, who is already so well known for his archæological studies, especially those on primitive open-air assemblies and folk-lore, has in this volume presented the fruit of some years of investigation on a subject which has of late attracted much attention, and is of much importance, inasmuch as it lies at the basis of our society. The village community in Britain, which stands at the back of our local institutions, what is it, and how did it arise? are the questions which he sets himself to answer. Going behind questions of law and of defined ancient institutions, such as the parish and the manor—which are, however, but imperfectly understood—he suggests that the village community, by which he understands "a group of men cultivating their lands in common, and having rights and duties in common," may "be proved to be a primitive institution." This is the contention of his work: "That the village community originated at a stage of social development long prior to the political stage, and that hence its appearance among the local institutions of Britain is of the nature of a survival from prehistoric times." In this respect he differs from Mr. Seebohm, whose object was not so much to inquire into its early origin as to carry back the beginnings of the economic history of the English village to the period of the Roman occupation. Mr. Gomme's inquiry, as well as his method, is anthropological; he treats the village community "as one of the phases through which, practically, all mankind, who have reached

* *The Village Community, with Special Reference to the Origin and Form of its Survivals in Britain.* By G. L. Gomme, F.S.A. With Maps and Illustrations. Walter Scott. Price 3s. 6d.

a certain stage of development, must have passed;" what he tries to trace out "is not the history of a British institution, but the history of a human institution in Britain."

With such a problem before him, the ordinary means of history being, of course, shut out, the author has chiefly relied on two sources of evidence—the examination of survivals, and the comparative method, particularly in regard to custom. In making use of these, he lays much stress upon the different influences of race in early times, origin of social organizations in the general history of the race. To find the land-settlements of the Fijians, the houses and customs of the Dyaks and the Basutos, brought in to illustrate the early social economy of Britain is, perhaps, startling; but the justice of the method is already recognised in other studies, as of mythology and early religions, of monumental remains, and of economic conditions. How early man deported himself in relation to his fellows and to the soil on which they existed must be of high interest in an island



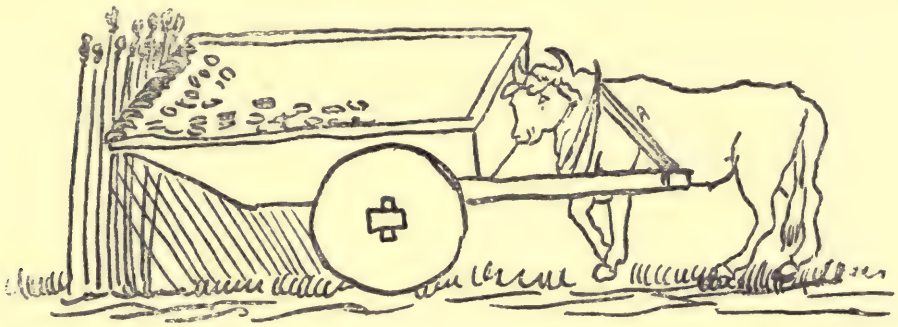
A MANOR HOUSE, EARLY SEVENTEENTH CENTURY.
(*From a MS. in the Record Office.*)

taking into account the Iberic with the Celt in our islands; and for comparison, stepping over the limits laid down by Sir Henry Maine, he follows rather the suggestive lines marked out by Mr. Andrew Lang and M. Réville, and seeks for evidence among the habits and customs of primitive or savage men now existing on the earth other than Aryan or Semitic.

This reference to savage man and his institutions (how different from the wild guesses at supposed freedom of the last century!) was inevitable in the searching inquiry into the like ours, where the roots of institutions now existing go so far into the past, and have stood the brunt of momentous assaults and varying conditions.

In accordance with this conception of his subject, the author begins by examining the race-elements of the village community as they are exhibited among the non-Aryan hill-tribes of India, and the organization of their villages, when they come in contact with another race, under an Aryan over-lordship. Going into considerable detail, he suggests that the race-distinctions, known to exist in

the village in certain districts in India, may give a clue to some of the race-distinctions in Europe, perhaps the most important of these being the attitudes in which the non-Aryan tenant cultivators and the Aryan hereditary clan stand to the soil. The view of "the tribe as an unstable human swarm, the village as the material shell within which the swarm has settled," is of general interest, suggesting that the "village community arose from the breaking up of the tribes into families, and that the break-up of the families led on to the individualism of modern civilization." The old notion that the family is the basis of society and of institutions, such as the gild, for example, will clash with this, upon which there must be valuable evidence to be culled from the settlement, within historic times, of the wandering tribes of Southern and Asiatic Russia.



REAPING-MACHINE USED IN ROMAN GAUL.

Mr. Gomme makes a firm stand against the conclusions of the late Mr. Coote and of Mr. Seebohm, who would assign so large a proportion to Roman influence in the formation of our institutions. He cannot see in the Roman villa the parent of the English homestead, nor draw the descent of the manor, with its lord and serfdom, from the known Roman system. Rather he postulates that "the natural course of events following upon the successive waves of an Aryan conquest of an extensive Iberic population" may account for phenomena not Teutonic or Celtic which are undoubtedly found. And he takes London and the settlements round it, analyzing the unique conditions of her existence in a masterly way. The broad facts that stand out are that Roman London, beside her military strength, depended upon her roadways, and that her greatness was a commercial greatness, in which the other Roman towns shared, as opposed to the agricultural status of the villages which gradually nestled round her, whether those of the British nations or the settlements of the Saxon cultivators. The whole system of the Saxons was agricultural, commerce and town life being little understood by them; and the fact that their rural life, with its village communities, never coalesced with or received impress from Roman influence forms a strong argument that the village-life of the races found here by the Romans was also little touched by the higher civilization of the conquerors from Rome. "It is the line of arrestment which is so marked in the history of the village community in Britain—a line on one side of which is all the primitive life of Britain, on the other side of which is the force [the Roman outside power] which kept that primitive life back so long and so unchanged that it lost its elasticity and its capacity for change, and has, in consequence, survived into later ages."

But though there was no room for Roman life and economy in the villages, the survival just spoken of was insured by the tribal system of the Teutonic conquerors themselves. "They swarmed into the villages, pushing their way in and establishing their lordship to the land," seizing those in the plains, not those upon the hills; and thus, sitting down inside the existing communities, they "diverted the normal line of progress into that which has allowed us to trace out serfdom and over-lordship." Here we have

the "English village community as a survival from prehistoric times, possessing within its shell evidence of old race conflicts and old race amalgamations." If we ask for the proofs of this assertion, they are to be found in the survivals of primitive economics, in traditional practices of agriculture, and in the survivals of primitive law and religion preserved by folklore.

We cannot follow the author through all his argument, which is skilfully supported by a mass of details which, if they occasionally do not wholly bear him out, are in the highest degree suggestive. Very interesting is the chapter on the "Non-Aryan Elements in the English Village Community," in which are collected numerous examples of the terraced hills which are to be seen in so many parts of England and Scotland, and the theories that account for their origin are examined. There seems no doubt that they were formed for agricultural purposes, and the theory that they are the remains of a bygone system of tillage carried on by hill-tribes possibly Iberic, when the valleys and plain-lands were either choked with forest and flood or occupied by other opposing races, is supported by evidence from India. The use of the primitive digging-stick and the early spade or hoe in places where the plough, an instrument of later date, would be useless, adds confirmatory witness. The homestead, with its lore of sacred fire, transitional types and final types of the village community, all furnish chapters full of detail drawn from the customs and archaic remains of village-life, land-tenure, and tradition in England and Scotland, in which Mr. Gomme is so much at home. It may be specially noted how large is the share which Scotland contributes. The names of village officers, the curious allotments of arable land, the extraordinary variety of manorial customs, the difficulties of manorial tenancies and courts, and especially the varieties of communal holdings, are here collected, and made to tell their tale for the old never-dying community. And it must be said that they are marshalled with effect, and that the classification, if it does not explain them all (an infallibility which the author is far from claiming), at least throws intelligent light on many obscure corners of historic institutions. And the book may well take its stand upon the striking appeal which it makes to that fundamental important body of customs, "the unwritten common-law of the land," for which we would refer the reader to p. 231.

The volume is enhanced by several useful plans and illustrations, some from manuscripts in the Record Office, as an early seventeenth-century plan of the village of Ashborne, and a particularly interesting sketch of a manor-house of the same date. The cut showing the reaping-machine, of quite an advanced type, used in Roman Gaul, and that of the Anglo-Saxon reapers, sufficiently contrast the peoples; while the spirited outline of the Anglo-Saxon two-oxen team at the plough recalls the interesting discussion, akin to the present, raised by Canon Isaac Taylor over Domesday Book a few years ago.

LUCY TOULMIN SMITH.

The Building of the Manor-House of Kyre Park, Worcestershire. (1588-1618.)

By MRS. BALDWYN-CHILDE.

(*Continued from p.* 205.)

The Chardge of Stablinge at the Quarry.

Februarij 1588 Delivered to Chaunce towarde Stabling of stone at Madeley Quarry the 22d of ffebruarij 1588 40*s.*
first of Aprill 1589 ... ... £3
Paid to Cole Cariers from the Clee Hill for 12 horse loade of the best Smithes Coles to sharp the masons tooles with 7*s.* 8 Aprilis 1589 ... ... 7*s.*
Paide more to Chaunce the 27th June 1589 towards stablinge £3
Roo Paide to Roo for stabling by myself £3 10*s.*
6 Septembris 1589 Paide more to Chaunce my chieff mason £6 4*s*
It is supposed they have stabled 200 tun and Chaunce demanded allowance for himsellf and his workmen 7*d.* apeace for

every daye they bourding themselves viz. for old Roo for a 140 dayes Chaunce himself 30 dayes, for Tyrryes 26 dayes.
S^ma of daies ... 346
in money ... £17 6s.
As before appeareth and when and howe paid.
Roo Paid to Roger ... ... 20s.
Paid to olde Roo by thands delivered to his sonne at Xtmas before Ri: Chambers and Roger Newell ... ... 20s.
Synce Michaellmas Roo reckoneth by my wise man Newell confession 78 daies there paid the 40s. first above written then abate 2d. for ev'y daies abatement because itt was winter and I wold give but 10d. a daye which was to muche so remayneth to him due this 22d daye of Aprill 1590 28s. 9d. which I paide to Newell then and so even and so let him be discharged ... ... 28s. 8d.
22 Aprilis 1590 Chaunce ... ... 55s.
Sep 1590 ... ... 40s.
17 July 1591 ... ... 40s.
29 March 1589 To John Walker ... 51s.
My wiff paide to Newell £3
She then gave ... ... 10s.
23 June 1589 Paide to Newell ... 30s.
Smyth ... ... 10s.
Towarde the Tasker then 10s. and before send them by Mr. Lutwytch 20s. ... 30s.
Gave the Tasker at my being at the Quarry 12s.
Pierce . . . car' of Stone to Bewdley £5
Gyven then to Workmen 12d. to drink 12d.
Sep 1589 Newell ... ... 40s.
October 1589 by my Wiff ... ... 50s.
Jan 1589 Deliv'd to Wiff for Workmen at Madeley Quarry ... ... 56s.
Marcii 1589 for their Lent work ... 20s.
Smithes for 6 weeks ... ... 40s.
Lem for his bourde till Easter ... 13s.
27 Aprill 1590 Newell ... ... 20s.
Smithes . . . till Whitsoneve ... ... 20s.
To Rees ap Morris for 5 weeks bourde there ... ... 10s.
7 Augustii Cariadg of stone from Madeley to Bewdley £10 ... ... £10
For the tasker that removed the earthe from Mr. Brookes stone in Madeley 12s.
To an owther tasker ... ... 4s.
24 Aug 1590 Deliv'd to my wiff ... 30s.
13 Sep Gyven to the Workmen to drink 12d.
20 Feb 1590 Lem . . . raising stone . . . being the whole Lent £3
Cope . . . cariadg ... ... 10s.
Rooe . . . stabling ... ... 40s.
Pierce . . . cariadg £7
Feb 1591 Lem . . . raising stone . . . being all the Lent £3
Pierce 10th Oct 1592 10s. at his being at Kier ... ... 10s.
15 July 1593 Pierce . . . £5 at his being with me at Kier £5
Paide to Roo at Kier by Eleanor my wiffs maide at Lems house saddling his mare the 24th July 1593 ... ... 10s.*

Stone from Painswick Quarry in Gloucestershire.

