

1915.

THE THIRTEENTH  
ANNUAL REPORT  
AND  
TRANSACTIONS  
OF  
The Rutland Archaeological and  
Natural History Society

(Founded May, 1902)

---

ADOPTED AT THE ANNUAL MEETING.  
HELD 27 MAY, 1916.

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PRICE, TWO SHILLINGS.

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STAMFORD  
Crown Booksellers, Printers &c., STATIONERS' HIGH STREET

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STAMFORD:  
DOLBY BROTHERS, PRINTERS AND STATIONERS, HIGH STREET,

THE RUTLAND ARCHAEOLOGICAL  
AND NATURAL HISTORY SOCIETY.



*Officers elected at the Annual General Meeting  
on 27th May, 1916.*

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Zoology— }

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## RULES.

1.—That the Society be called the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.

2.—That the object of the Society be to promote and encourage a taste for Archaeology, Natural History and kindred subjects by

- (a) Reading of Papers, Discussions and Exhibition of Specimens
- (b) Excursions to places of interest.
- (c) The formation of lists of the Fauna and Flora of the District.
- (d) The collection of records by means of photographs and otherwise dealing with objects of Archaeological, Scientific and Historical interest in the neighbourhood.

3.—That anyone desiring to join the Society shall send his or her name to the Secretary, who, after giving notice of the application to each Member of the Committee, shall propose the applicant for election by ballot at the next Meeting.

4.—That the affairs of the Society shall be conducted by a Committee of twelve Members, with a Secretary and Treasurer, and that Sectional Secretaries shall be appointed to manage the several branches of the Society's work.

5.—That the Committee and Sectional Secretaries shall be elected at the Annual General Meeting and shall hold office for one year.

6.—That the Annual General Meeting shall be held in the month of May, at some place to be fixed by the Committee, at which the Accounts shall be presented.

7.—That the Ordinary Meetings be held on the first Saturday in the months of October, December, February, and April, or on such other days as the Committee shall appoint.

8.—That Field Days for Naturalists and Photographers shall be arranged by the Secretaries, and also Excursions to places of Historical and Archaeological interest in the neighbourhood, at which descriptive papers shall be read.

9.—That any Member be allowed to introduce one friend at a Meeting or Excursion.

10.—That the minimum Subscription shall be Five Shillings per annum, which shall be due on the first of January in each year.

11.—That the Committee shall have power to fill casual vacancies occurring in the Committees or Secretaries until the next Annual Meeting.

N.B.—The Sectional Secretaries have been provided with Albums for the preservation of records dealing with their several subjects. It is earnestly hoped that all Members of the Society will co-operate by communicating to the Sectional Secretaries notes of any matters of interest which may come to their notice, such as the discovery of antiquities, the occurrence of rare birds, plants, etc., the dates of arrival and departure of migratory birds, etc., etc.

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## THE REPORT.

## The Thirteenth Annual Report of the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.

STATISTICS.—The total number of Members in 1915 was 87: 9 Members retired and 7 new Members joined.

FINANCE.—The Statement of Accounts for 1915, shewing a credit balance of £119s. 1d., has been audited by Mr. T. Sandall, of Stamford, for which service the Society desires to tender its thanks.

EXCURSIONS.—In addition to the Annual Meeting, referred to below, four excursions were arranged during the year, visits being paid to six churches and other interesting places, as detailed at the end of this Report. The thanks of the Society are due to those who acted as guides, and also to those kind friends who on three occasions entertained the Members at Tea.

LECTURES.—Five lectures, including those given at the Annual Meeting, were arranged during 1915, two being illustrated by lantern slides.

ANNUAL MEETING.—The Annual Meeting was held on the 29th May, 1915, at The Cottage, Wing, by invitation of Mr. and Mrs. J. P. W. Lightfoot. The officers were re-elected with the exception that Mr. A. Hamilton Thompson's name was added to the Committee.

Copies of last year's Report and Proceedings were sent to the British Museum; the Bodleian Library, Oxford; and the University Library, Cambridge: whose receipt has been duly acknowledged.

## REPORTS OF SECTIONAL SECRETARIES.

### I. ARCHAEOLOGY.

It would appear there never was a turf maze at Lyddington : if such had existed it would have been in the Old Palace grounds. A reservoir is still to be seen there, but the brook which supplied it was diverted and now it has dried up : it is very large, and capable of supplying all Lyddington with water ; care for the bishops of Lincoln used to be bred there.

The shaft of the Lyddington village cross has been discovered : also the base and part of the shaft of the cross at Caldecote, which is stated (in print) to have been one of the finest in the county. The green is still called the Cross Bank. The base of this cross at Caldecote was known locally as the King Stone ; a churchwarden had it removed from the green to his own garden for safety ; later on the shaft and cross were broken by a fall, damage which the warden promised to repair, but they were eventually cut up for quoins for the wall in Black Horse Lane ; a portion of the shaft remains in a rockery. A man who helped to remove the cross is still living.

There are a number of stone coffins beneath the surface of a field ; two were taken up and used for drinking troughs, but later on were broken up to mend gateways.

In Bear Lane, Snelsdon, Caldecote, six feet below the surface and in the fields, remains of Roman pottery have been found ; parts of a dark green vessel, probably a lamp, were also discovered here. There was a cobble pavement and evidently a Roman dust heap : this was found whilst burying a calf which had died of infectious disease. The Roman camp lay on the part known as "the Hills," its wallum can still be clearly traced.

In a farmyard is a large stone vessel, of a quern character, 2ft. 3in. in diameter and about 1ft. 6in. thick.

In excavating the foundations, whilst building the organ chamber at Caldecote church, three bodies were discovered lying north and south, near one of these was a long iron sword and some horse shoes, the shape of a bay fork, but these, having been left exposed to the weather, crumbled to dust.

The chancel of the Caldecote church stands on the site of a Roman temple, and the step of the present altar is a

Roman altar slab : it was not large enough for its present purpose, so it was set within additional stone slabs round its edges, and thus a latin inscription has been covered up : whether the inscription was obliterated before being hidden is not stated.

A Roman bronze coin of the time of Constantine, in a very good state of preservation, was found in the garden of the Caldecote vicarage. This coin is now in the possession of the Rev. S. R. Pocock, who has kindly supplied the information regarding Caldecote and Lyddington, of which he is at the present time vicar.

An ancient mediæval wooden chest, probably of XIV century date, has been rescued from neglect at Seaton, and after suitable reparation, has been placed in the church there : for many years it did duty as a hen coop.

H. F. TRAYLEN.

### II. BOTANY.

Wild flowers have had the steady attention of the botanists who keep records of the plants when they are first seen in flower. For various reasons some collectors have found it impossible to carry out the botanical work which they had begun, but fortunately, keen observers, like Lord Gainsborough, are still able to follow up the work in Rutland. Mr. Horwood, of the Leicester Museum, has done a good part of the Cryptogamia of Rutland, but, unfortunately, this will be temporarily suspended, owing to the war. As the work widens, it is interesting to find that species, supposed to be confined to particular localities are found to have a wider habitat, and, consequently, the chance of them becoming rarer is lessened. So far, some 500 species have been reported from Rutland, and the list below gives some of the work done.

In Stoke Great Wood near Upplngham, besides the ash and oak,

- \**Acer campestre*, f.
- \**Agrostis vulgaris*, f.
- \**Ajuga reptans*, o.
- \**Alopecurus pratensis*, l.
- Anemone nemorosa*, A.
- \**Angelica sylvestris*, o.
- \**Antirrhinum Sylvestris*, o.
- \**Arenaria trinervia*, o.
- \**Arrhenatherum avenaceum*, f.
- Arum maculatum*, f.
- \**Barbarea vulgaris*, f.
- \**Bellis perennis*, A.
- \**Brachypodium Sylvaticum*, o.
- \**Bromus asper*, f.
- Cardamine pratensis*, f.
- \**Carex remota*, f.
- \**Carex sylvatica*, f.
- \**Caucalis Anthriscus*, i.
- \**Carastium triviale*, f.
- \**Chrysosplenium oppositifolium*, A.
- \**Cnicus arvensis*, f.

- \**Coiens crispas*, o.
- \**lanceolatas*, o.
- \**palustris*, i.
- \**Conium maculatum*, o.
- Cornus sanguinea*, f.
- Crataegus oxyacantha*, f.
- \**Cynosurus cristatus*, f.
- \**Dactylis glomerata*, f.
- \**Dipeaena sylvestris*, f.
- \**Epilobium hirsutum*, f.
- \**tetragonum*, o.
- Epipactis latifolia*, o.
- \**Festuca evina*, f.
- \**Gaium Aparine*, f.
- \**Cruciata*, i.
- \**palustre elongatum*, o.
- \**Geranium Robertianum*, f.
- \**Geum urbanum*, f.
- \**Heracleum angustifolium*, o.
- Sphondylium*, f.
- \**Holcus lanatus*, L.A.
- \**Hypericum hirsutum*, f.
- \**Juncus effusus*, f.
- Lamium Galeobdolon*, f.
- Lathyrus sphaericus*, o.
- \**Lathyrus pratensis*, o.
- \**Listers ovata*, o.
- \**Lolium perenne*, f.
- \**Lonicera*
- \**Lycopus diocica*, f.
- Mercurialis perennis*, A.
- \**Milium effusum*, A.
- \**Myosotis arvensis*, A.
- \**Neottia Nithus-avis*, f.
- Nepeta Glechoma*, f.
- \**Oxalis Acetosella*, f.

and just outside the wood \**Hyoscyamus niger*, L.A.  
\* flowering. A, abundant. r. rare.

W. ST. B. GRIFFITH.

### III. PHOTOGRAPHY.

About fourteen photographs have been added to the Society's album this year.

I should like to appeal to our Members for co-operation in this branch of the Society's work. I think there must be some amateur photographers in the Society who could help by the loan of negatives of interest to have printed to add to the collection. Others could help by the loan of drawings, or old photos of interesting buildings which have been either removed or subjected to considerable alteration.

W. J. W. STOCKS.

- \**Pea pratensis*, f.
- trivialis*, A.
- \**Polygonum Hydropiper*, o.
- \**Potentilla Anserina*, f.
- Primula vulgaris*, f.
- \**Prunella vulgaris*, A.
- Prunus spinosa*, f.
- Pteris aquilina*, A.
- Ranunculus auricomus*, o.
- Ticaria*, A.
- \**repens*, A.
- \**Rosa arvensis*, f.
- \**Rubus fruticatus*, f.
- \**Rumex obtusifolius*, f.
- Salix Serrulata*, o.
- Sambucus nigra*, f.
- Scilla nutans*, A.
- \**Scrophularia nodosa*, o.
- \**Senecio Jacobaea*, o.
- \**Solentum Dulcamara*, f.
- Spiraea Ulmaria*, f.
- \**Stachys sylvatica*, o.
- \**Stellaria graminea*, o.
- \**uliginosa*, o.
- \**Tamus Communis*, f.
- \**Trifolium repens*, o.
- \**Trisetum flavescens*, f.
- Ulmus glabra*, o.
- \**Urtica dioica*, A.
- \**Vetonica arvensis*, f.
- \**Chamaedrys*, f.
- \**montana*, o.
- \**serpyllifolia*, o.
- Viburnum Opulus*, f.
- \**Vicia sepium*, f.
- Viola canina*, f.

### EXCURSIONS.

DATE.	PLACES VISITED.	BY WHOM DESCRIBED
1915.		
29 May	The Turf Maze at Wing; Wing Church	The Rev. E. A. Irons. A. Hamilton Thompson, Esq., F.S.A.
3 July	Tanster church; Warmington church	A. Hamilton Thompson, Esq., F.S.A.
27 July	Melton Mowbray church; bedhouse	The Rev. B. H. Smith
28 Aug.	Harringworth church; manor house; village cross	The Rev. B. E. Foyster
28 Sept.	Stamford Baron, St. Martin's church; Burghley House	H. F. Traylen, Esq., A.R.I.B.A.

### INDOOR MEETINGS.

DATE	TITLE OF PAPER.	BY WHOM READ.
1915.		
13 Feb.	*Levain: past and present	M. René van Keirsbilck.
17 April	*The history of the legend of St. Alban.	W. R. L. Lowe, Esq.
14 Oct.	The Phillips collection of Stamford books and pamphlets An account of some of the charters of the corporation of Stamford	T. Sandall, Esq.
4 Dec.	Some fungi injurious to our fruit and vegetables	The Rev. H. W. Brutzer, F.E.S. *Illustrated by Lantern slides.

### STATEMENT OF ACCOUNTS, 1915.

RECEIVED.	£	s.	d.	Paid.	£	s.	d.
In hand, 1 Jan., 1915...	13	18	9	Subscriptions paid in advance	10	0	0
Interest on consols	2	10	0	Hire of rooms	2	5	0
Sale of Annual Reports	6	1	0	Lantern hire	1	16	0
Excursion receipts	1	1	0	Travelling expenses	3	0	11
Lecture admission money	11	0	0	Slides	3	6	0
Bank interest	1	6	0	Rural flora	1	3	0
Subscriptions	28	7	0	Excursion expenses	1	19	6
				Printing	16	3	2
				Postage	5	1	0
				Stationery	11	9	0
				Photographs for album	1	13	0
				Gratuities	9	2	0
				Lecturing fees	3	7	0
				Cheque book	1	0	0
				In hand, 31 Dec., 1915	11	9	4

£46 15 '4

£46 15 '4

## APPENDIX.

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*A lecture, illustrated by lantern slides, on "Louvain: past and present," read at Stamford, 13 February, 1915, by M. René van Koersbilck, Phil. Lit. Cand. of the University of Louvain.*

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In an old yellow book of a University Library, I have seen the following story: One day Saint Francis of Assisi came from Rome, to one of his convents in Irland: all the friars were assembled in the chapel, and when the time arrived for the Italian saint to deliver his address (so says the Flemish monk who describes his life), his first words were: "My Brethren: I like speaking English very much, but I speak it very badly." I must begin my lecture with the same words: I like speaking English very much, but I speak it very badly.

My subject is: "Louvain: past and present," and I think I can begin such a lecture with the words of Erasmus: "The people build cities, while the madmen of princes destroy them." The "past," indeed, represents the patient work of long centuries, whereas the "present" is easily summed up in the one word "ruins."

During the whole history of Belgium, the most effective patron of Art was not, as in the case of Italy, the prince, but the town, or the trade-guild in its intimate association with the Church. A practical result of such a situation is that in Louvain, as in all other Belgian towns, the town-hall and the church are the chief beauties in architecture.

● Belgium! land of dark coalfields, of golden sandy beaches, of green meadows, sleepy canals, and countless ancient towns, full of architectural marvels, beautiful cathedrals, like masses of solid stone: lofty belfries, whose bells rang out to summon their citizens at the approach of the enemy, old markets and town-halls, with façades of stone and gold! Belgium, as Italy, was one of the sacred fatherlands of Art: a large museum of immortal works. I say

immortal, but we have learnt that this is not a word to be used when the barbarian is in possession.

The beautiful gothic Hotel de Ville, or Town Hall, almost unnatural in its elaboration, is the attraction to most visitors to Louvain: it is one of the architectural wonders of Belgium, as it is one of the most extraordinary productions of the human genius: erected in the centre of the town by Matthieu de Layens during 1448-63, it is said to have been commenced on the Thursday after Easter Day, and occupied fifteen years in building. The structure is wonderfully ornate: it is a collection of statues, canopics, dormers, pinnacles, and turrets, in fact, quite a piece of Flemish lace in stone. The buildings consist of three lofty stories, each of them containing ten pointed windows in the principal façade, surmounted by a steep roof, and surrounded by an open balustrade. The three different façades are adorned with sculptures: there are about 280 niches for statues, whose beauty it would be difficult to describe in any detail; but they can be used, quite as well as the whole building, to study the history, the thought, and the soul of this wealthy Flemish town. The towering walls speak of the pride of its free citizens: who, in 1378, tossed thirteen patrician magistrates from the windows on to swords raised to receive them from the square below, because they intended to sell their freedom to the autocrat duke Wenceslas.

The statuary whereby the principal scenes from Old and New Testament history are depicted represents the active religious faith of the citizens: the naïf sculptor, to make his story easily understood, has given the characters the aspect of men and women of his own time, in some instances with quaint mediæval coarseness of detail and conception. The riot of carving which covers every inch of the walls, the steep roof and lofty fretted pinnacles, and the elaborate windows speak of the full and many-sided life of hard-working, but at the same time, wealthy and comfortable people; while here and there breaks out a lively humour: many a contemporary, indeed, could see himself sculptured from the life: while other statues represent the most prominent persons of the history of the city: pope Adrian vi; Erasmus, the famous University professor; Justus Lipsius; Mathieu de Layens, the architect of the building; Elzevir, the famous printer; and many others. Unfortunately, weather and time found the intricate and delicate tracery of this wonderful Town Hall a very sensitive material for its destructive work, so that in the concluding years of the

nineteenth century steps were taken for the restoration of the exterior, which was not finished when the present war began.

As the Town Hall was the centre of Louvain's citizen life, so the ecclesiastical centre of the town was the church of St. Pierre; this edifice, built in the gothic style, was commenced in 1425 by Sulpice van Vorst; it was intended that the highest of its five towers should rise to 535 feet, but the foundations proved not to be strong enough for this purpose, and two other towers were long ago destroyed by fire, and never replaced. But the interior of the church was especially beautiful, and rich in treasures of art: it possessed some of the glories of the Flemish School of painting, *The Last Supper* and *The Martyrdom of St. Erasmus*, by Dierck Bouts, who, about 1470, was appointed painter to the municipality. *The Last Supper* was probably the artist's masterpiece: originally a triptych, only the central portion was in Louvain; the right wing, representing Elijah in the wilderness, is in the Museum at Berlin; the left wing, representing Abraham and Melchizedech, and the Gathering of the Manna, is in the Pinakothek at Munich. Another famous Flemish painter, Roger van der Weyden, belonging to the School of the great Van Eyck, who is said to have discovered the method of oil-painting, was represented in St. Peter's by one of his best pictures: *The descent from the Cross*. These two painters, Dierck Bouts and Roger van der Weyden, are two of the chief masters of the best School in Flemish painting: called the School of the Primitives. In the same church was also one of the most wonderful and elaborate examples of Flemish stone-work, a tabernacle for the reception of the Blessed Sacrament (of which there is a beautiful drawing in the *Beauties of Continental Architecture*, by an English author, John Cowey): the carved wooden rood-screen, with the surmounting cross and figures, was one of the most renowned in Europe. It was Mathieu de Layens, the architect of the Town Hall, who loved to expend here the best of his time, thought, and ingenuity.

A few words will suffice for the other churches of Louvain, as they are not of great architectural importance; yet the choir stalls at St. Gertrude's present great interest; they are perhaps the finest examples of wood-carving in all Belgium: they are richly and elaborately carved in oak, presenting scenes from religious history of deep antiquarian interest. The priory of White Canons is of no artistic importance, its chief interest being for the student of mediæval

religious questions, as it gives a correct idea of the life of the Flemish mediæval monk.

In old days, Louvain was a large and prosperous commercial city, with more than one hundred thousand inhabitants, but in the year 1383 duke Wenceslas exacted a terrible vengeance because the citizens had murdered his magistrates. Since then, Louvain has declined in commercial importance, and has never recovered: but the fame of the city rose in another direction, and a professor of her university, one of the greatest scholars the world has ever known, Justus Lipsius, called her "the Athens of Belgium." The university was founded in 1425 by the duke John iv of Brabant, and pope Martin v; its history is the history of Belgium's spiritual life, for it was always the last bulwark of liberty. When Joseph ii, emperor of Austria, would destroy the independence of Belgium's soul, he closed the university, but later on it was re-opened, and became the only road to public appointments in the Austrian Netherlands. It was suppressed again by the French Republicans in 1797, but was revived in 1817 by the Dutch during the Union of Holland with Belgium. Seventeen years later it was once more closed, because it would not accept state-control on the question of liberty of opinion. After the separation of Belgium from Holland the state ceased its control, and the institution is now a free Roman Catholic University, and the headquarters of religious education in Belgium.

The CLOTH HALL, at first erected as a warehouse for the wealthy and powerful Cloth-makers' Guild, became, in 1432, the UNIVERSITY HALL: it was under its big gothic arches and majestic pillars that the treasures of the UNIVERSITY LIBRARY reposèd. This library was one of the finest in Europe, possessing treasures of manuscript, as well as block books and valuable early printed books. It contained about 150,000 volumes, including many copies priceless and unique in their value. Indeed, ever since the invention of printing, the bookshops of Louvain have been famous. The best scholars of Europe visited that of Thieiry Martens, the most famous of all, who was the successor of John of Westphalia, the earliest Belgian printer. It was Thieiry Martens who printed a good many of the works of Erasmus, and the first edition of the *Utopia* of Sir Thomas More. How many interesting talks took place in these bookshops between the princes of literary Europe! Nothing, indeed, is more striking than the love for Louvain felt by the humanists who dwelt there: Erasmus speaks about its "delicious

skies and the quiet for study." Vives, a professor of humanities, says, that there "all things are full of love and charm," and Clenard, another famous mediæval scholar, in his travels in Spain and Africa, longs for "*Dulce Louvainum, the sweet city of Louvain.*" Nothing could better indicate the strength of this citadel of scholarship than the scope and amplitude of the installations of its chief hall: it was a succession of imposing buildings, large and spacious courts, and monumental staircases.

It was upon an atmosphere of learning such as this; upon this quiet old town with its spirit of culture and peace, that all the rapine and savagery of the modern Huns fiercely broke: what the Prime Minister of England called "the greatest crime against civilisation and culture since the Thirty Years' War." War, of course, and specially war with the terrible explosives which modern science has invented for the destruction of mankind cannot carry on its work without havoc; but in the case of Louvain, Germany cannot plead military necessity: its destruction was indeed not accidental, nor the result of shell-fire in the heat of battle, for when the Germans entered the town there were no Belgian soldiers at all in the neighbourhood, for they had been in undisputed possession of the city for more than a week when the destruction began. The soldiers started incendiarism methodically, they began at the heart of the city and worked down to the outskirts, taking street by street, and house by house: they went into the dwellings and shops, put the furniture together, poured petroleum on them, and when they saw that all was well alight, passed on to the next building. More than twelve hundred houses were destroyed, amongst them one of the most famous ancient private buildings of the town, one of the best examples of the Flemish architecture of century xvi.

Nearly half the city was in ashes. Most of the principal streets were impassable through fallen masonry: the splendid avenues and boulevards were lined on either side by the charred skeletons of what had once been handsome buildings. The roads for miles in either direction were littered with furniture, bedding, and clothing. Such articles as the soldiers could not carry away they wantonly destroyed: hangings were torn down, pictures on the walls were smashed, the contents of drawers and trunks were emptied in the streets, everything breakable was broken and the soldiers wrought more widespread destruction, in comparison with the size of the town, than did the famous earthquake and fire com-

bined in San Francisco; officers in spotless uniforms strolled about among the ruins, chatting, laughing, and smoking. Commandant Georges Gibson, secretary of the American Legation in Brussels, was in Louvain during its destruction. He tells us that he saw the Germans taking chairs and a dining-room table from a neighbouring house to the middle of the square, and that some officers insisted on his joining them in a bottle of wine—and all this while the city was burning, while rifles were being discharged, and the dead bodies of men and women lay scattered about the streets.

The Cathedral of St. Peter was also set on fire and partly destroyed. The pictures, about which I have spoken: *The Martyrdom of St. Erasmus* and *The Last Supper*, of Dierck Bouts, having previously been taken away, were conveyed to Berlin. The exterior of the Town Hall was not destroyed: the Germans themselves prevented the fire from attacking it. But its furniture, and specially a number of pictures of mediæval painters of Louvain were all wrecked. The damage suffered by the Cathedral is perhaps not irreparable, but the loss of the University Hall and its library cannot be replaced. A professor of the University, who was standing in his garden hard by, during the destruction, saw charred fragments of priceless manuscripts floating past him in the summer air, but it is now believed generally that some of the wonderful illuminated ancient missals were previously removed to Berlin. A correspondent of the '*Berliner Tagblatt*' Doctor Hans Böhm, sent to his paper an extremely candid description of the destruction of the University Hall: "The University," he said, "was completely burnt out. Its façade, whose gaping windows present a most desolate appearance, threatens to collapse, so that the road in front of it has been closed. The pavements are everywhere covered with the red dust of pulverised tiles. One cannot escape the impression that one is wading through fire and blood."

Oh! if it were possible! if we could leave the shattered doors and the broken furniture as they are, let the bullet marks and the bloodstains remain, let the ruins of Louvain be preserved, just as the ruins of Pompeii have come down to us, it should do more than all the sermons which can be preached, than all the pictures which can be painted, than all the books which can be written, to drive home a realisation of what is meant by that dreadful thing called WAR; and to inculcate coming generations with horror of a civilisation which is based only on Might, and which is only a servant in the

service of a senseless militarism. So long as the world endures must learning suffer through such a destruction having been carried out in the name of culture.

As for the University, and for the nation in general, this is certainly the heaviest and most dastardly blow which has ever fallen upon them : but a University, any more than a nation, cannot be destroyed ; it may be easy to burn its workshops, laboratories, and works of art : but no fire can burn its spirit or its ideals ; so it may be easy to burn the comfortable homes of a nation, its noble churches, its monuments of self-government and civic pride, but no fire can burn, as the invader has learned to his cost, its traditions of genuine and enlightening culture, its incomparable courage, its sturdy individuality and independence--which give us as the characteristic pillars of the half-ruined building of our national life such men as Cardinal Mercier, and the first of Belgian soldiers, our King.

*A paper, illustrated by lantern slides, on "The history of the legend of St. Alban," read at Stamford, 17 April 1, 1915, by W. R. L. Lowe, Esq.*

It seemed impossible to make this paper specially suited to a Rutland or Lincolnshire Society, but it is, I think, within the province of any British Archaeological Society to discuss doubtful points of British history ; and just now the question, How did any true history of this country during the Roman occupation survive the Anglo-Saxon Conquest ? is brought vividly to our minds, when we hear of the destruction of churches and valuable libraries by Germans in spite of their having professed Christianity for centuries ; so we can well imagine how completely all historical records were wiped out in this country by our Saxon ancestors. The only reason, therefore, that this subject was suitable to bring before a Society of Antiquaries is that I have accidentally found evidences tending to show that a Romano-British story survived the overthrow of civilisation and Christianity by the barbarians, in the south of France where the work of destruction was not so complete.

Bede (Book I cap vii, translated by J. A. Giles, D.C.L.) states :—This Alban, being yet a Pagan . . . gave entertainment in his house to a certain clergyman (Lat. *clericus*) flying from the persecutors . . . and being gradually instructed by his wholesome admonitions, he cast off the darkness of idolatry and became a Christian. . . . It came to the ears of the wicked prince that this holy confessor of Christ . . . was concealed at Alban's house. Whereupon he sent some soldiers to make a strict search after him. When they came to the martyr's house, St. Alban immediately presented himself to the soldiers, instead of his guest and master (Lat. *magister*) in the habit or long coat (Lat. *caracalla*) which he wore, and was led, bound, before the judge. It happened that the judge, at the time when Alban was carried before him, was standing at the altar and offering sacrifices . . . When he saw Alban . . . he commanded him to be dragged up to the images of the devils, before which he stood, saying, "Because you have chosen to conceal a rebellious and sacrilegious person, . . . you shall undergo

all the punishment that was due to him, if you abandon the worship of our religion." But St. Alban . . . publicly declared that he would not obey the command. Then said the judge, "Of what family or race are you?" "What does it concern you," answered Alban, "of what stock I am? If you desire to hear the truth of my religion, be it known to you, that I am now a Christian, and bound by Christian duties." "I ask your name," said the judge, "tell me immediately." "I am called Alban by my parents" replied he; "and I worship and adore the true and living God, who created all things." Then the judge . . . said, "If you will enjoy the happiness of eternal life, do not delay to offer sacrifice to the great gods." Alban rejoined, "These sacrifices, which, by you, are offered to devils, neither can avail the subjects, nor answer the wishes or desires of those that offer up their supplications to them. On the contrary, whosoever shall offer sacrifice to these images, shall receive the everlasting pains of hell for his reward."

The judge . . . ordered this holy confessor . . . to be scourged, . . . believing he might, by stripes, shake that constancy of heart. . . . He . . . bore the same patiently, or rather, joyfully, for our Lord's sake. When the judge perceived that he was not to be overcome . . . he ordered him to be put to death. Being led to execution, he came to a river, . . . he there saw a multitude of persons of both sexes, and of several ages and conditions, who were doubtless assembled by divine instinct, to attend the blessed confessor and martyr, and had so taken up the bridge on the river, that he could scarce pass over that evening. . . . St. Alban, therefore, urged by an ardent and devout wish to arrive quickly at martyrdom, drew near to the stream, and . . . the channel was immediately dried up, and he perceived that the water had . . . made way for him to pass. Among the rest, the executioner, . . . casting down his sword, . . . fell at his feet, praying that he might rather suffer with the martyr. Whilst he thus . . . was become a companion in the faith. . . . the reverend confessor, accompanied by the multitude, ascended a hill: . . . clothed with . . . flowers, having its sides . . . sloping down into a most beautiful plain. . . . Here, therefore, the head of our . . . martyr was struck off.

At the same time was also beheaded the soldier, who . . . refused to give the stroke to the holy confessor. . . . The Blessed Alban suffered death on the 22nd June, near the city of Verulam, which is now (731) by the English nation,

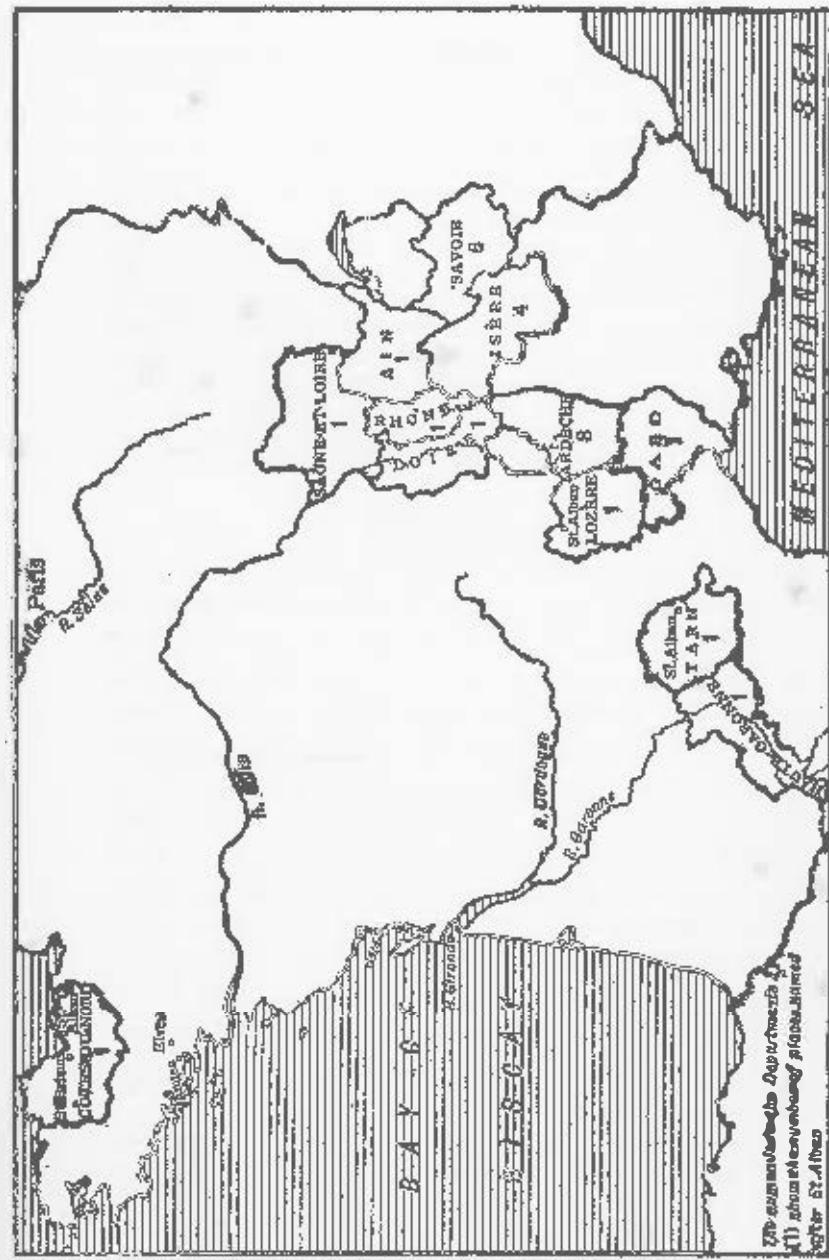


Fig. 1. Map of France, indicating the number of places named St. Alban in each Department.  
By favour of the Society of Antiquaries, London.

called Verlamacestir or Varlingacestir, where, afterwards . . . a church of wonderful workmanship, and suitable to his martyrdom, was erected . . .

Having accidentally come across the fact, which I believe is not well known in England, that there are more than twenty towns and villages in France called St. Alban, and many ancient churches dedicated to the British protomartyr, while in England we only have two places called after him, namely, the city of St. Alban, and St. Alban's Mount in Herefordshire (if St. Albau's Head is a corruption of St. Aldhelm's Head), and less than a dozen pre-reformation churches dedicated to the British protomartyr,\* I have devoted some of my spare time in endeavouring to ascertain how this came to pass, hoping to find evidence as to how and where this Romano-British legend survived the overthrow of civilisation and Christianity by the Anglo-Saxon invasion.

The numbers on the accompanying map of France (fig. 1) indicate the number of places called St. Alban in each department where the name occurs. In Brittany, we might have expected to find traces of a Romano-British legend in consequence of the migrations to that country from England in the fifth and sixth centuries, but there is only one town called St. Alban, and a few churches dedicated to his honour. The Breton town of St. Albain is near St. Brienc, which you are no doubt aware was called after an emigrant from Britain who crossed the Channel towards the end of the fifth century. One of the churches dedicated to St. Alban is at Elven, near Vannes, and Mr. W. H. Nicholson, of St. Albans, has kindly allowed me to copy a letter which he received from the curé of that place a few years ago, in which it is stated that according to local tradition the legend of St. Alban was taken to Brittany by the refugees from Britain in the fifth and sixth centuries. This letter contains a copy of the proper lection for St. Alban's day in the diocesan breviary of Vannes, which is an abbreviation of the legend as given by Bede, and is remarkable in that it contains no allusion to miracles. Most of the saints after whom places in Brittany are called were founders of the churches dedicated to them, as in Wales and Cornwall.†

Taking the other towns called St. Alban from north to south along the Saône and Rhône we find one St. Alban in

\* *Studies in Church Dedications*, by Miss Arnold Foster

† *Les noms des saints bretons*, par Professor Leth, *passim*.

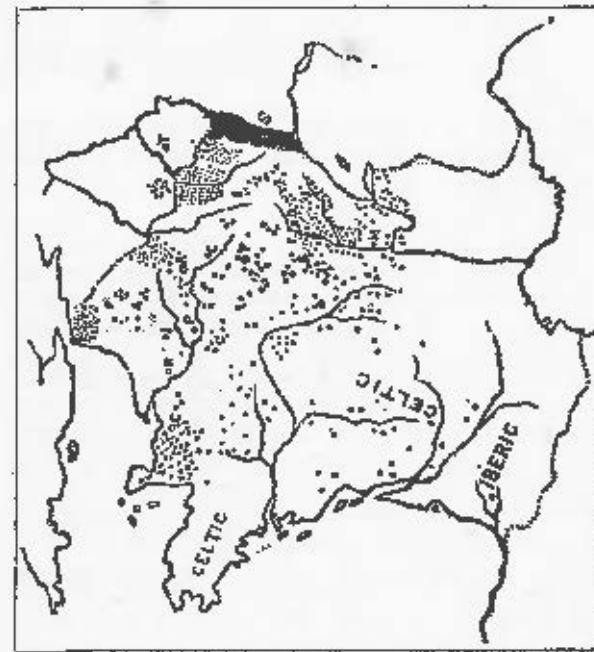


Fig. 2. The patronymic village names in France.  
(See Isaac Taylor, *Words and Places*, p. 96).  
By favour of the Society of Antiquaries, London.

the department of Saône-et-Loire, one in Ain, one in Rhône, three in Ardèche, four in Isère, and one in Gard. Branching off eastwards from this route towards Mont-Cenis we find six in the department of Savoy, which is the southern half of the ancient duchy of that name, including a town called Albens and a village called Albauc, where the churches have been dedicated to St. Alban of Britain from time immemorial. On the Gironde route we have one St. Alban in Haute-Garonne, one in Tarn, and one in Lozère. The Saône-Rhône route was undoubtedly the road from this country to the Mediterranean and Italy in the days of the Roman Empire, while the Gironde route, on which are only a few places called St. Alban, was one of the routes from Ireland.

I do not think it is surprising that the legend spread along the much-frequented road from Britain to Marseilles and Italy, as the story of a man who sacrifices his life to save another has been popular in all ages.

Only three of the places called St. Alban are north of the part of the Rhône which runs westward from the lake of Geneva to its junction with the Saône, all the other places being south or west of the region where the barbarians changed the place names, as will be seen by the accompanying map (fig. 2). Fig. 3 shows a map of the district where the name of St. Alban occurs most frequently. This district measures about 200 kilometres from east to west, from a little west of the Great St. Bernard to Roanne, and 150 kilometres from north to south from Geneva to the Mont-Cenis tunnel, and contains thirteen places called after St. Alban, including the above mentioned Albens and Albauc. It may be, however, that St. Albin de Vaulserre is called after St. Albinus of Angers, as the fête day, according to *Bottin's Annual*, corresponds with St. Albinus' Day, namely, 1st March. There is, as is well known, a legend of a St. Alban who is said to have been martyred at Mayence about a century later than our saint, whose legend might have spread to Savoy if not further west, but I have satisfied myself that it is our St. Alban who is honoured in France, by reference to diocesan breviaries containing special lections for St. Alban's Day, by corresponding with the clergy in places called St. Alban, and by visiting some of the parishes in Savoy which bear the name of our saint.

As to the evidence of the breviaries, I have referred to many in the British Museum, but the great majority of them do not even mention St. Alban in the calendar. I

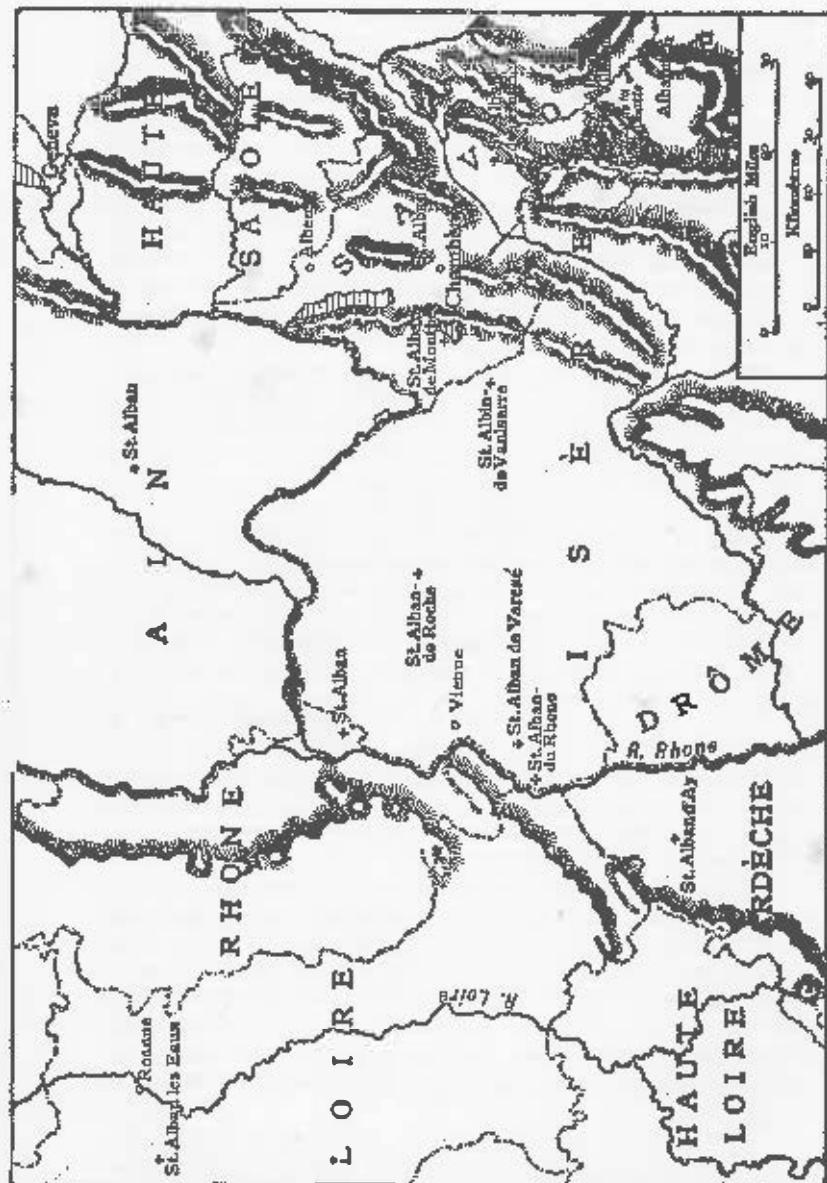


Fig. 3. Map of the district in France where the name of St. Alban occurs most frequently.  
By favour of the Society of Antiquaries, London.

have, however, found a breviary of the diocese of Geneva, dated 1520, which contains a short lection for the feast of St. Alban of Verulam and his companions. At that date, part of Savoy, now in the diocese of Chambéry, was included in the diocese of Geneva, which ceased to exist at the time of the Reformation. The diocesan breviary of Viviers, hereinafter mentioned, is not in the British Museum, but as one would naturally expect, there is a proper lection for St. Alban's day in the diocesan breviary of Auxerre, where Germanus was Bishop, which is in the museum, containing an account of the martyrdom, and of the visit of Germanus to the tomb. There is a footnote stating that the lection is copied from Bede and Constantius.