12 Marcij 1592 To my servant Lem 40s.
Sent by Lem to Mr. Rogers to pay the Quarryers that digg the stone after 22s. the tun ... ... 20s.
1 May 1593 Lem my Svant to Mr. Thomas Rogers of Painswick ... ... 20s.
15 July To Hawkyns ... ... 5s.
21 July Deliv'd my wiff £5 towarde pay^nt of stone from Wigorn after 6s. 8d. the loade or tun £5
Garrett Hollyman Bargayned w^th Garrett Hollyman a dutch carver the 1st of Marche 1592 to make 2 Chymney peaces, the carving thereof being the storeyes of Susanna and Mars and Venus for
He wrought of Madeley mantell trees and their Jammes before Painwick stone came home moneth and hadd for that after the dayes work.
Paid to ffather Garett by Mr. Kirton's servant as an ernest before his coming 10s.
To his sonne Jasper at London by his appoint^nt by Mr. Greene ... ... 40s.
7 July 1593 Myself paid himself the 7th of July 1593 in his work house ... £5
9 Decembris 1593 Nell Asheton and Ri: Chambers deliv'd to father Garrett more the 9 of December 1593 for me towarde his bargaine £5
24 Marcij 1593 Paid more by Elinor Asheton my wiff's maid her handes to ffather Garrett the 24th of Marche 1593 before my wiff 50s. and so is paide for the chymney peace of Mars and Venus £15

* During 1589-90 an additional amount of £11 5s. was paid to Cope, Newell, and others, in various small sums.

Stone from Hoscum Hedde by Bathe.

11 Septembris 1594 Paid for 10 tun of Hoscum hedd stone being so great that 10 Stones conteyned the 10 tun hadd from my cosen Pytts chamberleyn of Brystowe of the executors of one that hadd provided them for some great purpose and paid for them £6 15*s.* there. £6 15*s.*

for cariadg to Worcester ... ... 40*s.*
for cariadg thence to Kier after 7*s.* the tun
To Crundall the first of October 1594 toward his cariadg from Worcester for the same stone... ... ... 20*s.*
Paid to the same Crundall more for cariadge of the same stone from Worcester to Kyer ... ... 20*s.*
Paid to the same Crundall more the 23d of Marche 1595 for cariadge of those stones ... . 10*s.*
Paid more & cleered the 29th of July 1594 and so cleere ... ... 20*s.*

£3 10*s.*

11 July 1594 Paid to ffather Garrett upon a Reckoning in my Hall at Kier the 6th of Julie 1594 the same daie he went to Mr. Barnebies two angells ... 20*s.*

Brick and Wood to burne the same.

Bargained with Thomas Lem to cast claye, mak moulde, and burne two hundred thousande bricke. I to pay for the casting of the claye: he to performe all the rest for £23.

Saving I found Strawe, woodd & sande and brought the same into place. And this to be done this Sommer 1588, the moulds for the brickes to be 10 ynches longe: 5 ynches brode, and 3 ynches thick.

Payd Lem & his labourers toward the casting of claye after the rate of 10*d.* for himself and 7*d.* a daye for ech laborer they bourding themselves.

December 1587 Payd myselff to Lem the 13th of December 1587 towarde the casting of claye ... ... 10*s.*
Walker ... ... 8*s.*
Underhill ... ... 11*s.* 6*d.*
Lem ... ... 25*s.*
January 1587 H. Underhill ... ... 7*s.*

Md that my Wiff paid for casting of clay to the laborers so as the whole casting cometh to

I bargayned with Henry Underhill John Newell and Stephen Forde laborers to Lopp croppe and cutt downe and dresse woodd to burne brick and the same to make redie to the carieng & burninge after the rate of 3*d.* for every loade and for fagotts 6*d.* for ev'y hundredd which allowing for every thousande of brick one Loade of woodd 200 Loads 3*d.* a lode, 50*s.* for the same.

Aprill 1588 Payd them as appeareth by my other book by myselff and wiff ... 56*s.*

Brick and Woodd to burne the same.

Brick 57,000.

August 1588 Payd to Lem the last of Maye 1588 by my wiff toward the moulding setting & burning of 57 thousande brick (for no more colde be made this yeare because the continuall rayne letted) £3 10*s.*
Myself paide him more ... ... 10*s.*
The last day of August 1588 ... 10*s.*
The 7 of September 1588 ... ... 10*s*
13 Aprill 1589 myselff toward this bargaine ... ... 10*s.*
Decembr 1588 Lem . . . casting of claye towarde newe making of brick ... 9*s.* 6*d.*
To fforde ... . 5*s.* 3*d.*
After 6*d.* a daye bourding himselff ... 2*s.* 3*d.*
John Newell ... ... 7*s.* 3*d.*

Woodd.

Marcij 1589 Newell . . . for making 5 hundred fagotts to burne brick after 7*d.* the 100 he bourding himself ... 5*s.*
Duglas ... ... 30*s.*
Lem & his man Duglas 3 Octobris 1590 5*s.*
harry Underwood ... ... 20*s.*
By my wiff ... ... 10*s.*
Myself ... ... 10*s.*
18 Aprilis 1590 by my wiff ... ... 20*s.*
On Whitsoneve ... ... 5*s.*
Myself 4 Octobris 1590 ... ... 20*s.*

Brickes 204,000.

Sep. 1589 Lem made this summer 1589 twoo hundred & four thousande brickes for the moulding, tempering and burning whereof I bargained to pay him after £23 for working in this sort £23 10*s.*

M[d] that the burned 3 hundredd lodes of woodd in this killne and yett I feare much Semell brick by reason the clay was so strong and somewhat wett sett and which mark in the opening and using the same. And yet this burned as long as fire wold burn in here ? and left spare woodd.

This clamp is the middle of the three great ones next to Kyer house.

Februarij 1589 Lem Bargayned with Thomas Lem to serve for 7 yeares as my covenant Servant, his time to begin the 7th of ffebrurary 1589 for £5 in money yearely and a livery to make him a coat before these Witnesses :

MY WIFF
RICHARD PYTT
KATHERIN SALISBURY
RICHARD TURVILL my bailye for a mason a brickmaker & bricklayer.

Paid him of his wages 1 Marcij 1589 13*s.*

By my wiff at sev'all times ... ...

Myself in allowance at Madeley Quarrye 1590 ... ... 57*s.* 4*d.*

More 19 December 1590 ... ... 25*s.*

Brick 184,000.

August 1590 Lem made this yeare nyne score thousand Brick & some 4 or 5,000 odde I deliv'd my wiff £20 to hier him laborers this brick was well moulded and well dried before the burning by reason whereof we think itt very well burned for itt was fired 14 August 1590 and was full burned 22 thereof.

Speciall dressed Bricks 60,000.

Three score thousande of these bricks were speciallie moulded somewhat greatt' than the rest, and were stiked and beaten plaine and even on a forme and were sett in the middest of the kill and are ment for the outside of the wall. And this kill is itt next the poole and quince trees in the Orchard.

Began to moulde in Aprill the last weeke thereof.

15 Janij 1591 First paide henry Underhill & to John Newell toward their trymming of woodd at *2d.* the loade for burning of Brick ... ... 20*s.*

Began first to molde Brick the 15th of Aprill 1592.

Junij 1591 Lem ... ... 7*s.*

By my wiff ... ... 10*s.*

By myself ... ... 10*s.*

Brick 200,000. Speciall dressed Brick 50,000.

Septembris 1591 Lem moulded and burned this yeare two hundred thousand good well dried and over burned bricks began to moulde 15 Aprilis began to burne and fire this kill 9 Septembris in the morning and full burned and left 14 eiusdem in this clamp is 40 or 50 thousand speciall dressed brick for the fore side of the wall and are sett and burned in the middest of the same. This clamp is uttmost or next the field and is 24 holes in length £24

Bricks 108,000. Speciall dressed 12,000.

Sep 1592 Lem moulded and burned this yeare one hundredd thousand & 8 hundred good well dried & well burned brick although the beginning of sommer proved very wett and unseasonable for making thereof wch was cause so fewe were made that yeare, began to burne 9 Septembris at night and ended the 14th thereof 3 howers in the night, whereof are of well & speciall dressed brick 12 thousand and these burned in the middest thereof. This clampe is by the square poole side at the upper ende of that next beneth it by the poole & Quince trees side £14

13 Februarij 1592 dressing woodd ... 20*s.*

Junij 1593 ... ... 40*s.*

Julij 1593 ... ... 30*s.*

These clamps are sett together.

Septembris 1593 Lem moulded & burned this yeare one hundredd thousand and 7 thousand of Brick well dried and burned many brick of the great mould but not dressed after began to fire & burne the 8th of September 1593 and be reason of drie and calme wether the ende the 23 of the same, this kill is well burned & is placed to the upper side of that above and last burned & is by the square poole and uppermost towarde ffering tons £14

(*To be continued.*)

Holy Wells: their Legends and Superstitions.

By R. C. Hope, F.S.A., F.R.S.L.

(*Continued from p.* 197.)

LANCASHIRE (*continued*).

CARTMELL: HOLLY OR HOLY WELL.

At Cartmell is a blackish spring, celebrated as a remedy for stone, gout, and cutaneous complaints. The water issues from a projecting rock of limestone called Humphrey Head, and its medicinal qualities occasion a considerable influx of company to Cartmell, Flookborough, Kents Bank, and Grange, during the summer months. At Pit-farm, in the parish, is an interesting spring, less celebrated, though of the same nature, as the Giggleswick Well in Yorkshire, of which an itinerant witness of the seventeenth century has observed—

> "Near the way as the traveller goes
> A Fresh spring both Ebbs and flows;
> Neither know the learned that travel,
> What procures it, salt or gravel."

A well adjoining to Bottom Hall still retains the name of Sir Ralph Pudsey. He is said to have ordered it to be dug and walled round for a bath; and it is much venerated by the country people to this day, who say that many remarkable cures have been wrought there.

LEICESTERSHIRE.

LEICESTER: ST. AUSTIN'S WELL.

In the western suburbs of the town of Leicester, by the side of the ancient *Via Vicinalis*, leading from the Roman *Ratæ* to the *Vosse Road*, and about seventy yards beyond the old Bow Bridge (so romantically associated with the closing scenes in the eventful life of Richard III.), rises a constant spring of beautifully limpid water, and known as St. Augustine's, or more commonly, St. Austin's Well. It derived its designation from its vicinity to the Augustine monastery, situated immediately on the opposite side of the river Soar. The well is three-quarters of a yard broad, and the same in length within its enclosure; the depth of its water from the lip, or back-edging on the earth, where it commonly overflows, is half a yard. It is covered with a millstone, and enclosed with brick on three sides; that towards the Bow Bridge and the town is open. The water from this well was formerly in great repute as a remedy for sore eyes, and since the well has been covered and enclosed many applications for water from the pump erected in the adjoining ground have been made for the same purpose. As an instance of the strange metamorphoses which proper names undergo in the oral traditions of the people, on making some inquiries a few years ago of "the oldest inhabitant" of the neighbourhood respecting St. Augustine's Well, he at first pleaded ignorance of it, but at length, suddenly enlightened, exclaimed: "Oh, you mean Tostings's Well!"—*Choice Notes and Queries*, 204. See also Nichols' *H. of Leicester*, vol. i. 300.

LEICESTER: ST. JAMES'S WELL.

In addition to the above holy well, there is also another in the town, called St. James's Well; but I am not aware that there is any legend connected with it, except that it had a hermitage adjoining it, or that any particular virtue was attributed to it.—*Ibid.*, 205.

CHARNWOOD FOREST: HOLY-WELL-HAW.

We have on Charnwood Forest the well giving its name to Holy-Well-Haw, and the spring on Bosworth Field, rendered famous by the tradition of Richard III. having drunk at it during the battle, and which is surmounted by an inscription to that effect from the pen of the learned Dr. Parr.—*Ibid.*, 205.

LINCOLNSHIRE.

GREAT COTES, ULCEBY.

There is a spring celebrated locally for its healing properties. It rises from the side of a bank in a plantation, and is overshadowed by an ancient thorn, on the branches of which hang innumerable rags, fastened there by those who have drunk of its waters.

WINTERTON: HOLY WELL DALE.

There is a spring at Holy Well Dale, near Winterton, in North Lincolnshire, formerly celebrated for its healing properties; and the bushes around used to be hung with rags.

NORTH KELSEY: BYE WELL.

Here is the "Bye Well," or village well, interesting as retaining the old Danish By or Bye in a separate form. The village of Bye-well, in Northumberland, is most probably named from some such well.

TETNEY: BLOM WELLS.

A deep circular pit, the water of which rises to the level of the surface but never overflows. It is considered bottomless by the superstitious.

GLENTHAM: NEWELL WELL.

In Glentham Church there is a tomb with a figure known as *Molly Grime*. Formerly this figure was regularly washed every Good Friday by seven old maids of Glentham with water brought from Newell Well, each receiving a shilling for her trouble, in consequence of an old bequest connected with some property in that district. About 1832 the custom was discontinued.—*Old English Customs and Charities*, 1842, p. 100.

MIDDLESEX.

LONDON: CLARK'S WELL.

Stow, speaking of the wells near London, says that on the north side thereof is a well called Clark's Well; and, in assigning the reason for this appellation, he furnishes us with a curious fact relating to the parish clerks of London, the subject of the present inquiry. His words are these: "Clark's Well took its name from the parish clerks in London, who of old times were accustomed there yearly to assemble and to play some large history of Holy Scripture."

LONDON: SKINNER'S WELL.

"In the year 1390, the 14th of Richard the Second, the parish clerks in London, on July 18, plaied Enterludes at Skinner's Well, near unto Clark's Well, which play continued three days together, the king, queen, and nobles being present. Also in the year 1409, the tenth of Henry IV., they played a play at the Skinner's Well which lasted eight days, and was of matter from the creation of the world; there were to see the same most part of the nobles and gentles of England."—(*Survey of London*, 4to, 1603, p. 15.) [Hawkins' *History of Music* (Novello's Ed.), p. 559, vol. 2.]

MUSWELL HILL: ST. LAZARUS.

This well is situated behind the Alexandra Palace. It formerly belonged to the Hospital Order of St. John's, Clerkenwell—an hospital order for lepers. Robert Bruce had a free pass granted to him by the King of England, in order to go and bathe in its waters for his leprosy. The water is slightly chalybeate and bituminous.

ISLINGTON: SADLER'S WELL.

In a tract, 1684, it is thus described: "The New Well at Islington is a certain spring in the middle of a garden belonging to the Music House, built by Mr. Sadler, on the north side of the great cistern that receives the New River water, near Islington; the water whereof was before the Reformation very much famed for several extraordinary cures performed thereby, and was, therefore, accounted sacred, and called *Holy Well*. The priests belonging to the Priory of Clerkenwell using to attend there, made the people believe that the virtues of the water proceeded from the efficacy of their prayers. But upon the Reformation the well was stopped up."—(*Ant.*, xiii., 108.)

SHOREDITCH: ST. JOHN'S WELL.

There was one dedicated to St. John in Shoreditch, which Stow says was spoiled by rubbish and filth laid down to heighten the plots of garden ground near it.

LONDON: ST. CLEMENT'S WELL.

A pump now represents St. Clement's Well (Strand), which in Henry II.'s reign was a favourite idling place of scholars and city youths in the summer evenings, when they walked forth to take the air.

KENSINGTON GARDENS: ST. GOVER'S.

This well is said to be still visited by the faithful who believe in the virtues of its waters. St. Gover has been corrupted into Gore—hence Kensington Gore.

MONMOUTHSHIRE.

CHEPSTOW: PIN WELL.

The Pin Well is still in some repute for its healing powers. In "good old times" those who would test the virtues of its waters said an *ave* and dropped a pin into its depth.

NORFOLK.

WALSINGHAM: WISHING-WELLS.

Amongst the slender remains of this once celebrated seat of mediæval devotion are two small circular basins of stone, a little to the north-east of the site of the Conventional Church (exactly in the place described by Erasmus in his *Peregrinatio Religionis Ergo*), and connected with the Chapel of the Virgin, which was on the north side of the choir. The waters of these wells had at that time a miraculous efficacy in curing disorders of the head and stomach; but the waters have no such quality now). There has been substituted, however, another of far more comprehensive virtue. This is nothing less than the power of accomplishing all human wishes, which miraculous property the water is still believed to possess. In order to attain this desirable end, the votary, with a due qualification of faith and pious awe, must apply the right knee, bare, to a stone placed for that purpose between the wells. He must then plunge to the wrist each hand, bare also, into the water of the wells, which are near enough to admit of this immersion. A wish must then be formed, but not uttered with the lips, either at the time or afterwards, even in confidential communication to the dearest friend. The hands are then to be withdrawn, and as much of the water as can be contained in the hollow of each is to be swallowed. This done, his wishes would infallibly be fulfilled within the year, provided he never mentioned them to anyone or uttered them aloud to himself. Formerly the object of desire was probably expressed in a prayer to the Virgin. It is now only a silent wish, which will certainly be accomplished within twelve months, if the efficacy of the solemn rite be not frustrated by the incredulity or some other fault of the votary.

OUR LADY OF WALSINGHAM.

This was the object of by far the greatest number of pilgrimages. Eight crowned heads we know came here specially—Henry VIII. among them, who walked the last two miles barefoot—some few years before the Reformation, when the same image was burnt at Chelsea, only a few years before he, on his death-bed, in his agony commended his soul to the protection of that same Lady of Walsingham whose image he had destroyed. The king's banner, at least, was hung up before it in gratitude for a victory, and its shrine literally blazed with silver, gold, and jewels, brought as offerings to what was thought the Virgin's favourite English home. There were relics, of course, such as the coagulated blood of the Virgin, and an unnaturally large joint of the Apostle Peter's forefinger; while another attraction was the "Wishing-Well." Evidences of miracles were ever at hand, such as a house not built by hands, which was placed by Divine power over the wells; and a wicket-gate, less than an ell square, through which a knight on horseback, pursued by his enemies, was safely conveyed by the Virgin Mary, to whom he called in his due need.

The milky way in the heavens is said to have got its name from its showing the way to where the Virgin's blood was exhibited; and the road to the shrine, *viâ* Newmarket, Brandon, and Fakenham, was long known as the "Walsingham Way," or the "Palmer's Way," as was also that to it from Norwich *viâ* Attlebridge.—*History of Norfolk*, W. Rye, 172-3.

EAST DEREHAM: ST. WITHBURGA'S WELL.

Dedication.—St. Withburga, virgin, dau. of Annas, King of the East Angles; sister of St. Etheldreda, foundress of Ely; born at Holkham, Norfolk, *cir.* 630, founded a convent at East Dereham, destroyed by the Danes 974.

Emblem.—Church in hand, and two does at her feet. (Burlingham, St. Andrew, and Barnham Broom, both in Norfolk.)

She founded the first church in Dereham; in her representation at Burlingham on screen, the base of the church in her hand bears the words "*Ecclia de est Dærhm.*" She, and her convent, were sustained by the milk of two does, which came to the bridge over the stream, about a furlong distant, daily. At her death, she was buried in the churchyard at the west end of the church, *cir.* 742, and her tomb became reputed for the cure of disease, mental and bodily. Dereham was then subject to Ely, and the abbot was desirous of moving the body of the saint to the side of St. Etheldreda; he, therefore, rifled the tomb, and conveyed the body by

road and river (pursued by the men of Dereham when the theft was discovered) to Ely, on July 8, 974 (? 947). To compensate Dereham for the loss of its saint, a miraculous spring rose from the spot where the body had lain in the chrchyard—"a spring of the purest water, gifted with many healing virtues"—(*Gesta Abbatum et Episcoporum Eliensis, etc., etc.*). The ruins of a chapel still remain around the spring (which still runs), the walls rising to the height of five to six feet. Upon these foundations the enormity was perpetrated in 1793 of building a "bath-house," under which a square bason was formed of brick, to enable the townspeople to use it as a bath. It was a hideous structure, containing two dressing-rooms, from which the bathers descended to the pool by steps. This building was destroyed some twenty-five years ago, and the foundations of the chapel again laid bare. The square bason still remains, full of water, which can be let off at pleasure; and when empty one sees the pure water trickling into the bason from three or four sources. It has never ceased to run in the remembrance of the parishioners; and however sharp a winter may be, the pool when full and stationary has never been known to contain a particle of ice. The ground enclosed by the chapel walls is laid out as a garden, and is kept as bright as possible with roses, forget-me-nots, and old English flowers; while the following inscription is inserted over the pool in the chapel wall:

"The Ruins of a Tomb which contained the
Remains of Withburga,
Youngest Daughter of
Annas,
King of the East Angles,
Who died A.D. 674.

The Abbot and Monks of Ely stole this precious Relique, and translated it to Ely Cathedral, where it was interred near her three Royal Sisters, A.D. 947."

SOUTHWOOD AND MOULTON: CALLOW PIT.

On the boundary of the parishes of Southwood and Moulton, Norfolk, is a pit called, in the Act of Parliament for enclosing the parishes, "Callow Pit;" but, by the inhabitants, Caller Pit. Its antiquity is evidenced by the fact that a hollow tree, evidently of some centuries' growth, is still growing in it Formerly it was constantly full of water; but, since the extension of drainage, in dry summers its waters frequently fail. The village tradition states that an iron chest, filled with gold, is engulfed in Callow Pit. Many years ago two adventurous men, availing themselves of an unusually low state of the water, determined to obtain the treasure. Having formed a platform of ladders across the pit, they were so far successful that they inserted a staff through the "ringle" (in plain English, the ring) in the lid of the chest, and bore it up from the waters; and placed the staff on their shoulders, preparatory to bearing off their prize on their temporary bridge. Unluckily, however, one of them triumphantly exclaimed: "We've got it safe, and the devil himself can't get it from us." Instantly the pit was enveloped in a "roke" (reek, or cloud of steam), of a strong sulphurous smell; and a black hand and arm—no doubt belonging to the personage thus gratuitously challenged—emerged from the water, and grasped the chest. A terrific struggle ensued: one party tugging to secure, the other to recover the prize. At last the contest ended by its subject parting, being unable to bear the enormous strain on it. The chest, with the treasure, sank beneath the water, never again to be seen by mortal eye; while the bold adventurers—who had not, indeed, met with the reward due to their daring—carried off nothing but the "ringle," which they placed on Southwood Church door, which it still serves to close; and where the incredulous may convince himself of the truth of the legend by beholding it. A "headless horseman" still rides at midnight from Callow Pit to a place called Cantley Spong, distant about a mile.—*Notes and Queries*, 1 S. xii. 487.

SHOULDHAM: SILVER WELL.

A similar story to the above is told of the "Silver Well" at Shouldham in West Norfolk.

TUNSTALL: HELL HOLE.

There is a Norfolk legend which brings out the connection between pools, bells, and the under-world very clearly. Tunstall church in that county having been destroyed by a fire, which yet left the bells uninjured, the parson and churchwardens quarrelled for the possession of them, and meantime the Old Gentleman watched his opportunity and walked off with them. He was, however,

found out and pursued by the parson, who began to exorcise him in Latin. So in his hurry he made his way through the earth to his own abode, taking his booty with him. The spot where he disappeared is now a boggy pool of water, called Hell Hole, on the surface of which, in summer-time, bubbles are constantly appearing. These, the folks say, are caused by the continual sinking of the bells through the water on their endless journey to the bottomless pit.—*Shropshire Folk-lore* (Miss Jackson), p. 75.