The most important communication I have received is, a letter from Professor Burlet, of La Motte Servolx. I wrote to this gentleman after having seen his learned book on the history of Savoy before Christianity, hoping that he had continued his researches into the first centuries of Christianity, but he informed me in his letter that he was unfortunately forbidden by his doctor to use his eyes much, and therefore had to give up archaeological work. He gave me, however, valuable information, and stated that St. Severus of Vienne (a friend of Germanus, though not identical with the Severus who accompanied him to Britain) dedicated a church to St. Alban. He also gave the earliest dates at which he found mention of the parishes in Savoy called St. Alban, namely, St. Alban Leyssy, 1231; St. Alban de Montbel, 1142; St. Alban des Villards, 1322; and St. Alban Hurtières, in xiv century; but he believes these places had been so called for a long time before these dates, and mentions a local legend that the cult of St. Alban was introduced into Savoy by St. Columbanus.

M. Bruno Laverne, curé of St. Alban de Montbel, states, that though St. Alban, as a separate parish, only dates from 1838, the commune was so called in the Middle Ages. The same is the case at St. Alban les Eaux, near Roanne, where the parish was formed in 1860, but there also the curé cannot account for the commune being called St. Alban from time immemorial. This seems to point to the probability of ancient churches, now forgotten, having been dedicated to St. Alban.

M. J. Suiffet, curé of St. Alban des Villards gives as his reasons for believing that the patron of his parish is St. Alban of Great Britain, that the cult of St. Alban was, according to local tradition, introduced by the monks from St. Columban

des Villards, the next parish to St. Alban, where there was a Columban monastery, a cell of Luxueil, and that although Savoy was at one time overrun by Germans, and though his parish is so near the Italian frontier, the legends of the German and Italian saints called St. Alban are unknown. Both Professor Burlet and M. Suiffet refer to the inscriptions of Vienne as authority for the dedication of a church to St. Alban by Severus of Vienne, and that authority refers back to the martyrology of Archbishop Ado of Vienne in the 10th century.

M. Piatton, Aumônier des Frères at St. Maurice l'Exil, who takes the duty at St. Alban du Rhône, where there has been no resident priest since the disendowment, enclosed a note from M. Perouse of St. Alban du Rhône, who has written a history of his parish; which note states that Severus of Vienne came from India, and founded monasteries in the neighborhood of Vienne, and also a chapel dedicated to St. Alban, but I cannot agree with M. Perouse that therefore the St. Alban venerated in the Rhône valley was probably an Asiatic. The article on St. Severus of Vienne in the *Dictionary of Christian Biography*, mentions the tradition that he came from India, and also his great friendship with St. Germanus, from whom he may have learnt to venerate our St. Alban. The author of this article also gives archbishop Ado of Vienne as his authority. We therefore have evidence that churches were dedicated to St. Alban in France before Verulam was taken by the Anglo-Saxons.

Monsieur Capouladec, vicar at St. Alban in Izère, wrote that he had made researches in order to reply to my letter, but unfortunately the archives are not very complete. He was sure that St. Alban of Great Britain is patron of the parish, as appears by an extract from the diocesan breviary which he sent me. The church, which was built in the 11th century, is dedicated to St. Alban, and there was a chapel with the same dedication on the site long before that date. It is not known at what date the town was first called St. Alban, but it is so called in documents (*actes*) of the 8th century.

I much regret that, when I was at Aix-les-Bains, in 1912, I did not succeed in meeting Professor Burlet, though I tried to make an appointment with him more than once. I, however, called on the curés of St. Alban de Montbel and St. Alban des Villards, who were very pleased to welcome anyone from St. Albans, and to give any information they could. In the church at St. Alban de Montbel, the east

window, which is a small lancet almost hidden by the altar and super-altar, represents the martyrdom of St. Alban. The executioner is standing with sword uplifted ready to strike. In the background, beyond a river, is a little church. There is also a processional banner, on which St. Alban is represented as a young man in a white garment, standing with an axe and block on the ground to his right, and on his left the miraculous stream gushing out of the rock. In the background, beyond a river, is a turret to represent the city of Verulam at the foot of mountains, similar to those which are seen from the churchyard across lake d'Aiguebelette.

At St. Alban des Villards there is a mural painting at the east end, behind the altar, representing St. Alban as a soldier standing on a hill, with a city nestling among mountains in the background, as on the banner at St. Alban de Montbel. There is a painting over the west door, outside, representing St. Alban as a soldier on horseback. This is the only place where I found any parish records. They do not go back further than the eighteenth century, but I should like to have time to examine them properly. It appears, from these records that the patronal festival was kept on 25 June in 1778, which date is still given in *Buttin* as the patronal festival at Albaone. I suggest that the church in Savoy, having ascertained that the 25th was not the correct date, transferred the festival to the 21st, in ignorance of the fact that that is the date of the festival of St. Alban of Mayence. There is a note by the last curé that he had satisfied himself that the Patron was St. Alban of England, and therefore the 22nd was the correct date.

It is recorded that in 1834 the authorities decided that the church should be rebuilt, as it was in a dilapidated condition, and unsuitable for the holy purpose for which it was intended, and was partially buried, so that it was necessary to go down steps to reach the door. The old church is stated to have been in the Gothic style, and appears to have been very ancient. I was much disappointed to find that all the churches I visited in Savoy had been rebuilt about that date. M. Suiffet told me that apparently medieval travellers from England to Italy, via Savoy, passed through four villages called after the British protomartyr between Chambéry and the Italian frontier. The present road and railway to Mont-Cenis run up the valley of the Arc, which is a gradual ascent, but, according to M. Suiffet, this valley was impassable, previous to the 10th or 11th century, in consequence of a chain of little lakes along the

precipitous sides of the mountains, which prevented the present road being made until the action of water had worn away the barriers which held up the lakes, consequently the road, after passing through Chambéry and St. Alban Leysse, as it does now, had to turn aside through St. Alban Hurtières, up to St. Alban des Villards, which is 1100 metres above the sea, down into the valley, up again over the Col de la Grande-Chatte, down again and up to Albaone, which is a little higher than St. Alban des Villards, and so into Italy.

I also visited St. Alban Leysse, near Chambéry; the church was rebuilt in 1838. There is a mural painting on the east wall of the apse, representing St. Alban kneeling on a hill, wearing a garment very like the smock frock of the Savoyard peasant; an angel, hovering about the saint's head, to his right, is about to place a wreath of laurels on his head; three or four other angels hover above him to his left. In the background is the city of Verulam beyond the river, which is crossed by a stone bridge.

The church at Albaone has three small painted lancet windows round the apse at the east end. The central light represents St. Alban as a soldier with a palm in his right hand and a shield in his left. In the border of the picture, above the saint's head, is a castle or town gate.

All these churches, though rebuilt about 1830-40, are on the plan of an ancient church in Savoy. The chancel is apsidal, and the aisles, when there are any, have apsidal east ends; the tower is in an unusual position, on the south side, close to the chancel. The altar is on the chord of the apse, with only a few feet between it and the east wall. There appears to be no record as to whether the custom of having a painting, representing the patron saint, at the east end on the wall or window is copied from the old churches. M. Suiffet, the curé of St. Alban des Villards, believes that there was once a statue of St. Alban, as a soldier, on the reredos in his church, where there is now a crucifix under a canopy, but I do not know whether it was in the present church or the older one. The saint is always represented as a layman, whereas St. Alban of Mayence is always represented as a priest. The "Legend of the Miraculous Spring" is well known in Savoy, and M. Suiffet told me that consequently St. Alban is believed to have power over water, and is specially invoked in seasons of drought, as in 1911.

The curé of St. Alban d'Ay, St. Alban en Montagne,

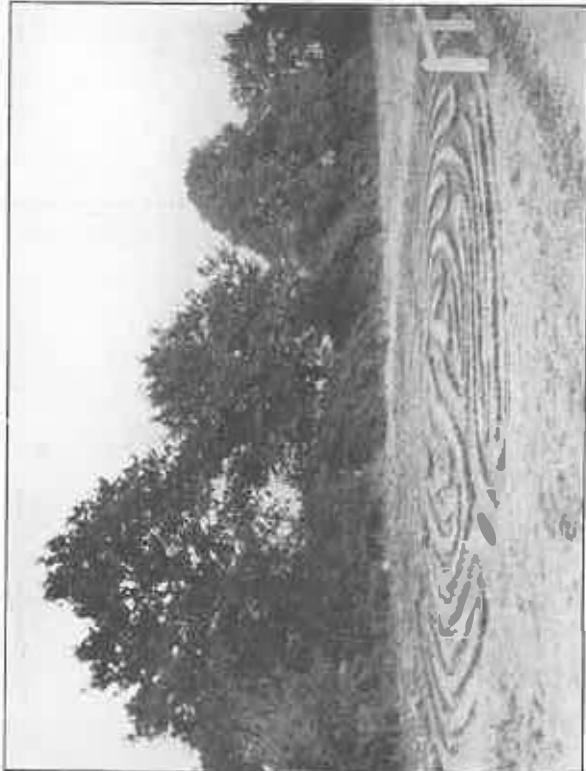
and St. Alban sons Sampzon, in the diocese of Viviers, and department of Ardèche, have all informed me that their churches have been dedicated to our St. Alban from time immemorial, and the latter sent me a copy of the special lection for St. Alban's day (22 June) used in the diocese.

I came to the conclusion that the legend of St. Alban survived the barbarian invasions in France from the above evidence, before my attention had been drawn to Professor Meyer's book, "The Legend of St. Alban the Protomartyr of England, in texts before Bede," for which I have again to thank Mr. Nicholson, of St. Albans. Plummer suggests that Bede must have followed earlier written lives of St. Alban,§ and Meyer claims to have found two such manuscripts, one in Turin, and one in Paris, both very similar to Bede; he argues that the story was probably first reduced to writing in central France between the years 500 and 540, and has apparently formed his opinion entirely from these manuscripts without knowing that there are places in France called after our St. Alban, and many churches dedicated to him, especially in Dauphiné and Savoy. If Meyer is correct, there were, probably, written lives of St. Alban in Vicne and the neighbourhood when Benedict Biscop went there, in the 7th century, and, if so, it is not likely that he returned home without a copy, and, as Bede was brought up by Benedict Biscop, surely we may believe that this is how he obtained his information.

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§ Note on Book I, cap vii, commences "It is absolutely certain that this chapter of Bede is based on some earlier acts of St. Alban, but so far these have not been discovered."

The letters mentioned above are now in the Herts County Museum at St. Albans.

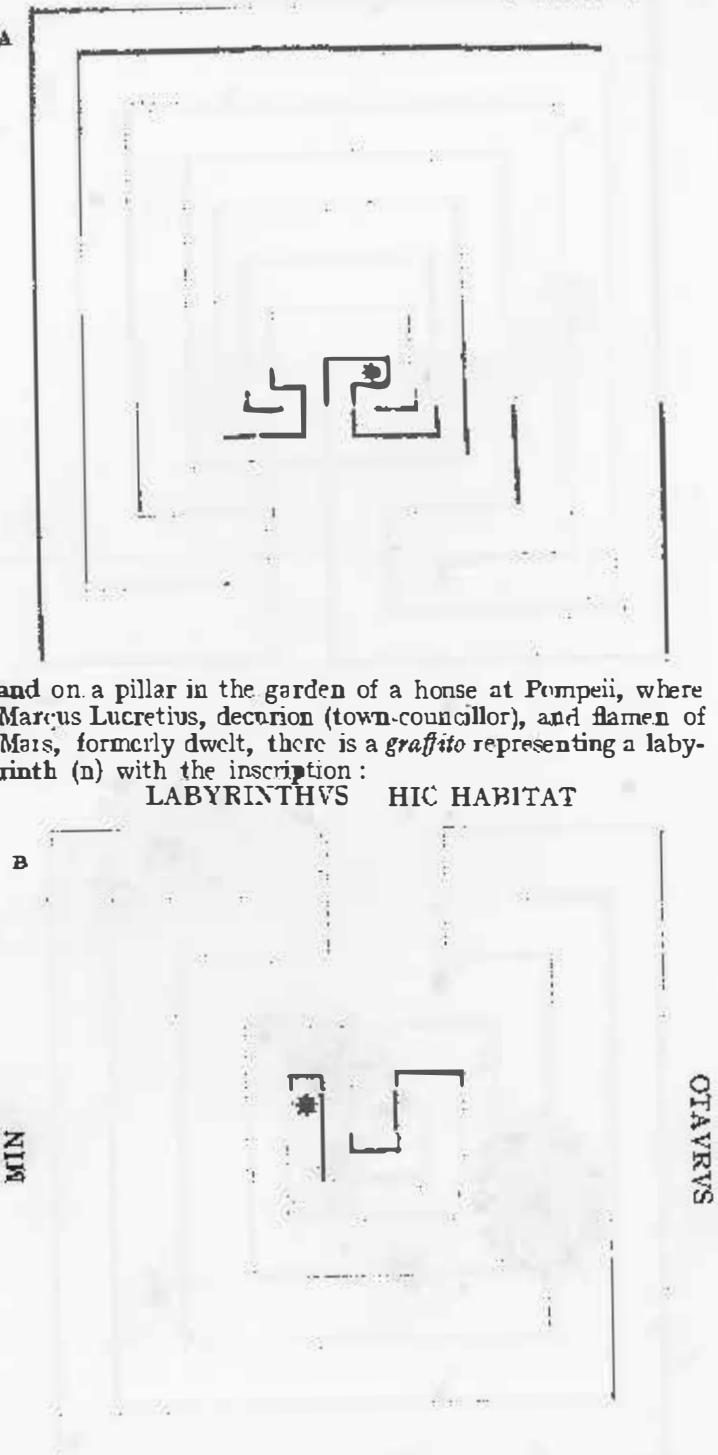


The Turf-Maze at Wing, near Oakham.

From a photograph by W. J. W. Sticks, Esq., F.R.G.S.

*A paper, on "The Turf Maze at Wing," read at Wing,  
29 May, 1915, by the Rev E. A. Irons.*

According to the ancient story, Minos, king at Cnossus in Crete, became responsible for the safe custody of a monster, possessing the body of a man and the head of a bull, known as the Minotaur: this creature was shut up for safety, soon after its birth, in a Labyrinth which had been designed by Daedalus on the plan of one already existing in Egypt; now, as the Athenians had brought about the death of Androgeos, son of Minos, this king compelled them to send seven youths and seven maidens from Athens to Cnossus every ninth year to be devoured by the Minotaur. When the third sacrifice came round Theseus, son of the king of Athens, offered to be one of the party sent to Crete; on his arrival Ariadne, daughter of Minos, fell in love with him, and obtained from Daedalus the clue to the windings of the Labyrinth, so that Theseus, guided by a thread leading from the entrance to the centre, boldly entering the structure, easily found his way to the Minotaur, whom he slew, and returned in safety: the story adds that on going back to Greece, Theseus and his companions taught their fellow-countrymen the crane dance, which was meant to imitate the windings of the Labyrinth. If this Labyrinth ever existed as a building it was akin to several similar constructions in Egypt, Greece, and Italy, mainly raised for sepulchral purposes. The term *Labyrinth* seems to be derived from a word meaning a collection of *lanes*, but its origin is doubtful: by the time of the early Roman Empire (circ.: 51 A.D.) it came to be applied to a drawing on the ground or pavement, and thus anticipated the maze as we use this word. On the reverse of a coin found at Cnossus a labyrinth (A) of this kind is rudely stamped,



and on a pillar in the garden of a house at Pompeii, where Marcus Lucretius, decurion (town-councillor), and flamen of Mars, formerly dwelt, there is a *graffito* representing a labyrinth (n) with the inscription :

LABYRINTHVS HIC HABITAT

B

MIN

where the word Minotaur is evidently used comically ; the inscription may be anglicised—"A labyrinth, here dwells a monster." In another instance a labyrinth is found embroidered on one of the imperial vestments in use at Constantinople, wherein is a figure of the Minotaur with a finger on his mouth, implying, that as no one knows the paths of the labyrinth, so no one must reveal the counsels of the emperor. We now come to the particular design employed in forming the maze at Wing. In the Piazza Capranica, near the Pantheon in Rome, stands a church, known as S. Maria in Aquiro, whose present foundation dates from 1189; though it has been hopelessly modernised in recent years, the original foundation of this church dates from the earliest Christian ages, and portions of the original building have been incorporated in the present edifice ; amongst these are the remains of an ancient pavement labyrinth composed of porphyry, and yellow and green marbles, with a porphyry centric : the design exactly corresponds with that at Wing, but is only 19 $\frac{1}{2}$  inches in diameter. Another similar plan is to be seen on a pier within the cathedral of San Martino at Lucca, in the north of Italy ; here the labyrinth is exactly the same size as that just mentioned (50 cm. in width), but the figures of Theseus and the Minotaur formerly adorning the centre have been rubbed out by constant efforts at tracing the windings of the path with the finger : beside this plan are to be read the three hexameters :—

Hic quem Creticus edit Dedalus est laberintas  
de qua nullus vadere quivit qui fuit iotvs  
ni Thesevs gratis Adriane staminio iutv.

(wherein it is to be observed Ariadne has been transposed into Adriana)

Here is the labyrinth which Daedalus the Cretan designed  
Whence no one who was within could emerge  
Were not Theseus graciously aided by Ariadne's thread.

From Italy we now pass to France, where a considerable difference is observable, in the former country the labyrinths are very small and are traced chiefly on walls or pillars, in the latter country they form part of the floor of the buildings where they occur, and cover a considerable space, probably because the churches in France are so much larger than those in Italy : these are usually styled *labyrinthes de pavé*, and form geometrical figures pieced from different coloured marbles : such are the labyrinths at the cathedrals of Amiens and Arras, both destroyed in 1825, a third in the Chapter House at Bayeux, and a fourth in Sens cathedral, destroyed in 1768, among many others which have altogether dis-

appeared chiefly through the relaying of pavements. There are, however, three which demand special description, because, in each case, the plan is exactly the same as that at Wing. At St. Quentin is a labyrinth of this kind, 34½ feet in diameter, which dates from century xii: at Chartres is one whose diameter is 29½ feet, with a path, marked out in lines of lead, measuring 668 feet in length: and in Poitiers cathedral there formerly existed what was known as the Dædalus, Meander, or Jerusalem Way: on its destruction in century xviii an architect traced out a plan of it on the north wall of the church in black lead, his work was afterwards engraved into the stone work where it is still to be seen, so that an idea can be formed of what it was like. In the centres of these labyrinths were figured Theseus and the Minotaur which, however, were gradually supplanted by Christian saints, or such phrases as "Sancta ecclesia," "Ciel," "La lieue," and so forth. (A pavement maze is still to be seen on the floor of the Galilee or western porch of Ely cathedral.)

On being transplanted to England the pavement labyrinth gave place to the turf maze such as exists at Wing not far from the parish church, a short distance up the lane leading to Glaston, cut in the turf by the roadside, and protected by a railing. It is stated that a raised bank of earth formerly surrounded this maze, which was levelled by a local magnate early in century xix: this maze is 40 feet in diameter: another of the same plan, 44 feet in diameter, can be seen near Alkborough church, Doncaster, where it is called "Troy Town" and "Julian's Bower" (sometimes corrupted into Gilly Bower); in each case there are narrow grass paths about a foot wide separated by little ditches of similar width and about ten inches deep. A third maze at Comberton, near Cambridge, is almost identical with that at Wing, it is known locally as "The Mazles," and is situate close to the village school, its paths, which are 2 feet wide, have, however, been covered with pebbles, the intervening trenches being 9 inches wide; it is circular in shape and 50 feet in diameter, but the centre is rather lower than the rim, thus giving it a funnel-shaped appearance. Other such mazes, whose plans are either not forthcoming, or are unlike the Wing Maze, are recorded as occurring at: Appleby, Doncaster; Boughton Green, Northampton (this is 37 feet wide, and near the ruins of an ancient chapel of St. John; it is known as the Shepherds' Ring, or Race); Breamore, Salisbury; Clifton, Nottingham; Cotswold Hills, Gloucestershire; Dunstable; Hilton, St.

Ives, Huntingdonshire, called Julian's Bower (the present maze was made in 1660 to commemorate the Restoration, but most likely had a predecessor); Horncastle; Leigh, Sherborne (on the top of a hill in a slight hollow, surrounded by a bank 3 feet high, it is called the Mizmaze, is of circular form, and 33 paces across, but the pattern has been lost through want of cleansing); Louth, known as Julian's Bower; Lyddington (not the village near Uppingham); Pimpern, Blandford, (of triangular shape, covering about an acre, it had small judges about one foot high, but had been almost destroyed by the plough before 1730); Ripon (has disappeared but the plan has been preserved); Saffron Walden, is 110 feet wide; Sneinton, Nottingham, near the chapel and well of St. Anne, (it has disappeared, having been ploughed up in 1797, was 51 feet wide, and was known by the name of the Shepherds' Maze, and Robin Hood's Race); Winchester, near the chapel of St. Katharine on St. Katharine's Hill, (86 feet wide, and called the Mizmaze).

The word "maze" is of Scandinavian origin, and seems to convey the idea of being lost in thought or dreaming; the turf maze is peculiarly English in character, as there are none such known in France, where the pavement maze once abounded. It is of course impossible to say when the Wing maze was formed, but if it be remembered that from 1078 to 1409 the rector of Wing was nominated by the Prior and Convent of St. Neots, a cell of the alien though renowned Benedictine Abbey of Bec in Normandy, it is easy to understand how such a design as that found here can have been brought across the Channel, and worked out on the grass at Wing.

All these mazes have a religious origin, they form another illustration of the way in which Christian teachers adapted popular means of recreation to further the teaching they desired to instil. When spiritualised, the windings of the maze denoted the erring paths of human life, and thus conveyed a mystical meaning: when once enclosed in the inextricable windings of error and vice the soul can only gain its freedom by a divine Ariadne freely providing the guiding thread of salvation: so, to pass along the way of eternal life the grace of God directs us by putting into our hands the thread of His holy commandments by holding and following which we may be able to avoid the dangerous enticements of worldly snares.

At the time of the crusades the centre was often known as "Jerusalem," and tracing out the path of the maze, while saying certain prayers formed a suitable devotion

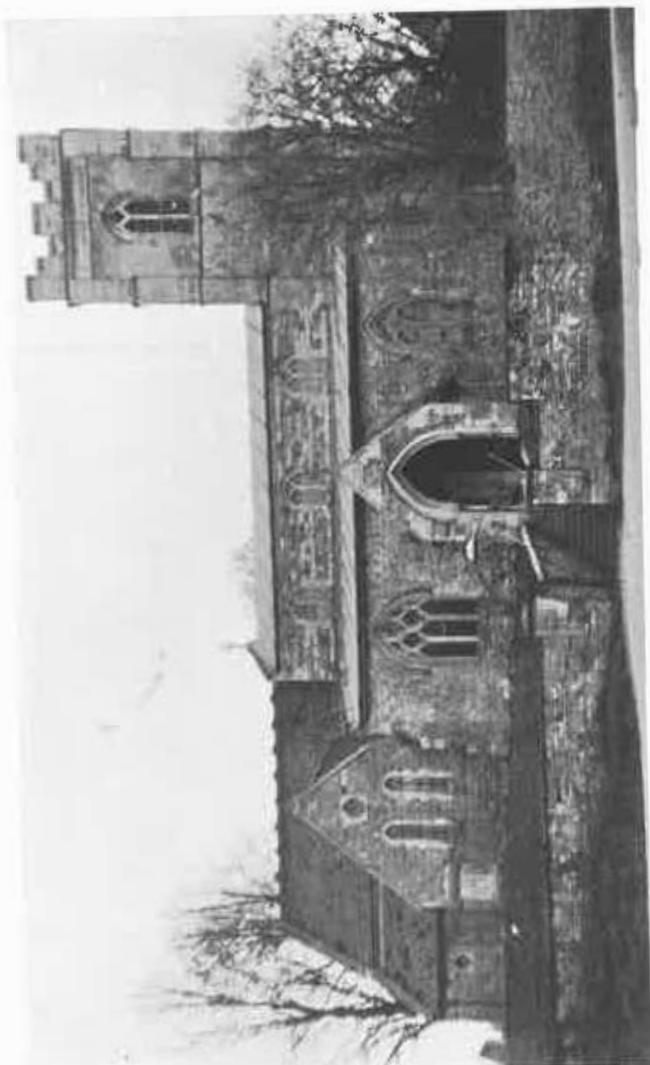
for those who desired to journey in spirit to the Holy Land, or who were unable to leave home for any other pilgrimage (*c.f.* the more modern Stations of the Cross). When Puritanism asserted itself, and sterilised devotion, the use of these mazes fell into disrepute, and they either disappeared or became connected with village sports, thus causing them to receive such names as "Troy Town," "Julian's Bower" (possibly from *parvus Iulus*, the youngest son of Aeneas, an allusion to the sports described in the *Eneid*, book v) or other designations, which appear to date from the later XVI century. Hence, too, has arisen the idea that they had a rustic origin; their plan, however, is too complicated to have sprung from the brain of a villager, and their location always near a church or chapel proves their connection with religious worship.

Finally, it may be stated that they are not "puzzle ways," a term which must be confined to topiary or garden mazes, such as that at Hampton Court and elsewhere, with which we have here no concern.

Chief References: — *Archæological Journal*, Vol. xv. *Didron: Annales Archæologiques*, Tom. XIV et XVII.



Plan of the Mazes at S. Maria in Aquiro, Rome; S. Martino, Lucca; Collegiate church of St. Quentin; Chartres cathedral; Poitiers cathedral; Alkborough, near Doncaster; Wing, near Oakham.



The church of St. Peter and St. Paul, Wing, near Oakham.

*Notes of an address, given by A. Hamilton Thompson, Esq., F.S.A., 29 May, 1915, when a visit was paid to Wing church, Rutland.*

The church of St. Peter and St. Paul, Wing, consists of chancel with north vestry and chapel, nave with north and south aisles and north porch, and west tower. The earliest church on the site was probably aisleless, and was enlarged about 1140 by the addition of a south aisle. The arcade, originally of three, now of two-and-a-half bays, remains. The columns and eastern respond are cylindrical, with regularly scalloped capitals and characteristic twelfth-century bases, standing on high plinths, which probably are composed of portions of the original south wall. On the side towards the nave, the two eastern arches have chevron ornament upon the wall and soffit surfaces of their outer orders: this ornament also appears at the eastern springing of the west arch, which otherwise has edge-rolls in both its orders. The south aisle is entirely modern, but part of the head of the south doorway is old, and appears to be plain work of the later thirteenth century.

Towards the end of the twelfth century, probably about 1180, the north aisle was added. This was widened at a later date, but the north doorway remains within a modern porch. It is round-headed in two orders. The inner order has a prominent edge-roll and is borne by tall jamb-shafts which have water-leaf capitals and square abaci, and are banded in the middle. The bases are without water-mouldings. The north arcade is also of this date. The arcades are round-headed in two chamfered orders: the columns are slender cylinders with disproportionately tall capitals, which are ornamented with a very clementary type of foliage, formed by vertical fillets branching into volutes below the abaci.

Both aisles were probably widened in the thirteenth century. In the west wall of the north aisle is a plain lancet window-opening which indicates this date. The chancel arch is also of the thirteenth century: it is acutely pointed and chamfered, with an inner order resting on corbels

carved into heads. The outer order dies into the wall on either side, above the springing-point of the inner; the head-corbels where it ends appear to be insertions, and are of an earlier date than the arch itself. The present chancel, vestry and north chapel are modern, but there is an old trefoiled lancet in the east wall of the vestry. In the south wall of the chancel is a low-side window-opening of lancet shape. The piscina and sedile, in the same wall, are mainly of the early part of the fourteenth century, with wide ogee heads and cusped inner planes.

There are two fourteenth-century windows in the north aisle. That west of the doorway is of two lights with geometrical tracery, c. 1300. The three-light window east of the doorway is a handsome example of reticulated tracery, c. 1330, and was probably inserted to give more light to the altar, which occupied the end of this aisle.

Until the close of the fourteenth century it seems likely that the church, like several others in the county, had no tower, but only a western bell-cote. The present tower was built at earliest between 1380 and 1400, and, to make room for it, the west bay of the nave was shortened, the tower being constructed partly within the nave, and the west responds and half an arch on each side being taken down. The half-arches which remain abut against the eastern buttresses of the tower. The old responds, however, were re-used in part to support the tower-arch: they were provided with new capitals; but their old bases were retained. The tower has the square angle-buttresses of comparatively slight projection, which are found in many of the neighbouring churches of Northamptonshire. There are single belfry-windows of two lights in each face, and the squinches of the spire remain: the spire itself, however, has been taken down, and its loss is somewhat noticeable from the points at which clear views of the tower can be obtained.

South of the chancel-arch there remains the doorway of the rood-loft, with a plain triangular head. This is at no great height above the ground, and was probably approached by a short ladder. There is no trace of a stair, and the screen and loft are gone.

*Notes of an address, given by A. Hamilton Thompson, Esq., F.S.A., 3 July, 1915, when a visit was paid to Tansor.*

The rectory of Tansor, the advowson of which belongs to the dean and chapter of Lincoln, was originally of two mediæties. One of these Richard Stretton, canon of Lincoln, who then held the sixty shilling prebend in Lincoln Minster,\* had license, by letters patent dated 1 April, 1326, to alienate to the dean and chapter, with license to the latter to appropriate.† The mediæties were subsequently united as a rectory, and charged with an annual pension of five marks to the prebendary of Nassington.‡

The church, though by no means a large building or one with a complicated plan, has certain peculiarities which make the unravelling of the history of its development a task of unusual difficulty. The account given by Mr. C. R. Peers, in the *Victoria County History of Northamptonshire* is full and lucid, and leaves little to be desired; and the present writer gives his notes merely as the result of independent examination of the fabric.

The plan of the building, which stands on the sloping east bank of the Nene, so that the floor slopes very noticeably upwards from west to east, consists of a chancel with no structural division from the nave, narrow north aisle of five bays, with an extra eastern bay forming a small vestry, and north porch, broad south aisle and south chapel of five bays, with south porch, and western tower. The choir, or western part of the chancel, occupies the eastern part of the nave for ritual purposes.

There are considerable remains of a twelfth-century church of two periods. The arcades were, as usual, cut through an earlier wall; and above them, at the east end of the nave, are traces of the older work. Two rounded windowheads, one of them slightly displaced, remain on the inner side of the north wall: on the inner side of the

\* L. & Neve, *Fasti*, ed. Hardy, ii., 208, 222.

† Pat. 19 Edw. II. Pt. ii. m. 19 (Cal. 1324-7, p. 405).

‡ Bacon, *Liber Regis*, 1786, p. 828.

south wall is a fragment of a string-course, and on the outer face fragments of two string-courses, the latter showing billet ornament. These mark the walls of a chancel of the early part of the twelfth century, which was clearly of the same breadth as the nave, and may have extended eastwards as far as the present chancel. If there was a chancel-arch of this period, it was entirely removed when the arcades were pierced.

String-courses of the twelfth century occur along the east wall of the south chapel, and beneath the windows of the south wall as far as its junction with the wall of the south aisle. A similar string-course runs along the north wall of the vestry and north aisle, and ends at a point immediately opposite the end of that in the south aisle. The strings in the south aisle have clearly, and that on the north has probably, been re-used in their present position, and may have been taken from the inner walls of the chancel and used in the newer work as far as they would go.

The fabric of the western tower is of the twelfth century. The upper part of the tower arch and its responds are still visible above the narrower arch inserted at a later date : and in the wall above this arch is a wide blocked opening, consisting of a rounded arch springing from plain impost-blocks.

In the third quarter of the twelfth century the walls of the nave were pierced with arcades, formed by rounded arches of two slightly chamfered orders resting on cylindrical columns, slender, like those at Warrington, in proportion to their height, with scalloped capitals and square abaci. Of these, the three arches of the north arcade are entire ; but, in place of the eastern respond, there is now a thirteenth-century column. Of the south arcade, the two western arches remain : but the eastern arch has been entirely altered. The aisles were very narrow. The present north aisle, the outer walls of which have been largely rebuilt in modern times, is probably of its original breadth. The north door, within a modern porch, is an elaborate, though small, example of late twelfth-century work ; the rounded arch, of two orders, has chevron ornament on the outer face and soffit, and the jamb-shafts, banded in the middle, have early foliage in the capitals. The west end of the south aisle projects beyond the west end of the present aisle : it seems to have been completely filled up when the tower-stair was added.

It should be borne in mind that the aisleless church

to which these arcades were added probably represents an earlier church with a rebuilt and lengthened chancel : and that the arcades were probably cut through the walls of an eleventh-century nave. St. Peter's at Northampton and St. Mary's at Leicester supply parallels of the twelfth century, in which the chancel is of equal breadth with the nave.

With regard to the thirteenth-century additions and alterations, an assumption has to be made as to the plan of the twelfth-century church. At the east end of the present north aisle, as already noted, is a small vestry, forming a narrow eastern bay in addition to the five west of it. The south arcade starts on the east from a point in a line with the east wall of the vestry, but consists of only five bays. As a result, the two eastern columns of the south arcade are entirely out of line with the eastern columns of the north arcade, the eastern respond of the latter being against the west side of the wall which divides the vestry from the choir.

First, as to the north arcade. Early in the thirteenth century, the north aisle was extended eastward, so as to enclose the western part of the north wall of the chancel. Its extent was probably determined by the existence of the small vestry on this side, of about the same breadth as the earlier part of the aisle. This vestry and the late twelfth-century aisle were now united under one roof, and the vestry was shut off on the west and south by low walls, that on the south side being pierced by a pointed doorway, with dog-tooth ornament in the arch. The eastern respond of the earlier aisle, with its scalloped capital, was removed to the west side of the vestry, and its place was taken by a new column, another new column being built between this and the old respond in its new position. These columns are both cylindrical, with tall circular moulded capitals : the two new arches which spring from them are pointed, and have two wide chamfers. The whole aisle, with the exception of the south doorway, was probably rebuilt. Two lancet windows of unequal size remain in the wall east of the doorway : there is another small and roughly cut lancet window in the north wall of the vestry, which externally has a semi-circular hood. The twelfth-century string, already alluded to, was probably used up in the new work, and is continued westwards by a roll string-course. West of the south doorway is a similar roll string-course, but at a much lower level. A massive stone bench runs for about two-thirds of the length of the aisle along the north wall.

On the south side of the chancel, at its west end, there seems to have been a transeptal chapel, extending as far south as the outer wall of the present aisle. There can hardly have been a similar chapel on the north side, where the steep rise of the ground forbade extension. Whether the west wall of this chapel had been pierced, when the south aisle was first made, is quite uncertain. The thirteenth century builders determined to extend their south aisle eastward to a point parallel with the east wall of the vestry. This involved the piercing of an arch in the south wall of the chancel, east of the opening to the transeptal chapel. If merely this had been done, the already existing south arcade of three bays, and the transept-opening east of it, would have remained unchanged. But the builders planned a continuous arcade, as on the other side, unbroken by the pieces of solid wall which would have been left, had the old work been retained intact. They therefore removed the eastern respond of the south arcade, as they had done on the north, and made it the eastern starting point of their new arcade. But they were now met by a difficulty in spacing. The breadth of the eastern arch of the new work was made equal to that of the new arches on the north side: this arch, however, included in its breadth a space corresponding to that occupied by the vestry wall on the other side, and its springing-point on the west was consequently some distance west of the position of the eastern respond of the north arcade. If, therefore, as on the north, the eastern arch of the older work had been left as it was, and a new column built beneath it in place of the old respond, the space between it and the new eastern arch would have been too wide to be spanned by a single arch, while two narrow arches would have destroyed the effect of breadth and light at which the builders aimed. The old eastern arch was therefore taken down, and a new column built to the east of the site of its respond, so that a wider arch was obtained, and this was joined by another wide arch to the new eastern arch at the end of the arcade. The new arches on the south side are therefore three in number: they are of two chamfered orders each. In the arch which took the place of the older eastern arch much of the earlier work was re-used. The new column on its east side is lower than the columns west of it: its capital is scalloped, and appears to be composed of two half-capitals, probably those of the responds of the arch which communicated with the transeptal chapel. The remaining new column, east of this, has a circular capital with nail-head ornament, resembling

the capitals of the south arcade at Oundle: the base has a good water-mould, a feature which appears in the bases of the other new columns only in a rudimentary form.

The south doorway is also of this period; it has a pointed archway, with two chamfered orders: the outer is supported by jamb-shafts with moulded capitals, while the inner chamfer is ornamented with a row of dog-tooth.

The rebuilding of the eastern part of the chancel followed closely upon this complicated piece of work. In the north wall are, on the east, a two-light window, with tracery formed by the forking of the mullion, and on the west, a lancet: there is a square aumbry north of the altar. The eastern window of the south wall is of two lights with a circle of plate tracery in the head: the western window is a lancet. Beneath these windows is a bold string, which is raised to form the hood of a large double piscina south of the altar: between the hood and the two sub-arches is a plain pointed niche, intended to hold cruets. In the east wall were three lancets with a circular opening above; the middle lancet and the lower part of the circle have been removed to make way for a later east window; but the northern and southern jambs of the side lancets, and the adjacent parts of their arches remain.

About 1300 a large south chapel was made. The east wall of the aisle was taken down, and a new wall made corresponding probably in length to the southward extent of the old transeptal chapel, which was also destroyed, and the site of its south wall occupied by the western part of the south wall of the new chapel. The south wall of the aisle was now moved outwards in line with the new south wall, and a new west wall was made. The east window and two side-windows of the new chapel are of three broad lights: in each the central light is a lancet of the full height of the arch, while the mullions on each side fork, forming the heads of the side lights, which have bold trefoil cusping. As has been noted, twelfth century strings have been re-used in this chapel, and a beautiful late twelfth-century drain, in the form of a capital, projects from the sill of the eastern window in the south wall. The position of this has been altered in later times: it was formerly inserted in the sill. The wall of the south aisle has a thirteenth-century string, and there are two window-openings, a single lancet and double lancet, east of the south doorway. West of the doorway there are no windows in the south wall; but near the ground is a square recess, and close to it, low down in

the west wall, is a small lancet window with wide inner splay. In the south wall, west of the junction of aisle and chapel, is a round-headed recess, containing a circular drain; this was evidently removed with the wall, and belonged to the twelfth-century aisle; but the drain was probably the work of the thirteenth-century rebuilders. Below the western window of the south wall of the chapel is a wide tomb-recess with chamfered arch. Part of the north porch appears to have been built at a date earlier than the construction of the chapel. The aisle may have been widened first.

Later work was confined to the insertion of a two-light window in the north aisle, where traces of a niche in the west wall of the vestry show that there was an altar, and to the insertion of the large late fifteenth-century east window. The clerestory is of the fourteenth century, as at Oundle.

No additions were made to the tower after the beginning of the thirteenth century. At that time a newel stair was made in the south-east corner, and the first floor is said, though on very doubtful evidence, to have contained an altar and served as a chapel. Two-light windows were made in the walls of this floor, with small plate-tracery *vesicas*, and a small rectangular window, north of the conjectural position of the altar, was pierced in the east wall, so as to command a view of the interior of the church. The addition of the stair weakened the abutments of the tower, so that the west end of the south aisle was filled up with masonry, and a narrow pointed arch with large responds built up within the older tower-arch. Probably it was owing to this that the tower was never heightened, or given a spire.