WEREHAM: ST. MARGARET'S WELL.

To the west of Wereham Church is a well called St. Margaret's, much frequented before the Reformation. Here, on St. Margaret's Day, the people regaled themselves with ale and cakes, music and dancing. Alms were given, and offerings and vows made, as at other sainted or holy wells.—*Excursions in the County of Norfolk*, 1829, ii. 145.

NORWICH: ST. LAURENCE'S WELL.

From a very early period there was an open common well for the use of the citizens a short distance from the public street; the Court of Mayoralty, in 1547, granted the parishioners of St. Laurence a lane from the High Street to the well, together with the said well, on condition that they erected a door at the south end of the lane, to be kept open in the daytime and shut securely at night. Evidently, there had been some serious if not fatal accident, or these conditions would not have been enjoined. Of Robert Gibson, a beer brewer, is recorded under April 26, 19 Eliz. (1577): "This day it is also agreed by consent of this assembly that Robert Gybson shall have the little entry that goeth out of the street to St. Laurence Well, etc., with this proviso, that the same Robert shall, at his proper costs and charges, in a conduit or cock of lead, bring the water from the said well up into the street for the use of the common people, and for the maintenance of the same conduit or cock wherein the water shall be conveyed," etc. He erected an elaborately-adorned affair on which he caused to be inscribed the following doggerel lines recording the service he had done to his neighbours, though, at the same time, he gained some personal advantage:

"This water here caught
In sorte as yowe se,
From a *Spring* is broughte
Threskore Foot and thre.

"Gybson hath it soughte
From Saynt Laurens Wel,
And his charg this wrowght
Who now here doe dwell.

"Thy ease was his coste, not smal,
Vouchsafed wel of those
Which thankful be his Work to se,
And thereto be no Foes."

Gibson died in 1606, and was buried in the chancel of St. Laurence's Church. There is an indenture, dated August 30, 1594, in which allusion is made to this well, "commonly called St. Laurence's Well for 300 years."—*Norfolk and Norwich Arch. Journal*, x. 185.

(*To be continued.*)

A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(*Continued from p.* 215.)

COUNTY OF DERBY.

26. Smalley.
27. Horsley.
28. Kyrkelangley.
29. Longeyton Chapell.
30. Heynour.
31. Pentryche.
32. Westhalom.
33. Wyllyngton.
34. Morlay.
35. Ilkeston.
36. Sallow.
37. Sandyaker.
38. Rysley Chapell in the paryshe of Wylne.
39. Lytle Eyton.
40. Cryche.
41. Wylne.
42. Eggynton.
43. Breyston Chapel in the paryshe of Wylne.
44. Fyndern Chapell.
45. Kyrkhalome.
46. Denby.
47. Weston upon Trent.
48. Stanton juxta Dale.
49. Alvaston.
50. Aston uppon Trent.
51. Okbroke Chapell.
52. Barro.

COUNTY OF DERBY (*continued*).

53. Lytell Over Chappell.
54. Quernedon Chappell.
55. Elvaston.
56. Mackworth.
57. Alestre.
58. Bolton.
59. Mykyl Over.

(*Aug. Off. Misc. Bks.*, 496.)

1. Atlow Chapell.
2. Bountisall.
3. Sternedall Chapell in the parish of Hertyngton.
4. Elton Chapell in the parish of Yolgrave.
5. Carsyngton.
6. Brassyngton.
7. Matlok.
8. Yreton.
9. Hognaston.
10. Hertyngton.
11. Allsoppe in le Dalle.
12. Mapleton.
13. Kneton, or Kneventon.
14. Perwyche.
15. Workesworthe.
16. Tyssyngtone.
17. Bentley.
18. Bradburn.
19. Thorpe.
20. Ballydon.
21. Asshebourne.

(*Ex. Q. R. Anct. Misc. Ch. Gds.* ¾.)

Snelston.

(*Ibid.*, ⅔.)

Goods returned by Commissioners to churches.

1. The Cakke.
2. Wyllesley.
3. Measham.
4. Hartishorne.
5. Repyngdon.
6. Newton.
7. Ravenston.
8. Inglebie and Fornewarke.
9. Tycknall.
10. Smythsbie.
11. Brelbie.
12. Rosleston.
13. Walton.
14. Stretton in le Feld.
15. Coton Chapell in Lyllyngton Parish.
16. Croxhall.
17. Lullynton.
18. Cald . . . ll Chappell.
19. Stapenhull.

(*Ibid.*, ⅔.)

1. Stanton next Swerston Bryge end.
2. Smythesbye.
3. Mesam.
4. Tykenall.
5. Ranston.
6. The Calke.
7. Catton infra Hundred de Greysley.
8. Newton.
9. Caldwall Chappell.
10. Repyngdon, or Repton.

COUNTY OF DERBY (*continued*).

11. Bretbye.
12. Gwarkaston.
13, Chellaston parcel of Melburne Holme.
14. St. Michael's and King's Newton Chapels in Melburne.
15. Melburne Churche.
16. Fornewarke Chapel.
17. Osmaston juxta Derby.
18. Lollyngton.
19. Inglebye.
20. Walton.
21. Stretton in le Field.
22. Wyllysley Chapell.
23. Rosselaston Chapell in Walton Parish.
24. Coton Chapell in Lullyngton Parish.
25. Hartishorne.
26. Stapenhull.
27. Greysley.
28. Croxall.
21. Grenelow Chapell in Howppe Parish.

(*Ibid.*, ⅔.)

Grenelow Chapel in the parish of Hoppe.

(*Ibid.*, ⅜.)

Broken Plate delivered into the Jewel House 7 Edw. vj.—1 Mary.

County of Derby.

(*Ld. R. R. Bdle.*, 447.)

(*To be continued.*)

Proceedings and Publications of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

The meeting of the SOCIETY OF ANTIQUARIES, on May 1, was one of the largest that has assembled for some time in the Society's rooms, testifying to the great interest taken in the archiepiscopal relics from Canterbury, which were then exhibited, and which are so fully described by the Rev. Canon Scott Robertson in another column of this number. The Rev. Father Morris, F.S.A., who exhibited, by leave of Cardinal Manning, a mitre of St. Thomas of Canterbury, in an able and most fair paper, ingeniously contended that the Canterbury remains were those of Archbishop Theobald, and the evidence he adduced from a MS. in the British Museum seemed to tell much in favour of the theory that the tomb was the shrine of St. Wilfrid when newly enshrined, beneath which Theobald was subsequently placed. But this theory was subsequently shown to be impossible by Mr. St. John Hope, who by careful measurements and examination had ascertained that there was not room for the tomb in the corona where the shrines of St. Odo and St. Wilfrid were; and, moreover, that the tomb and stone coffin were of one date, and were made for their

present place. As to the identity of the archbishop, Father Morris would have been inclined to call him Theobald, from the desiccated condition of the body and from the local tradition, which the MS. already mentioned takes back to 1599, if it were not conclusively proved that Canon Scott Robertson was right in attributing this tomb to Archbishop Hubert Walter, by a list of archbishops written between 1517 and 1532, taken from Canterbury by Parker and deposited in the Corpus Christi College Library at Cambridge, in which Hubert Walter is described as buried "near the shrine of St. Thomas."—Dr. Freshfield spoke of the important part played by Archbishop Walter in English history, and of the interest attaching to the remains of so great a man, and the discussion was continued by Rev. Dr. Cox, Rev. Canon Scott Robertson, and others. The result of this meeting places the fact of both tomb and relics pertaining to Archbishop Walter, who died in 1205, beyond all reasonable doubt.

The meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, on May 1, was one of much interest. Chancellor Fergusson exhibited two "dummy picture-board grenadiers," from the County Hotel, Carlisle, representing grenadiers of the Queen's regiment between the years 1712 and 1727. This regiment was raised in 1661, for service in Tangier, and, according to Lord Macaulay, because it had been intended for engagements against the heathen, bore the badge of the Paschal lamb. The Chancellor, however, pointed out that in 1684 the regiment had no badge at all; though later, as these dummies clearly showed, it bore a lamb pure and simple, while the Paschal lamb was not granted to it as a badge until the general warrant of 1751, which recites that the "ancient badge" of the regiment was a lamb, and therefore, by a curious *non sequitur*, ordained that it should carry on its colours the Paschal lamb.

Sir H. Dryden, Bart., exhibited a tracing from a dummy grenadier guard.

Mr. J. Park Harrison said he had already mentioned in the first part of his paper "On Anglo-Norman Ornament compared with Designs in Anglo-Saxon MSS." (1) that the evidence obtained by Mr. J. H. Parker and M. Bouet at Caen showed conclusively that the style now termed Norman did not exist in Normandy at the date of the Conquest; and (2) that there were numerous architectural details in illuminated MSS. of pre-Norman date which it could scarcely be doubted were derived from existing buildings. Photographs were exhibited of Saxon churches which exhibited similar features. He believed that Britton's view, that the Normans, when rebuilding English churches on a larger scale, adhered, both from policy and choice, to the severe style of architecture they brought with them, was generally correct. Whilst, however, Remigius built the three great portals at Lincoln in identically the same style as the Conqueror's church at Caen, the narrow arches on either side, if of contemporary date, afford an early instance of the adoption of roll mouldings and ornamented labels such as occur at Stow, as well as in the picture of "Dunstan," in the Cottonian MS. Claudius A 3, the date of which is *c.* 1000. Numerous features derived from Cædmon's "Paraphrase," and other illuminated MSS. of the same period were shown to correspond with details in Anglo-Norman churches. In Oxford Cathedral this was especially the case. And as the weathering of the majority of the choir capitals contrasts with the sharper lines of the carving believed to be of twelfth century date, this, Mr. Harrison said, would appear to afford sufficient proof that the interlacing stalks and other peculiarities in four of them, and the acanthus foliage in two, a revival of which, according to Prof. Westwood, took place in the tenth century, belong to the period which documentary evidence would lead one to select for them, viz., the beginning of the eleventh century. The "break of joint" which has been detected in the eastern half of the cathedral, and the fact that vaulting ribs were not contemplated when the choir aisles were built, point to the same conclusion.

Rev. G. I. Chester exhibited a large collection of bronze implements lately found in Egypt.

The ordinary general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on May 20, at Kilkenny, when the following varied papers were submitted: "The Cistercian Abbey of Kilcooley, County Tipperary," by the Rev. W. Healy, P.P.; "Some Passages from the Autobiography of Rev. Devereux Spratt, B.A. (Oxon), prebendary of Brigown, Mitchelstown, from 1661 to 1663," with notes and comments by the Rev. Canon Courtenay Moore, M.A.; "Description of an Ancient Still Worm discovered in the County Wicklow," by the Rev. J. F. M. Ffrench; "Alphabetical list of the Free Burgesses of New Ross from 1658 to Sept. 30, 1839," by Colonel P. D. Vigors, J.P.; "Record of the Great Pestilences in Ireland," by John M. Thunder; "The Graveyards of the Great Island," by James Coleman; "The Annals of an Hiberno-Norse Family," by Dr. Sigerson; and "Some Remarks on the Seal of the Dean and Chapter of St. Patrick's Cathedral, Dublin," by John Vinycomb. After the meeting the antiquities of the city of Kilkenny, including the cathedral of St. Canice, with the adjoining Round Tower, the Black Abbey (Dominican), and the ruins of the Franciscan house, were visited and described.—The excursions on May 21 were to Gouran, Inistioge, and Jerpoint. On the way the Round Tower and ruined church of Tullowheerin, where there is an Ogham pillar-stone, and the little church of Kilfane, with its gigantic effigy in ring armour, were visited.—The excursion on May 22 was to the Cistercian Abbey of Kilcooley, described by Rev. W. Healy; a stay was made at Freshford church, to see the eleventh century doorway, with an inscription in Irish, said to be the most perfect of its kind in all Ireland.