The position of altars has been indicated. There were four in the church, not counting the possible altar in the tower, and another which seems to have stood west of the south doorway. The present chancel-altar stands on an old slab; and another altar slab with well marked consecration crosses rests at the east end of the south chapel on a table made out of the remains of the old screen. The roofs are modern; but on the sill of the east window of the south chapel is a small fragment of a beam of the thirteenth-century roof of the chancel, which was taken down in 1865. This has a row of dog-tooth and retains some colour. The rood-screen was taken down at the same time, and a wooden arch with traceried spandrels was made between the chancel and the western part of the church. A large part of the screen, however, is preserved against the east wall of the

south chapel, including the head of the central opening. The cusping of the side openings was renewed in comparatively recent times by red deal cuspling, carved rudely to represent jockeys' heads. Some old bench-ends remain; and in the chancel are a set of stalls, with well carved miserere-cards, which were removed from the neighbouring collegiate church of Fotheringhay, after the suppression of the college. The font is a large octagonal bowl, resting on a central and four detached angle-shafts, three of which have late twelfth-century capitals. The bowl, which has ball-flower ornament on the under-chamfer of its four cardinal sides, and large single ball-flowers (one, however, has been left unfinished) at the foot of the remaining sides, is apparently of the beginning of the fourteenth century. There is an octagonal Jacobean pulpit; and the altar-rails are excellent work of the last quarter of the seventeenth century. The painted patterns on the soffits of the earlier arches of the nave were cleverly restored in 1840 by a daughter of the rector of that date. On the north wall of the chancel has been fixed a brass, taken from its matrix, of a priest in Eucharistic vestments: there is an inscription to John Colle, rector, who died 22 February, 1440-1.

In compiling the above description of a most perplexing building, the writer has assumed the existence of twelfth-century excrescences from the plan, of which nothing can be known with certainty. Of the existence of a twelfth-century south transeptal chapel he is, however, practically certain: he thinks also that it is probable that this was added when the early arcades were pierced. There may, on the other hand, have been no earlier vestry on the north; and the present vestry may have been a new idea of the thirteenth-century builders. If this is so, it must be owned that, unless they at first contemplated a similar space on the opposite side, and a re-arrangement of the south arcade to match, they set themselves a needlessly difficult problem with regard to the spacing of their south arcade. The writer is indebted to the Rev. F. R. Hawkes Mason, late curate of Tansor, for the loan of notes and photographs towards completing this description.

*Notes of an address given by A. Hamilton Thompson,  
Esq., F.S.A., 3 July, 1915, when a visit was paid to Warmington.*

The church of Warmington was appropriated to the abbot and convent of Peterborough, patrons of the living, in 1316, the episcopal confirmation and ordination of the vicarage bearing date 12 February, 13156.\* The appropriation came into the hands of the Mildmays of Apethorpe and their descendants and heirs, the Fanes, earls of Westmorland, and belongs to the present owner of Apethorpe Hall, who presents to the vicarage.

The plan of this beautiful church consists of a chancel, nave with aisles and north and south porches. The nave arcades, of five bays, were built about 1180-90, when aisles probably were first added to the church. The tall and slender columns are on the north octagonal, and on the south cylindrical in section. The bases rest on plinths, probably fragments of the wall of the earlier church, and have good water-moulds. The capitals, which on both sides have octagonal abaci, differ considerably. The eastern respond and two eastern columns on the north side, and the western respond and western column on the south side have scalloped capitals. The third column and western respond on the north, and the second and third columns on the south, have "water-leaf" foliage, the northern column and respond having volutes in addition. The western column on the north has well developed crocketed foliage. The eastern column and eastern respond on the south have plain early Gothic mouldings, and the eastern respond on this side has an extra band of moulding in the base. The arches are high and pointed, with small hoods; all are moulded alike, with keeled edge-rolls in each of the two orders, and broad flat soffits.

About the middle of the thirteenth century the chancel was lengthened and rebuilt, the aisles were rebuilt and widened, a clerestory was added to the nave, and the tower, spire, and porches were made. The extreme beauty of the

\* Daldry, Inst. ff. 130 & 131 &

work now executed is of more than local fame,† and only a few points call for comment here. The south aisle seemed to have been planned first. The south doorway, covered by a magnificent vaulted porch, is in the middle of the length of the wall, with a small window above it: on either side of it are a pair of three-light windows, composed of lancets with cinched mullions. Externally the detail is fairly elaborate, and the windows east of the porch have dog-tooth ornament and jamb-shafts with foliated capitals: internally the windows are simply splayed, with chamfered jamb-arches. The east window of the aisle had five lights, and keeps its thirteenth-century jambshafts; but at a later date the mullions were continued upward to meet the arch. The west window and side windows of the north aisle are all of two lights, divided by slender mullions: each has a cusped quatrefoil in the head. The external and internal details of these windows are severely plain. The east window of the aisle is of three lights, with tracery formed by the curving and intersection of the mullions. The north doorway is opposite the south, in the middle bay of the aisle, and is also covered by a vaulted, but less lofty, porch. One noteworthy feature throughout is that the whole work was planned with strict regard to the spacing of the existing arcades of the nave.

The clerestory windows are smaller editions of those in the north aisle. Between each window a vaulting shaft, resting on corbel-heads in the spandrels between the arches below, carries the springers of the remarkable ribbed timber roof. The capitals of the shafts have foliage which shows a strong naturalistic tendency on the part of the carvers: most of them have been much restored, but three at least are left untouched. The roof has a ridge-rib, and two diagonals in each bay: the bosses are formed by grotesque heads and carved foliage. The ribs are deep and massive, with chamfered edges.

Two original windows, like those in the north aisle, remain in the north wall of the chancel: their hoods are continued as a string along the upper part of the wall. Below the windows is another string, whose details are repeated in the north aisle, continued round the whole chancel, and raised to form a hood to the round-headed doorway of the sacristy and the priest's doorway in the

† See W. Caveler, *Architectural Illustrations of Warmington Church*, 1850.

south wall. The chamfered inner order of the chancel-arch rests on the slender detached shafts with moulded bands half way up, and unrestored foliated capitals. A stone bench remains along the lower part of the north and south walls of the chancel: a similar arrangement is found in the nave of the neighbouring church of Cotterstock, and in the north aisle of Tansor.

The chief feature of the tower is its elaborate western doorway with trefoiled head, and its deeply set and moulded belfry windows. The tower is low and massive, and probably the lower portion is an earlier structure, recased and decorated anew. The broach-spire is low, but well proportioned to the tower: the three tiers of large spire-lights, however, are somewhat disproportionate to its height. The staircase door in the interior of the south-west corner of the tower has a rounded head: the windows in the north and south walls are also rounded, but have pointed rere-arches with wide splays. The arch into the nave is of three chamfered orders: the outer order springs from small moulded corbels: the two others rest on half-octagon jambs, round which the mouldings of the corbels are continued. The jambs have bases with water-moulds, and rest on very large plinths.

In the fourteenth century new buttresses were added to the aisle walls. The original angle-buttresses of the south aisle remain, as well as the original northeast buttresses of the chancel and north aisle, that of the north aisle being of a character which suggests an earlier date than most of the adjacent work. The east wall of the chancel seems to have been rebuilt in the fifteenth century, with a five-light window of poor design, and two windows, one of two, the other of three lights, were inserted in the south wall. A three-light window was also inserted in the west wall of the north aisle, and a stair-turret made at the north-west angle of the south aisle. The pitch of the nave roof was preserved, and has always been low: there is a small circular opening in the east wall between the outer and inner roofs.

On each side of the east windows are two beautiful thirteenth-century corbels, which formerly supported statues. The top, at any rate, of the large table-tomb on the north side of the chancel, was probably the altar-slab of the chancel: there are no consecration crosses. At the east end of the south aisle there was an altar, with a ledge for a statue in the south-east corner of the chapel. The piscina-niche in the south wall has a rounded trefoil opening, with a triangular hood: in the tympanum is an octofoiled circle. West of this

is a tomb-recess in the wall, now half blocked up, but with part of the grave-stone exposed. There is another tomb-recess with grave-stone in the same wall, west of the south door. The stair to the rood-loft was entered from the south-east corner of the north aisle. The rood-screen is of the fifteenth century, much restored and repainted; and the pulpit, similarly restored, appears to be of much the same date. A handsome Jacohean screen encloses the eastern bay of the north aisle, which contains a late Gothic table-tomb, and a seventeenth-century alabaster monument to Thomas Elmes of Walmington, Esq. The font has a plain flat cover: on the base of the font is the date 1662, and the initials S.S. and W.B. The north and south aisles have good wooden roofs.

*A paper read by the Rev. B. H. Smith, M.A., 27 July, 1915, when a visit was paid to Melton Mowbray.*

In the following address I propose to tracc (1) the history of church life in Melton and (2) to give a short account of the architectnre of its church. Of Melton in the Saxon period nothing certain is known. In Domesday Book the town appears under the name of Medeltone, when Geoffrey de Wiroe held the manor : he supported two priests for the benefit of his tenants, hut bestowed the greatest part of the tithes on the abbey of S. Nicholas of Angiers.

Early in the twelfth century the Manor fell into the hands of the Mowbray family, by whom it was held for about two centuries. It was during the early part of this century that the Cluniac Priory of Lewes secured a share in the manor and also in the advowson of the benefice. In 1220 they appointed to one mediety, but it was not until 1285 that they finally appropriated the advowson.

From the *Matriculus* of bishop Hugh of Wells we discover that Melton possessed two resident chapels in Burton Lazars and Kettleby. Bishop Sutton of Lincoln continued bishop Hugh's investigations and reforms : he ordained a vicar with a stipend fixed at five marks yearly from the lesser tithes and a sum of money for clothes : the rectory was also charged with a pension of 13d. to the priory of Lewes, and of two grass lands, and all the small tithes to the priory of Monks' Kirby in Warwickshire. In bishop Sutton's registers we find, for the first time, the names of the hamlet churches which, with the exception of Kettleby, are still attached to the parish church of Melton—Burton Lazars, Frocby, and Kettleby, are mentioned as each possessing a resident priest, while Sysonsby and Welby are served by the mother church twice a week.

The year 1344 brings to our notice the *Taxatio* (1291) of pope Nicholas iv. The "Spiritualia" of Melton is valued at £10. the procurations for Melton and its hamlets at 7s. 6 $\frac{1}{2}$ d., and for Peter's Pence 10s. : the archdeacon of Leicester also enjoys a pension of two marks from the rectory.

This century witnessed the excessive growth of chantry



The Church of St. Mary the Virgin, Melton Mowbray.

chapels, and the formation of guilds. There were fourteen chantry priests in Melton, for whom a residence was appointed to the south-east of the church. The two transepts appear to have been set aside as chantry chapels, for they contain several piscinae and aumbries. Two guilds flourished here and were very richly endowed with land, the guild of S. John, and that of Our Lady. The guild of S. John possessed "two or three wongs in Melton fields, various shops and houses lying between Sheep and Spital chapel, one wong in west field under Kettleby hedge and two in north field toward the Nottingham way." To the guild of Our Lady belonged Our Lady's close and Our Lady's meadow: this guild was served by a priest whose annual stipend was £4. At the Reformation these properties passed to the Crown and were eventually acquired by the Town Wardens for the benefit of the town: in their hands they still remain. The *Valor Ecclesiasticus* of 1534 notes a few changes which are here presented. The manor is still held by the Priory of Lewes, and is valued as follows.

INCOME.	£	s.	d.	OUTGOINGS.	£	s.	d.
Spiritual	...	59	8	To bishop of Lincoln	2	10	•
Temporal	...	63	15	4	" dean	1	•
In demesne	...	6	0	0	" archdeacon of Leicester	4	0
				" abbot of Croxton	7	0	
				" de Bello	13	6	8
				" of Leicester	8	•	
				" prior of S. Mary in Axholme	10	•	0
				" prior of Lauud	9	10	0½
				" master of S. John of Jerusalem	1	10	0
				" master of Burton Lazar	2	•	0
				" dominus de Grampton	17	•	
				" Steward for fees	2	0	
				Clear amount	43	8	8½
					85	15	5½
					£129	4	2

The priory of Lewes was suppressed between 1536 and 1539: the manor then chiefly consisting of land known as "the Spinnicks," fell into the hands of Thomas Cromwell. He was, however, attainted in 1540 and the rent of the property was given for the support of Anne of Cleves. Its value was estimated at £34, with deductions for the archdeacon and the vicar. Christopher Draper of London leased it from the Crown and sublet it to the town, by which it was bought for £100 from Richard Robson in 1564. A

draft conveyance still records the transaction and runs in the name of Richard Robson, of London, gentleman of the one part and Christopher Whitehead and Richard Trafford, of Melton, gentlemen, and Hugh Lucy of Melton Mowbray, yeoman, of the other part, whereby he, Richard Robson, in consideration of £100 paid by Whitehead and the others conveyed to them "all that his lands, meadows and pastures with the appurtenances situate in Melton Mowbray aforesaid, called the Spinnings, parcel of the lands and possessions of the late monastery of Lewes in the county of Sussex and afterwards parcel of the possessions of Thomas, lord Cromwell, late earl of Essex, of high treason attainted and convicted. All which said lands, etc., the said Richard Robson late had to him, etc., of the gift and grant of our said Sovereign Lady the Queen Majesty, etc., the 21st day of July, in the sixth year of her reign."

This property was lost to the town through the application of the Enclosure Act of 1760, when the Commissioners unfortunately regarded it as part of the common fields and pastures. At the same time the vicarial tithes were commuted for a fixed annual tithe charge of £55, which still remains the annual stipend of the incumbent derived from the former property of the church.

A new vicarage was built in 1780 and part of a very small garden was added by Shuckburgh Ashby of Quenby. He commemorates the gift on a slate slab in these terms:

Hortuli p[ro]tem orientem ver[um].  
Ecoleme dedit dicavitque vir beneficis  
Shuckburgh Ashby  
de Quenby Leicestersis  
Armiger anno MDCCCLXXXI  
Caveant posteri ne velutitate perirem  
Vel sorribus oblectem  
hoc sicut monumentum.

Let us return to the period of the Reformation: during this period the churchwardens' accounts bear ample evidence of the costliness of the furniture and ornaments, as also of the changes introduced into the church and its services. A few extracts from their accounts remind us of the far-reaching changes of Edward VI's reign.

1547. There are several items recalling the sale of images, bells, and altar furniture, banquet poles, vestments. Item. Recd. of the Vicar for old Images ... xiiid.  
of Bartholomew Wormyll for an Image case ... iiiid.  
for the green chapell ... viii.  
for iij quarters of the c & xvij iron taken down  
in the charche ... vis. iiid.

	of alix bell for ii ashe poulis	... xiid.
	of wilha green for a tavnakill (tabernacle)	... xiid.
	of robt cotteler for ii great candellstycks of brasse	... xiij.
	of w[illiam] adcock for ye rest of a chaliss sold by hym ...	... viii. viiiid.
	of clement gyles for the sepulge (sepulchre) case viiiij. vid.	
	ffor a peire silv sensors & a pax weyng xxvjijoz & di & an Image at iiiij vuid. ye once sum	
		viii. xviii. xid.
	ffor a pix sylv and gilt and sold at london	viii. xiiij. iiiid.
	wcigh — oz & di at iiiij. iiiid. ye oz.	
	ffor a peire sensors Sylv. a ship of frankyness of Sylv and ii cruyts of Silv poll gilt weigh xvijoz & di at iiiij. xd. the once	
	ffor the croises (crosses) of Silv gilt sold at london	xli. xii. vid.
	ii Images mare (Mary) & John, a pax sylv & gilt	vis. xii.
	ffor a cheyn Silv & pccl gilt ...	... iiiis.
Pd	to rob[ert] gyrys for defacing ih alteris beneathie in the churche ...	... ill. id.
	wm gryys for takyng down the highe alter & halteyn in the vestre	... xx.
In 1550-1	of master gyles for a sute of whit vestments xxvijis. viiiid.	
Pd	to Wm Barnabe ffor a boyk of the nre suvice iiiis. viiiid. (1st Prayer Book)	
	ffor a paraphrase (paraphrase) of Erasmus according to the kyngis lawes (injunctions)	xii.
	(still in the church)	
	ffor a boyk off the nre suvice boyn in paist	... vis.
	ffor a salttre (psalter) in ynglyshe ...	... xiid.
I 553-4	Other interesting information is seen in the following:	
	Itsu. payd to John Hympnane and to Robert Bagworth for rynginge of ye great bell for master latmore sarmund (bishop of Worcester) ... ... iid.	
	payd for master latymer charges ... ... iiis. iiid.	
	payd to the Ryngers at the dyrgs for the kyng (Edward vi, July 1553) ... ... viiiid.	
	Under Mary the old services revived and some of the ornaments and apparel recently sold were rebought.	
Pd	to Wilhe Lawley for a vestment & a gyrdle ... iiis. iid.	
	for auiter clothe ... ... ... ilfa.	
	margaret Barber for a cross clothe ... ...	iiid.
	Hales wright for makyng a nobes (lib) a namee (amice) & Rachette (rochet) & a surplice ...	xiiid.
	iii stone of lede to make ye halowat stakes ... (Holy water stoups)	iiid.
	to John Gaddar for settynge up Marey & John & mending ye Roote loft & ye heg (high) alter in ye kyrke ... ... ... xii.	

The inventory of 1554, when the churchwardens went out of office, has the following curious date appended, "anno regnici phi (Philip) and Maric princ and sove."

The change of customs of Elizabeth's reign are thus noticed :

Rd	off ye offreyng ffor melton at whitsontyde	viii.	iiid.
	thuse of ye offeryngs off the countrye (i.e. bawlets)	viid.	
	off the lord of myerwelle (Mistral)	...	xv.
Jham hyndman for ye meyc poll	...	...	vid.
Pd	for a communiou book & a sawter	vis.	viid.
	ye same time for ye injucyons (1559)	...	viid.
	ffr ye byble	...	xv.
	Rydar for takyng down ye auters & drynge	...	
	for caryinge awaye ye stoncs	...	iiid.
	takyng downe ye rodelost (1561)	...	iis. iiid.
	table & a calander (1561) ...	...	iis.

The seventeenth century was a peaceful period for church life as far as Melton was concerned. Though the sequestration list for Leicestershire is a long one in 1641, yet the incumbent of Melton, Zachariah Cawdry, retained the benefice through the troubled years of the Civil War and the Restoration of Charles II. A marble slab built into the north transept wall records the period of his office and contains this sentiment :

"in mundo labor, in terra quiet, in celo gloria."

In the Returns of Revenues for 1650 the rectory is valued at £200, and the vicarage at £40, while the incumbent is said to be "sufficient." The Royal Arms of Charles II., dated 1685, still hangs on the west wall of the tower arch. When the board was recently taken down it was found to be riddled with soft lead bullets.

Bishop Gibson of Lincoln visited the church in the early part of the eighteenth century and saw several ancient stalls still remaining in the chancel, an old organ case and, on the floor, encanastic tiles stamped with coats of arms. Nichols praises the state of the church in 1790, but of Sysonby he remarks that it is a little wretched building, dark and damp.

By the middle of the nineteenth century the church had fallen into a terrible state of disrepair, and was in serious danger of collapse. The work of restoration was undertaken by the then incumbent, Dr. Collis, and placed in the hands of Mr. Gilbert Scott. Some £1000 was collected by the untiring diligence of Dr. Collis, and the church was very carefully restored to its former beauty. Canon Blakeley, the present vicar, has added much to the fittings of the church and kept the fabric in excellent order.

I now propose to give a short account of the architecture of the church, which is a cruciform building with chancel,

transepts, nave, porch, and vestry. The tower stands at the crossing of the transepts and nave, and is of two stages surmounted by a small steeple. The whole building is of very noble proportions, and although very plain in style, yet the various portions harmonise and leave a very pleasing effect. All the periods of gothic architecture are represented, but the main portion of the church is decorated. The arches and the lower stage of the tower are early English. The nave, transepts and porch, decorated. The clerestories and upper stage of the tower perpendicular. In all probability the chancel, up to the level of the old roof, is early English, although the tracery of the present windows is undoubtedly decorated. On the tower arches can still be seen the weathering of two pitched roofs, and on the nave arcade new lines of masonry show the positions of the decorated clerestories. The transepts were built without clerestories, but when these were added to the nave they were continued into the transepts, so that at the present time there are forty-eight of these large perpendicular windows.

The vestry door leading into the chancel has square chamfered jambs and capitals, in the moulds of which lies a series of nail-head ornament; this fact, together with others, of smaller detail lead me to the conclusion that the chancel is a portion of the early English building. Two small arches open from the chancel into the transept aisles; one is supported by clustered pillars with caps moulded with dog-tooth, these caps are not original, for they do not fit the columns and must have been inserted here from some other position; the second arch has engaged columns with broad fillets.

The transepts are singular in that they are extremely long and wide (58 feet x 38 feet) and also in that each has double aisles, a feature very rarely seen in parish churches. On the west side the columns are octagonal, and the east circular; the octagonal pillars, with square bases and square capital mouldings run into plinths with rounded spires. The circular piers are filled and quatrefoiled in section with circular cap and base mouldings, these piers stand on square plinths; the arches are pointed and chamfered, while a hood mould of the curve and slant pattern covers each arch. The wall arches in each side end in pendants with the points decorated with a ball-flower. The main walls have a string course with a fillet. On the east side are several aumbries and piscinae. Two brasses alone remain,

out of the number which at one time must have covered the grave slabs, they are now on the wall and were taken from the tomb of the parents of Christopher Gonson, vicar of Melton in 1543. In the north transept are two large tombs, one is a very beautiful alabaster monument of a lady in the dress of the fourteenth century, the head is held on a cushion by two angels, the hair is raised and reticulated, and the body is clothed in a long robe with mitten sleeves, a surcote and a belt embroidered with nine studs, two little dogs with necklaces support the feet: the figure probably represents a lady Burges, a member of the Mowbray family, and must be of the latter half of the fourteenth century. The other tomb is covered with a slab of black marble in which are the matrices of two brasses. In a Harlician MS. of the sixteenth century an inscription in brass is figured on the edges and runs as follows:

"Bartholomeus Brokeby arm ob. 1543 et Elizabeth uxor ejus."

A third slab set in the floor with raised sides is of white marble, and the outlines of a man and woman are set in lead, at the feet are represented their children.

The tower is supported on four columns of clustered pillars, the angle pillars are in the form of an ogee. The pillars rest on chamfered bases with water-trough mouldings, while a bench introduced in the restoration of 1866 acts as a plinth: all the caps are of the bell shaped form, and with the exception of the south-west column, have no ornamentation: on part of this column there is very rude stiff-leaved foliage of the early English period.

The nave consist of six bays, the arches of which are supported by four clustered columns quatrefoiled in section, the caps and bases have circular mouldings: the plinths are high and rectangular with the front edge chamfered: the arch mouldings contain the roll and fillet and the curve and slant for the hood mould: on the south wall the slant has been cut into a roll with rounded chamfers.

Arches of construction connect the tower with the nave aisles and were probably erected to support the tower when the decorated church was being built: a string course runs the length of the aisles and transepts and is continued in the chancel. In the south aisle, within a recess, there is the figure of a knight in armour, which has been transferred from a tomb, above a comparatively modern inscription reads: "This is the Lord Hamon Belers, brother to the Lord Mowbray." A helmet dug up in the churchyard lies in the recess.

The window tracery throughout the church is of the reticulated and geometrical order and is of no particular merit. The stained glass is modern with the exception of one window which is made up of fragments collected from various quarters. The clerestory windows are singularly large, each being divided into three compartments with the mouldings deeply recessed, pilasters fall half-way down the nave wall and terminate in figures holding shields.

The porch is a one-storied building and is typical of good decorated work: within, the nave wall contains four niches each with decorated and vaulted canopies, the canopies are trefoiled and cusped and above there rises a triangular crocketed moulding, with similar mouldings at the side. A small piscina stands on the south side and on the floor lies the tomb of James II's tutor. Externally, single octagonal buttresses of two tiers stand at the angles and are surmounted by modern octagonal pinnacles with crockets; niches of the same character as those within the porch are cut into the buttresses and walls. The door is composed of two engaged shafts on either side with floriated capitals and a succession of ball-flowers lies between them: the arch moulds are filled with delicate tracery of vine leaves, and these also appear on the slant in a hood mould which has a floriated finial. Four closed gratings are cut into the walls.

There is very little, now, externally, to claim our attention. The date of the vestry (1532) is inscribed on a stone above the east window: the clerestories have battlements with embrasures: the nave walls have the heavy parapets of the restoration in 1866 and the buttresses are in two tiers. On the north aisle of the nave there is a representation of S. Peter with the keys, the sculpture has, unfortunately, very much decayed. Perhaps the tower is the chief glory of Melton church externally: the lower portion is of good early English work with its pointed arches, rounded shafts and dog-tooth ornament of that period; below lies the corbel table with sculptured heads. The upper portion has the flat arches and quatrefoiled pattern of the perpendicular period.

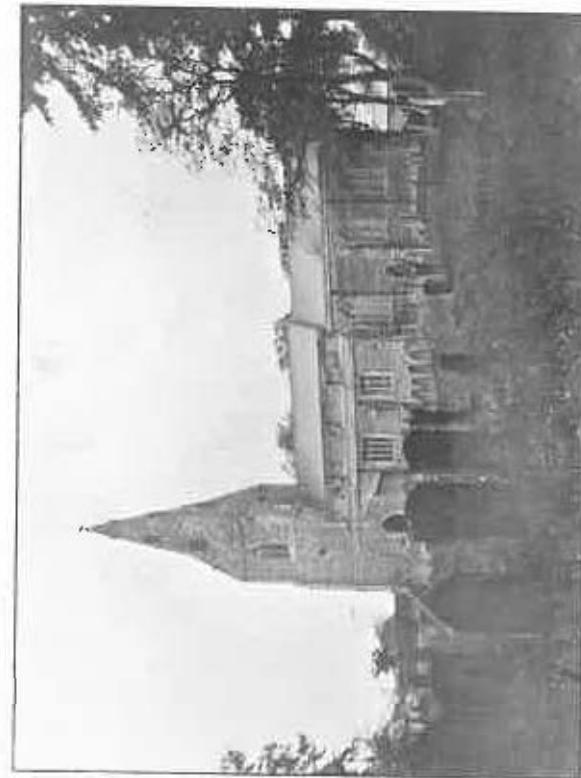
In the churchyard there are still many headstones with curious inscriptions and epitaphs. One of the most curious marks the grave of an infant of one year old, and has this inscription beneath the name:

"Lacrymans natura eram lacrymans de vita discedo."

*Notes of an address given by the Rev. B. E. Foyster, M.A.,  
28 August, 1915, when a visit was paid to Seaton Church,  
Rutland*

When this church was restored in 1874-75 a full and detailed account of the work was recorded by the Rev. T. Heycock, rector of Seaton. These records throw a considerable light on the history of the church, which now consists of chancel with north aisle, nave with north and south aisles, and west tower and spire.

That a Norman church existed on this site is evidenced by the responds of the chancel arch, which are the only parts of that church now *in situ*, and the south doorway, which was moved from its original position when the south aisle was built. This Norman work probably dates from the middle of the twelfth century. A little later than this the church appears to have been burnt, the fire accounting for the red colour of the stonework of the chancel arch. When the old plaster was removed from the walls at the last restoration, burnt stones were revealed which had been used in the rebuilding: also, when the floors were taken up, the foundations of the south wall were shown, and many of the stones bore marks of the fire. These foundations were in the line of the present south pier arcade for two bays from east to west, and then turned northwards, which shows that the church, when first rebuilt, after the fire, had no south aisle and was shorter by one bay than the present building. The north aisle was apparently added to the unaisled nave about 1180, and some fifty years later the south aisle of three bays was built, and an extra pier and arch, of the same design as those on the south side, was added to the northern pier arcade, the western respond was in consequence shifted one bay westward. Later in the thirteenth century the chancel seems to have been wholly rebuilt, and the west tower and spire added about 1300. The spire is not of the broach but of the chambered type, after the pattern of most timber spires. There is no evidence that a clerestory existed before the seventeenth century. About 1670 the old roof was removed, and a flatter roof substituted. The aisle walls were raised, and the clerestory



The church of All Hallows, Seaton, near Uppingham.

added at that time, when the tracery was also removed from most of the windows, which became plain square-headed openings. The only old windows in the nave are the east and west windows in the south aisle, and the west window in the north aisle. These two last appear to belong to the thirteenth century, and the east window of the south aisle to the earlier part of the fourteenth century. The tracery of this window was taken as the pattern for the restored windows in 1875.

At the last restoration, the old pitch of the nave roof was again adopted, only made slightly higher, so as to allow for the insertion of the small clerestory windows, copied in design from the small windows in the tower. The arch leading to the organ chamber was rebuilt in 1875. Early in the nineteenth century, in the north choir aisle, a vault was made for the Monckton family. Possibly a chantry or a sacristy had been there before that some alterations were made in this part of the church in the seventeenth century.

The chancel contains very beautiful thirteenth century work, the windows having late plate tracery; that in the east window is modern. The piscina and triple sedilia are handsome examples of thirteenth century work. There is an aumbry on either side of the altar, and a niche in the north wall, supposed to have been used as the Easter sepulchre. The original levels of the chancel floor have unfortunately not been retained. Some of the stonework and carving of the abaci of the chancel arch is modern. The bases were cut away in the nineteenth century to make room for a pair of pulpits. The opening over the chancel arch was formerly square-headed, and had an oak lintel, and the whole had been plastered over. The chapel in the south aisle has been termed "the founder's chapel." There are two sepulchral niches, but only one has a figure, which was restored to its proper place in 1875, when another tomb of later date, said to have been of no special interest, was removed. There are two piscinas in this chapel at different levels. One probably belonged to another chapel. The niche in the eastern respond of the south arcade has a groove for a door, and was probably an aumbry.

The old octagonal font, with a cross on each panel had become much dilapidated; it has been reconstructed under the small window by the modern font. The church contains three small brasses of eighteenth century work. Unfortunately, the numerous remains of frescoes on the walls were too dilapidated to be preserved at the last restoration.

In the tower is a ring of five bells, rebung in 1914.  
Three were cast in the latter part of the sixteenth century,  
the other two in the seventeenth century.

\* The ancient oak coffin has recently been replaced in the south porch.

*Notes of an address given by the Rev. B. E. Foyster, M.A.,  
28 August, 1915, when a visit was paid to Harringworth*

THE CHURCH OF THE NATIVITY OF ST. JOHN BAPTIST.  
The vicarage of Harringworth was ordained by Hugh de  
Wells, bishop of Lincoln, in 1222. The vicarage house  
then, as now, was on the north side of the church.

The plan of the church is that which is so commonly  
found in Northants, unaisled chancel, nave with north and  
south aisles, south porch, and western tower and spire.

The fabric bears evidence of gradual growth, but no  
records of the work have been preserved. The square  
blocks of masonry on which the piers rest are usually taken  
to indicate that the walls of an unaisled church have been  
pierced. So, probably, the original church was a Norman  
unaisled building, to which the western tower was added  
in the last quarter of the twelfth century. The tower arch  
is pointed and so are all the tower windows, but the mouldings  
are of semi-Norman character. The tower walls are thick,  
and the buttresses shallow. A blocked-up window on the  
east wall seems to indicate that the original roof to the  
nave was lower than the weathering, which is still visible  
on the east wall of the tower, and which marks the height  
of the nave roof before the addition of the clerestory. The  
spire, with squat broaches and carved heads over them,  
with fairly large spire lights in three stages, is characteristic  
of the early type of broach spires, and was added probably  
towards the close of the thirteenth century.

If the original church was unaisled, it would appear that  
before the close of the twelfth century a north aisle was  
built, for the square blocks under the piers on the north side  
are larger than those on the south, and the inference is  
that more massive piers than the present ones formerly  
rested on them. There are numerous cases in this district



The church of St. John Baptist, Harringworth.

in which the north aisle was the first to be built. About the year 1300, judging from the style of the geometrical windows and the well moulded north doorway, the north aisle was rebuilt and almost certainly made much wider than the former one. The pier arcade, however, does not seem to have been altered till some thirty years later, after the building, or reconstruction of the south aisle. The capitals and bases of the north piers are of unusual design, and have by some been considered much later work, but they probably date from about 1330. It may be assumed that a clerestory, similar to that on the south side, was added at that time, but later, most likely early in sixteenth century, a larger clerestory was built, which involved the lowering of the roof of the north aisle, as is shown by the fact that the hood-moulds of the windows and arches have been cut.

The nave roof appears to have been rebuilt about the same time that this clerestory was reconstructed. In the north aisle a piscina remains in the east wall. Here, possibly, was the chapel of the Holy Trinity, which is mentioned in a bull of pope Urban V. in 1391, when he exhorted for alms for its repair.

A large number of carved heads remain on the corbels, and at the termination of the hood-moulds, a very remarkable one should be noticed in the south-west corner of the north aisle.

In the south aisle thirteenth century work remains in the west window, the inside string course and both the inner and outer arches of the south porch. However, the rest of the work in this aisle, the pier arcade, the windows, with reticulated tracery, piscina and sedilia, the handsome double-gabled buttresses, and exterior string course, are all characteristic of work done about the year 1320.

The thirteenth century work has, therefore, not improbably been moved from the original position. A thirteenth century aisle would hardly have been as wide as the present one. The south clerestory may be said to date from the time when the south aisle was either added or rebuilt. In this south aisle are very fine triple sedilia and piscina, unusual in a side chapel, and this, being the handsomest part of the church, was most likely the Lady chapel. It should be noticed that the east and west windows of this aisle are not in the centre of the walls, but nearer to the south, so that a passage would have been left down the aisle between the pier arcade and the side chapel.

The south porch has evidently been rebuilt at various times, no less than three distinct marks remain of the pitch of its roofs. A Tudor arch has been inserted to support the inner thirteenth century arch.

The font, in apite of the shallow fourteenth century patterns carved on it, has the shape of an earlier font. Not improbably the piece of carved stone, now in the sill of the west window, with arcading on the sides and ornament at the corner, was part of the twelfth century font. The font, which is now somewhat mutilated, is not in its original position, but is on a vanlt which has traces of having been formerly railed in.

The fifteenth century rood screen is one of the glories of the church. The loft, about 5ft. wide, and also the staircase and door remain, as well as traces of old colouring, green and red on the screen. There are some indications that a tympanum may have been formerly fixed in the well-painted late thirteenth century chancel arch.

The chancel was rebuilt in the latter half of the fifteenth century, but a certain amount of the old work was re-used. The mutilated triple sedilia and the pointed arch over the priests' door, are fourteenth century work. The walls of the chancel were raised in the fifteenth century, the height of the older walls being clearly seen, both inside by the masonry, and on the outside by the weathering on the east wall of the nave. There are rather remarkable grotesques over the corner buttresses of the chancel.

The Jacobean pulpit (dated 1605) was brought from Barrowden, Rutland, at the time of the last restoration.

The vault of the Tryon family has a conspicuous position in the north aisle, and dates from the latter part of the seventeenth century. It is raised just over 4ft. above the floor level, and has handsome iron work round it. The hatchment is to Thomas Tryon, who died 1825.

The only brass in the church is a small one in the nave to the Rev. Wm. Gardiner and his wife, 1719. There are also stones on the nave floor to other former vicars, including one to the Rev. Matthew Palmer, who was vicar from 1691 to 1752, and lived to the great age of 110 years.

Two old bench ends and one old bench remain in the south aisle, where is also the old hook which was used for pulling thatch when burning from the roofs of the houses.

The helmet in the north aisle is probably that which used to be in the chapel of All Saints.

In the tower is a splendid ring of six bells. The third bears the inscription, "Nunc Iacobus ego cano vobis ore incondo." 1603. The sanctus bell bears the name of Philipps Epe. Lincoln (bishop Philip Repindon was presumably the donor). This bell now hangs from one of the spire lights, and the clock strikes on it. It was cast about 1410, and is said to be one of the oldest bells in the diocese.

**THE MANOR HOUSE.**—The only remains of the Manor House now consist of a couple of cottages and some farm buildings. In one of the cottages is a window with tracery similar to the south clerestory of the church. The east wall of a barn has excellent dressed stone, and of great thickness, and is probably one of the outer walls of the Manor House.

The manor of Harringworth was given to the countess Judith by William the Conqueror.

In 1232 William de Cantelupe was its lord, which in 1275 descended to the family of la Zouch. In 1308 William was created first Baron, and in 1305 he had founded and endowed a chantry for two priests, who should daily celebrate divine service in the chapl of All Saints, Harringworth. This chapel is said to have been 58ft. long, and to have been situated between the churchyard and the Manor House. Bridges, about 1720, refers to the ruins of this chapel, and mentions the remains of a monument and a helmet which is probably that now in the church.

Leland wrote, "The Lord Zouche had a richt goodly manor-place, by the paroche chyrche of this village, builded castelle-like. The first courte whereof is clene doun, saving that a grete peace of the gate house and front waulle by it yet standith. The inner part of this place is meately well maintained, and hath a diche about it. The waulles of this inner courte be in sum places imbatelld. And within this courte is a fair chapelle, in the boide whereof lyith one of the Zouches byried, and a great flat stone over hym."

**THE VILLAGE CROSS.** with its shaft and five steps was not improbably erected in 1387, when Lord Zouche obtained the liberty of holding a yearly fair for three days, beginning on the eve of St. John Baptist, and a weekly market every Tuesday. The steps were to some extent repaired and the cross at the top renewed in 1837.

*Notes of an address given by H. F. Traylen, Esq.,  
A.R.I.B.A., 28 September, 1915, when a visit was paid to  
the church of St Martin, Stamford Baron.*

A church was first erected here between the years 1133 and 1147, by Martin de Bec, abbot of Peterborough, who dedicated it in the name of the saint whose name he bore. The present church was built by John Russell, bishop of Lincoln (the diocese of Lincoln, until 1836, extended from the Humber to the Thames) in the reign of Edward IV. This bishop was installed 1480, and the king died in 1483, the church must, therefore, have been built sometime between these years. The date arrived at by a study of the architecture entirely agrees with this estimate. Again, another point as to the date. Stamford, being on the Great North road, suffered much from the vicissitudes in the wars between the Lancastrian and Yorkist parties; in 1461, the churches and buildings of the town were demolished, which accounts for the earlier church on this site being destroyed: but unlike All Saints, this church was entirely rebuilt, the only remaining feature of an earlier building being the bowl of the font; we are not sure, however, that this font belonged to the earlier church.

The parish, for political and administrative purposes, is called St. Martin's, Stamford Baron, and is situated in Northamptonshire, the barony belonging to the marquess of Exeter, one of whose early titles is baron Burghley.

The plan of the church consists of nave, north and south aisles, with a tower at the west end: the chancel has north and south aisles, which, no doubt, at one time were both furnished as chapels. The arcade of four arches is a fine example of the late Perpendicular or fifteenth century architecture, as indeed is every part of the church from its having all been built at the same time. The high bases, the slenderness of the columns, and the section of the mouldings are characteristic of this period. An exceptionally lofty clerestory surmounts the arcade, the windows possessing three lights with cinquefoil heads under the four central arches. The roof is a modern one, designed by the late

Mr. Edward Browning, a memorial of whom in stained glass may be viewed in the north aisle. The roofs of the aisles are ancient, and a comparison between them and the modern roof is instructive. If one may criticise a deceased architect's work, the proportion necessary to give a right appearance at such a height does not appear to have been considered. The rafters of the aisle roofs are little more than their own width apart, not for the purpose of gaining strength, but for their appearance which, as is usual in mediæval work, is excellent.

The tower consists of three stages with large double windows on all four faces in the top stage. The west doorway is a noble example, and the two niches are specially noticeable for their refinement, situated as they are in the broad massive buttresses of the tower. The parapets are pierced with very elaborate tracery, with a blind tracery below, and the proportion of the whole is excellent and forms a monument striking in appearance from whatever point of view it is seen. The ringing floor of the tower is supported by a fine example of stone groining, with a circular hole large enough to pass the largest bell: this groining was not completed by the builders of the church. There existed, however, the round shafts at each angle with the first stone of the groining sufficiently plain to determine the section of the ribs; the wall ribs were also in position, so that it was possible to determine exactly, with the exception of such minor details as carved bosses, what the ancient architect's design would have been when completed. Before this restoration there was a large western gallery of painted deal, and the whole of the lower portion was also enclosed with deal, completely hiding the beautiful proportions of the tower arch.

Another alteration which the church has undergone is the extension northwards of the north aisle of the chancel in 1844 by the then marquess of Exeter, who caused this work to be carried out and the family vault below to be constructed.

The south porch is worthy of attention as a fine example of its period, it is of two stories, the higher floor being approached by a staircase from the church. The use of this upper room or parvise is not exactly known, but is supposed to have been either a room used by occasional ministrants, or by the priest, who celebrated masses for the souls of the departed, for which bequests had been made. The lower portion is grained in a more elaborate manner, and has a carved boss in the centre.

This porch has a boldly moulded entrance doorway with caps and bases and a four-centred arch. On the left is a small arched recess, probably intended for a holy-water stoup, the level of the ground in ancient days being higher, thus making it more accessible. The parapet contains a small elaborately carved though mutilated niche, no doubt at one time containing the figure of a saint.

The church is built of the famous Barnack rag, and from its splendid condition, the stone seems to have been specially selected. It is useful to compare Barnack church tower with that of St. Martin's, the former erected in pre-Norman times, say in the tenth century, of our era, and this latter church during 1480-3, both of the same sort of stone ; it seems fitting that such a desirable material should have been chosen to build magnificent churches and cathedrals, which in themselves enshrine the everlasting principles of our faith.

A striking feature of the nave of the church on the north side is the stone turret, having small windows in the walls, and terminated by a blunt spire, the whole being octagonal in shape, and containing a staircase undoubtedly at one time used for access to the rood loft. When the alterations to the north aisle were made the door below, of which evidence still remains, was blocked as was also the door above in the same wall, as well as the doorway through the northern arcade ; the doorway on the south still exists. A rood screen no doubt existed at one time right across the church, but of this there are no remains. Screens of a similar character can still be seen in St. John's Stamford, but the turret there is on the north side, the lower doorway being plainly visible.

Other features of the external appearance of the church are the boldly projecting buttresses, with their delicately receding stages, beautifully moulded. The windows are large with traceried and embattled transomcs, dividing them into two parts vertically, and are as usual filled with stained glass in many parts. This stained glass is of two distinct periods, the ancient and the modern, of the latter only one window is worthy of notice, that to the memory of the late Mr. G. Browning, his wife, and several children. The ancient stained glass now filling the windows in the chancel, the south chapel, and the east window of the north aisle is much too interesting and valuable to be passed over lightly : the east window of the north aisle contains splendid panels representing Moses striking the rock ;

Samson carrying off the Gates of Gaza ; David and Goliath ; the Crucifixion ; the search for our Lord in the Sepulchre ; the Resurrection ; besides six other small panels of shields with arms thereon, and one with the arms of the diocese of Lincoln.

Most of this glass was purchased by the earl of Exeter from Tattershall church, while other portions of it came from Warwickshire and Snape in Yorkshire : they were re-arranged in the present manner, but an immense amount must have been wasted, as there are endless heads, and other portions not now capable of identification. Many coats of arms are displayed, among which those of the abbot of Peterborough, the prior of Durham, and about fifteen others, can be recognised.

In 1759 lord Fortescue gave the then earl of Exeter the glass from the windows to put in St. Martin's church whence the stained glass had been removed in 1737, to save the vicar wearing spectacles, on condition that the Tattershall windows were plainly glazed.

Perhaps the most interesting tomb in this church is the small one on the eastern wall of the Burghley Chapel, to the memory of Richard Cecil and Jane his wife, the father and mother of the Lord Treasurer Burghley. Next should be noticed the tomb of the Lord Treasurer Burghley, and a third erected to the memory of John, fifth earl of Exeter and his countess. Another monument worth inspection is that to William Wissing, by whom several portraits in Burghley House were painted.

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*Notes on a visit paid to Burghley House, Stamford,  
28 September, 1915, under the guidance of H. F. Traylen,  
Esq., A.R.I.B.A.*

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In 1564 the manor of Stamford Baron was granted by the Crown to the Lord Treasurer Burghley : the present house was built from designs by John Thorpe, the famous architect of Elizabethan country mansions, on the site of a manor house formerly belonging to the abbey of Peterborough, the ancient hall, chapel, and kitchen being incorporated in the new building along with its classical features :



Burghley House, near Stamford.

the earlier building dated from century xii, and the estate probably received its name from being the *ley* or pasture of the abbey of "the borough of St. Peter" (Peterborough). Apart from the royal visitors, who at various times have been entertained here, the only event in its history has been the siege by Oliver Cromwell, in the year 1643.

The approach to the suite of apartments usually shewn to visitors is by an antique stone staircase (Elizabethan) leading from the corridors to the top of the house : on the first floor of the mansion, there is shewn some tapestry of the time of Charles ii, at the approach to the CHAPEL ROOM and CHAPEL, on whose walls are displayed some beautiful specimens of carving by *Grimling Gibbons*, 1648-1721, consisting for the most part of festoons of fruit and flowers. A striking and conspicuous object in the Chapel is the handsome chimney piece on its north side : it is composed of several different kinds of marble, and was purchased from the convent près de Passo de Argos, near Lisbon. Round the chapel are arranged ten lifesized figures of females in imitation of bronze, representing the Wise and Foolish Virgins, each standing upon a pedestal, and holding a lamp ; the reredos is a painting by *Paul Veronese*, 1523-88, "Zebedee's wife petitioning our Lord on behalf of her two sons" : here is a fine toned organ built in 1790 ; a seat near the pulpit once occupied by queen Elizabeth, and later by queen Victoria, in 1844, and another seat on the left by the Prince Consort.

The chief works of art in the CHAPEL SALOON are "Jacob's dream," by *C. Cigoli*, 1559-1613 ; "St. Peter," by *Guido Reni*, 1575-1642 ; "St. John," by *Parmigiano*, 1504-40 ; "St. Peter walking on the sea to go to our Lord," by *Ant. Tempesta*, 1637-1701.

In the BILLIARD ROOM are some family and other portraits, "Baptist, third earl of Gainsborough," 1687-1715 ; sir Isaac Newton, 1642-1727 ; Letitia, countess of the ninth earl of Exeter, *Powle* ; John, fourth earl of Exeter, 1628-88, and Frances his countess ; lady Elizabeth Aislaby, 1707-33, only daughter of John, sixth earl of Exeter ; David, third earl of Exeter, ob. 1643 ; Rachael, duchess of Devonshire, *W. Dobson*, 1610-46 ; Tho Haschard, dean of Windsor, b. 1646. *J. Riley*, 1646-91 ; lady Williams, *J. V. Vaart*, 1647-1721 ; Brownlow, eighth earl of Exeter, 1701-54. *Jon. Richardson*, 1665-1745 ; Hannah Sophia, countess of the preceding earl, 1702-65, *Maria Verelst*, 1630 ; Barbara, duchess of Cleveland, ob. 1709, *sir P. Lely*, 1617-80 ; and

over the fireplace, Henry, the tenth earl and first marquess of Exeter, Sarah, "the cottage countess," his wife, their daughter, lady Sophia Cecil, whole length portraits by *sir Tho Lawrence*, 1769-1830. The billiard table in this room was made from timber taken from the wreck of the "Royal George" ; a wine cooler, and some Chippendale chairs also deserve notice.

The BALL ROOM has its walls and ceiling painted by *Louis Laguerre*, ob. 1721, an assistant and imitator of *Ant. Verrio* : the ceiling is supposed to represent the planetary system, and exhibits a number of mythological deities engaged in various pursuits : many of the figures are beautifully drawn, and have the character and semblance of life itself, the whole painting appears to rest upon a double row of marble pillars, surmounted by a pediment, at the corners are Cupids supporting devices emblematical of the starry heavens. On the east side is "The battle of Canne" ; below this a painting in *chiara oscura* of "Aeneas carrying his father Anchises upon his shoulders from the flames of Troy" — the Wooden Horse, as here depicted, is a very ordinary steed. Over the door on the same side is a small painting, also in *chiara oscura*, of "Mark Antony and Cleopatra at a banquet." On the south side of the room is a painting of "The conduct of Scipio towards his fair captive," where Scipio bears the features of John, fifth earl of Exeter. In the room itself are to be seen a travelling trunk, formerly belonging to George i, and upon the chimney piece a collection of curious early China figures.

Over the mantel piece of the BROWN DRAWING ROOM is a superior specimen of carving of birds, fruit and flowers, by *Gibbons*. Here is shewn a bed in which the princess Victoria slept in 1835, also a large ebony Louis xv cabinet inlaid with florentine mosaic of richest colour, representing birds, fruit, and flowers ; between the drawers, which are carved in mother-of-pearl, are marble pillars surmounted by gilt images and a balustrade. This cabinet, a present from the grand duke of Tuscany to John, fifth earl of Exeter, is supported on a carved gilt stand : near the window is hung a pier glass in a gilt frame curiously carved (*Chippendale*), and from the ceiling hangs a glass chandelier : a model of the Holy Sepulchre at Jerusalem, under a glass shade, is also placed here. The chief paintings in this room are "Elijah and the widow," by *G. Brandi*, 1623-91 ; "Three elements (earth, air and water)," by *Franc. Albani* 1578-1660 ; "Diana and Actæon," and "Marcus Curtius leaping into the gulf," both by *Giordano*, 1632-1705.

The BLACK AND YELLOW BEDROOM is so called from the hangings and furniture of the ancient state bed which it contains, as well as from the window curtains of black satin, richly embroidered and lined with yellow, all which were restored in 1839. The apartment is hung with needle-work tapestry, an old English copy of Gobelin, c. 1667: over the chimney piece is another specimen of fine carving by Gibbons.

The GREEN DAMASK Room contains two mounds in wax, of "the battle of the Amazons," by *Filippo d' Angelis*, 1600-40 and a portrait of Isabella, marchioness of Exeter, ob. 1609; a Sherton cabinet, and the locks of the room doors are of great artistic merit.

QUEEN ELIZABETH'S BEDROOM contains an ancient bed with hangings of dark green velvet on a ground of gold tissue, and a set of chairs covered with similar material, which remain precisely in their original state: this room is still used on occasion by members of the Cecil family. The walls are hung with three pieces of Mortlake tapestry, representing "the story of Acteon and Diana," "Bacchus crowning Ariadne" and "Acis and Galatea": here is also a painting of "Venus and Adonis," by *G. Chiari*, 1654-1727.

From the window of the PAGODA ROOM can be seen a tree planted by Queen Elizabeth, it was blasted by lightning in 1881, but has sprung once more into full vigour from its trunk. Here are many paintings worthy of notice: "the princess Elizabeth," a small three-quarter length panel of "Mary queen of England," and a half-length portrait of "Henry viii," by *H. Holbein*, 1497-1543; "St. Bernard," the heads of "an old woman" and of "an old man," and "Katharine, countess of Desmond," 1467-1512; an old lady, by *V. R. Rembrandt*, 1606-69; "Thomas, first earl of Exeter," a half-length portrait, his first wife "lady Dorothy Nevill," ob. 1608, and "lady Georgiana Cecil his daughter," by *C. Janssens*, 1593-1664; "William Cavendish, duke of Newcastle," "lady Anne Cecil," 1612-37, "Henrietta Maria, queen of Charles i, and daughter of Henry iv, king of France," a half-length portrait; Frances, second countess of Thomas, first earl of Exeter," and a half-length portrait of "lady Rachel Russell," by *sir A. Vandyck*, 1599-1641; "sir Edward Cecil, viscount Wimbleton," 1571-1638; "the head of a lady," by *T. V. Titian*, 1477-1576; "Robert Devereux, earl of Essex," a favourite of queen Elizabeth, by *Fed Zuccaro*, 1560-1609; "the lord Treasurer Burghley," and a half-length portrait of "queen Elizabeth" in her old age,

by *Mk. Gerards*, 1560-1635; "the countess of Warwick" (by birth Hutton), by *E. Ashfield*, ob. 1726; "Oliver Cromwell," by *Robt. Walker*, ob. 1658, presented by the protector to Elizabeth, countess dowager of Exeter; "Charles ii with his younger brother and sisters," "Charles i" in a rich point lace dress wearing the Star Blue Ribbon and George a half-length copy of a *Vandyck*, by *J. Stone*, ob. 1653; "the head of Martin Luther" on a panel with monogram and date by *L. Cranach*, 1472-1553; "Jan van Eyck," 1370-1441, by himself; "the head of Annibale Carracci," 1560-1609, by himself; four portraits, by *Bart Schidoni*, 1560-1616, each entitled "a lady of the house of Parma"; "Thomas Wriothesley, earl of Southampton," by *W. Wissing*, 1656-87; "a Spanish priest," by *D. Velasquez*, 1599-1665; a three-quarter length portrait of "Lancelot Brown, esq" (Capability Brown), 1715-83, by *sir N. Dance*; and finally "Mrs. Jane Cecil," mother of the lord treasurer Burghley. This room contains some wood carving recently executed at Spalding, by Belgian artist refugees, displaying the heads of viscounts French and Kitchener: the utensils for washing are Wedgwood ware.

The PURPLE SATIN BEDROOM contains an exceedingly handsome bed, its massive posts and cornice are of walnut wood adorned with gold, its hangings are of rich purple satin (whence the name of the room) whose colour has, however, become faded by age: the walls are hung with Mortlake tapestry, displaying scenes of a bacchanalian character: there is also a portrait by *sir Godfrey Kneller*, 1648-1723, of Brownlow, eighth earl of Exeter, 1701-54, when young.

The PURPLE SATIN DRESSING ROOM contains several mosaics, "a piece of florentine mosaic," "ruins of a temple at Tivoli," two "bird" studies, "a boy's head," and "the Coliseum at Rome." The "vision of St. Francis," by *Pavlo Veronese*, 1532-88, on slate, and a panel by *A. Durer*, 1471-1528, of "St. Hubert" are also here.

The FIRST GEORGE ROOM was occupied by queen Victoria and prince Albert at their visit in 1844: the ceiling exhibits an emblematical device of "Morning chasing Night from the heavens": over each door are carvings in lime wood, by Gibbons, of birds, fruit, flowers, musical instruments, etc., tastefully intermingled, each group being adorned with a slightly gilt tinge. The curios comprise a Burmese table, a figure of St. Sebastian in rice, tied to a tree of like composition, two elegant blue and white dragon china bottles,

four gilt-mounted china vases, a fine collection of old china, a Chinese table, and a Boulle table. The fine grates are of burnished steel and silver.

Over the mantel piece of the JEWEL CLOSET is a specimen of carving by Gibbons, in festoons of fruit, birds and flowers : relics of Queen Elizabeth kept here are her watch and writing tablet, her book (to hang on the arm before the invention of fans), and a triangular crystal set with garnets, supposed to be her salt cellar : similar relics of Queen Victoria include a pair of white kid gloves, and the fragments of a white chrysanthemum wreath. A bird carved out of a solid block of wood, by de Montreuil deserves attention, as does also a painting by C. Dolci, 1616-86, of "our Lord blessing the Elements," wherein the loaf is egg-shaped.

The SECOND GEORGE ROOM is one of those specially prepared for the royal visit in 1844 : the coved ceiling was painted by Vanni, at each corner of its base are figures supporting medallions containing scenes from the story of Romulus : the walls are hung with tapestry worked in Stamford by Flemish refugees about 1667 : upon the mantel-shell stand figures of Alexander, Persus, Venus with Cupid, and Minerva carved in boxwood, brought from Palermo : also the following miniatures, "George IV," after the painting by sir Thos Lawrence, and his brother "the Duke of York," both executed in enamel by H. P. Bone; "Katharine II, empress of Russia," ob. 1797, set in gold ; and "the three brothers," by Isaac Oliver, 1556-1617, these three are Anthony Maria Browne, second viscount Montagu, aged 24 years, John Browne, aged 21 years, and William Browne, aged 18 years, a fourth figure in white is supposed to be their page.

The THIRD GEORGE ROOM was once used as a boudoir by the late Queen Victoria : upon a table of white and coloured marble is painted a representation of "the five senses."

The FOURTH GEORGE ROOM has bronze groups of "Iaocoon and his sons squeezed by the serpents," and "the infant Hercules strangling the two snakes," set on either side of the fireplace : here are also an inlaid *pietra dura* table of marble, two rare Chelsea China jars, a massive marquetry table with legs of curious workmanship, and two large vases of old Delft, whose handles are formed of twisted snakes, embellished with subjects from the *Gerusalemme liberata* of Torquato Tasso.

The FIFTH GEORGE ROOM contains a splendid ebony and tortoise shell cabinet whose front and interior were richly painted by sir P. P. Rubens, 1577-1640, or his pupils : there are besides four other inlaid and Japanese cabinets.

Descending by the GRAND STAIRCASE, a bronze bust of Queen Elizabeth stands on the first landing.

Here is a door leading into the GREAT HALL where are some fittings brought from the abbey of Tongerloo, near Aarschot, in Belgium. Twelve grand armchairs from the palace of the doge at Venice ; a portrait of the late marquess of Exeter as an officer of the Northampton Militia ; some tapestry by W. Morris, 1834-96 ; and a pair of boots formerly belonging to Oliver Cromwell, complete the chief attractions of the part of the house which are usually shewn to visitors.

The copies of the "Stamford Mercury" of 19 January, 1715, December, 1719, and January, 1720, each measuring only 8 inches by 5, and filling but 6 pages, are interesting in their contents, though with practically no local news, except market reports. The issue of January, 1715, records the fact of "the Thames being then frozen and become one solid rock of ice. Coaches, carriers with their horses and waggons have passed like a public road and the river made in a manner like a town, thousands viewing with wonder the mountainous heaps of water that now lie congested into ice notwithstanding the resistance given to the cold by the motion of the tide. Cookshops and printing presses are erected there, and people have their names printed off to transmit the wonder of the season to their children." Another interesting item of parliamentary news is "that the estimate of charge for 1716 amounts to four and a half millions." The normal estimate for 1714, before the declaration of the war, being two hundred millions. I notice, too, that the issue of the "Mercury" of that date had only three advertisements.

There are also several volumes giving the histories of some of the neighbouring county families. The Cecils, Wingfields, and others. Acts of Parliament referring to the canal, and the Road Trusts of the District. One of these in particular (vol. 138 p. 142), is of unusual interest, being coupled with the building of the present Town Hall, namely, the Act of the 16th of George III. (1775) when the Trustees of the Road leading from Wansford Bridge to Stamford and from Stamford to Stapleford Bridge in the parish of Ryhall and from thence to Bourne, were amongst other powers for widening and improving the roadway, authorised, in consideration of the Corporation agreeing to vest in the said Trustees the old Town Hall on the Bridge, the gaol or House of Correction, the gaoler's house and the soil or ground on which the same are situate together with three houses belonging to the Mayor, Aldermen and Capital Burgesses; that then the Trustees shall erect and build or cause to be erected and built a new Town Hall, gaol or House of Correction, and a house for the gaoler, of such materials and of such dimensions and according to such plan as is or are set forth and described in the second schedule of the Act, such Town Hall, etc., to be erected within three years after the passing of the Act at the corner of St. Mary's Church Yard, and that the expense of erecting and building the same shall be paid and defrayed out of the tolls arising

within the Wansford district of road or out of the money (£3200) to be borrowed upon the credit thereof. The old gaol was not to be taken down till the new one was built, and the Corporation was authorised to meet pending the building of the new Town Hall at the inn known by the sign of the "Bull," "any usage or custom to the contrary thereof notwithstanding"—(on a play bill of a performance at the Stamford Theatre on 19 Jan. 1784, tickets could be had at Harrods opposite the Bull Inn, High Street).

The Schedule of the property belonging to the Corporation is described thus:—

1. The Town Hall, Gaol, and House of Correction, and gaoler's house occupied by Mary Clarke, widow, and Charles Rogers, the gaoler.
2. An house occupied by William Otter.
3. An house lately occupied by John Cole, now empty.
4. An house occupied by Charles Hayward Thickbroom.

The second Schedule of the Act gives full particulars of the materials to be used and dimensions of the various rooms of the Town Hall and other buildings which were to be erected "at the corner of the Monday Market in the Parish of St. Mary in the Borough of Stamford," namely, Great Room or Hall, 52 feet by 25, and 10 feet high; Council Chamber on the same floor, 16½ feet by 15½ feet, and 10½ feet high, (this room is now used by the magistrates, Grand Jury and others,) [? Council Chamber, not what is now understood by that term]. On the ground floor, besides kitchen, a large room on the north side, 26 feet by 17 feet, and 11 feet high specified (but not its intended use), with the order that it is to be wainscoted chairback high of new materials; (this room is now divided and forms the Borough Surveyor's offices, and was formerly used as the Council Chamber). There is mentioned also the Entrance Hall "with double flight of steps with an hand rail" leading to the Great Room, as now appears. The two fronts were to be of new Stamford stone, the floors of new deal, and the Great Room "to be wainscoted with the same wainscot as in the old Hall and what more shall be wanting to be made suitable to the old."

Before mentioning other subjects I would like to put on record a very practical service which the Phillips collection has rendered to one of the charities of Stamford, namely, the obtaining of a sum of money about £150, for the Trustees of FRYER'S HOSPITAL.

A Miss Sophia Clay, of St. Martin's, Stamford, who died in 1884, left many charitable legacies in a will made in 1880, and amongst them £100 to the "Benevolent Society in Stamford." At her death no such society was in existence, and the amount was paid into the County Court and invested, to await a claimant. This, with dividends, accumulated to about £160 in 1914, when further action was taken, and claims made by two societies with titles slightly different. These claims, however, were dismissed and the County Court Judge held that if it could not be proved that such Benevolent Society had existed and been wound up, the amount would revert to the Crown, but if its existence could be proved, then the amount would fall into the residue of the Testator's Estate and benefit Fryer's Charity.

The writer of these notes was appealed to by the solicitors and he, knowing of the very numerous reports of Societies and Charities bound up amongst the pamphlets in the Collection, carefully searched and was able to find a prospectus with the exact title named in the will, of a Society which was established in 1829. This being produced in Court by Messrs Phillips, Evans and Dalton, acting for the Trustees, the amount was ordered to be paid to them on behalf of their clients.

One of the most valuable treasures in the collection, in my estimation, is the quarto copy of Drakard's History of Stamford with scores (if not hundreds) of manuscript notes and memoranda in Mr. Phillips' handwriting, supplementing statements in the text of the book.

Inserted in this book by Mr. Phillips amongst other things is a letter dated Leicester, 12 May, 1805, written by Daniel Lambert to Mr. Gilchrist of Stamford (portrait on page vi of the preface). It is probable that most people having been told of Daniel Lambert's death at Stamford during the races in 1809, when he had arranged to gratify the curiosity of the public by an exhibition of himself, would think that he was on a par with the ordinary "fat woman" we have often seen attending the Stamford Midlent Fair in recent times. This was not so, his father was keeper of the prison at Leicester, and Daniel was apprenticed at Birmingham as a die maker and engraver, but eventually succeeded his father, and it was not till 1806 that he overcame his repugnance to exhibiting himself in public. Whilst at Leicester he evidently took part in the popular sport of cock-fighting, and his letter to Mr. Gilchrist is to acknowledge the receipt of two cocks and four hens which he had purchased, com-

menting on them, and stating he was returning one of the hens which he says "goes upon the nest every day and comes from thence cackling but never lays" and asking Mr. Gilchrist to send something in her stead. The letter is addressed with a foot-note, "with a hen to the care of Mr. John Cave."

Of the notes made by Mr. Phillips in this copy of Drakard as showing their nature, I will quote two or three:—Referring to St. Mary's Church bells—besides giving the inscriptions on some of them—near the text stating that the steeple was repaired and the bells new hung in 1788, he writes "the first peal was rung on 4 June, 1789," and then again, when two new bells were added in 1802 making a peal of eight, he notes "the first peal of eight bells was rung on 4 June, 1802," then again with reference to the chimes—"In 1709 Charles Bertie and Charles Cecil gave a new clock of brass outward work, minute hand dial and chimes, ordering them to goe every third hour." Mr. Phillips adds "the Chimes were taken down in 1890, and played last on 12th August of that year," and again he writes "a new clock face was erected by subscription in 1871."

Then in the chapter on the parliamentary representations, Mr. Phillips adds to Drakard's list from 1295 to 1820 particulars from 1820 to 1885, when Stamford lost (as a borough) its right to separate representation (p. 139).

Another marvellous collection of bills and documents and memoranda on the subject of Bull Running at Stamford is in Vol. 183. Here we have Mr. Phillips' manuscript notes of the many proceedings from 1788 to 1837 taken by the Corporation Authorities and others, to put down this annual "Sport" as it was designated, which used to take place on the 13th November annually, together with very numerous proclamations and public notices: "skits" making fun of the proceedings taken by the Mayors and Magistrates from time to time: copies of the election addresses in 1809, when the Bull Running was a prominent subject, and such notices were issued as the following: "Oddy will maintain your rights and privileges! Free Election. Bull Running and Oddy for Ever," describing the subject as the "manly, daring, and unique sport peculiar to Stamford." Then there are copies of notices from the Horse Guards issued in 1835, that if the troops are ordered to fire they will not fire over the heads of rioters, but that their fire will be effective.

Another interesting bill is one giving the names of

nearly 700 of the inhabitants petitioning the Corporation not to call in Military Force in 1840, such having cost the ratepayers £150 in 1838, and nearly £300 in 1839, promising to aid in the suppression of the custom. Many present residents will be reminded of their fathers, grandfathers, or other relatives, and I will notice a few of the names, namely, D. Atter, James Atton, N. Bacon, Luke Barton, T. H. Broughton, F. Burton, Garmston Chapman, J. Chapman, Ed Conington, Wm Coulson, John Duncomb, Orlando Edmonds, Thos Hare, E. Hart, Hugh Hassan, John Hayes, Robt Hunt, S. Lightfoot, W. March, Rob Michelson, Frederick Parker, W. B. Parker, Joseph Phillips, Charles Richardson, James Richardson, Wm Ringham, R. Sandall, J. J. Scotney, James Simpson, W. S. Springthorpe, Hy Tebbutt, Joshua Tewson, W. Waterfield, and Robert Woolston. The request was complied with, and the Town Council on the 14th November, 1840, issued a copy of a Resolution thanking the inhabitants for the assistance given, signed by Mr. Horatio Gilchrist, the Mayor.

The Wingfield Memorials (Vol. 181), or an account of "the ancient Saxon family of Wingfield" is a marvellous work compiled by the seventh viscount Powerscourt, and privately printed in 1894, so that there are probably only very few copies in existence, and it is therefore one of the most valuable books in the collection. The old Suffolk Rhyme,

"Wynkfelde the Saxon held Honour and Fee  
Ere William the Norman came over the Sea."

tells of a very early origin, and a long record of family history. The ruins of Wingfield Castle, in the county of Suffolk, still remain a testimony, confirming the statements, quoted from MSS. in the British Museum, that it was the seat of this family before the Norman Conquest. The illustrations in the book are very interesting, as well as beautifully executed works of art, namely, Wingfield Castle (page 13), the interior of the church of San Juan Toledo, where a sir Richard Wingfield, ambassador to the emperor Charles V., was buried in 1525, (p. 25), and the portraits of Robt earl of Salisbury (p. 30) and others; whilst the views of the saloon of Powerscourt, co. Wicklow (p. 44), are worthy of special notice, as are also the illustrations of very many church monuments. The appendix to these memorials contains a copy of the report of sir Robert Wynkfield of Upton (who married Elizabeth, the sister of the Lord Treasurer Burleigh) made to the Lord Treasurer, giving a very

concise but vivid account of the examination and execution of Mary, Queen of Scots, at Fotheringhay. The original MS is dated 8 Feb., 1586-7. The details are given of her "borrowed auburne hair" and the particulars of her dress are fully described, namely, black satin printed, with a trayne and long sleeves to the ground, set with acorn buttons of jett, trimmed with pearls, a pair of sleeves of purple velvet, her kertell of fine figured black sateen, shoes of spanish leather, a payre of green silke garters, her nether stocke (stockings ?) of worsted, colored wachett (pale blue) clocked with silver and edged on the topps with silver and "next her legs" a pair of jersey hose, white, etc. From the account, the two executioners, together with her two women, began to disrobe her, she saying she had never had such grooms before, nor ever did put off her clothes before such a companie. Sir Robert also reports the addresses of the earl of Kent and the earl of Shrewsbury, the commissioners appointed for the execution, and the exhortations of the dean of Peterborough, with the Queen's replies, and other long details of the execution follow. The Wingfield pedigrees are very full, and show marriage connections with very many of the nobles and best families in the kingdom.

With regard to the Pamphlets, Vol. No. 3, "Johnson's Almanack Companion" of 1877 gives the polling of all the contested Stamford Municipal Elections from 1836 (the date of the Municipal Corporations Reform Act) up to 1877, also of the appointments of Mayors (with particulars of voting in four contests), the names of the Recorders, Magistrates, Aldermen, Town Councillors, and Town Clerks, during the same period.

(No. 23.) This volume contains a dozen or more letters and reports of Mr. Telford and others in 1810, on a proposed Stamford canal and other like proposals, these are interesting as pointing to what might have been done if railways had not been thought of. A canal from Stamford to Melton Mowbray was also mooted at the same time.

Nos. 15 and 34 consist almost entirely of publications of Dr. W. Newman—his addresses to the British Medical Association in 1869 and again in 1886, together with his reports on important surgical cases; far beyond what Stamfordians generally are at all aware of, I think. Including his history of the Stamford Infirmary, there are about twenty different publications.

No 44 consists of old Stamford Almanacks ; Roden's 1814 and 1815, Drakard's 1818, Rose's 1820, Adam's 1825, Mortlock's 1834. Wilson's of the same year, Johnson's 1836, and Markham's 1837. The particulars given in all of them of the waggons and coaches have an unusual interest, throwing light on the means of conveyance in pre-railway days. As specimens, I may quote from the list in 1815 (a century ago). The old "Stamford coach," leaving the George and Angel (now Mr. F. Dickinson's shop) at 3 p.m., due at the George and Blue Boar, Holborn at 7 a.m. The "Truth and Day-light" coach, leaving at 5 a.m., due in Holborn at 6 p.m. The Cambridge coach leaves Cambridge at 6 a.m., arriving at Stamford at 1 p.m., returning at 2 p.m., and arriving at Cambridge about 9 p.m. The Leicester coach leaves the Stag and Pheasant, Leicester, at half past 5 a.m., arriving at the George and Angel, Stamford, at 12 midday, returning at 2 p.m., and arriving at Leicester about 8 p.m. This coach goes *via* Oakham and Melton on Tuesdays, Thursdays, and Saturdays, and by Uppingham, etc., on other days. The Olive Branch coach leaves every morning at 7 for New Inn, Market Deeping, meeting the Spalding and Boston coaches, returning at 2 p.m. Other coaches passing through Stamford are the Edinburgh and York, and the Glasgow and Carlisle Mails : the Newcastle and Royal Charlotte coach : the York Highflier, and the Lord Nelson from York : the Leeds post coach passed through Stamford at midnight : the Lord Wellington, from Birmingham and Coventry, going to Lynn and Norwich, was a double service, one coach from Leicester arriving at the Bull and Swan, St. Martin's, at 11, and then returning to Leicester, whilst the Lord Wellington from Lynn arrived at Stamford about the same time, to meet passengers, and returned at 12, *via* Peterborough and Wisbech to Lynn that evening, proceeding to Norwich the next morning and arriving there at 2 p.m.

Particulars, too, are also given of the public wagons for goods to and from Cambridge, London, Leeds, Manchester, Nottingham, Wakefield, and the North.

The other particulars given of the Corporation with the names of the Aldermen and Common Councilmen and Borough Officers of 1815 have a special interest for the officials of to-day.

The Collection of Stamford Theatre play bills from 1775 to 1871 (when the theatre was converted into the Stamford and County Club), is a unique one. The earlier performances were by Mr. Whitley's Company, as might

be expected, since the Theatre was built jointly by him and Mr. Alderman Clarke in 1768, at a cost of £800. It used to be open as a rule for a fortnight at Midlent, and for a season of five weeks beginning with Race Week, in June. It is recorded that towards the £365, which was the cost of building Hopkin's Hospital or Callis in 1771, £95 9s. 9d. was raised by a special performance at the Theatre. The oldest bill refers to a performance of "Timanthes," a tragedy, which performance took place on the 29th March, 1775, and after the play "Lofty and other Tumbling" by Mr. Astley, his pupils, and children, as exhibited at Sadler's Wells Theatre, London, was announced. Astley's Amphitheatre and Circus was a well known place of entertainment for very many years in the middle of last century. In July, 1778, Sheridan's "School for Scandal" was performed by Mr. Whitley's Company. For three nights in January, 1784, amateur performances were given "for the benefit of the poor" of a tragedy entitled "Venice preserved," by some young gentlemen of Staniford—the characters being taken by Mr. King (who recited a prologue specially written for the occasion), Mr. Musgrave, Mr. Cooke, Mr. Boyden, Mr. Huckrby, Mr. O. Carol and Mr. N———, the latter taking a lady's part "Belvedera." Amongst the actors and actresses at the Stamford Theatre most notable about this period, namely, the end of the xviiith and the early part of the xixth centuries are the names of Edmund Kean and his son Charles, Kemble, Macready, Mdlle. Celeste, Mr. and Mrs. Robertson, Mr. Boddie, Mr. and Mrs. Manly, Mrs. Faust from Covent Garden, Mr. W. Farren from the same Theatre, Mrs. Stirling, of Drury Lane, and others. Shakespeare's "Merchant of Venice," "As you like it," "Richard III," etc., were sometimes performed, but the plays seem principally emotional pieces judging from the titles, such as—"The Provoked Husband, or a Journey to London," "Family Jars, or Love amongst the Crockery," "The Grecian Daughter or Filial Piety," "William Tell, or the Patriot Swiss," "The Deserted Daughter, or Fashion and Feeling," "Baron Treunitt, or the Dungeon of Magdeburgh," with occasional tragedies such as—"King Charles I., or the Royal Martyr," "Edward the Black Prince, or, the Conquest of France at the Battle of Poitiers," "King Lear and his three daughters," Shakespeare's "Hamlet." The character of Hamlet was performed on 31st March, 1829, by W. C. Macready, and the next night he took the part of William Tell in the play with this title, having been engaged for two nights only. He was at that period principally performing at Drury

Lane Theatre, and very popular. Many of the performances are announced on the bills as "by desire," and under the patronage, amongst many others, of The Worshipful the Mayor, sir John Trollope, the Racc Stewards, the Marquess of Exeter, the countess of Lindsey, the gentlemen forming Mr. Tennyson's Election Committee, and later on (4th Sept., 1830) of C. Tennyson, esq., M.P., who promised to be present. For four nights in August, 1830, Edmund Kean was engaged, and performed as the King, in Richard III, as Shylock in The Merchant of Venice, and in Massinger's play of "A new way to pay old debts" in the character of sir Gilcs Overreach, and as Othello or the Moor of Venice, in Shakespeare's tragedy of this name. In these characters he made a great name for himself, but giving way to drink, he broke down, and died in 1833, in his 46th year. Mr. and Mrs. Charles Kean (son of Edmund Kean), had a benefit night on 18th April, 1845, when the pit was partly converted into boxes, and doors were opened at 6.30 p.m., performance at 7.30 p.m., thus showing the popularity of the performers. Mrs. Kean was Miss Ellen Tree, who had performed in Stamford twelve years previously, namely, in August, 1833. Though Charles Kean became popular it was considered that he had not succeeded in being more than a comparative to the superlative in the parts in which his father shone, though his Shakespearian revivals at the Princess's in 1855-8 owing to the splendid manner certain plays were produced, and the gorgeous dresses, etc., made a lasting impression on playgoers.

For the object I have had in view, namely, to show you the nature of the Phillips' Collection I need not, I think, make any further quotations, but in conclusion, would say that in bringing forward these notes, my object has been to inform all who are interested in the town and borough of Stamford how full of information the Phillips' Collection is on many subjects scarcely mentioned in the published histories.

Whilst leaving unmentioned very many subjects of great interest, I should like to add that I feel the Collection is at present hardly appreciated as it deserves, but this arises principally from so few being aware of the value of the information to be gathered from it. If, by the particulars I have given, I have aroused an interest in anyone, which will lead them to read and study the Collection, so as to get information on any subject in which they are already interested, I shall be more than repaid for any trouble I have taken.

*An account of some of the Charters of the Corporation of Stamford, given at Stamford, 14 October, 1915, by Thomas Sandall, Esq.*

Before drawing attention to these charters, I shall be glad to correct what I believe is a rather widely held misunderstanding of the meaning of the date 972 inscribed on the Corporation banner, namely, that it is the date of Stamford's earliest charter: this is not the case, but there is evidence that Stamford was a Royal Borough in King Edgar's time, and in a charter granted by that king in 972 to the monastery of Medeshamsted (the then name of the abbey of Peterborough), a mint at Stamford was set up and it is also mentioned in that charter that at that period Stamford was a market town. That it was then an important town is confirmed by Leland in his itinerary (Vol. vii. p. 10) where he says, "Stamford was not privileged till King Edward's days (Edward the Confessor, 1041-65) for a borough, as concerning a place in the Parliament Houses, yet it was a borough town in king Edgar's time, and then and since it hath alway longed to the crown." Thus, on the authority of Leland, although we Stamfordians cannot produce a Royal Charter dated in 972, we can say that in King Edgar's reign and at the date of the charter given to the abbot of Peterborough, Stamford was a Royal Borough, a designation confirmed by Domesday Book, where it is referred to as the "Royal Borough of Stamford," and when, at the date of the survey, the king held 70 mansions besides 600 acres of arable land.

Having thus disabused the mind of anyone who may have thought the date 972 was that of a charter possessed by the Corporation, I will shortly state the facts as given by Peck, and others, who state that the earliest charter to the town is that of Henry III in 1256, whilst the Rolls of Parliament show various confirmations of privileges in succeeding reigns, but the charter of the first year of Edward IV (1461) is the oldest of those now in the possession of the Corporation.

## I. EDWARD IV. (1461).

This charter incorporates the town by the name of "the Alderman and Burgesses of Stamford with the first and second twelve." It also grants to the Alderman one or more mace or maces of gold or silver to be carried before him for his greater honor or dignity, at the same time confirming the very numerous liberties and privileges which the burgesses before enjoyed, namely, the right to hold sessions, fairs, markets, etc.

## 34. HENRY VIII. (1542).

I have selected this charter principally to draw attention to the very perfect seal attached, which I was recently assured by some Lancashire archaeologists, was the most perfect specimen they had yet seen although they had visited very many corporations in all parts of England, and they suggested that it deserved to have a model taken of it and deposited in the British Museum or elsewhere in case of any accident to the original.

## 3 EDWARD VI. (1549).

This is an interesting charter, being the one authorising the union of the parishes and the pulling down of the churches which the Ordinary (that is the bishop) the Alderman and two Justices of the Peace shall deem superfluous: the reason being given that some of the churches were much decayed and the revenues and profits of some benefices were not above the clear yearly value of 40 shillings. The materials of the churches pulled down were authorised to be used for "the repair and enlargement of the other churches, to the repair of the bridges of the said borough and to amending the highways." As a result of this charter there were pulled down St. Mary Bennewerk, St Peter's Street; St. Peter's, St. Peter's Hill and the parishes united with All Saints. St. Clement's, Scotgate; St. Thomas, Rock Close, Scotgate; united with St. John's parish. St. Stephen's and Holy Trinity, near the East Gate, St. Paul's Street; St. Andrew's, Broad Street; united with St. Michael's. St. Michael's Cornstal in St. Leonard's Street; St. Paul's (which was not pulled down and is now the Grammar School); united with St. George's parish.

## 35. ELIZABETH. (1593).

The additional privilege granted by this charter was that the Alderman and Burgesses should be able to erect

a gallows within the liberties of the borough and town to hang felons, murderers, and other malefactors, adjudged to death within the town and borough, according to the laws of England. This seal, too, is in very good condition.

## 16. CHARLES II. (1676).

This is an important charter, being the one conferring upon the Borough the right of designating the chief Magistrate by the title of Mayor.

## I. JAMES II. (1685).

Lastly we have the charter which is still the authority under which the Corporation acts at the present time, subject, of course, to the Municipal Reform Act or other Acts of Parliament affecting Municipal Corporations generally. The portrait of the king and other ornamental decorations on this charter are well worth inspection. The portrait may be compared with the oil painting of the king at the north end of the Town Hall, which though not presented by the 9th Earl of Exeter till 1777, when the Town Hall was built, was said to be a contemporaneous portrait.

*Summary of a paper prepared for delivery at Uppingham,  
by the Rev. H. W. Bruton, F.E.S., 4 December, 1915, on  
"Some fungi injurious to our fruit and vegetables."*

I will first mention a disease which frequently attacks gooseberries, that is Clustercup. This is a fungus till recently called *Excidium grossulariae* but now known as *Puccinia Pringsheimiana*. The reason it is called clustercup is that the mature fungus closes up into a cup containing the seeds: it appears on the fruit and leaves, but is not always fatal to the tree, which should be sprayed with dilute Condyl's fluid, or the trees taken up, as it spreads rather rapidly, and lime sprinkled on the spot after burning all the leaves.

Now I will deal with a few fungi which have been and are continually attacking our trees as well as our garden plants. One fearfully destructive fungus is called the Celery Brand or Leaf Rust, *Puccinia Cullata apii*. It shows itself first in pale wartlike spots through which the brown powdery spores escape, but very soon, if the leaves are not removed, it spreads and the whole of the celery row will gradually decay. It also attacks parsley and parsnips.

There is besides, a parsley fungus, rather prevalent last year, which you will recognise by the foliage becoming reddish or pinky in colour, when you closely examine it there are several black spots on the leaf. This fungus disease spreads to whole beds, therefore remove the plants which are red, and don't plant parsley in the same spot next year.