The twenty-seventh annual meeting of that flourishing society the BELFAST NATURALIST FIELD CLUB was held on April 15. On the President, Mr. William Gray, asking for any suggestions as to improving or extending the work of the club, Mr. D. Lloyd Praeger advocated the systematising of the photographic work of the society. He pointed out the great value of photography in scientific work when properly and methodically undertaken, and suggested that the energy of the photographic section of the club's members should be devoted to the systematic

illustration of local archæology. He moved—"That a sub committee be appointed, consisting of Mr. W. Swanston and Mr. George Donaldson, with Mr. John Donaldson as secretary, and the President as *ex officio* chairman, with power to add to their number, to commence the systematic registration and photographing of the antiquities of the north of Ireland, and that they present a yearly report to the club, showing the progress made."—After an animated discussion, the proposal was carried. The club is to be congratulated on this spirited resolution; we shall be glad to record the progress of its working.

The last quarterly number of the delightfully printed and well edited "ARCHÆOLOGIA CAMBRENSIS" has reached us. The longer articles are "Glimpses of the Social Condition of Glamorgan in the Tudor Period," by Mr. David Jones; "The Later History of the Parish of Bangor-Is-y-Coed," by Mr. A. N. Palmer; and a continuation of "Llyfr Silin." The archæological notes are unusually full and interesting, and include an illustrated account, by Mr. C. Wilkins, of various Romano-British gold objects found in Montgomeryshire. The report of the Society's expedition into Brittany last summer is continued, and is illustrated by various careful plans of its rude-stone monuments, measured and drawn by Sir H. Dryden and the Rev. W. C. Lukis.

The thirty-seventh volume of the SUSSEX ARCHÆOLOGICAL SOCIETY'S collections has just been issued. It is worthy of the repute of one of the oldest and best of our county antiquarian associations. The volume (pp. xxviii., 240) opens with a paper by Mr. J. Lewis André on the "Heraldry of Sussex Monuments," and is followed by an article (the second of a series) on the "Origin of the Arms of some Sussex Families." Mr. H. Michell Whitley, F.G.S., writes briefly on "Recent Archæological Discoveries in the Eastbourne District." Amongst the other papers is an interesting one on the "Traditional Site of a Town in the Parish of Penhurst," by Rev. E. H. R. Tatham, and the copy of an Inventory of Queen Katherine's Wardrobe, communicated by the Earl of Chichester. There is a considerable variety of "Notes" at the end of the volume; one of the best of these is an illustrated note by Mr. F. Haverfield, M.A., on a small mediæval crucifix found in Coombes churchyard. But surely a well-established society, with so large a roll of members, ought to be able to afford more than this single illustration in their annual volume.

About seventy members and friends of the ESSEX FIELD CLUB had a most successful excursion last month in and around Kelvedon and Coggeshall. Kelvedon church was first visited. The style of the church is Early English and late Tudor; it contains a piscina and niche in one of the aisles, a rood-stair, and a "squint" in each side of the chancel arch. These and other interesting features were duly pointed out by the Rev. J. W. Kenworthy, vicar of Braintree. The party then proceeded to Felix Hall, the beautiful residence of Mr. R. B. Colvin, High Sheriff. It contains a valuable collection of Italian and other paintings, vases, urns, etc., chiefly brought together by the late Lord Western. Returning to the bridge on the London Road, the "Barrow Field," opposite Feering House, was examined; and Mr. Hills, of Prested Hall, Feering, exhibited several articles found during some excavations there. They included a human skull, cinerary urn, buckle, sword, spear-head, beads, fibula, etc., apparently all of Saxon date; and most important of all, a stone coffin hewn out of a solid block of oolitic limestone, which was disinterred only last year. The picturesque village of Feering was visited, with its church of All Saints, containing a moulded brick porch, trefoiled piscina, and an ancient stoup. A pleasant walk along the eastern slope of the valley brought the invaders to the interesting town of Coggeshall, where the afternoon was spent. In the course of the afternoon Mr. J. C. Shenstone read a paper on "Suggestions for the formation of a County Herbarium."

At the last meeting of the LEEDS NATURALISTIC CLUB AND SCIENTIFIC ASSOCIATION, the subject to which the attention of members was directed, viz., "Relics Found in Yorkshire Caves," was brought forward by the Rev. Ed. Jones, of Embsay, near Skipton. Caves, it was shown, are almost entirely confined to the limestone districts; the reason for this is the durability of the limestone's chemical constituents, which also act as a potent preservative of animal remains, etc. Caves may be looked at, firstly, from their physical condition; and secondly, and more particularly, as interesting to naturalists from their collections of remains of animals, many of which are now quite extinct, or extinct to this part of the world; also others which have been the progenitors of some of the present fauna. References were made to the cave at Kirkdale, near York, and the Victoria Cave of Settle, both of which had been well worked and given valuable results; but the main attention was directed to the cave found a short while ago at Elbolton or Thorp, which is situated ten miles north of Skipton, and two miles from Grassington. Through the energy of the president and members of the Skipton Natural History Society, this cave, which, in fact, has been handed over to them, has been worked with great earnestness, and although it appears far from being exhausted, a very numerous collection of bones has been turned up. Human remains, representing some thirteen bodies, have been found in an excellent state of preservation. Doubtless these human beings have been buried there, as they were all found much in the same position, viz., sitting, with the knees brought under the chin. Several specimens of bones of boars, red deer, fox, dog, badger, grizzle and brown bears, etc., etc., have been found. So far the excavations have not got beyond what is known as the Neolithic period; but, judging from facts deduced from caves of similar formation, it is very probable that the Palæolithic period will be found as the study is pursued. The Elbolton Cave has also been inhabited by human beings, as the remains of charcoal fires, burnt bones, and pieces of pottery have been found.

On Saturday, May 3, the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY had a successful excur-

sion to Skipton. Mr. W. Harbutt Dawson, author of *History of Skipton*, was in his right place as cicerone. The circular to the members was rendered most attractive by the loan of Mr. Dawson's blocks of the castle and church, including the interesting brasses on the Clifford tomb. The members would enjoy their visit to Skipton Castle all the more from the interesting account that had been given them by Mr. John Lister, on April 11, of the "Pilgrimage of Grace," caused by the suppression of the monasteries. The great Border families headed the insurrection, including the Darceys, Scropes and the Nevilles. In Yorkshire, Hull, Pomfret and York were taken, and scarcely one blow was struck anywhere, the whole population being swept along in the general current. Skipton Castle alone in Yorkshire held out for the Crown. With the defence of Skipton was connected an act of romantic heroism which deserves to be remembered. Robert Aske was one of the leaders of the "Pilgrimage of Grace," but his brothers, Christopher and John, in the hot struggle, considered the ties of blood of little moment, and said they would "rather be hewn in gobbets than stain their allegiance." Instead of flying the country, they, with their cousin, the Earl of Cumberland, and forty of their retainers, threw themselves into Skipton Castle. The aid came in good time, for the day after their arrival the Earl's whole retainers rode off in a body to the rebels. They were soon surrounded, but being well provisioned, and behind strong walls, they held the rebels at bay; but unhappily the Earl's family were in the heart of the danger. Lady Eleanor Clifford, with three little children and several other ladies, were staying, when the insurrection burst out, at Bolton Abbey. Notice was sent on the third day of the siege that if the Castle were not at once surrendered, the ladies would be violated. It is thought by Froude that the Catholic rebellion would have been soiled by as deep an infamy as can be found in the English annals, but for the adventurous courage of Christopher Aske. In the dead of the night, with the Vicar of Skipton, a groom and a boy, he stole through the camp of the besiegers. He crossed Rombold's Moor, with led horses, by unfrequented paths, and conveyed the ladies to the castle in safety. Proudly the little garrison looked down when day dawned upon the fierce multitude who were howling below in baffled rage. A few days later, as if in scorn of their impotence, the same gallant gentleman flung open the gates, dropped the drawbridge, and rode down in full armour, with his train, to the Market Cross at Skipton, and there read the King's proclamation, and then returned to the castle.

We have received the fifth issue (April, 1890) of the quarterly journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY. We congratulate Rev. R. H. Ditchfield, M.A., the editor, and the members generally, upon this journal having entered upon the second year of its existence. In this issue "Swallowfield and its Owners" is continued by Lady Russell; the Rev. J. M. Guilding, vicar of St. Lawrence's, Reading, writes an interesting paper on "Henry I.'s Tomb at Reading Abbey"; and Miss E. E. Thoyts has a good paragraph on "The Value of Field Names." The "Notes and Queries" relating to Berkshire continue to form a valuable feature of this quarterly.

The annual meeting of the NEWBURY DISTRICT FIELD CLUB was held on April 21. The proposal for amalgamation with the Berkshire Archæological Society seems for the present to have dropped, though several of the best antiquaries in the county are apparently members of both associations. Mr. W. G. Mount, M.P., in his address as president, directed the attention of the members to the contemplated restoration of the tower of the interesting old church at Lambourn. The tower is one of the noblest structures in the county, but, owing to the extra height placed on the original Norman erection in the fifteenth century, it has got into a dangerous state, the tower arches being now unable to sustain the additional weight imposed upon them. On Wednesday, June 18, the society has an expedition to Hughenden and High Wycombe; Mr. John Parker, F.S.A., has promised to explain all matters of antiquarian interest.

The new number of the transactions of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY is now ready for issue, etc., but is detained in order that Sandford's *History of Cumberland* may be sent out with it. This is now printed, by permission of the Dean and Chapter of Carlisle, from a manuscript bound up with the Machells Collections in their custody. It was written in 1610 by Edmund Sandford, who seems to have been a somewhat garrulous sportsman, *bon vivant*, and genealogist, with an eye for a pretty girl. This will be the fourth manuscript thus issued by the society in their tract series, the others being Fleming's Westmorland and Denton's Cumberland. The next to be printed will be some tracts by Dr. Todd, prebendary of Carlisle, 1685 to 1728. For the society's series of extra volumes Mrs. Ware has in hand Bishop Nicolson's diaries, and Archdeacon Prescott is engaged upon the chartulary of Wetheral.

The Council of the society have just arranged their excursions for this year. The first will be on Thursday and Friday, July 3 and 4, when APPLEBY will be headquarters. On the first day Buley Castle, once a residence of the bishops of Carlisle, will be visited, and the Roman Camp at Kirkbythore. Bolton, Milburn, Newbiggen and Long Marton churches will be taken *en route*, and probably Kirkbythore and Newbiggen Halls, and Whelp and Howgill Castle, time permitting. The second day will be devoted to Asby, Orton and Tebay. The society's second excursion will be in the end of August, or in September, and will be a foreign one, to Lancaster and Heysham, for which an attractive programme has been laid out by Mr. W. O. Roper. Heysham will probably occupy the first day, while Lancaster, Halton, Hornby, Claughton and Clayton will fill the second.

At a meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on May 6, the president (Mr. P. le Page Renouf) read a paper on "The Priestly Character

of the Earliest Egyptian Civilization." A paper was also read by Rev. C. J. Ball on "The Terms for 'God' and 'Sacrifice' in Accadian and Chinese."

The following are the contents of the concluding portion of the last issued volume of the transactions of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY, edited by Sir John Maclean, F.S.A.: "Scriven's Conduit [Gloucester]," by Henry Medland; "Institutions to Tockington Free Chapel," by Sir John Maclean, F.S.A.; "Gloucester, the Cathedral Monuments," by the late Matthew Holbeche Bloxam, F.S.A.; "The Guilds of Gloucester," by the Rev. William Bazeley, M.A.; "Notes on the Church of St. Bartholomew, Churchdown," by the Rev. Frederick Smithe, M.A., LL.D.; "Roman Bristol and Roman Gloucester compared with the Castra Prætoria and the Sites of the Castra Peregrina, and of the Castra Equites Singulares at Rome," by George Esdaile, C.E.; "Testa de Nevill Returns for the County of Gloucester," by Sir Henry Barkly, K.C.B., G.C.M.G.; "Some Account of the Parish of Brookthorpe," by the Rev. J. Melland Hall, M.A.; and "The Seals of the City of Gloucester," by W. H. St. John Hope, M.A.