I will now discuss some of the most common fungi which attack our fruit trees. There is what is called the Root Rot, *Armillaria mellea*. This fungus or toadstool generally feeds on decayed wood, and it is therefore very necessary, when planting young trees, to be careful to eradicate or take up all roots of old stems before planting young trees, a hard job, I know. The fungus generally grows in clusters on apples, pears and plums, the toadstools should be collected and destroyed by burning: dig round the tree, if you find a white strong smelling mycelium between the bark and the wood you must cut down the tree, for it must die; but if only slightly attacked, cover the roots with powdered sulphur and quicklime before filling in the soil, never leave decaying wood about because it propagates the fungus.

The next fungi, very common all over the country, especially in neglected orchards, are lichens; in some cases the apples can scarcely be seen for lichen, and therefore the

tree will soon die as they take away part of the breathing power of the tree, for though most of the breathing is done through the leaves some is done through the bark. The best remedy for any lichen is 1 pound of sulphate of iron to 1 gallon of water, applied to the trunk of the tree with a brush, or spraying with sodalin, which I have found very efficacious. The advantage of winter washing or spraying is that it does not only clear away the mosses and lichens which are harmful to trees, but also because the lichen harbour numerous insects, such as the apple blossom weevil, American blight, scale, etc., which shelter during the winter under the mosses and lichens.

Allow me here to make a remark about most fungicides. I am afraid that the increase of spraying with divers poisons in the late spring has been partly the cause of the destruction of many of our beehives, it should, therefore, be done as early in the winter as possible, in order that the poisons may lose their venom before the bees come out.

The next disease is the scab on apples and pears, *Pustularium dendriticum*; this disease so disfigures the fruit that they are unsaleable. It shows itself by dark velvety spots at first on the leaves, then the spores from the leaves are washed by rain on to the fruit, and the skin of the fruit soon begins to crack and the fruit is very small. The remedy is to spray the diseased tree with diluted Bordeaux mixture, not more than half strength, 1 oz. to 3 gallons of soft water, or sulphate of copper, or Cooper's  $\frac{1}{2}$  Fluid: (i) when the leaves are young, (ii) when the flower buds open, (iii) when the fruit is the size of a marble.

Besides the apple scab there is the Apple Rot, *Cleoporus fructigenum*, sometimes called Bitter Rot; this shows itself first in scattered spots whilst the fruit is half grown, later on it forms a large brown depressed area. The remedy is a solution of potassium sulphide, 1 oz. in 3 gallons of water; three sprayings at intervals of a month are sufficient.

Now I come to the most common of all apple diseases, "Brown Rot" or "Spot," *Sclerotinia fructigena*, generally studied in circles with brownish downy warts, on plums and cherries scattered. The remedy is to spray with Bordeaux mixture at intervals of a fortnight.

Apples also very frequently suffer from mildew, *Sphaeruloteca malii*; it shews itself early in spring on the end tufts of leaves, sometimes on the fruit. All tufts should be cut off as soon as they appear, and burnt, or else it will spread if only thrown under the tree or on a manure heap. Spray with potassium sulphide, 1 oz. to 3 gallons of soft water, to be continued at intervals of three weeks.

I suppose I need not dwell long on apple canker, *Nectria ditissima*: this follows frequently on American blight; the wooly aphis makes the holes in the bark in which the spores etc., of the fungus settle. All branches attacked by this fungus should be cut off and the wood covered with gas tar.

There are several fungi which occasionally infect currant bushes, the most likely cause for trouble is *Glaesopsporium ribis*; the disease appears on the upper surface of the leaves, causing brown or blackish circular spots, if severe the leaves fall and fruit fails to ripen. The remedy is to spray with dilute Bordeaux mixture, or permanganate of potash rose colour: if the bushes are sprayed sufficiently early a cure will ensue.

Let me now give a hint about a most destructive fungus, the "Coral Spot," which occurs frequently on currants, but is introduced by carelessness in putting up summerhouses, fencing, etc., through diseased wood being used; all wood for summerhouses should be barked, as under the bark hundreds and thousands of insects hibernate, the coral spot fungus being very prevalent.

Need I say anything about the gooseberry Mildew. Perhaps some of you have had more experience than I have, as, fortunately, I have not heard of any case in this immediate neighbourhood. There are, of course, two kinds, the European variety, *Microsphaera grossulariae*, which attacks the upper surface of the leaves early in spring, causing them to assume a whitish appearance: attacked plants should be sprayed with potassium sulphide, 1 oz. to  $2\frac{1}{2}$  gallons of water. American gooseberry mildew, *Sphaerotilus morsuvae*, is a parasite entering the tissues of the plant, it becomes visible at the end of May or June, and appears in the form of glistening frostlike spots on the fruit at the lower part of a bush where there is shade, later on it spreads to the leaves and young shoots; in the early state it is like cobwebs afterwards changing to rusty brown, and causing the skin or bark to peel off easily. In buying trees care should be taken to get them from a reliable firm, who guarantee that their stock is free from this disease. The best remedy is to take up and burn the attacked bushes, or, in milder cases, spray with Bordeaux mixture.

Bladder Plum Fungus, *Exoascus pruni*, is often mistaken for a mere malformation: at first the fruit appears swollen, very soon after the falling of the blossom, then the plums become curved and sometimes very nearly two inches long, at first yellowish red, afterwards grey and mealy looking, then they turn black and drop, or a hollow bladder is formed; the remedy is to cut off the bladder and continually keep pruning back wherever the fungus appears. An excellent

thing for all plum trees is lime, applied when they are forming stones in May or June; and also plenty of water in dry seasons.

I will now mention one or two fungus diseases on potatoes and onions. There is the "Winter Rot," *Nectria solani*, which attacks stored potatoes especially in hot and dry seasons, which favour the rapid development of the fungus. Dry your potatoes well before storing, as the fungus is generally not seen; the disease develops by potatoes being put in heaps through the air not getting at them, and sweating takes place. Sprinkle powdered sulphur, 2lbs. to the ton, over the tubers: pits and clamps should be well ventilated.

Another potato fungus is "Scab," *Oespora scabies*, this being the most wide-spread; the fungus attacks young tubers, and the injury is confined to the surface, so that the quality of the potatoes is not impaired, though its market value may be somewhat reduced. Don't put lime on the ground, for lime promotes scab, but dress it with flowers of sulphur.

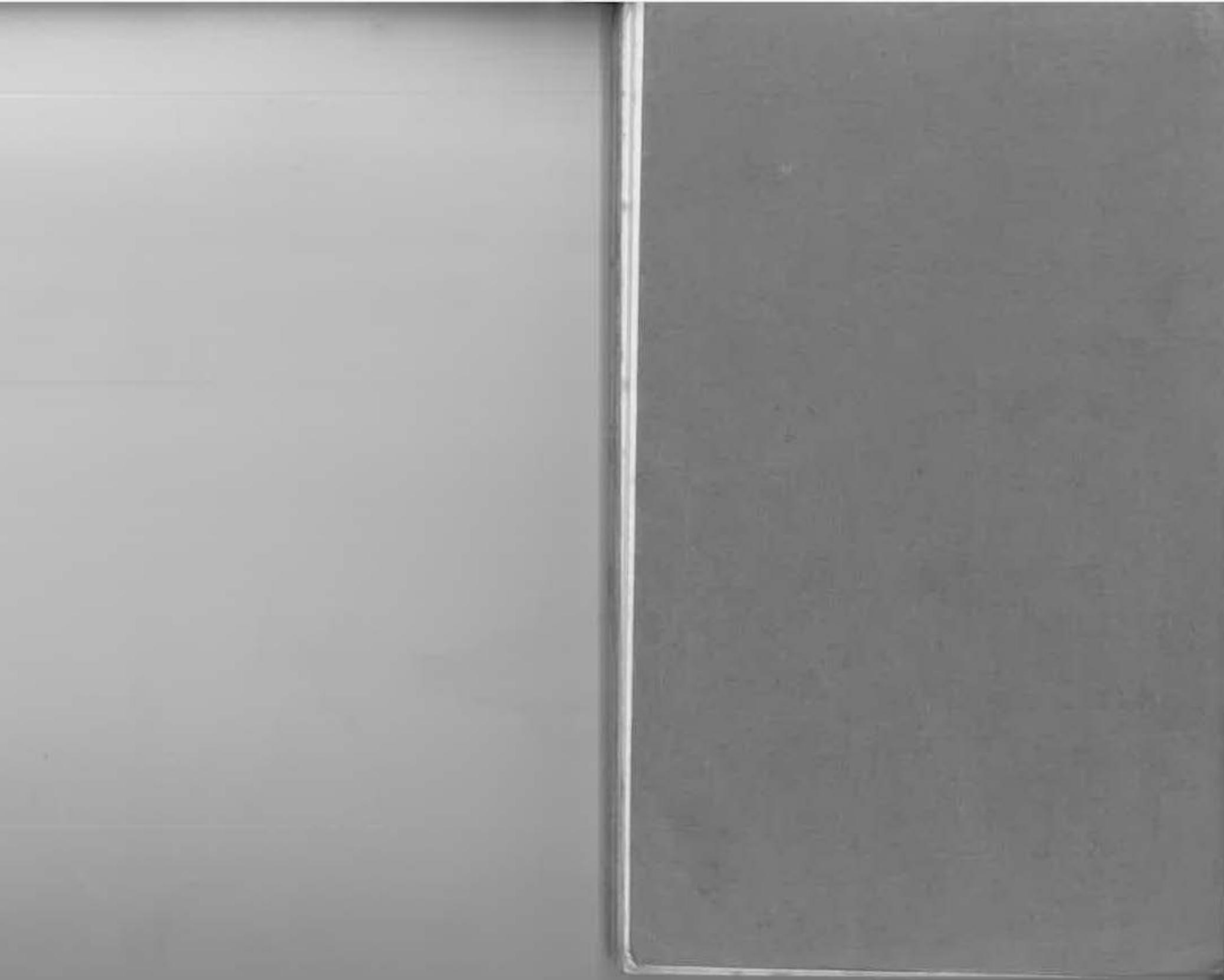
One word about "Leaf Curl," *Macrosporium solani*; the same disease as black stripe or rot in tomatoes, in the case of potatoes the haulm is stunted and the leaves curled, this is caused from want of water, the threads of mycelium prevent it from ascending; in the end, the haulm collapses, the tubers remain perfectly hard and do not decay. The crop should be lifted before it is ripe, and the haulms burnt at once. Kainit is a useful dressing.

*Sclerotium bulboreum* on onions attacks also potatoes, turnips, carrots, cucumbers, and marrows; early in the season it shews itself in wilting and yellowing of leaves, followed by a drooping of the stem which is then covered with a whitish fluffy mould; this soon changes to a brownish colour and when rubbed liberates clouds of minute spores, called botrytes, later these become black, in onions they are found in the scales. Collect and burn all infected onions, apply gas lime before planting next season, and vary the ground, if possible.

In conclusion, I should like to mention a new remedy for American blight, and should very much like it tried as an experiment; it is neatfoot oil for dressing a tree wherever the blight shows itself: it might be tried on a young tree where there is no great loss of fruit.

Of course, I have not even dwelt on all the apple fungi, nor on peach, apricot or strawberry, but if any one is troubled with any of these I shall be pleased to give any information on the subject.





THE RUTLAND ARCHAEOLOGICAL  
AND NATURAL HISTORY SOCIETY.

1916.

THE FOURTEENTH  
**ANNUAL REPORT**  
AND  
TRANSACTIONS  
OF  
The Rutland Archaeological and  
Natural History Society

(Founded May, 1902)

---

ADOPTED AT THE ANNUAL MEETING,  
HELD 31 MAY, 1917.

---

PRICE TWO SHILLINGS.

---

OAKHAM  
MAFFIA, FROST AND STANNETT, HIGH STREET.

1916.

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ANNUAL REPORT  
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The Rutland Archæological and  
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PRICE TWO SHILLINGS.  

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OAKHAM :  
MATKIN, PAINTER AND STATIONER, HIGH STREET.

THE RUTLAND ARCHÆOLOGICAL  
AND NATURAL HISTORY SOCIETY.

Officers elected at the Annual General Meeting  
on 31 May, 1917.

**Patron.**

THE RIGHT HON. LORD RANSBOROUGH, G.B., G.V.O.  
(*Lord Lieutenant of Rutland*).

**President.**

THE RIGHT HON. THE EARL OF GAINSBOROUGH.

**Vice Presidents.**

THE VENERABLE B. M. MOORE, M.A.  
COL. JOHN GRANTON, M.R.

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Architecture — } 16 Broad Street, Stamford

Geology — } W. ST. B. GRIFFITH, ESQ., M.A.,  
Zoology — } Springdale, Uppingham.

Photography—MR. W. J. W. STOCKS, High Street, Uppingham.

# RULES.

- 1.—That the Society be called the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.
- 2.—That the object of the Society be to promote and encourage a taste for Archaeology, Natural History and kindred subjects by  
 (a) Reading of Papers, Discussions, and Exhibition of Specimens.  
 (b) Excursions to places of interest.  
 (c) The formation of lists of the Fauna and Flora of the District.  
 (d) The collection of records by means of photographs and otherwise dealing with objects of Archaeological, Scientific and Historical interest in the neighbourhood.
- 3.—That anyone desiring to join the Society shall send his or her name to the Secretary, who, after giving notice of the application to each Member of the Committee, shall propose the applicant for election by ballot at the next Meeting.
- 4.—That the affairs of the Society shall be conducted by a Committee of twelve Members, with a Secretary and Treasurer, and that Sectional Secretaries shall be appointed to manage the several branches of the Society's work.
- 5.—That the Committee and Sectional Secretaries shall be elected at the Annual General Meeting and shall hold office for one year.
- 6.—That the Annual General Meeting shall be held in the month of May, at some place to be fixed by the Committee, at which the Accounts shall be presented.
- 7.—That the Ordinary Meetings be held on the first Saturday in the months of October, December, February, and April, or on such other days as the Committee shall appoint.
- 8.—That Field Days for Naturalists and Photographers shall be arranged by the Secretaries, and also Excursions to places of Historical and Archaeological interest in the neighbourhood, at which descriptive papers shall be read.
- 9.—That any Member be allowed to introduce one friend at a Meeting or Excursion.
- 10.—That the minimum subscription shall be Five Shillings per annum, which shall be due on the first of January in each year.
- 11.—That the Committee shall have power to fill casual vacancies occurring in the Committees or Secretaries, until the next Annual Meeting.
- N.B.—The Sectional Secretaries have been provided with Albums for the preservation of records dealing with their several subjects. It is earnestly hoped that all Members of the Society will co-operate by communicating to the Sectional Secretaries notes of any matters of interest which may come to their notice, such as the discovery of antiquities, the occurrence of rare birds, plants, etc., the dates of arrival and departure of migratory birds, etc., etc.

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J. S. WINE, Esq.	...	21 Cheyne Gardens, Chelsea, S.W. 3

## THE REPORT.

## The Fourteenth Annual Report of the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.

STATISTICS.—The total number of Members in 1916 was 87: 12 Members retired, and 12 new Members joined.

FINANCE.—The Statement of Accounts for 1916, shewing a credit balance of £5 16s. 2d., has been audited by Mr. T. Sandall of Stamford, for which service the Society desires again to tender its thanks.

EXCURSIONS.—In addition to the Annual Meeting, referred to below, four excursions were arranged during the year, visits being paid to six churches and two places of interest, as detailed at the end of this Report. The thanks of the Society are due to those who acted as Guides, and also to those kind friends who on four occasions entertained the Members to Tea.

LECTURES.—Five Lectures, including that given at the Annual Meeting, were arranged during 1916: three were illustrated by lantern slides.

ANNUAL MEETING.—The Annual Meeting was held on the 27th May, 1916, at the Rectory, South Luffenham, by invitation of the Rev. J. F. Richards. Two vacancies on the Committee were filled up by the election of new Members, and the other Officers were re-elected.

Copies of last year's Report and Proceedings were sent to the British Museum; the Bodleian Library, Oxford; the University Library, Cambridge; and the Society of Antiquaries of London; the receipt of these has, in each case, been duly acknowledged.

## I. ARCHAEOLOGY.

Whilst digging up a paddock near the church, which at one time formed part of the Park at North Luffenham, portions of two human skeletons were found whose skull pans, pierced by some pointed instrument, suggest that their former owners had met with a violent death—one of these skull pans is of abnormal thickness. In 1645, the rector of North Luffenham, Richard Clerk, records:—

Aug 24	In ye fight at Brokenback betwene a troupe of ye Kings forces (surprized by ye Parliament <sup>s</sup> )	} Aug 24
Aug 25	& ye Parliam <sup>s</sup> : 2 killed of ye Kings forces wh <sup>t</sup> were buried at our Towne	

possibly these are the remains of the two soldiers referred to in the Register, as an inference from the entry is that their interment did not take place in the churchyard: the bones were found about 18 ins. below the surface of the ground. Brokenback lies in the West or Beck Field of the township, on the border of Edith Weston, about one mile N.N.W. of North Luffenham Church.

HENRY F. TRAVLEN.

Owing to difficulties created by the War Crisis, no Reports are available on Natural History and Photography.

## Excursions.

DATE. 1916.	PLACES VISITED	BY WHOM DESCRIBED
27 May	South Luffenham Church	A. Hamilton Thompson, Esq., F.S.A.
8 July	Blatherwycke Church Bulwick Church	} A. Hamilton Thompson, Esq., F.S.A.
22 July	Whitwell Church Normanton Church	} The Rev. E. A. Irons
30 Aug.	Little Casterton Church Tolethorpe Hall	} The Rev. R. T. Johnson
30 Sep.	Burrough-on-the-Hill Church The Ancient Camp at Burrough-on-the-Hill	} A. Hamilton Thompson, Esq., F.S.A.

## Indoor Meetings.

DATE. 1916.	TITLE OF PAPER	BY WHOM READ
10 Feb.	Rights of Sanctuary in Medieval Days	} The Rev. R. M. Serjeant- son, F.S.A.
15 April	*The Home of William Shakespeare	} The Rev. C. J. B. Scriven
27 May	Sir William Candrie, rector of South Luffenham	} The Rev. E. A. Irons.
28 Oct.	*Some Anglo-Saxon Personal Ornaments, with special reference to Rutland finds...	V. B. Crowther-Beynon, Esq., F.S.A.
22 Dec.	*Plant Life	W. St. B. Griffith, Esq.

Postponed and delivered on 19 May, 1917.

\*Illustrated by lantern slides.

## Statement of Accounts, 1916.

Received	£ s. d.	Paid	£ s. d.
In hand, 1 Jan., 1916	11 9 1	Hire of rooms	1 7 6
Interest on consols	2 10 0	Lantern hire	17 0
Excursion receipts	3 10 0	Traveling expenses	1 11 2
Locate admission money	7 0	Hire of slides	5 0
Bank interest	1 0	Rutland flora	9 10
Subscriptions	23 2 0	Excursion expenses	3 5 6
Refreshments	2 0	Printing	23 0 6
Sale of book	4 9	Postage	4 12 7
Subscriptions in advance	1 0 0	Stationery	8 1
		Photograph for album	1
		Gratuity	1 0
		Refreshments	12 0
		In hand, 31 Dec., 1916	5 16 2
	£42 6 5		£42 6 5

## APPENDIX.

*A paper on "Rights of Sanctuary in Medieval Days," read at Oakham, 10 February, 1916, by the Rev. R. M. Sergeantson, F.S.A.*

It is stated in a well-known Northamptonshire Guide Book that the church of St. Peter, Northampton "was invested with the privilege of Sanctuary." This statement is perfectly true, but it is only another way of saying that the church of St. Peter was a church! For, in medieval days, every church in England had rights of Sanctuary—and so had every churchyard. The privilege enjoyed by our St. Peter's of sheltering fugitives from their pursuers was shared equally by St. Sepulchre's, All Saints', St. Giles's, St. John's and all the other churches in the neighbourhood. This privilege goes back to very early days. The Laws of Ina, king of the West Saxons in 693, and those of Allred the Great in 887, make it quite clear that Sanctuary rights were well established in England, as pertaining to all consecrated churches, as early as the 7th century: whilst in the 8th century the privilege of Sanctuary for seven days and nights was granted to anyone fleeing to a church, to enable the offender time to provide for his safety, or to compound for the offence. In the 4th year of Wilham the Conqueror the Church's right of offering Sanctuary was more expressly defined. The fugitive from justice was entitled to a temporary protection not only in any consecrated church or churchyard in the kingdom, but even in the priest's house or parsonage, if built on church lands or glebe. At the same time the more special sanctity of certain consecrated buildings above others, was shown by the gradation of fines inflicted on anyone violating the protection. If anyone laid bands on a Sanctuary man in the church of a religious house or monastery, he was subject to a penalty of 100s.: whilst if the rights of a parish church were violated the penalty was but 20s.: and only 10s. in the case of a chapel-of-ease.

The whole paper, with large additions and a great number of instances extracted from the Northamptonshire Coroners' rolls and Azele rolls in the Public Record office has been printed in the *Associated Societies' Reports and Papers*, vol. XXXII, parts I. and II. (1914 and 1915). Such portions as are of general interest are given here from the original draft of the paper which was used by Mr. Sergeantson at Oakham, and was found among his MSS. after his death in November, 1916.

By the time of Henry II. (1154-1189) the laws pertaining to the Church's asylum for offenders had become more strictly formulated. A person accused of felony, or in danger of such accusation might flee to any church, and once within the church or on consecrated ground, could set any pursuer or law officer at defiance, for a period not exceeding 40 days. Before the end of that period he was to send for the Coroner, and confess his sin. Thereupon the Coroner was to administer an oath of abnegation—whereby the offender was pledged to cross the seas to some other Christian country within a given time, and to accept banishment for life. The refugee went forth from his asylum penniless, clothed in sackcloth, and carrying a cross of white wood in his hand. The Coroner directed him what port he was to seek, which was originally the one nearest to the place of Sanctuary: but as such direction often involved arriving at a port whence vessels sailed but very fitfully, it became latterly the custom usually to direct the offender to such a well-known port as Dover. The fugitive was not to pass more than one night at any one place on his journey to the coast, and was compelled to keep always to the king's highway. He was passed on from constable to constable, each place, where he had to tarry, being bound to furnish him with a minimum of food and shelter. When in actual sanctuary the church authorities were compelled to supply him with necessary food. If anyone interfered with the fugitive on his way to the coast, it was just as grave an offence, as if he had been dragged out of the church. The Coroner, in sending him forth, had to assign to him the period within which he was to reach the coast. On his arrival, if there was no vessel ready to sail, the banished man was to go daily into the sea up to his waist, as though essaying to pass over it. If within 40 days he could not get passage, he was then again to place himself in Sanctuary in the nearest church. The port authorities had power to compel any vessel leaving their harbour to give passage to the fugitive.

These Sanctuary rights were a most merciful provision to afford some protection for human life, amid the ferocity and rough administration of civil justice: and the Church was entirely in the right in adhering most sternly to her prerogative. In medieval days executions were appallingly numerous: in proportion to the population they were one hundred times as many as they are now!

Moreover, those who took Sanctuary, received the most severe punishment which only corresponded with the commutation of the death penalty at the present day. The time

in Sanctuary, was, after all, merely an imprisonment for 5 or 6 weeks, it was followed by a life-long banishment from England, and involved being landed penniless in a foreign land.

The right of taking Sanctuary, if they could, was allowed to fugitives accused of any crime, with the one exception of heresy, over which the Church refused to spread her protecting wing. If a murder or other crime was committed in any town or village it was the duty, and to the interest of every inhabitant, to capture the delinquent, if possible. If they failed to do so the community had to pay a fine for allowing the fugitive to escape.

Some instances mainly taken from the Coroners' Rolls of Northamptonshire will illustrate what has been stated in the preceding pages.

In 1293 a curious tragedy occurred at Tutbury. A criminal escaped by night from the Castle, and the porter, as soon as he heard of it, went immediately to the church to prevent the thief from entering and taking sanctuary there. The parish clerk also hurried therefor the same purpose. In the dark the porter mistook the clerk for the fugitive, and struck and wounded him. Whereupon the clerk likewise believing the porter to be the thief, struck him back upon the head, and so killed him by misadventure. As the affair was obviously the result of a mistake, the King pardoned the homicide. (Feb. 23, 1292-3.) What happened to the fugitive criminal, we are not told!

In the year 1199, a case occurred at Brackley. The bailiff of the earl of Leicester seized a fugitive thief who had taken refuge in Brackley church, dragged him out into the street, and hanged him. Northamptonshire was in those days in the diocese of Lincoln. The Bishop was the celebrated St. Hugh, who, though an exceptionally merciful man as a rule, was most severe towards those who violated the Church's sanctuary privileges. He was abroad at the time, but immediately on his return to England he excommunicated the bailiff and all his accomplices. The bailiff fled to his lord, the earl of Leicester, who was then in Normandy, but the rest submitted themselves to the discipline of the Church. Before they could obtain remission of excommunication, they had to undergo the following severe and somewhat remarkable punishment. Stripped of all save their breeches, and with bare heads and feet they were obliged to proceed to the foot of the gallows, where the man had been hanged and buried; to dig up the

(1) Patent Rolls, of Edward I., no. 21.

decaying corpse (*cadaver putrefactum*) and carry it on their naked shoulders for nearly a mile to the town of Brackley. They were to bear it round to the doors of the various churches (being scourged meanwhile by the clergy), and then give it honourable burial in the churchyard, from which, while living, it had been taken. Nor was this all; for these unhappy offenders had afterwards to walk barefoot to far distant Lincoln, and there be scourged before every church in the city (*per foribus singularum tantæ civitatis ecclesiarum latera flagellis expondere*); and to make matters worse for them the penance had to be performed during the cold of a severe winter season. The chief offender (the bailiff) fared even worse. He met with no sympathy from the earl of Leicester, who promptly dismissed him from his service. At length, however, he made his peace with the bishop, on condition that he did penance for seven years.<sup>(2)</sup>

Here is another example which is recorded in the register of bishop Giffard of Worcester (1263-1301). In 1279, Peter de la Mare, constable of Bristol Castle, was guilty of a similar breach of sanctuary. A certain William de Lay fled to the church of St. Philip and St. James, in Bristol, and it was proved by various witnesses that Peter, the constable, gave orders for his arrest in the churchyard, and himself laid hands on the fugitive. Four witnesses acknowledged that they had taken part in the arrest. One of them stated that he "took the said William when fleeing to the churchyard and held him by the feet, when the rest of his body was in the churchyard, and that he left because of the clamour of the people." Adam le Steor, keeper of the castle prison, acknowledged that he had beheaded the fugitive, and admitted that he was aware that he had been dragged out of sanctuary. He pleaded by way of excuse that he did so because he knew that the said William had been often in prison, and that he was a notorious criminal. Another witness acknowledged that he had bound the hands of the prisoner, led him to the place of execution, and afterwards carried the body out of the castle. Peter de la Mare pleaded that he had taken no actual part in the arrest, but he acknowledged that he was responsible both for the arrest and for the beheading. The bishop therupon assigned the following penances: Richard de Walden, the principal author of the arrest, and four others who had assisted him, were compelled to dig up the putrefying body of the said William, and restore it to the church. They were then to bury it (together with the head) in the churchyard from whence it had been violently taken when living. At which exhumation, carrying, and burying,

(2) Vita S. Beuronis, v., cap. 13; Cap. 5. Sanctuarie, 811-2.

Adam le Steor, who beheaded the said William, was to be present, and do the principal work. In addition to this, the delinquents were to go from the Grey Friars' church by the most public way to the church of St. Philip and St. James in solemn procession, with bare heads and feet, and wearing only their shirts and breeches. This was to be done on four consecutive market days, and at the door of the church the offenders were to be scourged by priests specially appointed. Those who had taken only a minor part in the sanctuary violation were to make a similar procession and were to be scourged on one market day. Peter de la Mare, the constable, was ordered to do like penance on one day; and he was also to endow a priest with fit maintenance to perform divine service for ever in honour of God, the Blessed Virgin, and all the faithful departed, and more especially in remembrance of the deceased, William de Lay. He was also to erect a stone cross at the cost of 100<sup>l</sup>, at the least, that so the Church of Christ might be recompensed with due reverence for so grave a crime; and at the same cross every year a hundred poor folk were to be fed, each of whom should receive one penny for food at the expense of the said Peter. Lastly, the bishop enjoined that the said Peter de la Mare should be present at the penances of all the other offenders.<sup>3</sup>

When a fugitive was in sanctuary in a church, a careful watch was kept outside to prevent his escape, the four neighbouring parishes being generally responsible for the performance of this unpleasant duty. If the fugitive did manage to escape the parishioners were fined.

Sometimes the watchers met with unpleasant experiences, as in the following instance:—In 1278, a certain Richard de Cadisford fled to the church of St. Mary, Staining Lane, London, as he was accused of having committed a robbery. Now it so happened that on the night of May 5th, when many persons were watching round the church to take him if he attempted to escape, a certain Henry de Lanfare, ironmonger, one of those watching, hearing a noise in the church, fearing that the fugitive was about to escape through a hole in the glass window, went to examine it. Richard (the fugitive) and one Thomas, the clerk of the church, noticed this; and the clerk seizing a headless lance, struck at Henry through the hole in the window and wounded him between the nose and the eye, almost to the brain. From the effects of the wound Henry de Lanfare died a fortnight later. The clerk was arrested and thrown into Newgate, but was eventually pardoned.

(3) *Cax's Statutes*, 244-256.

It is interesting to note the ingenuity of an intelligent Coroner in separating two or more fellow-criminals, who had taken sanctuary in the same church, and were probably reckoning on tramping together to the same port. A striking instance of this occurred at Amesbury, Wilts., in 1348. Three highwaymen set upon two travelling hawkers on Amesbury Hill, robbed them of their pack-horses, and of a considerable store of valuable cloth and velvet. Afraid of being detected, they fled to the church, and confessed and abjured the realm. The coroner thereupon despatched one to the port of Plymouth, another to Portsmouth, and the third to Bristol!

An abjuror was strictly forbidden ever to leave the king's highway. The penalty for infringing this order was death by beheading. The following will serve as a typical example:—

John of Ditchford, in 1322, for fear of arrest, had taken sanctuary in the church of Wootton, in Northamptonshire, and there confessed before the coroner that he had committed a felony. He abjured the realm, and the port of Dover was assigned to him. He set out on his journey, but speedily abandoned the king's highway, and fled over the fields of Collingtree towards the woods. hue (*ut hæsinum*) was raised against him, and he was pursued by the township of Wootton and others, until he was beheaded while still fleeing (*fugendo erat decolatus*). His head was carried to the King's Castle of Northampton, by order of the coroner.<sup>4</sup>

Many of those who crossed the seas after abjuring the realm, evidently took service with the English armies in France. The Patent Rolls of the 14th century are full of pardons granted to felons who had distinguished themselves in the king's service abroad, and were, as a reward, allowed to return to their own homes.

**LUDDINGTON.** Wm. of Grendon and John Bird of Barnwell near Oundle, took sanctuary in the Church of St. Andrew in Luddington on Wednesday the feast of Saints Perpetua and Felicitas, 17 Edward II. (7 March, 1323-4). There the said William confessed before Henry le Tichemers (the coroner) and the four nearest townships, viz.: Luddington, Hemington, Polebrooke, and Thurning, that he had killed a certain John of Belgrave in the County of Leicester; and the said John (the second malefactor) confessed that he had killed a certain John of Rockingham in the fields of Bozeat. They abjured the realm of England on Saturday next before the feast of St. Gregory the Pope (10 March) in the year afore-

(4) *Sixt Coroners' Rolls* (Selden Society), 73-6.

Adam le Steor, who beheaded the said William, was to be present, and do the principal work. In addition to this, the delinquents were to go from the Grey friars' church by the most public way to the church of St. Philip and St. James in solemn procession, with bare heads and feet, and wearing only their shirts and breeches. This was to be done on four consecutive market days, and at the door of the church the offenders were to be scourged by priests specially appointed. Those who had taken only a minor part in the sanctuary violation were to make a similar procession and were to be scourged on one market day. Peter de la Mare, the constable, was ordered to do like penance on one day; and he was also to endow a priest with fit maintenance to perform divine service for ever in honour of God, the Blessed Virgin, and all the faithful departed, and more especially in remembrance of the deceased, William de Lay. He was also to erect a stone cross at the cost of 100*s.* at the least, that so the Church of Christ might be compensated with due reverence for so grave a crime; and at the same cross every year a hundred poor folk were to be fed, each of whom should receive one penny for food at the expense of the said Peter. Lastly, the bishop enjoined that the said Peter de la Mare should be present at the penances of all the other offenders.<sup>3</sup>

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(4) *Select Coroners' Rolls* (Selska Society), 736.

said. The port of Dover was assigned to the said Wm., and the port of Portsmouth (*Portesmeue*) to the said John. Their chattels were one knife and two sticks (*baculi*) worth 1d. The township of Luddington will account for these.

**OUNDE.** Richard Lubbe, of the castle of Eye in Suffolk, took sanctuary in the chapel of St. Thomas the Martyr in Oundle on Saturday next before the feast of St. Gregory the Pope, 17 Edward II. (10 March, 1323-4). He confessed before Henry de Tichemers and the four nearest townships, viz.: Oundle, Stoke, Benefield, and Ashton, that he was a thief and that he had stolen a mare at Tosceland in the County of Huntingdon, and had taken it to the market of Oundle. He abjured the realm of England on Wednesday next following (14 March), and the port of Bristol (*Bristowe*) was assigned to him. His chattels were 6d. in silver, a girdle, a purse and three knives worth 2d.; the value of the mare was 2s. The township of Oundle will account for these.

**YELVERTOFT.** It happened at Yelvertoft on Saturday before the feast of St. Martin, 5 Edward II. (7 Nov., 1311) that a certain Wm. of Wellington, parish chaplain of Yelvertoft, sent John, his clerk, to the house of John the Cobbler (*ie Soutere*) to buy him a candle, worth one penny. But John refused to send it without the money, whereupon the said Wm., the chaplain, waxed wroth, and, seizing a stick, went to the house of the aforesaid John, and broke open the door upon him, and struck him on the fore part of the head with the said stick, so that the brain protruded, and he died forthwith. The murderer fled immediately to the church of Yelvertoft. Juliana, daughter of Wm. Crauford, of Yelvertoft, was the first to find him. Her pledges were Henry de Pydington of Yelvertoft and Wm. de Crauford of the same. Inquest was made before J. de Bok' (the coroner) by the four nearest townships, viz.: Yelvertoft, Crick, Winwick, and Lilbourne, who say on their oath as is aforesaid, and that they know of no one guilty of the death of the said John, except Wm. of Wellington. He came before the said coroner and confessed that he had killed the said John; for which cause he abjured the realm of England, and the port of Dover was assigned to him. The township of Yelvertoft will account for his chattels.

**COLD ASHBY.** John, son of Simon Roberd of Cold Ashby (*Coldesashby*), the constable, was found dead at Cold Ashby on Saturday the morrow of St. Gregory, 15 Edward II. (13 March, 1322), having a wound through the middle of his body made by a lance, of which he died. Inquest was made before Simon of Kelmarsh, the coroner, by oath of twelve

D. B. - Will. son of Simon Roberd of Cold Ashby, who was constable of the castle of Cold Ashby, was found dead on Saturday the morrow of St. Gregory, 15 Edward II. (13 March, 1322), having a wound through the middle of his body made by a lance, of which he died. Inquest was made before Simon of Kelmarsh, the coroner, by oath of twelve

- under - quod videlicet etiam est tunc per officium de ordinibus cum regni regis consensu illi' re-

The diamond of 100 carats, the first complete stone to appear on the market, was cut by Mr. George and Misses L. and C. G. Green, who have been engaged in the business of cutting diamonds for over twenty years.

jurors, and of four townships, viz.: Welford, Naseby, Guilsborough, Cold Ashby, and Thornby, who say on their oath that on Thursday last past Richard, son of William le Clerke of Crick and John, son of Richard of Ashby were chosen at Northampton to serve the King against the Scots. On the way they came to Cold Ashby, and found the said John, who had enlisted them. A quarrel arose between them, and the said John fled. They followed him to the porch (*atrium*) of Walter, son of Adam, and there Richard, son of Wm. le Clerke of Crick struck him with a lance through the middle of his body, which caused his death, as stated above. After doing this the said Richard and John, son of Richard of Cold Ashby fled for sanctuary to the church of Cold Ashby. Forthwith the Northampton recruits, who were on their way to join the king, took them from the church by force of arms to serve the King. The said John, son of Simon Roberd lived for the two following days, and after being confessed and receiving the Communion, he died. The aforesaid Richard and John had no chattels.

ECTON AND COGENHOE. Roger Capoun, of Ecton (*Eketon*) took sanctuary in the church of St. Mary Magdalen of Ecton, on Thursday, the feast of St. Hilary, 18 Edward III. (13 January, 1344-5), and on the Sunday following he confessed before Andrew de Landwhat, the coroner, that he was a thief, and that on Monday after the feast of St. Michael in the year aforesaid he had robbed a certain merchant of Coventry, of 10*l.* of silver in money (*in pecunia numerata*) near the wood of Harpole. He was then unwilling to abjure the realm, and the Coroner therefore ordered the men of the townshipto guard him safely (to prevent his escape). On Monday the feast of St. Valentine, 19 Edward III. (14 February, 1344-5) he escaped from the church of Ecton, and fled. He took sanctuary in the church of St. Peter of Cogenhoe, on Monday the feast of St. Valentine, and on Wednesday after the feast of St. Peter in Cathedra (23 February), he confessed the same offence as before, in the presence of the coroner and abjured the realm. The port of Dover was assigned to him. His chattels were a hood worth 1*l.*, a sword worth 6*d.*, for which Cogenhoe will account.

**CHARTERED SANCTUARIES.**—In addition to the rights enjoyed by ordinary parish churches, certain important religious houses had special privileges of a much more comprehensive nature. In these Chartered Sanctuaries (as they were called) the rights of Sanctuary extended for several miles outside the monastery; and the fugitives, who sought refuge there, might if they chose, remain there for the rest of

their lives, without being compelled to abjure the realm. The most famous of these Chartered Sanctuaries were Durham, Beverley, Westminster, Beaulieu, and Hexham.

At Beverley, Sanctuary rights extended for  $1\frac{1}{2}$  miles in every direction from the church of St. John. Within this considerable distance were two boundaries, both of which were marked by crosses richly carved. The third boundary began at the entrance to the churchyard or precinct; the fourth at the door into the nave; the fifth at the choir screen; the sixth within the actual presbytery which included the altar and the Frith Stool to which was attached the greatest possible security. The then heavy penalty of £8 was attached to any violation of the security of Sanctuary between the outer and second boundaries, whilst between the second boundary and the entrance to the churchyard the penalty was doubled. This money fine was heavily increased by gradations as the east end of the church was reached, so that the penalty for seizing a fugitive within the choir was £144. But if any person violated Sanctuary within the sixth enclosure—his offence was termed "bootless," that is, an offence which no payment could redeem, and hence it would appear that his life was forfeited.

To a fugitive who sought refuge in a Chartered Sanctuary, two courses were open: he could, if he chose, abjure the realm and go into perpetual exile, or he could take up his permanent abode in the Sanctuary and reside there for the rest of his life. In the latter case, he was compelled to take an oath of obedience to the authorities.

At Beverley the following was the mode of procedure:—The fugitive laid his hand on the Gospel, and the clerk administered to him this oath:—

"Sir, take hede on your oath. You shall be true and faithful to my lord archbishop of York, lord of this town, to the provost of the same, to the canons of this church and all other ministers thereof. Also ye shall bear good heart to the bailiff and 24 governors of this town, and to all burgesses and commoners of the same."

"Also ye shall bear no pointed weapon, dagger, knife nor any other weapon, against the king's peace . . . So help you God and His Holy Evangelists."

He then kissed the book. Afterwards he paid 2s. 4d. to the bailiff; and 4d. to the clerk for inscribing his name in the register.

In 1540, the privilege of Sanctuary was much changed. By the Act of 32 Henry VIII., the right of Sanctuary was

abolished in all places throughout the realm, except in churches and churchyards, but all persons guilty of murder, rape, highway robbery, burglary, arson and sacrilege were excluded from its benefits. All Chartered Sanctuaries were now abolished, and in their stead the following eight towns were declared to be places of permanent sanctuary, namely—Wells, Westminster, Northampton, Norwich, York, Derby, Manchester, and Launceston. The ancient custom of assigning a port and forcing the Sanctuary man into exile was now abandoned, mainly because of the remonstrances from foreign powers, but avowedly, accordingly to the statute, to prevent exiled Englishmen from teaching the use of the long bow to foreigners. Coroners in future were to direct abjuring fugitives to one or other of these privileged places. No such place was to receive more than 20 Sanctuary men at one time. Directions were given for the conveyance of abjurors to another place, if the first one was full. A governor was appointed for these men in each sanctuary town. The Sanctuary men were compelled to wear a special badge, to remain in their lodging from sunset to sunrise and were to be mustered daily, and on not appearing for three days, were to lose their privilege. The towns honoured in this way, by no means appreciated the privilege, and bitter complaints were made to the Privy Council.