We have received the last (April) issue of the GLOUCESTERSHIRE NOTES AND QUERIES, so ably edited by Rev. Beaver H. Blacker, M.A. The quarterly publication, rather than the monthly publication, of such county notes seems, on the whole, preferable. The curious instance of ring folklore, recorded on page 580, from a Gloucestershire correspondent of the *Gentleman's Magazine* of last century, has been paralleled in Derbyshire within the last few years. The superstition is that a silver ring, made of a certain uneven number of sixpences (three-pennys in the Derbyshire case) contributed by a like number of bachelors, and made by a bachelor smith, will cure a young woman of epileptic fits!

Mr. H. Mitchell Whitley, F.G.S., at a meeting of the EASTBOURNE NATURAL HISTORY SOCIETY, held on April 25, read a long paper, entitled, "Some antiquities Recently Discovered at Eastbourne, and the Early History of the Manor." From the first part of the paper, it would appear that there have been various discoveries of early interments recently made in the neighbourhood of Eastbourne, but they scarcely appear to have received the careful and discriminating attention they deserve. Surely there is some mistake about an ancient Roman having been found buried in hobnail boots!

On Saturday, May 10, a large number of the members of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited Turton Tower, where Mr. Scholes read a short paper, giving a history of the place and its various owners. Though called a tower, it may be better described as a small castellated manor-house to which additions have been made in the picturesque half timber, black and white style formerly so common in Lancashire and Cheshire. About the earlier lords of the manor of Turton there is some uncertainty, but it descended by marriage from the family of Torbock, at an early date, to that of Orrel, who were seated here in the early years of the fifteenth century. The estate was purchased in 1628 by Humphrey Chetham, who lived here, as is shown by a very curious inventory of the contents of the tower made in the year 1642, but it would not be continuously, as he had the fine old hall of Clayton, much more commodious and conveniently situated, within a few miles of his Manchester business. The property passed by marriage through various families, till in 1835 it was sold by the Hoares to Mr. James Kay, of Pendleton. It is understood that owing to the death of the proprietor the property is very shortly to be put up by auction, and it is to be hoped that it may again pass into the hands of some one who will appreciate its unique character. Not only is the building full of interest, but the woods "of oak and plane tree" are still there as in the days when Humphrey Chetham had to pay some £700 for the timber on the estate. After examining the rooms of the house, which contain some fine old furniture, and seeing the view from the leads of the tower, the party visited Turton Church. The chief point of interest here is the old library of books chained to the case which was placed here by Humphrey Chetham. A short account of these was read by Captain French, and also a few words were said about a beautiful chancel and reredos recently added to the church by the Knowles family of Swinton. Some of the party then walked on to Entwistle Old Hall, now divided into two farmhouses. One of these contains a very curious ingle, pierced with small windows and other interesting details. In the evening Mr. G. C. Yates, F.S.A., gave an account of the Stone Circle on Chetham's Close, the remains of which were visited by some of the members.

The members of ST. PAUL'S ECCLESIOLOGICAL SOCIETY paid a visit, on May 17, to the church of St. Peter-ad-Vincula, and to the chapel of St. John in the Tower, under the direction of Mr. G. H. Birch, F.S.A.

Literary Gossip for Archæologists.

VON DUHN, a German professor, of Heidelberg, has published a memoir in Rome, in order to demonstrate that the Esquiline Venus in the museum at the Capitol represents really Atalanta, who is engaged in binding her hair with a ribbon. If so, this would be the only statue of that type, and would be an imitation of a painted figure made on commission.

Dr. Orsi will publish, in the June *Monumenti Antichi* of the Roman Academy *Dei Lincei*, an account of some remarkable Cretan sepulchral urns in terra-cotta, decorated with ornaments of the style of Mycenæ, and altogether new in the field of Grecian archæology. The greater part of the urns are tetra-

gonal, but smaller than the human body, which must have been buried in them doubled up and probably half burnt. Two of them resemble exactly in form a bath, and one of them is painted, not only on the exterior, but also on the interior. Most of them were found in the neighbourhood of Gortyna, some in the ancient city of Milatos, and one near Tylissos.

Professor Brizio will publish, in the present number of the *Monumenti*, a memoir illustrative of the Etruscan city discovered at Marzabotto.

M. Georges Perrot has arrived in Athens in order to study the works of archaic art in preparation for his new volume of *L'Histoire de l'Art*.

In the archives of the notary at Sarzana, near Genoa, two parchments containing fragments of one of the first copies of the "Divine Comedy" have been found. The Minister of Public Instruction, on hearing of the discovery, sent word that the parchments should be preserved in the University Library at Genoa, but the Municipality of Sarzana disputes the right of Genoa, wishing to preserve the precious documents for itself.

Mr. Gladstone has entrusted the late Sir Stephen Glynne's "Notes on the Churches of Lancashire and Cheshire" to the Rev. Canon Atkinson, Vicar of Bolton, who is editing them for the Chetham Society, with supplementary notes.

Messrs. D. Alleyne Walter and W. G. Page are engaged in preparing a guide to the churches of Hull. In view of the coming Church Congress the book is sure of a good reception.

Mr. J. Romilly Allen's book on the *Monumental History of the British Church* has been just issued by the Society for the Promotion of Christian Knowledge. We hope shortly to review it.

The history of the "Pilgrimage of Grace" remains yet to be written. Mr. Froude has described it in excellent language, and has depicted some of the incidents with a romantic brush, but its history has never yet been told. We are glad to be able to announce that a most competent archivist has now got the subject in hand.

The registers of Maidstone parish church are being published, from transcripts made by the Rev. J. Cave-Browne. The first monthly part (price 1s.), issued in May, by Mitchell and Hughes, 140, Wardour Street, contains marriages from 1542 to 1588, covering sixteen pages of letterpress. Many refugee families from the Continent are mentioned, *e.g.*, those of Santa Cicilia, Dalahowse, Sancryth, Potiar, Launce, Gosselin, Lyberd, Potkyn, etc.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

Die Klösterlichen Gebets Verbrüderungen bis zum Ausgange des Karolingischen Zeitalters. Von Dr. Adalbert Ebner. Pustet, Regensburg, and New York, 1890, in 8vo., pp. viii. 158.

Dr. Ebner, a rising German archæologist, who is at present engaged on historical research in the archives of the Vatican, has written a very learned and exhaustive essay of a hundred and sixty pages on the means by which regular inter-communion was kept up between the monasteries of Europe, from the seventh to the middle of the tenth century. His subject is novel, and it might be defined as the history of early mediæval prayer-guilds, as illustrated by the records preserved in monasteries of the names of benefactors and associated members, whether living or dead. The chief books in which these names were registered are the *libri vitæ*, *diptychs*, *necrologies*, *rotuli mortuorum*, *libri anniversariorum*, and the *annales necrologici*; and we have to thank several foreign Governments for the zeal they have displayed in publishing what has been preserved of these records in national collections. Dr. Ebner has now for the first time submitted to scientific examination the whole subject of the early monastic confraternities, and he is also the first author to treat of the gradual development in history of the liturgical books containing the names of those recommended for prayer. He divides the early monastic confraternities into three classes. The first embraces formal compacts made between two or more monasteries, in which their respective members promise to pray for one another, whether living or dead, for which purpose they periodically sent to one another lists of their actual inmates, or the names of deceased monks. The second class comprises the enrolment of secular persons on the books of some monastery, of which they wished to share the good works and prayers. A third class represents the zeal shown by synods of bishops and abbots, to make an alliance collectively with certain monasteries, that they might have prayers in life, and a stated number of masses after death.

It is interesting for us to observe that this organized system of confederation is first traced in the Anglo-Saxon monasteries of England, during the latter half of the seventh century. This fact is proved by a passage of the Venerable Bede, where he describes the foundation, by Bennet Biscop, of the twin monasteries of Wearmouth and Jarrow (between A.D. 674 and 682), which were to maintain *pax et concordia*, *eadem perpetua familiaritas* (a phrase of definite meaning in the mouth of Bede as in the letters of St. Boniface), which, taken in conjunction with the entries in the Durham *liber vitæ* of the names of Atta († 650), Æsturuini († 685), and Bennet Biscop

(† 690), must be referred to the regular establishment of an obligatory interchange of intercessory prayer. These commemoration or prayer-guilds were firmly and generally established in England by the end of the seventh century, and the institution was carried into Germany by the Anglo-Saxon missionaries during the eighth century, while it is only later mention of them can be found in the monasteries of France and Italy. No similar monastic brotherhood can be traced in Italy before the third decennium of the eighth century; and it is only in the first half of the ninth century that they become common in Southern Europe. It is interesting also to note that to England must be attributed the first example of the so-called *Annales Necrologici*, the object of which was principally historical, the necrologies, properly so-called, being only mementoes for prayers for the dead. Of the annals we find the earliest mention in Bede's *Church History*; for the annals of Lindisfarne and Canterbury (A.D. 618-690) can be only partially considered such. In no country, as is well known, did the mediæval trade-guilds flourish so much as in England, and the monk-guilds may have suggested their formation.

It is easy to see the numberless entries of a historical nature that must have been embraced by the institution of these monastic associations for mutual help and prayer. On these rolls of the living and of the dead are to be found the names of friends and benefactors, of bishops, abbots, princes, nobles, and even simple monks and laymen. These authentic records of monastic inscription, asked and obtained at some favourite abbey, by many a pilgrim in a foreign land, denote his presence there, whether he be of high or low degree, at that particular date; and perhaps the monastic annalists derived a great part of the information they inserted in their chronicles from the narration made them, on his return, of the abbey messenger (*gerulus*, *cursor*, *lator diplomatis*, or *bajulus*, as he was called), who, on his errand of charity, had gone from church to church, and from abbey to abbey, throughout the length and breadth of England, and in many a foreign land, to bear the news of some deceased abbot or simple monk, for whom prayers and masses were requested from all the confederated monasteries; while the courier would carry the news of the day from place to place, as he went his appointed round. By the tenth century such parchment rolls were carefully engrossed once a year (*rotuli annales*) in the monastic scriptorium, and they were received with some state at each of the monasteries to which the messenger came; and after the names had been read out before the assembled monks, the solemn offices were performed, and the messenger, being refreshed, sped next day on his way, having received from the brethren the customary *diarium*, or provision for the journey. In the *Monumenta Boica* there is a roll addressed to Bishop Virgilius, of Salzburg († 784), announcing the death of the Monk Cundolt, the *epistola funebris* ending thus: *Et apices hæ minime in uno retineantur loco, donec suum cursum peragant, rogamus.* These circular letters appear as early as the second half of the eighth century, and by the latter half of the ninth century were quite common, as is proved by the large number found belonging to the monasteries of Laon, Rheims, Auxerre, and elsewhere. By this time the letters are found inscribed not to single abbots, but *confratribus ubique degentibus*, or *Catholicæ fidei ac religionis titulo perspicuis patribus sororibusque usquam locorum in sacro contubernio sociatis*, as we read in the *formulæ* of Laon published in the *Monumenta Germanica* (second half of the ninth century). Before this time, however, the Mortuary Notice was sent to the nearest monastery, with the prayer that it should be sent on to the neighbouring abbeys: *Generalem Missionem per cætera Monasteria habere dignemini*, says one at the end of the eighth century; *Nomina fratrum libenti animo suscipite . . . et ad vicina Monasteria dirigite*, says another at the beginning of the ninth century; and in the eighth century the names of the deceased were often sent to the bishop, by whom the news was communicated to the whole diocese, by means of an agent appointed for the purpose, as may be seen in Binterim's *Church History*, and in Hefele's edition of the *Councils of the Church*. This custom was established in England at the time of St. Boniface, as may be seen by the correspondence of Bishop Cyneheard, of Winchester, Archbishop Lullus, of Mainz, and Archbishop Bregowin, of Canterbury.