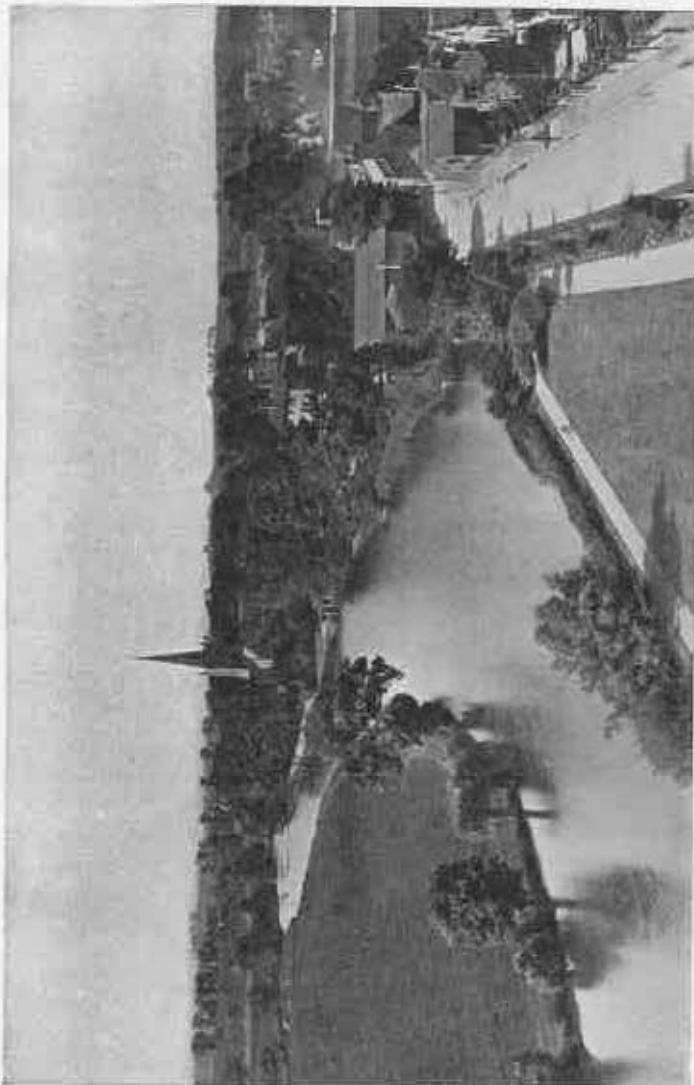
In 1541, orders were issued to the Commissioners for Sanctuaries, requiring them to allot such places within the selected towns "as might be convenient for 20 Sanctuary men, the least noysom and incommodious for the said towns, and also where the Sanctuary men shall of necessity, wheresoever they come abroad, be most in the sight and eye of honest men."

This Act of Henry VIII. did not prove a success, and after several vain attempts to improve it, rights of Sanctuary were entirely abolished in the year 1623. It was then enacted by Parliament "That no Sanctuary, or Privilege of Sanctuary, shall be hereafter permitted or allowed in any case."

*The notes of a lecture illustrated by lantern slides on "The home of William Shakespeare," delivered at Stamford, 15 April, 1916, by the Rev. C. J. B. Scriven, M.A.*

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The purpose of the lecture was to give an interest in the native town and home of Shakespeare, as a fitting association with the commemoration of the tercentenary of the Poet's death. The lantern slides illustrated the prominent scenes and buildings in the town. Entering from the east the view of Clopton Bridge shewed the fine row of stone arches spanning the river, erected by Sir Hugh Clopton, who was a great rich merchant and Lord Mayor of London in the 16th century, and who "converted a great piece of his substance in good work in Stratford, making a sumptuous new bridge of stone." The view from the bridge shews the river view of the church, the theatre, and the town. The slides of the portraits of Shakespeare and the birthplace in Henley Street gave a retrospect of the life of the poet and his home. The ancient guild, which had existed as a powerful and flourishing community with its Guild Chapel, which is still standing, a prominent feature in the main street of the town, was replaced by the charter for the government of the town by a Mayor, Alderman and Councillors in 1553. John Shakespeare appears as aleaster, and afterwards as alderman, and lived in Henley Street. William Shakespeare was married in 1582, went to London in 1585, returned to Stratford in 1596, the year his son Hamlet died, bought New Place in 1597, bought more land from the Combes in 1602, and the moiety of the lease of the great tithes of Stratford, Bishopston and Welcombe in 1605. This entitled him to the right of burial in the chancel of the church. William Shakespeare's father died in 1601, his mother at the Henley Street house in 1608, and the poet himself died on 23 April, 1616. His wife, Anne, died in 1623, and was buried also in the chancel of the parish church. The surviving members of the family were Susannah, who married Dr. John Hall, and was buried in the chancel 1649, and Judith, who married Thomas Quiney, a wine merchant, who lived at the corner of Bridge Street. In the birthplace is a letter written by the father of Thomas Quiney, wanting to borrow £30 from William Shakespeare.



Stratford-on-Avon from Memorial Theatre

pulled down in 1759 by the Rev. Steven Gastrell. The facts connected with the later life of Shakespere and the house in which he died are more authentic than the records of the place of his birth.

It was not until 1760 that the house in Henley Street became celebrated, but John Shakespere had a house in Henley Street in 1552, for he was fined for having a dung heap in front of his door. In 1575 he bought the house, which is the reputed birth place. He left it to his son William, who left it to his daughter, Susannah Hall, who left it to Elizabeth Nash, who left it to Thomas Hart, grandson of the Poet's sister, Joan Hart. The west part of the house was occupied by the Hart family until 1806.

Other houses of the period were also noticed: Tudor House at the corner of Ely Street, the abode of Mr. Woolmer, a benefactor to Holy Trinity Church, who died in 1704; Harvard House, with its beautifully carved exterior and ornamental corbels, where Thomas Rogers lived, whose daughter, Catherine, married John Harvard of Southwark, and was the mother of John Harvard, the founder of Harvard University in America; the old Manor House, near the Clopton Bridge, was the home of the Rev. Fortescue Koottesford, who died in 1858.

Ane Hathaway's Cottage at Shottery, and the home of Mary Arden, the mother of Shakespere, were noticed.

The last views were of Charlecote Hall with its beautiful surroundings, and, in quoting the seven ages of man in conclusion, the lecturer said that there was only one age for the works of Shakespere, which was as long as the human race existed.

*The Lecturer is indebted for much information to Mr. W. H. Hutton's book, "Highways and Byways in Shakespere's Country."*

*A paper on "Sir Robert Cawdrie: rector of South Luffenham, 1571-87," read at South Luffenham, 27 May, 1916, by the Rev. E. A. Irons.*

If we may trust an entry in a Visitation Book of 1576, Robert Cawdrie was born in 1538; there is at present no record of the way in which he received his early education except that he was not a university graduate; but on 22 Sept., 1565 he was ordained deacon by bishop Bullingham of Lincoln, and appears in 1570 as "scholemaister" of Oakham, which office he must have undertaken in 1563 as he stayed eight years at this post; in 1570 he was advanced to the order of the priesthood by bishop Scamler of Peterborough: next year, described as Curate and Schoolmaster, he was on 22 Oct., 1571, instituted to the rectory of South Luffenham on the presentation of sir Will Cecyll; his predecessor, Anthony Burton, S.T.B., had been a non-resident pluralist, and it may well be imagined that the South Luffenham people were most ready to welcome a rector who would dwell amongst them: as a matter of fact, Anthony Burton resigned in favour of Robert Cawdrie, regarding which arrangement there is a long legal rigmarole in the Peterborough Diocesan Registry. From the very first, as will be seen later on, Cawdrie showed his want of sympathy with Church Order. In 1576, he was presented for not reading either the injunctions or the homilies in church, in answer to which he stated he was licensed by the bishop to preach instead, and that the parish did not possess the first tome of the homilies.

Next year, 1577, the churchwardens reported to the bishop of Peterborough, that "their parsoo dothe not his service in due time as he ought to doo." Later on in this year the rector and churchwardens were, on 4 November, delated for selling the church bells, and refusing to come to any account for them; an explanation, however, was forthcoming on 2 December on the part of sir Robert Cawdrie and seven parishioners that they "have the whole number of ther belles . . . yet the bell whiche went to be cast aowe being heretofore ther gret bell is now become the least so that the saide parishioners save unto ther oune purses xij<sup>l</sup> att least":

whereupon the wardens are directed to apply this money to the use and advantage of the churche and the rector states that it has been applied to buy "one close and one house"—this is probably the origin of "bellringers' close" in South Luffenham. On 10 May, 1578, the rector got into trouble with the bishop for solemnising matrimony between sir Ralph Ffosbrooke, rector of Cranford St. Andrew and his now wedded wife in Lent last, being in time prohibited without the consent of the bishop: as Robert Cawdrie would not submit himself for correction on this charge he was, on 30 June, inhibited "from the celebration of divine service or from the exercise of his ministerial office" until 25 September, when the inhibition was removed on his promise of good behaviour for the future. The rector was on 14 December 1586, cited to appear before the bishop in the following January on more serious charges: these were formulated on 1 February under two complaints, the wardens were told that "they wante a surples," and that "Mr. Cawdric, rector, readeth no praier in the weake, neither have they any service on the Sabothe daie mornioge nor eveninge accordinge to the booke of Common Praier nor the Sacramant buriali nor churchingc of weomen according to the said booke"; in consequence of this a citation is issued. It does not appear what intermediate proceedings were taken, but the case was transferred to the Court of High Commission, a spurious ecclesiastical tribunal with jurisdiction based in the Elizabethan Act of Uniformity, the commissioners appointed to try the case being six in number, of whom John Aylmer, bishop of London, was president: before this Court Cawdrie admitted that he disapproved of his ordination in 1565 and 1570, and that he had forgotten the oath of canonical obedience which he then took, that he had never used the sign of the cross in baptising; and had made a point of addressing the sponsors as "You instead of "Thou," that he had administered the Holy Communion to communicants as he found them, standing, sitting, or kneeling, but never to any when walking; otherwise he followed the Prayer Book in this service. In the Burial Service he omitted the words "in sure and certain hope of the resurrection to eternal life," and besides reading the appointed lesson, had given an exposition thereon. It seems, however, that the offence which brought matters to a head was a sermon which he preached in Uppingham church in September 1586, on Colossians i. 3-7, wherein he maintained there to be an equality of christian ministers, so that lords spiritual should not lord it over their brethren: that as Epaphras was not a non-resident, and had not two charges,

one in one county and another in another, so non-resident ministers are ministers of Antichrist: that the want of a faithful ministry was the cause of ignorance, superstition, atheism, conspiracy, and rebellion: and concluded his discourse with a fierce attack on the Prayer Book which he pronounced to be "a vile book and sic upon it." Cawdrie was compelled to make these admissions through the Court adopting the procedure, to which the Puritans were strong objectors, known in canon law as the oath *ex officio mero*; by this process if anyone were commonly reported to be guilty of crime and no direct proof was forthcoming, the Ordinary summoned the defamed person to appear before him to answer certain questions on oath by which he was obliged to declare himself guilty or not guilty; and if he pleaded "guilty" punishment would follow, if "not guilty" he would in such a case as Cawdrie's have to produce twelve clerics as compurgators, who would declare on oath that they believed him innocent. The second appearance of Cawdrie before the Commission seems to have been in December 1586, and for a third time in the February following, when on each occasion he refused to conform. Aylmer, when urging him to wear the surplice, speaks of it as the queen's ecclesiastical livery, and inquires whether, if Cawdrie had six servants he would allow one or two of them to drop wearing his livery; and in describing Cawdrie's prayer before preaching as *bibble babbie, bibble babbie*, he cannot have improved his chances of converting the accused. Cawdrie's answer was to the effect that all the laws of which mention had been made were meant to put down papists, not protestants such as he, and he takes leave to inform the Commission that bishops haven't kept the law in all respects for these past twenty-eight years. "So, why may not I be allowed to omit popish ccremonies? I have never worn a surplice since I was ordained, and my parishioners would be sorely offended if I began to do it now." As a consequence of this reply Robert Cawdrie was suspended from preaching, and kept in ward for three months until 5 May 1587, when he was again brought before the Court, yet his case was not then considered; but as he observed that another incumbent from Essex was then deprived of his living for not wearing the surplice, he thought it prudent to send an appeal on 10 May to the lord treasurer Burleigh, asking for help in his present difficulty and mentioning that he has served at South Luffenham now for sixteen years. Burleigh wrote to Aylmer asking for full particulars but, meanwhile, on 12 May, Cawdric was again brought before the Court, and on his desiring the queen's pardon, if he had offended, was asked

whether he would use the Prayer Book and wear the surplice: cautious answers were given to these enquiries "I will, so far as I can with a safe conscience" to the former question, and "I have not yet resolved to do so" to the latter. He was therefore given until 30 May to make up his mind, when he was once more called before the Court, but finally he refused to recant or to make any promise of future good behaviour; before pronouncing sentence the Commission desired Cawdrie to reflect on the consequence of his obstinacy to his wife and children, but he replied that he would rather go a begging first, while Bishop Aylmer could not suppress his indignation that a book containing epistles, gospels, psalms, and holy prayers should be publicly described as vile and filthy, and added that any one speaking thus was a heretic: so, as neither party would give way, Robert Cawdrie was deprived of his benefice of South Luffenham on 30 May, 1587, in the Consistory Court of London by bishop Aylmer acting on behalf of himself and the five other lay commissioners present, after a last vain effort to get the accused to submit to the arbitration of archbishop Whitgift and bishop Aylmer.

On the next day, 31 May, 1587, Cawdrie, intending as it would seem to retire, wrote to Burghley on the subject of his deprivation notwithstanding the lord treasurer's earnest request on his behalf, he asks to be presented anew to South Luffenham, or that he may receive the profits of the living until Michael tide (he carefully avoids the use of the word Michaelmas) and points out that attendance at the Court on three several occasions during a longer period than ten weeks had only resulted in his being deprived of a living he had held more than sixteen years: he is now ruined, and there are fourteen in his family, including a wife and seven children dependent on his support, so that he does not know what to do, moreover he has spent £200 during his incumbency in the repair of the glebe premises: he describes himself as "Minister and Preacher of South Luffenham."

On 3 June, 1587, Cawdrie's case was taken up by James Morrice, M.P., barrister-at-law and attorney of the Court of Wards, who with four other counsel gave a legal opinion that if the deprivation depended upon the Statute in Elizabeth, commonly called the Act of Uniformity, it was not warrantable, as deprivation was the punishment for a second (not the first) offence and should follow an indictment, of which there was none in this case.

Ten months later, 21 March 1587-8, Cawdrie once more addresses Burghley "from 3 miles over this side Tibbles,"

to the effect that the Commissioners have asked the bishop of Peterborough to inform Burghley as patron that he should present anew to South Luffenham: Cawdrie bears that Burghley is ill, nevertheless he wants an answer as he cannot afford to stay about, he has sold his horse and now has a chance to go home in company. He describes himself as "Minister and Pastor of South Luffenham." He says that preachers must be no milk-sops and advises the bishops to take to heart the story of Abimelech and David (1 Sam. xxii.) about the shewbread; he thinks Burghley dislikes him because of his insufficient learning and want of submission to the bishops, yet he wishes he were so unlearned that he could throw up his ministry, for he knows how to render to Caesar the things which are Caesar's, and to God the things which are God's.

Another letter follows next day, dated from Hallaton, in which Cawdrie angrily explains to Burghley why he could not, for conscientious reasons as bishop Howland had advised, submit to an award by bishop Aylmer and archbishop Whitgift; as regards the bishops, experience has taught him that they are the greatest enemies the queen has in England because they object to a learned ministry, for, at present, six-sevenths of the parishes in England lack obedience to the Crown through ignorance, as is shewn by the Northern Rebellion in 1569 and other treasons and conspiracies, chiefly caused by non-residents and idle shepherds, and the displacement of those who do not observe popish ceremonies. Where the best ministers are needed the worst are placed, so that jesuits, seminaries, and popish priests go about as they like. Godly ministers are persecuted by bishops who do not themselves observe the Prayer Book e.g. in

- i. granting licenses for marriage without banns;
- ii. ordaining insufficient ministers;
- iii. not confirming children—although only those confirmed can communicate, so either he must offend God or the Prayer Book, as the intelligent must not be denied Communion: yet the bishops do not confirm, because it is popish to do so.

Why then should he be treated so harshly? Anyone else could be told their accuser, but not such as he. The bishops condemned non-residence, yet tolerated it and gave dispensations therefor, as is shewn by the canon *Absentia pastoris* of 1571. They punished men like him for preaching doctrine which they themselves had preached and circulated: then follow some passages from a book "An Harborowe for Faithfull and Trewe Subjects" issued in 1559 by John Aylmer, seventeen years before he became bishop of London, as an instance of this: finally he agrees to retract the words

he has used about the Prayer Book, but declines to submit himself to the authority of the Court. Two months later Cawdrie again addresses Burghley in order to vindicate a charge of want of learning which has been brought against him: he points out that he has taught a Grammar School for seven or eight years, besides teaching the people of South Luffenham every week out of the Holy Scriptures, the fruit of about twenty years study, and he asks Burghley to hear him read some part of Scripture: next he points out that he uses the Common Prayer Book, but hopes not to be more narrowly searched in this than others are. A few days later he informs Burghley that he has been told if he will make his submission to the archbishop on condition of recanting in the place where he uttered the objectionable words, and will promise conformity in future, as well as subscription to the Articles, he can be reinstated: he states that he cannot conscientiously submit to these conditions, and asks that he may not be undone for two or three words.

Shortly after this, Howland, the bishop of Peterborough sequestered the beocifice, and appointed his chaplain as curate; Burghley writes to the bishop asking him to allow Cawdrie a pension from the living in coosideration of his poverty and great charges, the bishop at an interview offers to do so if Cawdrie will formally resign the rectory so that the chaplain may be appointed, but on Cawdrie desiring to learo what would be done for him the bishop refused all information and broke off the discussion.

Meanwhile on the advice of some friends, who were evidently trying to make political capital out of the case, Cawdrie announced his intention to test the validity of his deprivation by a suit at common law, and on 30 November, 1588, he writes to Burghley that having tried to see him for two or three days but failing to do so, he encloses his reasons for action, mentiooing that he has been to London nine or ten times, at great expense, during the past two years. A few days before, on 18 November, the bishop of Peterborough, finding that Burghley gave no sign of exercising his right as patron, collated his chaplain, William Baylie, B.A., of St. John's College, Cambridge, to South Luffenham, *per lapsum temporis*. During the vacancy of seventeen months a sequestration had been issued which the late rector and some of his friends amoong the parishioners much resented, so on 27 May, 1589, the wardens sue Caudrie for violating it, to which the respondent alleged "that he was never lawfully premonished." Later on similar suits were instituted, in which Mathew Males of Barrowden, Everard Colson, Rich-

Ffowler, Joho Medcalle, and John Vawdrey of South Luffenham, and Isabel the maid at the rectory, were involved: John Medcalle especially "said he wolde die upon the ground . . . and opened the locke, and threshed certen otes and pease there without anie authoritie." It will have been noticed that all this time Cawdrie had oot been ejected from his parish, but this state of things could oot last for long; on 6 May, he writes again to Burghley complaining that no answer had been received to a letter written by him a week earlier, he mentions that he had to appear before the Commissioners at Lambeth ou Thursday last, and has been ordered to come before them again on Saturday next with a waring that unless he recants they will deprive him of his mimstry and make him a layman: he adds that he has been at South Luffenham with good behaviour for noeteen years, that he has spent about £200 in improving the glebe, and has now been in trouble for two years and five months, he, therefore, appeals for help on account of himself, his family, and his congregation. His degradation took place a year later, 14 May, 1590, when Cawdrie had to appear at Lambeth before thirteen commissioners of whom Whitgift, Archbishop of Canterbury was one, and he was formally degraded and deprived of ministerial authority for contempt and disobedience to authority continued after his deprivation.

We now come to the legal opinion on Cawdrie's case, to whirh reference has already been made, as expressed by Mr. Ja Morrice. After reciting the more important details already mentioned, he points out that Cawdrie's diocesan was not the bishop of London but the bishop of Peterborough, also that the Commissioners should have given their sentence separately, if they agreed, whereas it was pronounced by the bishop of London alone, so that it is his decree not that of a Church Court, and further enquires how can five laymen, acting as such, adjudicate in proceedings founded on the oath *ex officio mero?* Next, he argues that the charge having been founded on the Elizabethan Act of Uniformity, the procedure must be brought before a jury of xii men, that the penalty for a conviction on a first offence was six months imprisonment with a loss of one year's income, and for a second offence deprivation, whereas the judgment of the Commissioners gives no chance for a second offence being committed. Further, the bishops can always proceed against clerical offenders under canon law if they are so minded, but here again the extreme penalty of deprivation has been inflicted at starting without the intermediate steps of admonition, excommunication, and sequestration, in which cases the Ordinary only can carry ou proceedings, and the bishop of

London is not the Ordinary of the rector of South Luffeoham. Lastly, the degradation of Cawdrie is not warrantable, if his deprivation be a nullity. A portion of the glebe of South Luffenham lies in North Luffenham parish, and it would seem that Cawdrie's successor, as rector, had let this field to George Atton, one of his parishioners. On 7th August, 1589, while George Atton was harvesting his corn therefrom, he was charged by Robert Cawdrie with breaking his close, and thus the foundation was laid for an action at common law. Sub-pennas were served on the bishop of Peterborough, William Baylie the new rector, and others to give evidence, and the case was heard before all the judges in the Exchequer Chamber during Hilary Term, 1590-1. George Atton pleaded not guilty. The case is in Cawdrie's favour, as stated by attorney Morrice, was answered by Dr. Aubrey one of the Commissioners, who argued that the Act of Uniformity merely gave jurisdiction to the Crown to name Commissioners who need only be natural born subjects of England. The verdict given by the jury was that the Crown in taking over ecclesiastical jurisdiction, was empowered by the Act of Uniformity to create a High Commission Court, and further that Robert Cawdrie had preached against the Common Prayer Book, and refused to celebrate Divine Service in accordance therewith, and consequently had been deprived by the High Commission Court, so it was found that if the deprivation were void the defendant was guilty of trespass, if not void he was not guilty. It was pointed out that the Act of Uniformity did not take away the ecclesiastical jurisdiction of the Crown, that although church law and secular law were separate in jurisdiction, yet each had for its object the reformation of an accused person, and that Cawdrie could have been deprived, even though no procedure or penalty had been decreed by the Act of Uniformity, by the Crown's ordinary jurisdiction in ecclesiastical matters. It was also assumed that the Court knew its own business in allowing one Commissioner to pronounce sentence instead of each one giving a separate assent, for the temporal law takes no notice of the degradation and deprivation of clerics, though some high officials were present in Cawdrie's case and consented thereto, and that until restored to the ministry he is incapable of further preferment. All the ministers of the Crown must be assumed natural born unless the contrary is proved, for they could not have acted in this case if they had been aliens, this act not being introductory to a new law but declaratory of the old, as appears by the title, "An act restoring to the Crown the ancient jurisdiction over the state ecclesiastical and spiritual," and in divers parts of the body of the Act. Finally many instances

assumed to be in support of this position were given, dating from a King Kenulf in 755 down to Henry VIII's time, at which time no doubt the precedents are quite reliable.

Next Cawdrie appealed to Burghley once more to help him, but was told to advise with his counsel, who suggested that either he should get the Commissioners to revoke their degradation and restore him to the ministry, or get the Queen to issue her mandate for them to do so, or sue in the Court of Queen's Bench *in forma pauperis* for his case to be tried there: Burghley thought the first of these courses the most practical, and asked the archbishop to get Cawdrie restored, this was promised if Cawdrie would accept the same terms as any other cleric, but as he refused nothing was effected. Meanwhile Burghley had written to bishop Aylmer (1 June, 1591), from whom it appeared that matters had been much misrepresented.

The last appeal made by Cawdrie to Burghley was on 22 July, 1591, when he writes with reference to Aubrey's contention regarding the deprivation, because Morrice is more than 18 miles from him, and his own horse is in the country. He asks for help as he has been from home 13 weeks together, except 4 days, and in trouble 4 years and 7 months, and has made 21 or 22 journeys to London: he has a wife and six small children, besides two who are poor scholars in Cambridge, he has received nothing from his living for 2½ years, he has lost the glebe corn which he sowed there 2 years past, and is left destitute of all means to live.

The practical results of all this were that Robert Cawdrie disappeared from South Luffenham, and his chief legal adviser James Morrice, who it appears had acted with most intemperate zeal in advocating the cause of his client, suffered much thereby, for it is stated that he lost his office and profession, besides suffering imprisonment in Tutbury Castle. The only contemporary criticism on this case comes from Robert Parsons, the jesuit, who in one of his books criticises the law laid down in the Exchequer Chamber and waxes merry over the possibility of the Commissioners all being women, as they need only be "natural born subjects." He comes to the just conclusion that Elizabeth could never have acted as she did, if her Act of Uniformity had never been passed.

In reviewing the case it is impossible to withhold a certain amount of sympathy from Cawdrie: the mere fact of a Court being presided over by a bishop and proceeding according to canon law does not make it a Church Court, and this the Court of High Commission certainly never was:

if the case had been brought before a common jury at Oakham Assizes its lack of Church Authority would have been evident to the meanest intelligence, and Cawdrie would, undoubtedly, have been acquitted in a place where he was well known and apparently respected: so the authorities, who, by the way were very long suffering, seem to have thought "any stick is good enough to beat a dog with." On the other hand, Cawdrie, on his own confession, was not a church man, he would now-a-days be described as a presbyterian (he subscribed to the "Book of Discipline"), and he should have known that the toleration he experienced for sixteen years could never justify the open defiance with which he met the authorities. He was self-willed and sharp-witted, the learning which he undoubtedly possessed had evidently been acquired under great difficulties as he had never had the advantage of a university training, and he might have done better if he had not become subject to the fever of puritanic fanaticism which in his days passed with many for religious fervour.

On leaving South Luffenham Cawdrie reverted to his former occupation as schoolmaster, he found some good friends among the puritan gentry such as sir John Harrington of Exton, his brother James Harrington, whom he styles his "singular benefactors," and Edward, 3rd earl of Bedford with his countess Lucy (a Harrington by birth) "his special good friends." He has left several works each of which deserves inspection — "A Treasurie or Storehouse of Similes," "A short and fruitfull Treatise of the profit and necessitie of Catechising," and "The Table Alphabeticall of Hard Words," in which he was assisted by his son Thomas: this book contains some 3000 words and is pronounced by a competent lexicographer to be the first English dictionary. In 1604 Robert Cawdrie was exercising his profession at Coventry, where we must take our leave of him.

Of his eight children the following particulars are available: Anthony Cawdrie was entered at Christ's College, Cambridge, and matriculated as a sizar about 1590-1, graduating A.B. in 1593-4, and A.M. 1597, later on he was incorporated at Oxford. Thomas Cawdrie was entered at Christ's College, Cambridge, and matriculated as a sizar about 1590-1: he graduated A.B. in 1593-4, A.M. 1597, and was incorporated at Oxford July, 1601, becoming M.D. in 1611: either he or his brother Zachary was the first keeper of Christ's College Library, for which he received 1s. 8d. on appointment in 1591; in 1604 he was a schoolmaster in London; Zachary Cawdrye was entered at Christ's College, Cambridge, and matriculated as a sizar in 1595-6: he

graduated as A.B. in 1599-1600, A.M. in 1603; he entered Holy Orders and appears as rector of Withcote, near Oakham in 1603, was licensed to preach in 1607-8, and was vicar of Melton Mowbray from 1613 until 31 Dec. 1659, when he died, aged 82 years; his wife Ann died in 1626, his son Zachary was admitted to St. John's College, Cambridge, 7 May, 1635; a tablet with the curious inscription "In mundo labor, in terra quies, in celo gloria" still commemorates him in Melton Mowbray Church. Daniel Cawdrye was entered at Sidney Sussex College, Cambridge: he matriculated during the Michaelmas term 1606, and graduated as A.B. in 1609-10: migrating thence to Peterhouse he took his M.A. in 1613. He entered Holy Orders and was instituted to the rectory of Ilford parva 17 Dec. 1617 on the presentation of Bernard Hide, and in 1625 to the rectory of Billing magna, near Northampton on the presentation of king Charles I., but failing to subscribe was deprived in 1662: he died at Wellingborough in October 1664.

It is unfortunate that the registers of South Luffenham church prior to 1682 have been lost, so that it is not possible to make use of this source to gain further information regarding Robert Cawdrie and his family.

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*South Luffenham.*

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The church of St. Mary consists of chancel, nave with north and south aisles, south porch and west tower with spire. The north arcade of the nave, with rounded arches and cylindrical piers with large and finely carved capitals, belongs to the second half of the twelfth century and is of fully developed Norman work verging upon the transition to Gothic. The south arcade was made in the thirteenth century, and the chancel was probably enlarged to its present size at the same time. Much alteration was done in the fourteenth century, when the aisles were widened and some windows inserted. The west tower was built in the later part of the fourteenth century, and the beautiful crocketed spire, with well designed spire-lights, was added rather later.

The south wall of the chancel affords an interesting and perplexing study in mediæval alterations of earlier work. It appears to have undergone considerable reconstruction in the fifteenth century, when the east wall may also have been rebuilt slightly to the west of its former position. The present east window is modern. There is a mass of rough masonry against the inner side of the east wall of the north aisle, the date and purpose of which are difficult to determine: it probably was added to strengthen the wall. The south aisle has been slightly lengthened eastwards in modern times, and a narrow bay added to the south arcade next the chancel.

On the north side of the chancel there is a fine table-tomb, with a mutilated effigy, bearing the arms of Culpepper. The Culpepper shield with another appears also on the tower.



The church of St. Mary, South Luffenham.



THE CHURCH OF THE HOLY TRINITY, BLATHERWYCKE.

### *Blatherwycke.*

The church of the Holy Trinity is the survivor of two adjoining churches, the second of which was dedicated to St. Mary Magdalene. This church, the rectory of which was in the gift of the prior and convent of Laund, fell into disuse about the middle of the fifteenth century. The rectory was then consolidated with that of the church of the Holy Trinity, which was appendant to the manor of Blatherwycke, and the first incumbent of both was instituted in 1472. St. Mary Magdalene's was then probably allowed to go to decay, and no certain trace of it remains.

The present church consists of nave and chancel with a large north chapel and north aisle, south porch and west tower. Its chief architectural feature is the plain south doorway, which, with the lower part of the tower, appears to be of early and primitive Norman work of the eleventh century. The north aisle was added in the thirteenth century, and the north arcade of the chancel is probably of late thirteenth century date; but the north chapel was enlarged in the fourteenth century and is continuous with the north aisle, which in its present state is largely modern. All the work is extremely plain, but the general effect of the building is picturesque and unusual.

In the north chapel there are two sixteenth century monuments of the Stafford family, one of Sir Humphrey Stafford (d. 1584), while the other is probably that of Sir Humphrey, the builder of Kirby Hall in 1572-4. At the west end of the chapel, on the south side, is the beautiful mural tablet erected by Sir Christopher Hatton to the memory of the poet and dramatist Thomas Randolph (d. 1635). As an example of a white marble tablet of the date this is unique in beauty, the decoration of the border and the lettering of the inscription being of the highest excellence; and, at a time when memorial tablets are much before the public mind, this unpretentious but exquisite work of art may well be commended to the notice of those who live within reach of it.

*Bulwick.*

The church of St. Nicholas appears originally to have been, like many other local buildings, cruciform in plan with a tower above the transept-crossing. This is clearly seen by the fact that there remain pieces of unpierced wall between the east responds of the north and south arcades and the arches between them and the chancel. A north aisle was added to the nave early in the thirteenth century: the arcade appears subsequently to have undergone a reconstruction in which the earlier work was re-used. About the middle of the thirteenth century or somewhat later the south aisle, with a lofty and well-proportioned arcade, was made. The chancel was also enlarged about this time, and the triple sedilia in the south wall are fine examples of mature thirteenth century work. The south aisle is probably of its original width and absorbed the south transept, while the north transept was also absorbed by the widening of the north aisle. The windows, including the east window, are for the most part wide openings with simple tracery which indicate a date between 1280 and 1300. Those in the north aisle are of the fifteenth century.

The earlier tower must have been taken down soon after the transepts were thrown into the aisles: the western tower-arch was then removed and the crossing became the eastern bay of the nave. Arches of rather late and plain construction now open into the aisles on each side of the original crossing. A new tower, of the handsome type common in the neighbourhood, was built at the west end of the nave c. 1380-1400. This is surmounted by a crocketed spire added soon after the beginning of the fifteenth century.



The church of St. Nicholas, Bulwick.

*A paper read at Whitwell Church, 22 July, 1916,  
by the Rev. E. A. Irons.*

The most ancient as it is also the most interesting feature of this parish is the well or spring, whence the settlement has derived its name: originally the christian missionary chose some locality thus favoured in order that after receiving suitable instruction his catechumens might receive the sacrament of Holy Baptism, after which the candidates were clothed in white raiment as a symbol of their new condition; this seems to account for the name Whitwell, and to explain its origin as a baptismal font. After a while a church was built which enclosed a portion of the stream within its boundaries, so that the water ran through the building, and even now at the foot of the southern side of the chancel arch is an aperture through which the water at one time undoubtedly ran; during a heavy rain the running stream can still be heard, and at times it has been known to come up through the opening; the actual source is in an adjacent farmyard, and after leaving the church a cascade of unfailing and very pure water flows through the rectory garden.

The oldest part of the present building is the south doorway of the church, c. 1100; this may have formed part of the building which succeeded that mentioned in the Domesday Survey (when the countess Judith owned the manor), wherein a priest served about fifty parishioners, only a few less than the present population. This church must have corresponded to the present south aisle, but the only other portion coeval thereto which remains is the font; this has once been square, but is now an irregular octagon, its edges having been canted; its faces are ornamented with rudely incised crosses, circles, and attempts at scroll work. The Norman church must have been incorporated with the present building, c. 1250, when the three bays of the nave were erected, the lancet window in the west wall being of this same date; the chancel contains windows of the early fourteenth century. A window with a single light in the east wall of the aisle is of the same period, so that after the building of the nave and chancel the south aisle would appear to have been built on the foundations of the previous church. The westernmost window on the south side of the chancel is about fifty years later than the others, and must be classed as a "low side-

window," it contains some ancient glass of century XIV., depicting the Crucifixion, and is surmounted by a hood mould terminating in beads, the inner faces of the jambs of this window are enriched with moulding, and in the thickness of its western jamb is a bagioscope from the aisle: when this hagioscope was opened out in 1881, after having been blocked with rubble for centuries, some fragments of ancient glass were found within, these have now been placed in an adjacent window of the aisle. At the western end of the chancel, and on its north side, is a single lancet "low side" window still possessing the hooks on which its shutter was hinged. About 1365, Rich de Whitewell, prebendal rector of Empingham in Lincoln cathedral, founded a chantry at the altar of our Lady in the aisle of this church, and endowed its cantarist with land and houses lying in Hambleton, Normanton, and Whitwell. The value of this endowment, at the present value of money, was about £70 a year, and the sacred utensils used at the altar were priced at £10 10s. (probably much below their real value), when the hand of the spoiler was laid upon them in 1549. The cantarist was the village schoolmaster, and the last of his race, sir Robert Suckling, was aged 46 years; when deprived of his living, he was of honest conversation, and had always been exercised in the education of youths in learning, but was unable to serve a cure being purblind. And so Whitwell was deprived of its village school, under the pretence of "reformation." Two altar brackets remain on the east wall of the aisle, upon the north wall is a piscina; and eastward thereof a small aumbry. The church contains a number of ancient grave slabs, date 1455, one has a beautiful cross incised. The tracery of the east window is modern, having been inserted in 1881 at the last restoration, it replaced a nondescript erection given by bishop Ellicott of Gloucester, a native of Whitwell, whose father was rector here. There is a sedile in the chancel and a piscina to the east of it: on the opposite north wall is a square recess near the ground. Holes may be seen in the faces of the chancel arch by which a screen was formerly supported. Along the upper part of the chancel walls are cornices ornamented with alternate dog-tooth and ball-flower on the north side, and with one dog-tooth, and with ball-flower, masks, and square-leaved flowers. On the north wall of the nave just west of the chancel is a piscina, and to the west of the door of the south porch is an aumbry. The ancient stone altar slab, with the usual consecration crosses, lies in front of the Communion rails; a second slab in the nave seems to have served a similar purpose. It is to be hoped that a restoration to their original use may shortly be effected.

Opposite the south porch is a doorway with a pointed bead which has been blocked up, and on the same side but nearer the chancel a square window opened high up, as may be seen from outside the building. The roofs date from about 1835, they are quite modern, but some of the ancient material was worked in, and the medieval work of century XIII was copied so far as was practicable.

The outer door of the porch has a pointed arch where capitals have a nail-head decoration, and the porch wall is pierced with a loop hole. The bell-cot has openings for two bells (one of which is dedicated to St. Giles), and there are small openings both in its north and south faces. The cross at the east end of the nave roof is worthy of notice, it lies within a circle, is beautiful in design, and excellent in preservation. The church chest is a "dug-out" made of a single trunk, but has been fitted with a lid less ancient in date.

The dedication of the church is to St. Michael and All Angels, no doubt because of its lofty position: the owners of the manor in 1227 were the Prior and Brethren in England of the Hospital of St. John of Jerusalem, these continued in possession until 1541, when the notorious King Harry deprived them of their property and sold it to the Harrington family of Exton, by whose representative it was transferred in the early part of century XVII to Baptist lord Hicks, from whom it has descended to its present owner, the earl of Gainsborough.

#### RECTORS OF WHITWELL.

1217	Ricardus DE CANTIA	cess	1227
1227	Johannes DE MEAUTEBY	res	
1297	Marcho DE BOTELESFORD	cess to Mar. 1320	
	Simon	res	
3 Aug. 1313	Walter DE BREON	ob	
10 Mar. 1320	Joh DE BELGRAVE	ob	
16 Nov. 1321	Joh DE CLARE	ob	
21 June 1323	Ric DE HERLAWE	cess 3 Oct. 1326	
3 Oct. 1326	Thom DE TY	ob	
21 July 1332	Will († Thom) DE THOURESBY	ob	
30 July 1349	Will DE HAKENESSE	cess 16 Nov. 1357	
16 Nov. 1357	Thomas DE TURGH	cess 25 July 1379	
	Will DE BROKHAMPTON	cess 25 July 1379	
25 July 1379	Roger CLERK	cess 22 Nov. 1408	
12 Nov. 1387	Ric DE WALPOLE	cess 1416	
	Joh BRERE	cess 4 Oct. 1420	
22 Nov. 1408	Joh WHYTE	res	
1416	Will CLEMENTS	res	
4 Oct. 1420	Will NTUTTE	res	
25 Apr. 1441	Rich BURTON	res	
19 Mar. 1443	Will TAYLIOUR	res	
6 Feb. 1446	Robt CANELL	res	

27 June 1448	Joh SELBY	
11 Jan. 1453	Thom HANLEY	cess 23 Jan. 1455
23 Jan. 1455	Will FERNEHEDE	res
28 Feb. 1457	Thom BOTTESFORD	
29 Nov. 1461	Thom DENTON	ob
30 Jan. 1480	Joh GOODMAN	ob
5 Nov. 1504	Robt LANGTON	res
15 July 1506	Henc ASTON	ob
25 June 1543	Willmus BOLTON	ob
12 Apr. 1555	Willms BUROWGH	res
19 June 1560	Robertus RUDD	res 7 Mar. 1583
21 Apr. 1584	Henticus HARGREUERS	res
30 Apr. 1591	Willms WARD	ob
3 Dec. 1597	Mathew PULLEN	
11 Sept. 1622	Thomas FFRYER	ob
14 July 1668	Henr FFRERE	ob
25 Nov. 1682	Thomas FFRERE	ob
11 Aug. 1687	Daniel NAILER	ob 4 Mar. 1689
12 May 1690	Bonh WRIGHT	ob
28 Oct. 1690	Benjaminis BURNRY	depr
1 June 1709	Nathanaelis WESTON	
17 Sept. 1710	Johannes ISAAC	ob 5 Aug. 1743
31 Dec. 1743	Nathaniel WESTON	ob
24 Sept. 1750	Robert GOODHALL	cess 13 Jan. 1750
22 Jan. 1750	Robert GOODHALL	ob
16 June 1784	Hamlyn HARRIS	ob
19 Nov. 1814	John ELICOTT	cess
24 June 1818	Charles Spencer ELICOTT	res 20 July 1829
30 July 1829	Charles Spencer ELICOTT	res
8 June 1878	James BEECHENO	res 14 Dec. 1892
23 Feb. 1893	Thomas Edward WOODHOUSE	ob 30 Oct. 1915
16 Mar. 1916	Robert Godlinton BISSEKER	

A paper read at Normanton Church, 22 July, 1916,  
by the Rev. E. A. Irons.