When a spiritual compact was struck between two abbeys, they exchanged lists of their respective communities, and undertook to let each other have fresh lists of their members at stated intervals, as at the beginning of the reign of a new king, or abbot, or bishop, and these names were forthwith inscribed in the *liber vitæ*. At the same time an interchange was made of the names of deceased members, which was renewed year after year, or added to when occasion offered. One of these documents, of the eighth century, is inscribed *Indiculus de consortio* This spiritual confederation is called by Alcuin *pacta caritatis*, *fraternitas* and *familiaritas*, and St. Boniface, besides the last word, uses for it the expressions, *communio*, *societas*, *societas fraterna*, *consortium*, and *sodalitas*. The monks of each monastery thus allied were deemed as inmates, and hence called *familiares*, a word used for this purpose by Venerable Bede, Alcuin, the Bec diptych, the Martyrology of Monte Cassino, and numerous necrologies. In the first list sent, the names of deceased monks do not, as a rule, go further back than the last generation, though in the case of bishops and abbots a greater latitude was observed. Thus in the brotherhood book of the island abbey of Reichenau, on Lake Constance, the abbots of St. Gall begin with Audomar (720-759); the abbots of Lorsch with Chrodegang (764); the abbots of Moyen-Moutier with Sundarbert (about 756-786); while the list of simple monks belonging to the same monasteries dates only from the beginning of the ninth century. There is a parchment roll in the National Library at Paris dating from the twenty-fifth year of Louis Débonnaire, declaring in set form how, between the abbeys of St. Denis and St. Remi, in Rheims, such a brotherhood was concluded. Then follows the list of the living members of the royal abbey of St. Denis, which was sent to Rheims on the same occasion. On the second leaf, in a little later hand, come the names of the monks of St. Germain-des-Prés under the abbot Erloin (841-847), evidently inserted at the time when the latter monastery also entered the compact already mentioned, a proof being thus furnished that it, too,

was united in confederation of prayer with the two other abbeys. In a similar document of the monastery of St. Gall, towards the end of the eighth century, we have evidence of a like union with various monasteries, as of St. Gall with the archpriest and brethren of Basel-Augst, and, again, with Reichenau, Bobbio, and Murbach, in 800, 846 and 886 respectively; and in a Reichenau *formula* we read the request: *Vestrum fratrum nomina, que sparsim actenus haberem, peto, ut pleniter una cum fratribus abere merear, quia nostrorum fratrum nomina jam multo tempore habuistis.* When St. Boniface entered into league of prayer with Monte Cassino, he wrote from Germany, *cum alternatim nomina defunctorum inter nos mittantur.*

J. HIRST.

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LE POIGNARD DE SILEX. Par G. Hagemans, Bruxelles, en vente chez *H. Manceaux*. Pp. 74.

M. Hagemans is Vice-President of the newly-formed Archæological Society of Brussels, and also a member of the Chamber of Representatives. In this little book, in a gravely amusing way, this learned archæologist endeavours to give us a study of prehistoric manners and customs under the guise of a story or romance. The first two parts deal with the age of the mammoth, the third with the age of the reindeer, the fourth with the commencement of the age of polished stone, and the fifth ends with "Apparition de l'âge de bronze." The second chapter of the first part gives a stirring account of a combat between a mammoth and a rhinoceros. The habits of the successive ages seem to be fairly depicted, and are cunningly blended with love scenes and ferocious fights. It is impossible to think of an able English archæologist following this example, Dr. Evans, for instance, or Professor Boyd Dawkins!

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A HISTORY OF BRIDGWATER. By Sydney Gardnor Jarman. *Jarman and Gregory*, St. Ives. Medium 8vo., pp. 284.

In these pages a great many facts and some fictions about the town of Bridgwater have been brought together with much industry. The book covers an extensive period, ranging from Alfred and the cakes, down to the "hairbreadth escapes from brickbats of Captain Tom Crocker," the last hero of the local Salvation Army. We sincerely wish that we could speak favourably of a book that has evidently cost its compiler a good deal of trouble; but the faults of omission and commission are so numerous, and the arrangement so faulty, that we are quite sure no antiquary would thank us for recommending it. All the same, it has, no doubt, a certain value for residents of Bridgwater.

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A CATALOGUE OF THE HARSNETT LIBRARY AT COLCHESTER. By Gordon Goodwin. [The book is not published, but a few copies of the 250 printed can still be obtained of the Town Clerk of Colchester, Mr. H. C. Wauklyn]. Royal 8vo., pp. xxxiv., 170.

This excellently printed and attractive-looking volume does much credit to the Corporation of Colchester, and to the gentleman engaged by them to compile the catalogue and to write an able introduction. The introduction consists, in the main, of a biographical sketch of Archbishop Harsnett, the donor of the library. Samuel Harsnett, the son of a baker at Colchester, was born in 1561. He was ordained in 1584, and in the same year preached an eloquent sermon at St. Paul's Cross, London, against absolute predestination, which raised no small stir. In 1587 he was appointed Master of the Free School at Colchester, but resigned it the following year, returning to his college of Pembroke, Cambridge. Subsequently he became chaplain to Archbishop Bancroft. In 1597 he was instituted to the benefice of Chigwell, Essex, and made a prebendary of St. Paul's. He was made Archdeacon of Essex 1603, Master of Pembroke 1605, Vice-Chancellor of Cambridge 1606, Bishop of Chichester in 1609, translated to Norwich 1619, and made Archbishop of York in 1628. Archbishop Harsnett died on May 25, 1631, leaving by his will the following directions for his monument: "My body I will to be buried within the Parish Church of Chigwell, without Pomp or Solemnity, at the Foot of Thomazine, late my beloved Wife, having only a Marble-Stone laid upon my Grave, with a Plate of Brass molten into the Stone an Inch thick, having the Effigies of a Bishop stamped upon it, with his Mitre and Crosier Staff, but the Brass to be so riveted and fastened clear through the Stone, as sacrilegious Hands may not rend off the one, without breaking the other. And I will that this Inscription be engraven round about the Brass: *Hic jacet Samuel Harsnett, quondam Vicarius hujus Ecclesiæ; primo indignus Episcopus Cicestrensis, dein indignior Episcopus Norwicensis, denum indignissimus Archiepiscopus Eboracensis.* The reproduction of the Chigwell brass as a frontispiece to this volume shows that his executors exactly complied with the Archbishop's request. The effigy, evidently a portrait, is clad in mitre and rich cope, with crosier in the left hand. The marginal inscription is as above, with the addition of the date, and below the effigy is this addition: *Quod ipsissimum epitaphium ex abundanti humilitate sibi poni testamente curavit, etc., evenendissimus prosul.*

In his will he bequeathed his library to the Corporation of Colchester, in trust for the clergy of the town and neighbourhood, on condition of a suitable room being provided for their accommodation. The library contains several good specimens of fifteenth-century typography. Mr. Goodwin mentions as "the most noteworthy" Ludolph's *Life of Christ*, but in this he is wrong, for the Colchester copy is of the year 1483, whereas the first and much better printed edition has the date of 1474. Other books of the library, though rather later, are really more choice, such as the *Pantheologia*, 3 vols., Venice, 1486, and the 1489 edition of Bercheur's *Dictionarius seu Repertorium Moralle*, also in three volumes. A specially valuable feature of the library is its collection of polemical treatises of the sixteenth century relative to controversies between the Churches of England and Rome. It contains numerous books printed abroad in English by the presses at Rouen, Douay, St. Omer, etc., such as Thomas Fitzherbert's *Defence of the Catholyke Cause.* It is not a little remarkable that there are no copies of the works of Archbishop Hars-

nett in the library. Surely this is a lack that ought to be supplied, and it is certainly due to the memory of this earnest and conscientious Churchman and prelate.

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CARROW ABBEY. By Walter Rye. Privately printed for Mr. J. J. Colman, M.P.

For this handsome, beautifully printed, and well-illustrated and written volume, we are indebted to the courtesy of Mr. Colman, the well-known member for Norwich, and present owner of Carrow Abbey, at whose sole cost the work has been undertaken. That most assiduous of antiquaries, Mr. Walter Rye, has produced very many volumes, and no wonder that here and there in his many volumes there are traces of slipshod and insufficient work; but into this book of limited scope he has put his best and most careful powers, and it is acceptable from cover to cover. The history of this Benedictine nunnery (usually called Carrow Abbey, though only a priory) is traced with precision, the most interesting part being the episcopal visitations of 1492, 1514, 1526, and 1532. In 1526 the chief complaints were that there was no clock, that the chanting was too quick and without pauses, that the liquor was too thin, and that on Christmas Day the youngest sister had to pretend to be Abbess; all these the Bishop corrected by injunction. The second chapter deals with the priory buildings; and the third tells of the prioresses, cellaresses, and nuns, and their benefactors. Twelve of the appendixes give various documents pertaining to the history of the nunnery, and the thirteenth contains a brief account of the Colman family. Although the Colmans only purchased this property in 1873, Mr. Rye is able to establish their pedigree at the mid-Norfolk town of Wymondham for over three hundred years. Robert Colman, the grandfather of the present member, who died in 1867, at the age of 92, had eleven sons, in addition to two daughters. The sons all grew up, were all cricket enthusiasts, and, in 1845-6, formed an eleven of their own.

The writer of this brief notice of a charming book has had the pleasure of staying at Carrow Abbey when it was occupied by Mr. Tillett, M.P.; it was then a fascinating residence for an antiquary. Its new owner has made it still more enviable, for the guests' or strangers' hall is now the library, and gives shelter to a unique and most valuable collection of books, maps, engravings, drawings, and paintings, the works of authors connected with the county or city.

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BOOK PRICES CURRENT. Vol. III. *Elliot Stock.* 8vo., pp. 554. Bound in strong buckram. Price 27s. 6d.

This is a record of the prices at which books have been sold at auction during 1888, with the titles and descriptions of the books in full, the catalogue numbers, and the names of the purchasers. We are very glad to find that the reception of the previous volumes has been such as to justify the continuance of a record of such practical utility. Collectors, booksellers, and bookbuyers will surely ere long find out, if they have not already made the discovery, that a volume of this character is indispensable. The number of sales by auction reported in this volume is fifty-six, as against forty-nine in Vol. II., and seventy-three in Vol. I. The printing of the book is all that could be desired; it is apparently most carefully and faithfully edited, and is undoubtedly well indexed.

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A FOURTEENTH-CENTURY PRAYER-BOOK. By Henry Littlehales. *Rivingtons.* 4to., pp. xii., with 14 pages in facsimile. Price 3s. 6d.

This is an account, with facsimile excerpts, of a manuscript primer of vellum, or Layman's Prayer-Book, of about the year 1400, which is in the British Museum. The book is imperfect, but there are sixty-one leaves still extant. It is the earliest extant book of a class that, contrary to popular but ignorant Protestant conceptions, was doubtless quite common for several centuries before the Reformation. The primer was a prayer-book for the use of the laity, wherein the Lord's Prayer, Ten Commandments, Creed, Litany, Office for the Dead, Hours of the Virgin, etc., were done into English. "The statement," says Mr. Littlehales in the introduction, "with which we sometimes meet, that before the Reformation the people of this country had but little knowledge of those particular prayers on which so much stress is laid to-day is inexplicable, probably having its origin from a period when every endeavour was made to disparage the mediæval Church, and exalt the piety of subsequent generations. Innumerable evidences remain, both substantial and documentary, which clearly indicate, not only a remarkably vivid belief in a future state, but a deep religious feeling."

The pages reproduced are among the most interesting of the volume, and afford mediæval versions of the Lord's Prayer, Benedicite, Magnificat, etc. One of the curiosities of this primer is a rhymed version of the Apostles' Creed. It thus ends:

"Wel I trow in ye holi gost
And holi kirc, yt is so gode,
And so I trow yt housel es
To the flesshe and blode
Of my synnes forgyfnes
If I wil mende.
Uprisyng als so of my flesshe,
And lyf wt outen ende."