There was the ordinary type of village church here until about 1765, when it was pulled down to make way for a building which would hardly have passed muster as an indifferent barn: whether the edifice thus destroyed was the first of its kind cannot now be ascertained as no known picture or description of the building exists, but its date must have been about 1320, as appears from heads, portions of tracery, and an early coffin lid which was found when the present church was being built in 1911: at any rate it is described in 1579 as being in a very ruinous condition, and little improvement can have taken place in its condition during the remaining 200 years of its use. It appears, however, to have had a tower which was left standing until 1827, when the



The church of St. Matthew, the Apostle,  
Normanton.

present tower was erected at a cost of several thousand pounds. Those who are familiar with the church of St. John, Westminster, which has four bell turrets one at each corner of the building, causing it to be commonly known as "the elephant upside down," will recognise the Normanton tower as an attempt to copy one of these. The whole portico, as erected in George IV's. reign, is rectangular with a semi-circular front projecting towards the west; on each side of this curved front are four pillars, facing north and south respectively, of which the outer pairs are quite plain, whereas the inner pairs belong to the Ionic Order and have round-headed windows between them: the west front has four steps from which four Ionic pillars rise, the whole series of pillars supporting an entablature whose frieze is quite plain. Surmounting the portico is a circular open bell-tower of the Corinthian Order, having a pillar between two pilasters at the cardinal points, the roof of the tower ascends to a point ended with a foliated finial; the openings on the east and west faces of this tower are circular-headed with round openings above, whereas in the north and south faces these openings are entirely rectangular. The church is entered from the west by a large rectangular doorway leading into the vestibule. It was a happy thought which caused the countess-dowager of Ancaster to have the present church built in memory of the late earl, her husband. Though not a pure basilica it follows the basilican style, of which it is a very graceful specimen, and therefore, deserves some little attention in account where all the other church buildings are gothic. The word "basilica," meaning "royal," is Greek in its origin, and came to be used by the Romans to denote a building used for some public purpose, e.g., a law-court, a riding-school, a flower-market, or a meeting-house for religious purposes. In this last sense it was applied to the buildings for Christian worship which were raised during the age of the emperor Constantine and his successors. In its original form it was a rectangular space covered with a roof enclosing an arrangement of colonnades in two stories. But the original form of such a building, as utilised for Christian worship, was undoubtedly an oblong terminated by an apse such as that in which we are assembled; as the number of worshippers increased, aisles were added so that a church came to resemble a civil basilica. Sta Sabina on the Aventine, at Rome, is a basilica of this type dating from century V., but in recent times a small and still earlier church without aisles has been discovered beneath its floor. A typical Christian church of the basilican type may be described as follows:—A porch supported on pillars admitted the worshipper to an

open court with a colonnade to its right and left : in the centre of this court was found the *cantharus*, a cistern of water for ceremonial purposes; close to the court, and usually at its western end, was the baptistery generally octagonal in shape: on the side of the court farthest from the entrance was the *narthex*, a narrow porch running along the whole width of the court, containing the entrance or entrances to the church—penitents or those under church censure were not allowed to pass nearer to the church than this porch: the interior of the church ended in a semi-circular apse, and had one (sometimes two) aisles on each side separated from the nave by marble pillars or arches, above which rose a lofty clerestory pierced by a range of round-headed windows: the walls were decorated by mosaic work depicting scriptural scenes, and over the crown of the chief arch was often found a bust of our Lord, the lamb as it had been slain, with the evangelistic symbols, the seven-branched candlestick, and the twenty-four elders as supporters. All the fittings of the building whether of wood, bronze, or tapestry were as good and costly as circumstances would allow. Another arch sometimes known as the *arch of triumph* spanned the apsidal space in which the church always ended. The semi-dome of the apse, known as the *conch*, was always covered with mosaics, our Lord seated or standing, with apostles and saints on either hand. The altar stood at the center of the apsidal choir on a platform reached by steps, and was dignified by a canopy supported by marble pillars from which depended curtains of the richest material. Beneath the altar was the confession, a subterranean chapel or tomb, wherein the body of the saint lay buried who gave his name to the church. The officiating bishop or priest had his seat behind the altar at the center of the apsidal arc, and his ministers were seated on either side: in order to celebrate Mass he advanced from his seat to the altar and faced the congregation below. In the nave but between the people and the altar was a platform, known as the *bema*, this gave room for singers, readers, and other humbler ministrants, between this space and the rest of the nave was a low wall or railing whence projected desks or pulpits of marble. The church of San Paolo fuori le Mura at Rome, although only erected in 1823, practically dates from 386, and affords a good example of the ancient basilica as the original plan and dimensions have been conserved, but the most interesting specimen is that of S. Clemente at Rome, because it has retained its original arrangements and fittings more perfectly than any other. In England we have the remains of a small Christian basilica, c. 350, excavated at Silchester, near Reading this contained two chambers flank-

ing the apse, known as the *prothesis*, or the place for preparing the oblations on the north side, and the *diakonikon*, or sacristy on the south. There is also Brixworth church, near Northampton, probably built c. 680, by Saxull, abbot of Peterborough, which is an ancient building of this type. Enough has now been said to enable the details of the present church at Normanton to be recognised: it is not possible after the many centuries of western tradition through which the church in this country has passed to revert to the mode of worship practised by the earliest Christians, but is interesting to possess, near at hand, a model sufficiently true to the original type which enables us to form a mental picture of what that worship was like.

Going back to the history of Normanton, it is stated that the dedication of the church is to St. Matthew, the apostle, but I have been unable to verify this as the name of the original patron. The earliest possessors of the manor from whom the name of the place is derived were called Normantville, c. 1200: in 1283, the heiress of this family brought it to William de Basing, owing to a default of the male descent; a reminder of this family occurs in Basinghall Street, London, E.C. In the late xvth century the Mackworth family gained possession by the marriage of Thomas Mackworth with Alice Basing, and in the middle of century xviii sir John Heathcote, ancestor of the earl of Ancaster, bought the property, and in possession of this family it now remains.

#### RRECTORS OF NORMANTON.

1227	Hugo DE NOVO CASTRO	
1235	Willemus DE WIWELLE	
4 Feb. 1238	Ricardus DE HAMELDON	ob
	Hent DE HUNTINGDON	ob
1264	Will DE WAKERLE	ob
21 June 1296	Joh DE SCHIREBURN	ob
11 Jan. 1318	Radulf DE SCHIREBURN	res
6 June 1357	Radulf BUNTYNG	ob
11 Dec. 1388	Adam KYRKEBY	
9 Aug. 1391	Joh DE ORSTON	ob
18 Apr. 1411	Will WRYGHT	res
30 Aug. 1411	Joh BYRDE	cess 8 May 1420
8 May 1420	Ric BARDE	ob
30 Mar. 1434	Joh LVNSAY	cess 26 Dec 1435
26 Dec. 1435	Galf COOKE	
5 Oct. 1443	Rich WILCOX	cess 3 June 1447
3 June 1447	Robt BLYSSOTE	ob
16 Aug. 1448	Rich STEUENSON	res
13 Oct. 1452	Joh CHILD	res
6 July 1457	Will HOTON	ob
	Will JOHNSON	
17 June 1491	Joh PEKE	res

13 Feb. 1509	Thos WALKAR	ob
4 Oct. 1554	Rich BLACK	ob
3 Dec. 1569	Nicholaus FOSTER	res
30 Apr. 1572	Henricus TAMPION	ob
25 Feb. 1629	Robtus LAXTON	
1634	Eduus HEATON	
10 Feb. 1676	Johnes CLAYTON	
4 Feb. 1679	Nathaniel WESTON	ob Mar. 1717
22 Apr. 1718	Nathaniel WESTON	cess 13 Nov. 1721
13 Nov. 1721	Wingfield BUSWEIL	ob 1750
7 May 1751	William CANTRELL	ob
4 June 1787	William TAIT	ob
1 Dec. 1814	Thomas Kaye BONNEY	ob 7 Apr. 1863
22 Aug. 1863	Thomas Bentley BROWN	ob 6 Apr. 1897
13 Oct. 1897	George Hampden dc Clare STUDDERT	res 30 June 1902
20 Oct. 1902	Edward Vere HODGE	cess 14 Sept. 1909
2 May 1910	Charles Arthur Christopherson BOWLER	

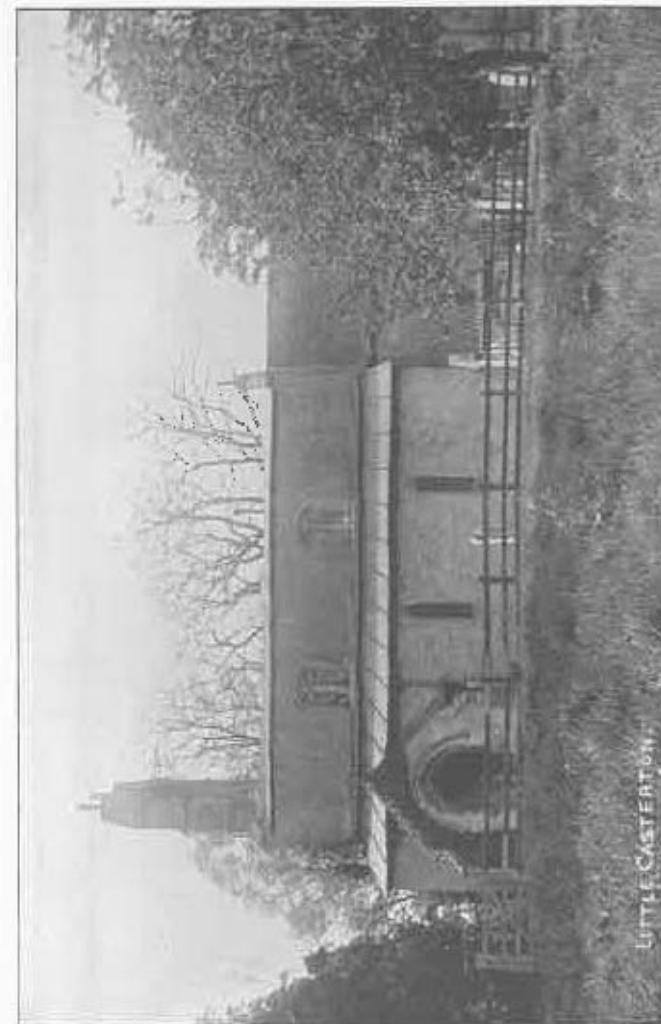
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*Notes of an address given by the Rev. F. T. Johnson,  
M.A., 30 August, 1916, when a visit was paid to  
Little Casterton.*

The Church of All Saints' Little Casterton, consists of chancel, nave with north and south aisles, and south porch, the aisles being separated from the nave by two arches. The arcade on the north side is considerably older than that on the south and is late Norman, its capitals are fancifully ornamented and are all different in design. The south arcade still retains the Norman semi-circular arch, but its columns and mouldings are more Early English than Norman in character. The two aisles are of Early English date with west and side windows of single lights, while their east windows possess two lights with a quatrefoil in the head, all under a pointed arch. Under the east window of the south aisle is a large stone bearing a much-erased Latin (or Norman-French) inscription, which, unfortunately, nobody has been able to decipher. This aisle also contains a plain piscina and, in the south wall, a curious tomb with a late Early English arch, supported by two pillars. On the ground is an elaborately carved stone in the form of a coffin (c. 1190 A.D.), and above it is another carved stone (c. 1250 A.D.) in the form of a seat, the upper stone appears to have been cut in the restoration of 1811 to make room for a deal pew,



LITTLE CASTERTON

and both stones were almost completely hidden until the more recent restoration in 1907-8. Faint traces of stencilling are visible on the south side of the arcade.

In the north aisle may be seen an ancient Norman tympanum, which was discovered a few years ago built into the sill of the west window about thirteen feet from the ground. On it is sculptured the Tree of Life, with fourteen branches, and on each side are three wheels, with eight or seven spokes, symbolical at once of Eternity and the Trinity. This tympanum evidently belonged to some ancient doorway and is probably part of an older building upon the same site, other traces of which can be seen on the exterior of the western wall of the church. This aisle also contains an old altar slab, recently discovered under the flooring and now placed upon an oak frame, and a primitive "floor drain."

The chancel is as originally erected except that in 1811, during the incumbency of the Rev. R. Twopeny, it was lengthened eastwards and the date of this enlargement is cut in Greek letters on the exterior above the east window. At the east end is an elaborately-carved Early English piscina, with a quatrefoil "floor drain" just below, the latter is believed to have been brought from the ruined church at Pickworth. In two of the south windows are fragments of early 14th century "grisaille" glass which probably once formed part of the east window. The present east window, by Whall, is quite modern, the centre light shows our Lord seated in glory and on either side are St. Hubert with his stag and St. Francis with his birds. In the floor is the well-known brass with the effigies of Sir Thomas Burtoe (died 1381 A.D.) and his wife Margaret (died 1410 A.D.). Sir Thomas is shown wearing a camail of chain mail and is decorated with the famous SS. collar. The lady is "depicted with the sideless super-tunic or cote-hardi" and is "adorned with jewelled bandeau and coronet."

Other interesting features which may be noticed are the fine oak roof, the opening now blocked leading to the rood loft, and the remains *in situ* of the Tudor oak rood screen. The panelling on the west wall is of Jacobean date and once formed part of a private pew. The chief characteristic of the outside of the Church is the 13th century bell gable, a simple and beautiful example of many such in the neighbourhood. It has two bells each under a recessed arch with triangular coping surmounted by a cross, the northern cross is new but is an exact copy of its predecessor which was shattered by lightning in 1895. The smaller bell, inscribed "Cum voco venite (D.B. A1608)," was made by Tobie

Norris and is the oldest bell in Rutland by this founder. The two fine Early English buttresses which support the west end of the Church are somewhat spoiled by what Thomas Paradise, writing in the "Stamford Mercury" of 1860, calls "a closed wooden box, which ought never to have been erected," but which, however, serves many useful purposes, amongst them being the protection of the bell-ringer from unfavourable weather. In the 15th century the walls of the nave were raised and the clerestory added. Previously the roof was of an extremely sharp pitch, the weather moulding forming the junction with the Bell Gable can still be seen. The south porch, built by Mary, Countess-dowager of Pomfret, in 1837, took the place of an older porch and, no doubt, use was made of much of the old material. The Registers, the earliest entries in which are in the handwriting of the Rev. Philip Browne, rector from 1591 to 1605, give the records of the parish from 1559 and are in good preservation. There is also an almost complete list of rectors from the year 1263 A.D., and in the rectory may be seen portraits of the last nine rectors, commencing with the Rev Richard Twopeny, M.A., rector from 1783 to 1843. For many centuries the patronage of the parish went with the lordship of the manor of Tolethorpe. The Burtons held it until 1503, when it passed into the hands of the Browne family from whom in turn it passed to the Cavendishes, who still retained it when the estate was sold in 1864. The present patron is the Right Hon. John Compton, 4th Lord Chesham.

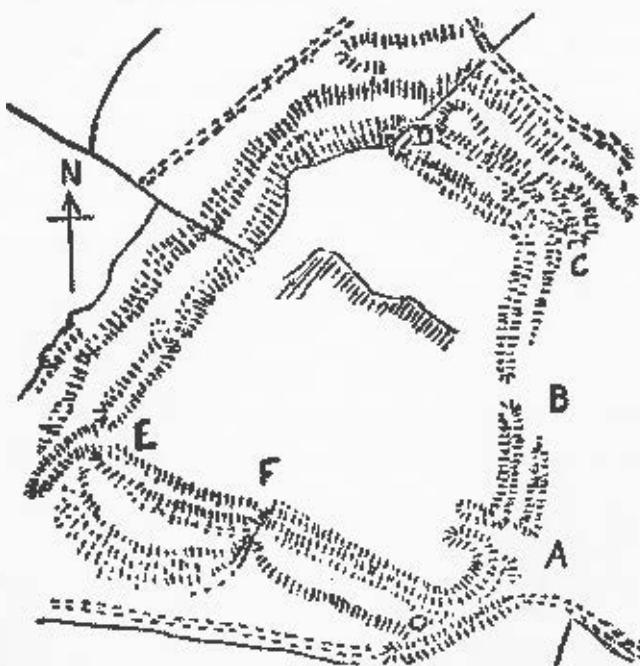
The parish of Little Casterton also includes the hamlet of Tolethorpe, where, in 1301, Sir John de Tolethorpe founded "an hospital for seven poor men, and a chantry for the benefit of his soul." In 1369, Sir William de Burton "rebuilt the ancient chapel at Tolethorpe, and obtained papal authority to found therein a college, of a Master and six chaplains." This foundation soon came to an end, or survived merely as a chantry served by the parish priest of Little Casterton, who in 1410 was exonerated from this duty, and it is probable that the chapel was not regularly maintained after this date.

Tolethorpe was the birth place of Robert Browne, founder of the Brownists, and afterwards rector of Achurch, who, while yet a layman, was instituted rector of Little Casterton, though he never entered upon his duties. An account of his life appeared in the records of the society for 1913.

*N.B.—Thanks are due to H. F. Traylen, Esq., for the use of notes made by him for this Meeting, at which, however, he was unable to be present.*

### Burrough-on-the-Hill.

A full and careful description of the prehistoric camp, for a long time mistakenly supposed to be a Roman station and identified with the Vernometum of the itineraries, was given to the Society some years ago by Dr. Hermitage Day, and is printed in full in the *Transactions of the Leicestershire Archaeological Society*, vol. X., pp. 190-5. It is sufficient to say that this great earthwork, on its commanding site, is probably the most perfect example of its kind in the Midlands, and is of peculiar interest owing to the preservation of the berm or platform on the outer side of the enclosing vallum or rampart, and of the main entrance and subsidiary exits.



Burrough Camp, Burrough-on-the-Hill.

The village of Burrough, known throughout the middle ages as Erdburgh or Ierdeburgh, a name identical with Yarborough in north Lincolnshire, lies south-west of the fortified promontory which is the site of the camp. The church of St. Mary is a small building consisting of chancel, nave with north and south aisles, south porch and west tower with spire. The aisles were added in the thirteenth century and were widened in the fourteenth, to which most of the walling and windows of the church belong. The work is very simple, but the window openings are well worked, and the open parapet of the low tower is a feature of some beauty. The church contains some features of interest. There is a fine thirteenth century font with supporting shafts. At the east end of the aisles are two table tombs with effigies of Sir William Stockton and his wife, which have evidently been moved from beneath the eastern arches of the adjoining arcades and shortened to suit their present position. There is a low-side window in each of the lateral walls of the chancel, a feature which occurs again in this neighbourhood at Burton Lazars and, though somewhat rare, can be paralleled in several English churches.

*A paper on "Some Anglo-Saxon Personal Ornaments, with special reference to Rutland finds," read at Stamford, 28 October, 1916, by V. B. Crowther-Beynon, Esq., F.S.A.*

**INTRODUCTORY.**—The period we have to deal with in the study of Pre-Christian Anglo-Saxon Archaeology in England covers roughly 200 years, namely, from about 450 to 650 A.D., and our materials for this study may, for practical purposes, be said to consist of the objects found in the cemeteries. A very limited amount of contemporary written evidence, it is true, exists, but it is scanty, is often contradictory, is dependent largely on tradition and is mainly concerned with political events.

Though the period covered by these two centuries has had such an immense influence on the history of our country and people, the visible and tangible evidence which remains to mark this chapter in our national story is vastly inferior in variety and extent to that appertaining to the four centuries during which the Romans held sway in England, albeit the imprint which this latter race left on our national life and physical

character is almost negligible in comparison. We have numbers of Roman roads, Roman towns, Roman villas, Roman fortresses, whereas of Pagan Saxondom we can point to hardly anything of the kind, and we are driven back to the contents of the graves of the dead. These Teutonic ancestors of the English race (or of the greater part of it) first came to our shores as a series of expeditionary marauding parties, for the most part independent of each other. Later, their object seems to have been emigration as we understand the term; that is, a desire to find a fresh home and establish settlements.

All these invading tribes came of an essentially seafaring stock and it is the rivers of England, and not the roads, which mark the lines of their progress, as can be seen by studying a map whereon are marked the known Anglo-Saxon cemeteries. These will be found almost invariably to group themselves about the principal waterways. A natural result of this well-established fact is that the riparian cemeteries usually give evidence of an earlier date than those further from the rivers, since the latter represent burial places appertaining to settlements established after some degree of dispersal over the country side had taken place. Again, as the river bank became the starting point for the gradual dispersal of the settlers into the country on either side of the stream, it follows that we must not look to the rivers to mark the dividing lines between the various tribes, as might seem at first sight most natural, but to the watersheds of our river system. Here again, the evidence afforded by the grave-finds confirms the conclusion.

**ETHNOGRAPHICAL AND GEOGRAPHICAL.**—It would take too long to attempt to give particulars of each of the various branches of the Teutonic race which established themselves in different parts of our island, namely, the Saxons, the Angles, the Jutes, and perhaps the Frisians. We must content ourselves with a brief account of the people to which we must assign the objects which I am going to attempt to describe, namely the Angles.

According to Bede, this tribe derived its name from the district called Angulus, which can be identified with the part still known as Angeln in Schleswig. Their home, therefore, was in that narrow neck connecting Denmark with Germany. There is also evidence to support Bede's statement that, in the case of the Angles, the migration was *en masse*, since archaeological investigation goes to show that there is an abrupt breaking off in the chronological sequence of datable objects found in Schleswig which agrees with the beginnings of the corresponding series in East Anglia and the English

Midlands, whither the population of "Angulus" are believed to have transferred their homes. Speaking very roughly indeed, the area settled by the Angles embraces the eastern half of England as far south as the beginnings of the basins of the Warwickshire Avon and the Thames; that is to say, to a very irregular line drawn, let us say, from Warwick to Harwich. The northernmost part was known as Bernicia; south of this was Deira, with its centre at York; below this again came the Lindiswaras of the Lincolnshire Wolds and the Gyrwas of the Fens, both somewhat nebulous tribes as to their history. Inland of these was Mercia, covering the area watered by the Trent. The Mercians were the "Markmoes," who occupied the marches or boundaries on the West, adjoining the still British territory. East Anglia is represented by our Norfolk and Suffolk, and to the west of this is Middle Anglia, which includes the country watered by the rivers running into the Wash, namely, the Welland, the Nene and the Ouse. The Middle Angles had, as their neighbours on the south and south-west, Saxon tribes, and this proximity with its resultant intercourse had considerable influence on their culture. Later on, the Middle Angles were merged politically in Mercia at the time when the latter embraced all England between the Thames and Humber, as far east as Essex and East Anglia. There is a considerable area lying west of the Wash where no Anglo-Saxon cemeteries have come to light; but this is easily explained by the swampy and inhospitable nature of the country about the lower reaches of all the three rivers I have named, before systematic drainage had been carried out. No temptation would be offered by these unattractive districts, and thus we find that on the Nene no settlement is found till Peterborough is reached, while on the Welland, Stamford; on the Cam, Cambridge; and on the Ouse, Bedford—are the lowest points on their respective rivers which seem to have appealed to the minds of the invaders as desirable positions.

**ANGLO-SAXON SITES IN RUTLAND.**—As regards the three Anglo-Saxon sites at present known in Rutland, the cemetery between North Luffenham and Edithweston was identified as early as 1863, when a report of some of the finds was published in the *Stamford Mercury*. These objects were in the possession of Mrs. Morris, of Larnington, and at her death passed, I believe, to her descendants. Another series of relics from this site are preserved at Lord Ancaster's Estate Office at Normanton, and a third small group came to light in 1900 and 1901, and is in my own possession.

Of the second site, the ironstone workings at Cottesmore, not much need be said on this occasion. No ornaments from here are known to exist, the finds being confined to a few insignificant examples of pottery and an iron shield boss decorated with a gilt bronze stud.

The third site, Market Overton, was discovered in 1906 during ironstone-digging operations and a very interesting series of finds has occurred there. The relics are in the possession of the landowner, Lt.-Col. Wigfield, by whose kindness a selection of the most interesting of the finds is produced for your inspection to-day.

It would appear from a comparison between the finds at North Luffenham and those at Market Overton, that the former is a little the earlier in date and was in use probably from early in the Sixth Century till about 575, while the beginnings of the Market Overton Cemetery may be assigned to about 550 A.D.

All three of the Rutland sites are situated at the junction of the Lower Lias clay and the Northampton sand which, it has been repeatedly noticed, was a geological formation much in favour with the Teutonic settlers, providing as it did a good water supply and a dry sub-soil. The majority of the numerous cemeteries discovered in Northants are in similar geological situations.

**THE PERSONAL ORNAMENTS.**—We must now pass on to a consideration of the ornaments of the Anglo-Saxons, which is our main subject this afternoon. It should be borne in mind that, although a distinction has been drawn between one tribe and another of the Teutonic people, the different branches of the race had a great deal in common as regards their culture, and there is a strong family resemblance running through all the remains of Pagan Saxondom which have come down to us, and this is especially the case with the ornaments. Perhaps the most specialised group is the exquisite gold jewelry with garnet inlay, characteristic of the Jutes of Kent. Both for elegance of design and excellence of technique these Kentish ornaments stand quite apart.

The Anglo-Saxon jeweller developed a great craze for decoration, and his style of ornament came to differ materially from what we find in objects of the Iron age or of Roman times. It is therefore desirable that something should be said about the character of the decoration which is found on so many of the ornaments of the period, and forms so important a guide to the dating of individual examples.

On objects of early date in this period, the style of the designs is either geometrical or a combination of geometrical and plant motives, the latter of which are no doubt ultimately tracable to late classical Roman art. The geometrical patterns are for the most part executed in a style which can best be compared to what is known as chip-carving, and is perhaps the natural mode of expression for a people in whose economy wood played so large and important a part, in their architecture and handicrafts. Very soon these geometrical and floral designs give place to what are known as zoomorphic or animal motives, at first fairly naturalistic but rapidly degenerating into the conventional, and finally into what probably appears to every ordinary eye as hopeless chaos. The Anglo-Saxon craftsman quickly adopted a method of emphasising features of his animal subjects by adding contour lines, and these soon usurp the functions of the real outlines. The Teutonic designer, too, like Nature, abhors a vacuum, and if there is an awkward corner left blank he has no qualms whatever in adding a fifth leg to a quadruped or a second head to a body if, by so doing, he can fill the vacant space. At the same time, the sense of due proportion between body and limb, of the normal position of eyes, head or any other part is completely lost, and indeed every canon of anatomy or science is cast aside, and what were once animals become a mere jumble of disconnected limbs, eyes, and so forth, crowding every corner of the available spaces. These zoomorphic patterns have been exhaustively dealt with and minutely classified by the great Swedish archaeologist, Dr. Bernhard Salin, but the subject is a severely technical one.

Apart from animal patterns, the scroll designs and interlacing patterns which are so familiar to us in remains of Christian Saxon times, such as the carved crosses and the illuminated manuscripts, are also to be found on some of the personal ornaments of the Pagan period, though far less characteristic of that than of later times.

**ANGLO-SAXON BROOCHES.**—The ornaments of the Anglo-Saxons are of many kinds, but by far the most numerous are the brooches, and these are capable of fairly accurate classification. I propose therefore to say something here of the various types of brooches, illustrating my remarks by a series of slides kindly lent to me by Mr. Reginald A. Smith, F.S.A. of the British Museum. In this way I hope the great variety and interest of the Rutland group of brooches will be better understood and appreciated when I come to my own slides.

Anglo-Saxon Brooches may be divided into three main groups:

I. The Safety-pin type, including

- |                  |                   |                |
|------------------|-------------------|----------------|
| 1. Cruciform     | 3. Trefoil-headed | 5. Equal armed |
| 2. Square-headed | 4. Round-headed   |                |

All of these five sub-types have been found in Rutland except the comparatively rare "Equal-armed," the original home of which seems to have been the district round the mouth of the Elbe. They are only known from one or two localities in England.

II. The Plate-type, including

- |            |           |         |
|------------|-----------|---------|
| 1. Disc    | 3. Saucer | 5. Bird |
| 2. Applied | 4. Button |         |

Here Rutland finds include examples of three out of the five and exclude the "disc" and the "bird" types.

III. The Ring-type, including

- |            |               |          |
|------------|---------------|----------|
| 1. Annular | 2. Penannular | 3. Quoit |
|------------|---------------|----------|

All of these can be exemplified by Rutland specimens.

I. Beginning with the first main division, the safety-pin type, perhaps a very rapid sketch of the evolution of this kind of brooch may be attempted, since among its numerous and varied progeny are to be reckoned the majority of the brooches found in Rutland.

It had its beginning at least 3000 years ago and may be said to be in common use to-day, since the ordinary safety-pin of commerce is almost the exact counter-part of the earliest examples known. It consisted at first of a simple piece of wire bent into the shape of a strung bow, having one end sharpened and the other turned up to form a catch for holding the point of the pin in position.

It was soon found that the elasticity of this "safety-pin" was increased by giving a spiral turn to the shank where the wire was bent over; and as the inventive and manipulative skill of the maker increased, this single spiral turn was multiplied. This produced a kind of coil and eventually was extended on both sides of the pin, forming a kind of cross-bar. This was found to be a source of weakness and to remedy it, a central axis of metal was passed through the coil, giving increased stability and this axis or rod was furnished with knobs at either end to keep it in position, while the whole brooch, from being a slender affair of wire, gradually develops a certain rigidity and solidity of material.

The next change was to divide the pin with its accompanying coils, from the other part of the brooch, which is usually termed the bow, the two portions being made separately and afterwards connected together.

To prevent the coil of the pin rotating bodily on its axis, a contrivance was introduced in the shape of an overlapping hook or tab of metal at the centre of the head of the brooch, and this hook or tab, when treated decoratively, developed into a third knob or excrescence. This gives us the type of the well-known late Roman brooch usually called the "cross-bow" fibula, to which kindred examples have been met with in Saxon graves. Concurrently with the evolution of the head of the brooch, the catch for the pin developed from a mere twist of wire to a more or less elaborate sheath attached to the bow. A desire to conceal the mechanism of the spring and pin led the craftsman to extend the upper part of the bow portion of the brooch laterally, forming an oblong head and it is not difficult to realise how, after the brooch had arrived at this point in its evolution, the many and varied forms of Anglo-Saxon fibulae comprised in this group followed in natural sequence.

The bow of the brooch remains, as we shall see, a constant feature throughout all the forms included in this group, the purpose of it being to provide space to accommodate the fold of cloth through which the pin passed and to facilitate the manipulation of the pin. Perhaps the sub-division most numerously represented among the Rutland finds is the Cruciform—or, as it is better named, the Long brooch, the typical Anglo-Saxon fibula. Its original home has been proved to be S. Russia, whence the type travelled by way of E. Prussia and the Baltic coast to Scandinavia and Schleswig and thus to England. The origin of the three knobs has already been explained, but before the type reached our shores this feature, which originated as a practical and functional attribute, was becoming one of mere convention and ornament. Thus in the fifth century the knobs came to be affixed by having notches made in their bases into which the sides of the head-plate were introduced after being sharpened or thinned at the edges for the purpose. The result is that many such brooches have lost one or more of their knobs, though their true character can usually be recognized by other features. In the sixth century the universal method was to cast the knobs hollow and in one piece with the rest of the brooch, as is the case, I believe, with all, or nearly all, the Rutland examples.

Sixth century examples of this brooch usually have the foot in the form of what is known as the horse-head, which like most Teutonic animal motives begins as a fairly realistic and recognisable representation but very rapidly becomes debased into a mere conventional form only to be identified by the eye of faith. The two dots or pellets representing the eyes and the semicircular lateral excrescences representing the nostrils survive and can generally be recognized.

Here, as elsewhere, the Anglo-Saxon designer was always ready to sacrifice realism to what he considered decorative effect or expediency. Thus we soon see a kind of third lobe appearing between, and extending beyond, the nostrils of the horse-head and this develops later into a fan shaped foot which comes to be a prominent feature in the more elaborate cruciform brooches. We notice also the beginnings of the projecting side wings just below the bow. These again become much emphasised in the larger examples. As regards the trefoil-headed brooch, an essentially English form, the name fairly denotes its shape and one of the theories of its origin is that the trefoil represents a flattened out variation of the three knobs already referred to. Several of these brooches have occurred in Rutland. There is another theory that the trefoil is an elaboration of another type, fairly well represented among Rutland finds and called by Prof. Baldwin Brown the "Small long brooch," which has a square head and a widened and sometimes fan-shaped foot.

The larger square-headed and the ornate cruciform brooches, of both which types the Rutland cemeteries have furnished some notable examples, are almost infinite in their variety and zoomorphic motives are the usual form of ornamentation, blended in some instances with geometrical patterns.

The origin of the round-headed brooch has been traced to the Crimea whence it is believed to have reached our shores by way of S. Germany. In this class of brooch the head is in the shape of a half circle, the perimeter of which is frequently adorned with a series of knobs, usually five in number. These knobs were originally the points of attachment of an elaborate coiled spring for the pin, but, just as in the long brooch, they soon cease to be functional and survive as mere ornaments. The variety with knobs is sometimes known as the "Radiated" brooch. The only example of a round-headed brooch found in Rutland, occurred at Market Overton and is of silver. It is a very remarkable example and has, in place of the more usual knobs, a series of bird-heads seen in profile.

II. We pass on to the second main group of brooches—the Plate type—and here we may confine our attention to two of the sub-divisions, namely, the "applied" and the "saucer," since I am not aware of any examples of the disc, button or bird types of brooch having occurred locally.

In the former sub-division, which has received the somewhat clumsy name of "applied" brooch, the fibula consists of a disc of bronze to which is affixed an upstanding rim of the same material, thus forming, as it were, a miniature shallow pan. On the inner surface, on a bed of cement, is laid another thin disc of metal, ornamented with gilding and embossed designs. The pin and catch are as a rule attached to the back through two narrow slits in the metal.

As may be supposed, this composite nature renders the brooch very liable to damage and perfect examples are comparatively rare, while sometimes one or other portion of the brooch is found alone and its true significance is therefore not always recognised. These obvious defects were got over by casting the brooch in one piece, the general appearance remaining much as before, and this type is distinguished as the "Saucer" brooch.

Both these types of brooch are rare on the continent, the Saucer brooch, indeed, being represented by three examples only, two from Hanover and one from Belgium. Rutland has produced ten Saucer and applied brooches, inclusive of imperfect specimens. A pair found at Market Overton belong to a somewhat rare variety, chiefly confined to Cheshire. In these there is a central stud projecting from the middle of the saucer, which in the Market Overton examples is plated with silver. One of these brooches appears on the coloured frontispiece of the Rutland volume of the Victoria County History.

III. The Ring type of Brooch has been found in considerable numbers in the county, especially the sub-type called "Annular." In these the bronze ring is sometimes round in section, sometimes somewhat flattened or oval. The pin is most usually of iron and so is generally rusted away altogether or at best is only imperfect. Some of the Market Overton specimens have bronze pins in good preservation. In the penannular ring brooches, the ring is interrupted at one point by a narrow break. The pin is looped loosely on the ring so as to be capable of moving round it as well as up and down through the break. Thus when the pin has been thrust through the fabric which it is desired to fasten, a turn of the ring will bring the point of the pin to rest on the opposite side of the ring, making all secure.

The Quoit variety is similar in principle but consists of a flat circle of metal, the pin being hinged to it through a small hole near the inner margin. Sometimes the circle is complete and the method of using is then the same as in the case of the annular brooches, namely, to draw the material up through the ring, pass the pin through it and then draw the material back till the pin allows it to go no further. In other cases there is a nick in the inner margin of the circle deep enough to allow the pin to pass up and down through it, the two sides of the nick being furnished with a slightly raised ridge. The method of use is then the same as in the penannular type, with the difference that the pin, which is loosely hinged, is lifted over one of the ridges beside the nick, after being passed through the fabric, and is thus prevented from slipping back and releasing the garment.

*A paper on "Plant Life," prepared for delivery on 22 December, 1916, by W. St. B. Griffith, Esq., but actually read at Uppingham on 19 May, 1917.*

Plants may be divided, as far as their mode of life is concerned, into two classes:—

1. plants, such as mushrooms, and the different moulds that have no green colouring matter.
2. those that have this green colouring matter or chlorophyll.

This latter class includes all the grasses and cereals (wheat, barley, oats, maize, rye, etc.); all green garden vegetables (cabbage, spinach, peas, lentils, beans); the fruit trees (apple, pear, etc.); oil-bearing trees (palm, castor-oil); carrot, turnip—in fact, all plants except mushroom that, directly or indirectly, contribute to our nourishment.

In fact, there is no article of our diet that was not either a green plant or part of such a plant, or that did not owe its existence to a green plant.

Take breakfast—porridge and bread (from the ripened seeds of what were once green fields of waving corn); bacon, from an animal that was fed on grass or meal; eggs, milk, from the cow that feeds almost entirely on grass or hay, with turnips, and that even when a reared calf was fed on the seed of the linseed plant. Bread, made from any grain from wheat to rye. Sugar—from the sugar-cane and from the

beet plant. In fact there is nothing that we eat, excepting salt, that does not come under this heading. Even the accessories — mustard, pepper, etc., come from green plants. The same applies to what we drink—tea, coffee, cocoa, lime juice.

I have tasted bread made from sea weed, and although sea weed often is red or brown, it, like the leaf of the copper beech and prunus, contains the green colouring matter, as can be seen by dipping a piece of sea weed in methylated spirits, when the green colouring matter is dissolved out by the spirit.

As we depend so much on such plants it is very important that we should understand how they live and grow and manufacture the food on which we—together with the animals which supply us with meat—live. Now, in order that we may be properly nourished, our food must contain certain things in certain proportions. These things are three in number—1, Proteids; 2, Carbohydrates; 3, Fats. Proteids are also called nitrogenous foods, because they contain the element nitrogen, and such protein food is contained in meat, milk, white of egg, the outer part of a grain of wheat, the outer skin of a potato, etc. It is this protein material that goes to build up muscle and living tissues, and is to be distinguished from the other two types of food, the carbohydrate and fats, whose value is that they are heat or calorific producing. The calorific value of a food, of which we have lately heard so much, is a measure of the carbohydrate or fat.

Starch is a carbohydrate, and a grain of corn and a potato are very largely starch. The sugar found in the grape, the sugar cane, beet, carrots and onions is a carbohydrate. Under the heading of fats are included butter, the oil of the olive and palm, and the oily extracts from nuts which are used in the manufacture of margarine, as well as, of course, animal fat.

Let us trace the life history of a wheat plant. The seed that is put in the ground contains a young plant or embryo, together with a reserve of food to start the young plant on its career, which culminates in the production of fresh seeds, which we human beings grind and make into a palatable bread, as we have found that the seeds or grains contain just the right proportion of starch and protein required for our maintenance, and which, with a fat, such as butter, makes a perfect food. It is, perhaps, opportune at this stage to mention that the layer containing protein in the grain is the layer next to the brown skin, so that, unless the wheat is

ground whole, that is, into wholemeal flour, this outermost layer is lost through discarding the brown skin. This, unfortunately, used to be done in order to suit the public taste for flour that looked white, and not slightly dark, and it is certainly detrimental to children. Now when the grain is planted in the warm ground, it starts to germinate, giving rise to a root, which stays in the ground, and a young shoot that appears above ground. By this time the reserve that was in the seed has been used up, but the plant has now arrived at a stage when it is able to manufacture food for itself. This it does out of such simple things as air, water, which it gets from the soil by help of the roots, and a small quantity of mineral matter which it gets in solution from the soil. The plant gets the whole of its water from the soil, and, when a plant is being transplanted, it is important that it should be removed carefully from the soil, or the parts where the water enters are injured, and the plant flags.

Now the air consists of a mixture of gases, one of which, carbonic acid gas, is not used by us—in fact it is given up to the air by us when we breathe—and it is out of this simple gas and water that the wheat plant—and, indeed, every green plant, is able to manufacture such a complicated food as starch. The plant can only do this by the aid of sunlight, whose rays are trapped by the green colouring matter, or chlorophyll, that is present in the leaves and, indeed, in the stems of the cereals and grasses as well. If the leaf were transparent like a window pane the sunlight would pass through, but the chlorophyll granules keep back the sun's rays. A very simple experiment will serve to show that starch is formed in a green leaf in sunshine, and that if the sun's rays are prevented from falling on part of a leaf, starch will not be formed there. I have here a leaf from part of which the sun's rays were yesterday kept off by sewing a piece of lead foil on: this was done on Thursday evening. During Thursday night the starch that had been manufactured in the leaf during the previous day was carried away to different parts of the plant, the foil was left on till last night, when the leaf was cut off. If what we say is true, there should be starch where the sun was able to get to, that is, where there is no foil, but there should be no starch in the part of the leaf that was covered by the foil, and which, therefore, did not receive the sun's rays. To see if such was the case, the foil was removed, and the leaf was then placed for a short time in boiling water, to loosen the tissues, and afterwards in alcohol to dissolve out the chlorophyll. It was then treated with some iodine that had been dissolved in iodide of potash. Now such a solution of iodine, when added to starch,

turns it a blue black colour. The result, as you see, is that, except where the foil was, starch has been formed, whereas the leaf is light in colour where the foil was, shewing that no starch has been formed here.