We wish, however, that Mr. Littlehales had seen his way either to facsimile the whole book, or else to carefully copy the whole of the text not thus reproduced.

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RECORDS OF YARLINGTON. By T. E. Rogers, M.A. *Elliot Stock.* Small 4to., pp. 94. Price 3s. 6d.

This small history of a country village is not satisfactory. A gentleman like Mr. Rogers, who is Chancellor of the Diocese of Bath and Wells, and Recorder of Wells, could have done better and more satisfactory work than this. Had Mr. Rogers privately printed these brief pages for the information of his friends and fellow-parishioners, nothing need have been said; but when the book is published, not only with a London name, but with the names of the local booksellers of the four nearest Somersetshire towns, the book appeals with some emphasis to critical judgment. In these days of multiplicity of effort to preserve local records and parish history, it is the duty of the critic not only to praise those who have satisfactorily accomplished their task, but, for the sake of others, to warn those who do the work in a perfunctory and meagre fashion. If Mr. Rogers had consulted either personally, or through an agent the stores of Fetter Lane, instead

of merely copying from the old and insufficient index volumes to some of the national records, which can be found in most of our big libraries, the history and descent of the Manor of Yarlington could have been given with much more accuracy, interest, and fulness. The fact, for instance, that when George, Duke of Clarence, was attainted in 1478, he was seized of the Manor of Yarlington, through his wife Isabella, who died in 1476, would have cleared up several points that are wrongly set down or confused by Mr. Rogers. It was owing to this attainder, and not for the reasons given, that Henry VII. twice presented to the rectory of Yarlington. Surely, too, the Chancellor of a diocese might with advantage have consulted the episcopal registers and other documents at Wells, and could thus have given something much better than the barren list of incumbents and patrons, which, if our memory serves us, has already been elsewhere printed. "Yarlington at the time of the Conquest, as we learn from Domesday, was known as 'Gerlington,'" says Mr. Rogers, and then proceeds with a brief etymological disquisition as to the meaning and orthography of the name. But here again his information is "scrappy" and uncertain; he might as well have mentioned that it was spelt "Gerlyngton" in the ecclesiastical *Valor* of 1291. In another place he tells us that "a very unusual right" was claimed by the lords of the manor "locally called the Deer's Leap," by which claim was made to timber growing within so many feet of the fence of the old park. We should have thought that every student of manorial customs, and of our old tenures, was well acquainted with the common and extensive park-right of the "Deer Leap." It is an interesting survival, and the claim still holds good on different estates in the Midlands, and is therefore worthy of comment in a local history, but it is not in any way exceptional or unusual. In dealing with the benefice, Mr. Rogers gives some share of his scanty space to a laboured defence of the unhappy system of buying and selling the cure of souls, now so generally condemned by earnest men, and from which the Church of England has so sorely suffered. It is a pity that he did not spare this space for a few lines about the church itself; but there, alas, by misplaced munificence, the old fabric (except the chancel and tower, of which he tells us nothing), was swept away by the rector, Rev. A. J. Rogers, in 1878, at a cost of £2,000. The book ends with a few pages of "Sepulchralia," or copies of inscriptions from church and churchyard; but even this part is rendered useless as a record by its incompleteness. A note says: "The list of headstones is not exhaustive; those have been for the most part selected which record the names of families connected with the parish for many generations." In the brief preface Mr. Rogers quotes from the *Saturday Review* of May 11, 1889: "The dullest of all dull books is a conscientiously compiled parochial history." No one can say of this book that it is conscientiously compiled, but its scanty insufficiency does not redeem it from the charge of being dull.

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CATALOGUE OF THE EXHIBITION OF THE ROYAL HOUSE OF TUDOR. Small 4to., pp. 319. Twenty-five autotypes, and engraved frontispiece. *New Gallery, Regent Street.* Price £1 1s.

We have already favourably noticed the catalogue of this exhibition, as it contains much interesting matter, and information valuable to the historian; but it must be remembered that "the works are catalogued under the names given to them by the contributors, and the committee can accept no responsibility as to their authenticity." It has been thought that many would wish to possess a permanent memorial of this great Tudor Exhibition, so the catalogue (which was issued at 1s. during the lifetime of the exhibition) has been effectively bound and illustrated by twenty-five beautiful autotypes. Twenty-two of these are portraits, which have been well selected out of the great number recently adorning the walls of the New Gallery. The pictures of Henry VII., John Reskemeer, Sir Thomas More, Sir Walter Raleigh, Robert Devereux, Earl of Essex, Hans Holbein, and Queen Elizabeth, with the Rainbow, are especially deserving of notice; while amongst others that may be mentioned are portraits of Sir Philip Sidney, Sir Francis Drake, Margaret Beaufort, Christina, Duchess of Milan, William Wareham, Archbishop of Canterbury, and Henry VIII.

Plate collectors will be interested in the twelve noble specimens that are illustrated from those that were arranged in the West Gallery. The last autotype consists of a carefully grouped selection of the more interesting relics and miniatures—the ring that Queen Elizabeth gave to Essex, a MS. prayer-book originally belonging to Anne Boleyn, the horn-book of Queen Elizabeth, a metal gilt watch, with inscription and coat-of-arms, a pair of infant's lace gloves worked by Queen Elizabeth, rosary of Henry VIII., Queen Elizabeth's enamel bracelets, and miniatures of Henry VIII., Catherine Howard, and Sir Philip Sidney.

In addition to these autotypes there is, for a frontispiece, a good portrait of Queen Elizabeth from the picture belonging to the Lord De L'Isle and Dudley, by permission of the proprietors of the *English Illustrated Magazine.* As a memento of the innumerable interests that centred round this now scattered historical collection, this illustrated edition of the catalogue is well worth a guinea.

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BOOKS, ETC., RECEIVED.—The *Société d'Archéologie de Bruxelles*, which was founded in 1887, is pursuing a useful and vigorous existence. The report presented at the beginning of the year showed that it had a membership of 325, including various distinguished foreigners, such as Dr. Evans, president of the Society of Antiquaries. The first quarterly section of the fourth volume of the *Annales* of the society has also reached us. It is a well-printed and well-illustrated number of 200 pages. The longest and best article is an exhaustive account of the interesting Tour Noire of Brussels, of the twelfth century, the restoration of which has just been accomplished by M. Jamaer.

The American Antiquarian and Oriental Journal, which is now issued bi-monthly by S. D. Peet, Mendon, Illinois, continues to sustain its reputation as the leading archæological magazine of the States. "Cliff-Dwellers and their Works" is a remarkably good illustrated paper of the last issue.

Just as we go to press the noble volume of *Scottish National Memorials* reaches us; it shall be noticed in our next issue. A review of Canon Taylor's *Origin of the Aryans*, as well as other notices, have also to be held over.

Correspondence.

HOLY WELLS.

MR. HOPE'S catalogue of holy wells, which is appearing month by month in the pages of the *Antiquary*, is the first course of the foundation of what we may hope may some day be an important work. There is no book in our language which treats of holy wells, except in a most fragmentary and discursive manner. From inquiries we have made, we do not find that foreign lands are, in this respect, better off than ourselves. Wishing-wells are a curious survival. Their origin must be looked for in remote antiquity. Bright bubbling springs were sacred objects long before the Christian Church consecrated them to the honour of God and His saints. Abraham set aside seven ewe lambs as a testimony that he had digged a well (Gen. xxi. 30); and one of the special marks of the Divine favour to the chosen people was that they should come into possession of wells which they had not digged (Deut. vi. 11). Mohammed speaks of the abandonment of wells as a sign of extreme desolation. "How many cities which had acted wickedly have we destroyed? and they are laid low in ruin on their own foundations, and wells abandoned and lofty castles" (Korân, Sura xxii., Rodwell's Trans.). Homer supplies evidence:

> It seems but yesterday . . . . .
> . . . . . that when the ships
> Woe-fraught for Priam, and the race of Troy,
> At Aulis met, and we beside the fount
> With perfect hecatombs the gods adored
> Beneath the plane-tree, from whose root a stream
> Ran crystal-clear, there we beheld a sign
> Wonderful in all eyes.
> (*Iliad*, iii. ll. 364-372, Cowper's Trans.)

When this island was in heathen darkness there cannot be a doubt that wells were dedicated to the false gods. As we all know, St. Gregory the Great instructed his missionaries to this country that the temples of the gods were not to be destroyed, but purified and used for Catholic worship. Though we have no direct proof of it, we may reasonably assume that the same principle was applied to wells; that is, that the Church hallowed with her blessing those fountains which had aforetime been dedicated to the gods of Celtic and Teutonic heathendom. There may even yet be such pagan wells remaining, but I know of none. Smyth, the learned historian of the great house of Berkeley, tells us that at Wanswell, a fount, in his days called Holy Well, which had anciently been named Woden or Woden's Well. This spring, we imagine, could be easily identified, for Smyth proceeds to tell his readers that "this faire springe havinge in its course watered the meadowe grounds belowe it, compasseth well nigh three-fourth parts of Berkeley Towne and Castle, and that done falls into Berkeley haven, where its freshnes turneth salt" (*Berkeley Manuscripts*, vol. iii., p. 372).

It would be interesting if we could have a complete catalogue of the wishing wells which yet exist. It is probable that they are saints wells, the names of which have been forgotten.

A search among charters and other pre-Reformation records, where boundaries are mentioned, might in some cases restore the lost dedications. Though so little has been done by antiquaries to record the fast-perishing traditions which linger round the springs that adorn our country, poets have been more appreciative. Scott's description, in *Marmion*, of the

> Little fountain cell,
> Where water clear as diamond-spark
> In a stone basin fell,

is, we trust, familiar to all *Antiquary* readers. Principal Shairp, though not a poet of the power of Scott, was one whose soul was ever open to objects of natural beauty, and more especially so when they were wedded to religious and historical associations:

> How awed I stood! where once had kneeled
> The pilgrims by the holy well,
> O'er which through centuries unrepealed
> Rome's consecration still doth dwell.

Thus he speaks in *The Dream of Glen Sallach*, as quoted in his biography by Professor Knight, p. 5.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE EARL OF CORNWALL.

The supreme authorities for the main facts concerning the death of Edmund, Earl of Cornwall, are: 1. *Rot. Claus.*, 28 *Edward I.*, *m.* 16*d.*; 2. *Inquis. post Mortem*, 28 *Edward I.*, *no.* 44; and 3. *Rot. Claus.*, 29 *Edward I.*, *m.* 17*d.* The first shows that the Earl was alive Dec. 28, 1299, when he was summoned to be at Carlisle, June 24 following, to perform military service in person against the Scots. The second indicates his death in 1300. And the third fixes his burial at Hales for the Thursday after Palm Sunday, 1301. Rubrics would little avail against the royal convenience of Edward I.

C. F. R. PALMER.

LOW SIDE WINDOWS.

The chancel of Donington Church, near Albrighton, Shropshire, is lighted by four two-light windows, of very early Decorated or, perhaps, Transition work, and of the same date, size, and design; but the south-western one, between the chancel arch and the priest's door, is carried lower than the rest, a transom crossing the two lights on a level with the sills of the other three. The two spaces below the transom each measure 22 inches by 13, and the holes for the shutter-bar are still to be seen on the inside. All the four windows are splayed alike, and the splay in this one is carried down below the transom at the same slope on the eastern side of the window, but on the western side the splay leaves off abruptly at the level of the transom, and the lower part of the window jamb is very nearly, if not quite, rectangular. The window being filled with stained glass, it is impossible to ascertain whether the altar could be seen from outside through it or not. There is no village of Donington now. I do not know where it stood formerly.

CHARLOTTE S. BURNE.

May 8, 1890.

Intending contributors are respectfully requested to enclose stamps for the return of the manuscript in case it should prove unsuitable.

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During June, July, and August, the CONFERENCE *will be suspended.*

It will be resumed in the September number, subject: "Suggestions for the better Management and Usefulness of Archæological Societies."

The "Low Side Window" discussion can be continued in the Correspondence columns.

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