Now the carbonic acid gas to which I referred, and which bears such an important part in the life of a green plant, is marked by two characters—it extinguishes a lighted taper—and is indeed the substance that is generated in fire extinguishers—and it turns lime water (water that has been drained off after being allowed to stand on lime) milky. It is given out to the air when we and all living things breathe, and also when things burn. A few experiments will shew this. If we place a piece of burning magnesium in a jar of this gas, however, the metal burns more brightly and, at the same time, a black deposit of carbon is left on the sides of the jar. The reason is that the powerful rays of the already burning magnesium (they are used as a substitute for the rays of the sun in flashlight photography) split the gas into carbon and oxygen, which causes the metal to burn more brightly.

The same thing takes place when the sun's rays are trapped by the chlorophyll. The carbon that is got is held back in the leaf, while the oxygen is given up to the air and makes it fresher (hence it is a good thing to keep plants in a room in sunshine). It is from this carbon and the water brought up from the soil that the starch is made. When the leaf, which can be compared to our digestive organ, has made up starch, then it can readily be changed into soluble sugar (by means of a ferment produced in the leaf cells) which can travel along the cells to wherever it is required e.g. to the growing point, and if there is any surplus (above that stored in the wheat seed as a reserve, and which we eat) it is often stored in special storage organs, e.g. in the tuber of the potato, in the bulb of the onion, and in the root of the carrot.

1917.

1918

THE FIFTEENTH  
ANNUAL REPORT  
AND  
TRANSACTIONS  
OF  
The Rutland Archaeological and  
Natural History Society

(Founded May, 1902).

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ADOPTED AT THE ANNUAL MEETING,  
HELD 24 MAY, 1918

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PRICE TWO SHILLINGS

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- 1.—That the Society be called the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.
  - 2.—That the object of the Society be to promote and encourage a taste for Archaeology, Natural History and kindred subjects by
    - (a) Reading of Papers, Discussions, and Exhibition of Specimens.
    - (b) Excursions to places of interest.
    - (c) The formation of lists of the Fauna and Flora of the District.
    - (d) The collection of records by means of photographs and otherwise dealing with objects of Archaeological, Scientific and Historical interest in the neighbourhood.
  - 3.—That anyone desiring to join the Society shall send his or her name to the Secretary, who, after giving notice of the application to each Member of the Committee, shall propose the applicant for election by ballot at the next meeting.
  - 4.—That the affairs of the Society shall be conducted by a Committee of twelve Members, with a Secretary and Treasurer; and that Sectional Secretaries shall be appointed to manage the several branches of the Society's work.
  - 5.—That the Committee and Sectional Secretaries shall be elected at the Annual General Meeting and shall hold office for one year.
  - 6.—That the Annual General Meeting shall be held in the month of May, at some place to be fixed by the Committee, at which the Accounts shall be presented.
  - 7.—That the Ordinary Meetings be held on the first Saturday in the months of October, December, February, and April, or on such other days as the Committee shall appoint.
  - 8.—That Field Days for Naturalists and Photographers shall be arranged by the Secretaries, and also Excursions to places of Historical and Archaeological interest in the neighbourhood, at which descriptive papers shall be read.
  - 9.—That any Member be allowed to introduce one friend at a Meeting or Excursion.
  - 10.—That the minimum subscription shall be Five Shillings per annum, which shall be due on the first of January in each year.
  - 11.—That the Committee shall have power to fill casual vacancies occurring in the Committees or Secretaries, until the next Annual Meeting.
- N.B.—The Sectional Secretaries have been provided with Albums for the preservation of records dealing with their several subjects. It is earnestly hoped that all Members of the Society will co-operate by communicating to the Sectional Secretaries notes of any matters of interest which may come to their notice, such as the discovery of antiquities, the occurrence of rare birds, plants, etc., the dates of arrival and departure of migratory birds etc., etc.

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THE REV. D. S. DAVIES, M.A.	...	North Witham Rectory, Grantham
THE REV. J. D. DAY, M.A.	...	The School House, Stamford
MRS. DENMBTT	...	8 Tinwell Road, Stamford
MAJOR G. DOVE	...	Toftethorpe Hall, Stamford
MRS. DOVE	...	"
MR. R. DRAPER	...	High Street, Uppingham
THE HON. BLANCHE DUNDAS	...	41 High Str't, Stamford St. Martin's
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E. S. EDWARDS, Esq., M.R.C.S.	...	The Wilderness, Empingham, Stamford
MISS JANET ERSKINE	...	St. Giles's Cottage, Wothrop Road, Stamford St. Martin's
E. G. FENWICK, Esq., C.C., J.P.	...	North Luffenham Hall, Stamford
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THE RIGHT HON. THE EARL OF GAINSBOROUGH	...	"
THE RIGHT HON. THE COUNTESS OF GAINSBOROUGH	...	Exton Park, Oakham
J. P. GRAHAM, Esq., M.A.	...	Manybushes, Uppingham
C. GRAY, Esq., J.P.	...	St. Mary's Hill, Stamford
COLONEL J. GRETTON, M.P., J.P.	...	Stapleford Park, Melton Mowbray
W. ST. B. GRIFFITH, Esq., B.A., B.Sc.	...	Springdale, Uppingham
MRS. GRIFFITH	...	"
MRS. HOTCHKISS	...	32 High Str't, Stamford St. Martin's
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THE REV. F. T. JOHNSON, M.A.	...	Little Castleton Rectory, Stamford
MRS. JOHNSON	...	"
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J. P. W. LIGHTFOOT, Esq.	...	Ketton, Stamford
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MISS MONTAGUE	...	Upton House, Stamford
THE VEN. E. M. MOORE, M.A.	...	The Rectory, Uppingham

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J. PAINTER, Esq.	...	Hambledon Vicarage, Oakham
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The Washington Library of Congress	...	14 Grace Street, Shrewsbury Avenue, W.C. 2
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M. WOLRYCHE-WHITMORE, Esq.	Ufford Hall, Stamford	
J. S. WING, Esq.	...	21 Cheyne Garden, Chelsea, S.W. 3

## THE REPORT.

## The fifteenth Annual Report of the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.

STATISTICS: The total number of Members in 1917 was 88: 9 Members retired, one Member was killed in action, and 11 new Members joined.

FINANCE: The Statement of Accounts for 1917, shewing a credit balance of £3 os. 7d., has been audited by Mr. T. Sandall, Chamberlain of Stamford, for which service the Society desires to tender its thanks.

EXCURSIONS: In addition to the Annual Meeting, referred to below, four excursions were arranged during the year, visits being paid to five churches and the site of an ancient castle, as detailed at the end of this Report. The thanks of the Society are due to those who acted as Guides on these visits.

LECTURES: Five Lectures, as well as one which had been postponed from 1916, and that given at the Annual Meeting, were arranged during 1917: three were illustrated by lantern slides.

ANNUAL MEETING: The Annual Meeting was held on the 31 May, 1917, at Northfields House, Stamford, by invitation of Mr. Orlando Edmonds. The Officers of the Society were re-elected, with the exception that the Rev. J. F. Richards was chosen to fill a vacancy on the Committee.

Copies of last year's Report and Proceedings were sent to the British Museum; the Bodleian Library, Oxford; the University Library, Cambridge; and the Society of Antiquaries of London; the receipt of these has, in each case, been duly acknowledged.

## I. ARCHAEOLOGY.

About one mile from the borders of Rutland, and near Stamford, two Anglo-Saxon fibulae were found recently, together with a pair of sleeve clasps and half another pair. All the specimens were of bronze and had been turned. They have been dated about 550 A.D., and are considered

very perfect specimens of the Anglo-Saxon brooch. I am glad to say that I was able to secure these finds, and they are now in the possession of the Marquess of Exeter. About a fortnight after a stonel pot with rounded bottom (originally containing food), was discovered in the same place, of a pattern which was usually deposited with a dead body; the pottery was black with small specks of a grey substance.

The top part of an Anglo-Saxon beehive quern, a perfect specimen of this kind of corn grinding mill, was also found.

A counter or token was unearthed in Barrowden church-yard of which, perhaps, some notice may be taken, although similar finds are not uncommon in this county: it belongs to the class known as 'jettons,' and has on its obverse a rose surrounded by three fleurs-de-lys and three crowns placed alternately, with an inscription on its side in Lombardic lettering now much worn; the reverse has the imperial globe surmounted by a cross within a double tressure of three curves cusped and ornamented with two small circles at three equidistant points: the lettering on the rim of this side is worn, but appears to have consisted of a word repeated three times of which the letters . . . DOU . . . are clear. These pieces were much in use during the later middle ages for reckoning and commercial purposes, and as they are usually found in larger numbers near the sites of ancient monasteries, are sometimes known as "abbey pieces," of which the present specimen is one of an early type.

HENRY F. TRAYLEN.

N.B.—For certain information contained in this report the Society is indebted to Mr. V. B. Crowther-Beynon, F.S.A.

## II. NATURAL HISTORY.

No botanical or other scientific records could be made last year: neither were any sent in to me.

W. ST. B. GRIFFITH.

## III. PHOTOGRAPHY.

I have not received any photos for my album this year, nor have I yet added any myself, although I have a number waiting to be printed.

W. J. W. STOCKS.

## Excursions.

DATE 1917.	PLACES VISITED.	BY WHOM DESCRIBED.
7 July	Caldicote Church ... Great Baston Church ... Binghurst Church ...	A. Hamilton Thompson, Esq. F.S.A.
21 July	Frickworth Church ... Woodhead Castle, Site of ...	The Rev. H. A. Irwin.
25 Aug.	Ketton Church ...	The Rev. A. H. Snowden.
22 Sept.	Ridlington Church ...	A. Hamilton Thompson, Esq., F.S.A.

## Indoor Meetings.

DATE. 1917.	TITLE OF PAPER.	BY WHOM READ.
22 Feb.	Churchyards ...	The Rev. D. S. Davies.
28 April	"Notes on the History of the Stamford Grammar School" ...	T. Sandall, Esq.
19 May	"Plant Life" ...	W. St. B. Griffith, Esq.
31 May	"Ideal Zoology" ...	The Rev. J. F. Richards.
27 Oct.	"The Decline of Artistic Handicraft" ...	F. Perkins Pick, Esq., F.R.I.B.A.
15 Dec.	"Monumental Brasses" ...	Alex. B. McDonald, Esq., A.R.C.A.

† This paper was postponed from the Session of the year 1916  
(vide the fourteenth Annual Report).

\* Illustrated by lantern slides.

## Statement of Accounts, 1917.

Received.	£ s. d.	Paid	£ s. d.
Cash in hand, 1 Jan., 1917	5 16 2	Subscriptions in advance	1 0 0
Interest on stock	2 11 10	Hire of rooms	17 6
Lecture admission money	6 6	Lantern hire	1 17 0
Bank interest	1 9	Traveling expenses	2 13 9
Subscriptions	22 3 0	Printing	21 19 0
Sale of Consols	51 17 0	Postage	3 10 9
Subscriptions in advance	10 0	Stationery	10 8
		Gratuity	2 0
		Purchase of War Stock	47 10 0
		Sale of Consols	4 0
		Cheque book	1 0
		Cash in hand, 31 Dec., 1917	3 0 7
			£83 6 3
			£83 6 3

## APPENDIX.

*A paper on "Churchyards," read at Oakham, 22 February, 1918, by the Rev. D. S. Davies, M.A.*

On entering a Churchyard there are several things that attract the eye, first of all there is the Church with its many points of interest, the shape and situation of the graveyard, the ancient cross and the various tombstones dotted about, and as we survey the beautiful scene our thoughts travel back into the dim past. We think of the graves and those resting in them, of the many processions in the middle ages starting from the ancient cross and perambulating round the Church, of the guild of ploughmen taking their plough into the Church on Plough Monday, of the parishioners gathering at the Church on Candlemas day, and, after lighting their candles, marching in procession round the village and back, of the various guilds attending the service on their feast day, and of the feasts and fairs held in the churchyard, and the booths erected in it. We think also of the numerous funeral processions, large and small, that have trodden the Church path.

The churchyard affects us all, sometime or other, if not in life, it will at death. We ought to feel deeply grateful to our forefathers for adopting the plan of making a graveyard around each Church, it adds to the beauty of the Church, and the Church gives solemnity to the yard.

Our forefathers did not follow the ancient Roman nor the Continental plans of having a cemetery outside the town walls, away from the Church, but of late years, owing to over-crowding, it has been necessary to provide cemeteries for large towns, and there is something cold and unattractive about a cemetery, it does not appeal to us like a graveyard with a Church in the centre of it.

As to the origin of the churchyard it is not possible to give an exact date, but there is sufficient evidence to carry us back, in thought, to early Saxon times. As the Celtic missionaries travelled southward they established centres from which other missionaries were sent forth.

Though Paulinus,<sup>1</sup> a Roman missioner, preached at Lincoln in 625, and converted Blaeca, the Reeve of the town, who erected a stone Church, dedicated to St. Paulinus, soon afterwards a wave of paganism set in and destroyed much of the missionary work of Paulinus. A little later the Celtic movement from Ireland, full of enthusiasm, reached our northern shore and spread through the land as Bede so beautifully describes it, so that in 678 we read of a bishopric at Stow in Lincolnshire. From there missionaries would pass from village to village, and to each place set up a cross<sup>2</sup> of wood or stone, around which the villagers would gather to hear the message. In each village the head man would be approached first, and after his conversion would grant a spot, near to his house, as a preaching station where the cross was erected. Near the cross, in the course of time, a small church of wood or stone would be raised. As the villagers became Christians the question of burial in consecrated ground would arise. The pagan cemeteries were outside the villages. There was evidently an early desire to be buried under the shadow of the cross, so a large number of our churchyards, in this part of the country, take us back in thought to the latter part of the 7th century and the beginning of the 8th. Portions of about 40 Saxon stones have been discovered in Lincolnshire, and many of them are grave-stones of that period.

Professor Baldwin Brown, in his book, "The Arts in Early England," vol. i., says "Wherever the missionary monks set up a station there a Christian cemetery would be marked out. It is almost certain that as soon as a secular church of the 'parish' order was erected in a village the graveyard would be constituted as its natural adjunct." Though he says "there is no evidence that graveyards were marked out at the time when the sign of the cross was set up to hallow the earliest preaching stations."

We know the village graveyard was not usually on the same site as the older pagan cemetery of the settlement, though one or two such cases have been found, such as the tumulus in the churchyard at Taplow, Berks., and one at York, but the pagan cemetery was outside the village as a rule.

<sup>1</sup> Paulinus came to England in 601 to assist Augustine in his mission, he baptized King Edwin of Northumbria in 627 and was given the see of York, but after King Edwin was slain at Hatfield (c. 633), Paulinus retired to Kent, where he became Bishop of Rochester, and died in 644.

<sup>2</sup> An Anglo-Saxon Nun christened at Holzheim, Germany, speaking of Willibald or Willibord was born about 653, and was the son of Wigilfrid, an Anglo-Saxon of Northumbria.

Kenilworth was also accustomed to erect a Cross.

In those early days, and for many centuries afterwards, the majority of the parishioners were buried without any coffin, and in most cases on the south side of the church under the shadow of the churchyard cross, and with the desire to have the sun shining on the graves. A few, perhaps, of the richer men would be provided with stone coffins, for we read of stone coffins in the 9th century, but only a few. The most primitive wooden coffin<sup>3</sup> was formed of a tree trunk split down the centre and hollowed out: the earliest specimen of this type is in the Copenhagen museum, the implements found in it proving that it belonged to the Bronze Age; the type, more or less modified, was used in medieval Britain by those of the better classes who could not afford stone. We read also of lead coffins, and even a glass coffin was discovered at King's Cliffe, in Northamptonshire. Some bodies were wrapped in leather if the family were connected with that trade, others in linen, but the poor were buried without coffins, wrapped simply in cloth, or even covered only with bay and flowers. It was not until the 17th century that coffins, as we now know them, became general for all classes. We notice that the word coffin is not used in the prayer book. Much has been written about the various coffins from the earliest times, so it is not necessary to say more about them here, except to point out that most of the people were buried without a coffin, hence the churchyards were not over crowded by stone and other coffins.

As we stand in a churchyard where there is an early Saxon stone to guide our thoughts, we can say "this graveyard has been in use since the great missionary movement in the early part of the 8th century, or, perhaps, of the 7th century," and yet the churchyards, as a rule, are not large, and until the middle of the 19th century very few had been enlarged. In many cases there was no room for enlargement. Here and there we find an addition, for instance, John Bokingham,<sup>4</sup> bishop of Lincoln in 1391, paid the King half a mark for a licence to give a strip of land, 150 feet long by 8 feet wide, held of the King, to the parson of Sleaford for the enlargement of the cemetery, and again in 1795 the same churchyard was considerably enlarged by taking in a piece of ground on the north side; but this was in a town. On the other hand some of our graveyards have been encroached upon and some have been lost. An additional space was required for the parish of Danby, in Yorkshire, and a piece of the adjoining field was added to the churchyard and consecrated in 1800; shortly afterwards, in the process of grave

<sup>3</sup> See Encyclopædia Brit. vol. 6, p. 650.

<sup>4</sup> John Bokingham was Bishop of Lincoln from 1363 to 1398.

digging, it was discovered that the new ground had already been used for the same purpose, and then for some reason or other been lost to the parish.<sup>5</sup>

Still, as a rule, our churchyards are small, and considering the many centuries they have been in use, we wonder how our forefathers managed. If you measure the graveyard, it will only provide room for a certain number of graves, and you will notice from the burial register that it would only take about 200 years to fill it with graves, and perhaps less time than that, so our churchyards have been filled five or six times over. Our forefathers found this difficulty. They found it also with regard to burials inside the church. How did they overcome it? Well, in the 14th century the interments in churches had so multiplied that it was necessary to suppress them as much as possible. Crypts or charnel houses were constructed for the reception of the bones, which were being constantly raised to make room for others. Many crypts have been found, they are always well arched over and strongly built. In some churchyards the bones were removed and buried in one corner of the graveyard, or in some cases piled up in the crypt. In others the churchyard is higher than the adjoining land, and especially on the south side of the church, the favourite portion for burial; when this portion had been filled with graves, it was covered with about two feet of soil and used over again. That could be done in the days when the graves were not marked by memorials in stone or wood. In 1868 the contents of the burial ground of St. Andrew's, Holborn, were removed to make room for the new viaduct, the ground about the Church had become raised 15 to 18 feet above its original level, perpendicular sections from its surface to a depth of 10 to 30 feet were made in it, and coffins of several centuries could be seen in the face of these sections at various depths. These were removed to Ilford.

FEASTS, FAIRS AND ABUSES.—The Church and Churchyard became the centre of many customs and like all customs they came in the course of time to be abused. It is well to enquire how some of these customs arose. Prof. Baldwin Brown says "Bede has preserved a curious letter from Gregory the Great, designed to be communicated to Augustine, it contains direction for dealing with the existing apparatus of paganism saying that because the pagan English had been accustomed to slay bullocks in sacrifices to demons, they must have some ceremony substituted for this. Thus on the

<sup>5</sup> The Rev. K. A. Jacobs mentions that Chapels were often erected outside the churchyards around which Guild members were buried. See "Graves of the Fathers" by C. H. Hall.

anniversary of dedication or the birthday of the Holy Martyrs whose reliques are deposited on the spot, they should make for themselves booths of boughs round about those Churches that have been altered from heathen fanes and celebrate the occasion with solemn feasting, no more slaying cattle to demons but glorifying God in the use of his creatures for meat." This evidently seems to be the origin of our village feasts. The idea was good, but human nature is weak and abuses crept in.

"The Boldon Book" (survey of estates belonging to the see of Durham in 1183), a document of the end of the 12th century makes mention of the fairs of St. Cuthbert when every two 'villein' erect a booth, while the holding of fairs in churchyards was a common medieval custom, the construction of booths being a constant feature thereof. Thus a fair was held on All Saints' Day in All Saints' Church and Churchyard, Northampton. At St. James's, Bristol, an arrangement was made in 1374 by which the parish minister was to be supported by a moiety of the profits arising from the fixing of pales or anything else penetrating the soil of the churchyard at the fair annually held there at the feast of St. James.

"The enormous churchyard at St. John's, Laughton-en-le-Morthen, Yorkshire, had a fair on Midsummer-day to which people came from far and near. The well-known pagan ceremonials of the day became attached to the Christian festival." The pagan element was not entirely abolished. From time to time we find the Rural Deans had their attention particularly directed to the profanation of the churchyards in the latter half of the 13th and the beginning of the 14th century by Bishops Sutton and Dalderby of Lincoln.<sup>6</sup> There are several mandates of theirs in existence, of which one is addressed to the Rural Dean of Hoyland in 1291, stating that "many abuses requiring immediate reformation had come to their predecessor's (Bp. Oliver) ears during his last visitation of that Deancy, among which in particular, the violation of parochial cemeteries by the Rector's, Vicar's or other cattle, is noticed and the mandate bids the Dean inflict canonical punishment for all such trespasses and infringements of the immunity of sacred places." A second mandate addressed to the Dean of Christianity of Lincoln 1294 complains of the like profanation, and Bp. Dalderby (1309-14) charges the Deans Rural to forbid all judicial proceedings, fair holding and marketing &c. within the Churches of that Diocese. Not only the churchyard but the Churches were used for these purposes. Upon the same subject the Synods of the province of Rouen legislate in plain

<sup>6</sup> *Heres Decantus Rurales* by the Rev. W. Dorsey.

and positive terms, as well as those of Belgium. These mandates may have checked the abuses a little, but they did not abolish the custom of feasting and marketing in the churchyards. For the Synod of Arras 1455 ordered the Deans not to allow tavern keeping nor wine selling in Church houses on pain of excommunication and a fine of ten pounds.

These old customs were popular and therefore more difficult to control, even the Churchwardens when in need of money for Church purposes, would erect booths in the churchyard and hold what they called "Church Ales," for which beforehand they had been busy brewing the ale to be sold at the feast. In the present day we hold bazaars for the purpose.

These customs have gradually died out, but the churchyard did not see much improvement, for in 1606 we find the Bishop admonishing the Churchwardens for not maintaining the churchyard fence, but suffering swine to come in and root it up. And Archbishop Secker (1758-68) in his 5th charge condemned the custom of turning cattle into the graveyards to defile them and trample down the gravestones. And in the 19th century the Bishops constantly enquired of the Wardens whether their churchyard was kept free from fairs and other unholy uses, whether pigs or cattle were ever admitted therein, and whether it was profaned on the Lord's-day by being made a playground. In this, the 20th century, more respect is paid to sacred things, and God's acre receives more attention.

Among other things that have helped to bring about this improvement we may mention one, namely:—

**MEMORIAL STONES IN THE CHURCHYARD.**—Before the 17th century there were no stones erected to mark the graves, and so the graveyard was considered open for the erection of booths &c., but with the setting up of stones this became more difficult, and any damage to the stones would create unpleasantness in the parish. In the middle ages a few graves had a wooden cross. Towards the end of the 17th century headstones were introduced. The earliest I know of are in Creton (Lincs.) churchyard, one to John Hins[on] 1667, another to Anna Farro 1668, and a third to Thomas Pharow, aged 73, 1675. There is one in Thistleton (Rutland) churchyard, dated 1674, but the state of its carving and shape suggests the view that it was originally fixed to the Church wall and is not a churchyard headstone. At Crowland, there are six dated 1678 to 1693, but as a rule only one, or perhaps two, are to be found in churchyards here and there. These are generally not more than 3ft. in height, containing

a short inscription cut in capital letters. The date on one at North Witham is 1681, and at North Luffenham 1689. There is a unique and remarkable upright stooe in Ufford churchyard with a small brass plate on it, with inscription very rudely executed in capital letters. It stands in the S.E. corner of the churchyard.

To this place they bequeathed their clay  
 In hopes to rise another day  
 Death seiz'd him first, he went away  
 To the blest mansions to provide  
 Eternal rest for his bride  
 Such mighty force haeth union's tie  
 Who truly loves can never die."

Clay Love Dy'd July the 24th 1690.

The only other brass outside a church is on the tower of Edenham in the county of Lincoln, is probably votive, and not sepulchral.

In the 18th century the gravestones increased in number as well as in the development of their design, the local masons displayed their skill by decorating the stones with cherubs, angels, vases, sun and rays, wreaths, Bible and hour glass, crowns, lamps, skulls, baskets of flowers, conventional designs and many others, all intended to convey a lesson to the passer-by, and all more or less beautifully carved. A 1777 stone at Crowland has at the top two hands the fingers of one touching the ring on the fourth finger of the other, a little lower down two heads, one representing the lady the other the husband, a slanting dart from the direction of the hands points to the lady's heart, and a scythe faces the man, evidently explaining that the man died soon after marriage. At Dorrington (Lincs.) there is a stone with deeply carved figures of four children, two sitting on a thick rope and one on each side lower down, and another with the figure of a widow, handkerchief to her face, and the right hand pointing to a chalice and by her side a broken tree with its top resting on the ground. There is also an interesting stone at Moulton (Lincs.) with five volumes carved at one corner, a hand holding a book, inkpot, quill, a scroll open on the opposite side, and rolled up scroll above it. The stone is in memory of Jekyll Wilson. The work of the 18th and 19th century masons are to be seen in every churchyard. About the middle of the 18th century the Welsh Slate Stones were introduced into the Eastern Counties, they were probably brought by canals and by sea. The lettering and designs on these are worthy of attention, for the stone being smooth and hard it preserves the clean cut letters and delicate designs which delight the eye.



To show the gradual growth of the fashion of erecting gravestones, North Witham may be taken as an instance. There we find one stone of the 17th century. From 1700 to 1800 there were 304 burials, but only 49 have stones recording their names. In the next century (1800 to 1900) 94 headstones were erected and at the present time nearly every departed brother or sister has his or her name recorded on a stone. Dr. E. Hermitage Day in his book "The Arts of the Church Monuments and Memorials" says "the headstones of the 18th century deserve attention for they were often of greater merit than the tombs inside the Church. They show a higher degree of feeling and they were usually made of local stones, for which reason they harmonized with their surroundings. An old Church as that of Exton in Rutland in which simple headstones and table tombs rise from the turf, mellowed by many winters, showing the fine script and good carving of the early 18th century is a pleasant sight, when it is unmarred by the intrusion of later work. An age which appreciated the work of Adam, Chippendale and Sheraton was not altogether unappreciative of beauty."

These stones being permanent marks and having increased in number, it has not been possible to make use of the same ground again and they have preserved the identity of the graves.

The overcrowded state of the churchyard as marked by the headstones, gradually led to the passing of a group of statutes known as the Burial Acts extending from 1852 to 1900. In the 20th century we are in danger of spoiling the quiet restfulness of our churchyards by the erection of huge monuments of foreign material. It would be better if only stone of the colour of the church walls could be used instead of staring white marble. Compare a modern cemetery, which is often over-crowded with large monuments more like a Museum, neither pleasing to the eye nor restful to the soul as God's acre should be. In these days the stonemasons rely too much on set patterns, there is need for more individuality in the work.

It would be good if some one in every parish copied all the inscriptions in the churchyard, before they became undecipherable. There are many quaint verses to be found on the stones. The local poet often throws light on the occupation, or the length of illness, or sudden death of the departed. Epitaphs reveal the spirit of their age, they reflect the thought of those who laid their dead to rest in the graveyard. On pre-reformation brasses and tombs, there was invariably a request for the prayers of the passer-by, or a

prayer to God as from the dead man himself, such as "of your charity pray for the soul of ——" and "Jesu have mercy."

But we find as early as 1409 an exception to the general rule, in the following example kindly supplied by the Rev. E. A. Irons, Rector of North Luffenham (Brit. Mus. MS. Hart. 2120 notes by Mr. Vincent of Kent). It is an epitaph to John of Linden, Rector of Glaston, Uppingham, ob. 1409.

In Lindin natus  
Jubes sic vocatus  
Lingue limatus  
apul Oxoniā graduatus  
doctor formatus  
sule Merton sociatus  
oxonie gratus  
Commissarius reputatus  
Glaston perlarus  
iacet hic sub marmore stratus  
moribus ornatus  
sit et cum Christo beatus  
hic requiem ..... prima

Annos millesos quadringentes  
lege plenos Trinos et senos  
nunc celos scandit *camerios*

*Camerios* is difficult to translate.

After the Reformation there was a great change, the old attitude of humility and seeking for mercy is abandoned, the inscriptions praise the good deeds of the departed, and in the 18th century they certainly degenerated into unseemly jests, but all these throw light on the times in which they were written, and provide food for thought to a discerning mind. With all their faults they are worthy of a careful study and among them there is often many a gem.

Many epitaphs have already been published, but one or two examples may be allowed in this paper. Prof. Baldwin Brown quotes an epitaph in a West country Church.

"Here lie I by the chancel door  
Here lie I because I am poor  
'The further in the more you pay  
Here lie I as wan as they."

This was a satire on the degradation of burying inside the Church. On three stones in Winterton churchyard (Lincs.), erected to the memory of members of one family we see the variations of an epitaph and the effort of a local poet trying to improve on his predecessor's attempt. The first dated 1728 is of a primitive character:

Fair well vain w'  
Ld i seen anon  
Of ye an now I

Am gone I care  
not what they  
can say of me.

About 90 years later (1817) this was improved upon:

"Fair well vain world I've had enough of the  
"But now I'm careless what thou say' st of me  
"Your smiles I count not, nor your frowns I fear  
"My cares are past, my head lies quiet here,  
"What faults you see in me take care to shun  
"And look at home enough is to be done."

The third epitaph probably by the same hand, is on a stone dated 1829, that is 12 years later. Being now an older man, he leaves out all reference to the vain world and smiles and frowns of the past and in simple words draws a moral for the passer-by:

"The faults you've seen in me try to avoid  
"Search your own heart and you'll be well employed."

Here is an epitaph to an auctioneer which is similar in type to the one to a blacksmith found in more than one churchyard in the country. It belongs to Corby (Lincs.):

"Beneath this stone facetious wight  
Lies all that's left of poor Joe Wright  
Few hearts with greater kindness warmed  
Few hearts with knowledge more informed  
With brilliant wit and humour broad  
He pleased the peasant Squire or Lord  
At length old death with visage queer  
Assumed Joe's trade of auctioneer  
Made him the lot to practice on  
With going going and anon  
He knocked him down, so poor Joe's gone" dated 1835

As a contrast to the above an epitaph in Tixover churchyard perpetuates a melancholy and depressed state of mind.

Here lies John Weller, D.D., formerly fellow of Emmanuel College at Cambridge, departing whence under an evil influence he accepted the Rectory of the Church of North Luffenham, a charge assuredly as burdensome as it was unpleasant, wearied at length, by its heavy strain, he preferred that his bones should be interred in this outlandish spot. He died 9th day of the month April, 1862, in his sixty-ninth year.

There are many types to be found not forgetting those of a higher moral and poetical standard. About the year 1840 texts were introduced on gravestones and are now in common use.

Before leaving the churchyard it is well to notice the trees growing in it, they are there for use and ornament, and not for religious purposes. Sometimes an ancient yew tree

spreading its branches far and wide has stood there for many centuries. At Llangeitho in Cardiganshire there are four such ancient beauties, two of them being quite hollow, one is used for a coal house and easily holds a ton of coal and has a door at the entrance, the other was used as a tool house. It is recorded that the origin of planting the yew tree arose from the fact that archery was the common mode of warfare previous to the introduction of gunpowder in 1400 (gunpowder was first introduced by Swartz, a monk of Cologne in 1340). The wood of the yew tree was the best for making bows, but as the foliage was injurious to cattle it could not be planted in the open ground, therefore an order was made that it should be planted in inclosed churchyards where cattle were not allowed, and as archery was introduced into England about the year 450, it is no wonder that the yew was highly valued by our forefathers. It was not uncommon to baptize trees as well as bells when used for sacred purposes. Two variegated sycamores planted in the churchyard of Thorpe, Derbyshire, are registered in the Baptismal book of that parish. Though a statute of Ed. I. prohibits the parsons from cutting down churchyard trees unless required for repairs, it is seldom trees suitable for repairs are found in our churchyards in these days, often they are only fit for firewood, a judicious cutting down of trees is as much needed as planting. Trees grow and become unsightly and often do harm to the stones beneath them.

More respect is paid to God's acre at the present time but still there is room for improvement, the grass needs cutting, the wild growth should be rooted up and the planting of flowers encouraged. Every age brings its own evil, and to-day the evils are huge monuments and artificial flowers in glass cases. The beauty of the churchyard is the Church, and everything around it should be in keeping with it, a place that is restful to the eye, cheerful but not gay, a peaceful retreat, where the monuments, the paths and the graves are all kept in decent order.

*A paper on the "History of the Stamford Grammar School: with some particulars of an interesting episode connected with a quarrel between the Mayor of Stamford in 1729, and the then Headmaster," read at Stamford, 28 April, 1917, by T. Sandall, Esq.*

With reference to the date of the foundation of the School, it will be remembered by some of you that during the Headmastership of Mr. Lovegrove, it used to be stated in advertisements and otherwise that the School was "founded before 1309," and in 1909, when the Master of Brasenose College, Oxford, presented the prizes it was claimed that they were celebrating the School's 600th anniversary. This claim was made on the authority of Mr. A. F. Leach, a Charity Commissioner, who, in the article on the Stamford Grammar School contributed by him to the Victoria County History of Lincolnshire, claimed a connection between the School founded and endowed by William Radcliff in 1532 and the many Schools which were undoubtedly existing in Stamford in the 14th century, namely: Peterborough Hall, Vaudry Hall, the Carmelite School, Sempringham Hall, Brazenose College, and other Schools, most of which were connected with the monasteries in the town and district. The connection between the Schools of the 14th century and Radclif's School is, however, only inferred by Mr. Leach, and he admits that no documentary evidence to connect them can be given. On the other hand, in a book of Mr. Leach's published in 1896 entitled "English Schools at the Reformation 1546-48," there is clear evidence that Radclif's foundation was an entirely new one, and Mr. Leach's later contention, that Radclif was only endowing a School which was already existing, is quite untenable. What was relied upon by Mr. Leach was, that in a manuscript book at Pembroke College Library in Cambridge, the author, one William Wheteley, is described on the title page as a master who governed (not the School) but the Schools of Stamford, in the year of our Lord 1309. Peck, however, in his history quoting from Wood's *Antiquitatis Oxon 1334*, says, "Lest anyone should imagine the foresaid William Wheteley presided over a common grammar school only, he may be satisfied to the contrary, by this infallible reason, to

wit, the discipline of the schools there treated of, is altogether academical: in his commentaries he largely expatiated on questions physical and astronomical, university customs relating to degrees, founding of lectures and other matters pertaining to the actual government of such a place," Peck adding, "This account rather demonstrates the being of a University at Stamford in 1309." Mr. Leach does, however, give evidence of a town school some 80 years later when, quoting from records at Lincoln, it is stated that the Dean and Chapter (the Chancellorship being vacant) granted leave of absence to the "magister scolarum ville de Stamford" for a pilgrimage beyond the seas to Rome, in the coming year of Jubilee." Mr. Leach stating that no doubt that at Stamford at that period, as at Boston and Louth, a school was maintained by some of the numerous Guilds of the town, especially that of Corpus Christi.

Now as to the foundation and endowment of the School by William Radcliff, who died in 1531. William Radcliff, who is always described in the Hall Book of the Corporation as "Gent," was three times the Alderman (as the Chief Magistrate was called at that time), in 1495, 1503 and 1512 and by his will which cannot now be found, though its contents are quoted in the Act of Parliament passed in the second year of King Edward VI. (1548), established the School. In this will be directed his feoffees to stand seised of his estates on condition that they should find and maintain a fit secular chaplain sufficiently learned to celebrate and pray for the souls of the said William and others, and freely teach and instruct in the art of grammar in Stamford aforesaid, as long as the law allowed. The feoffees appear to have duly appointed one Libeus Bayard to the position shortly after Radcliff's death, as when, under the Chantries Act passed in November 1547, the Commissioners appointed for Lincolnshire made their report, they under the heading of "Stipend of a Chaplain celebrating in the parish of the blessed Mary in Stamford" set out the foundation as above and found the incumbent to be Libeus Bayard, then 36 years of age, who not only celebrates and prays for the souls aforesaid, but also instructs boys of the said town in the art of grammar, according to the intention of the founder, he receiving for his Salary the issues and profits of the lands amounting to £10:3:1 a year gross and £9:5:5 net, having no other preferment (nullam aliam habens promotionem) these last words I think warrant the inference that Libeus Bayard was specially appointed by Radcliff's trustees, and was not then acting as a Chantry Chaplain and Schoolmaster, which was what Mr. Leach suggested. The Chantries Act, though abolishing the

Chantry proper, gave the Commissioners power where a School was served by a Chantry priest to assign the endowment for the continuance of the School, and this happened in the case of Radcliff's endowment. The commissioners' warrant (No. 18) reads thus---Forasmuch as it appearith that a Grammar Scole hath been contynuallie kept in Staunforthe with the revenues of landes given to the syndyng of a preest in the Churche of our Ladie in Staunforthe aforesaide and to teche a grammar scole in Staunforthe aforesaide, and that the scolemaster of the same scole had £9:5:5, we therefore have assignd that the said scole in Staunforthe aforesaide shall contynewe and that Libeus Byarde Scolemaster there shall have [etc] £9:5:5. The Commissioners thus included Radcliff's School in their order for the continuance of such schools and this order was confirmed by the private Act of 1548. The Lord Treasurer Burghley, then William Cecil Esquire, was returned as one of the members of Parliament for the Borough of Stamford to the first Parliament of King Edward VI. summoned to meet at Westminster in November 1547, and it is probable that he had a hand in the promotion of this Act to put the affairs of the School on a settled footing. By this Act the Alderman or Mayor of Stamford was to name, depute, assign and appoint, with the advice and consent of the Master of St. John's College, Cambridge, an able and learned man to be Schoolmaster and the said Alderman or Mayor had vested in him the property willed and bequeathed by the deceased founder, all the yearly profits of which were to be paid to such Schoolmaster. I have the names of some 26 Headmasters appointed during the last 380 years, but I purpose only mentioning those during whose tenure of office some interesting event in the School's history took place.

First, however, I would mention the Rev. Robert Newton who was elected Headmaster in 1598. In an autobiography in his own handwriting which is still in existence he says "I went up to Cambridge 20 Sept, 1590 and remained 8 years as a scholar of St. John's College. Removing to Stamford I was first elected to the Headmastership of the Free School and 3 years after that (upon the death of Peter Routh, Warden of Browne's Hospital) I was in 1602 appointed his successor? With reference to this Peter Routh, mentioned by Newton, I may remind those of my audience who have visited the upstairs room at Browne's Hospital of the fine old teak table there with the initials carved upon the side "P.R. 1595" confirming his statement. P.R. being doubtless the initials of Newton's immediate predecessor, Peter Routh.

The earliest record in the books of the Corporation relating to Radcliff's School is under the date 3 June 1623, when Mr. T. Newborough (the then Master of the School), owing to alleged negligence during the previous 6 years was given notice "to provide for himself agaist the Feast of St. Michael the Archangel next ensuing."

It was about this period (1630) that the School benefitted by the Will of John Marshall of the Borough of Southwark which was dated 21 Aug. 1627, under which two Exhibitions of £50 each at either of the Universities of Oxford or Cambridge are given to the School tenable for 4 years during statutable residence at such University.

Taking things in chronological order we now come to the difference between the Mayor and Master in 1723.

The present Master of St. John's College, Cambridge (Mr. R. F. Scott) has recently published some notes from the College Records, and amongst them are letters and documents relating to the Stamford Grammar School in 1729, '30 and '31, which will interest Stamfordians, especially members of the Corporation. The two numbers of the College Magazine, *The Eagle*, which contain these notes, Mr. Scott has kindly given me, and I propose adding them to the Grammar School memoranda of the Phillips Collection at the Town Hall.

These letters etc. refer to the shortcomings of the Rev. Wm. Hannes who was appointed Master in 1723, and died in 1730, before the proceedings instituted by the Mayor to obtain the Master's dismissal came to an end. There would seem no question but that this Mr. Haones greatly neglected his duties, being absent for several months at a time on many occasions and when resident in his house only attending an hour or so a day, leaving exercises uncorrected for a month or more, so that in 6 years the number of boys at school which, when he was appointed numbered 60 to 70, were reduced to 5. From a letter by a Mr. George Fothergill written by the request of a member of the Corporation and an ex-Mayor, Mr. Denshire, to Dr. Lambert the then Master of St. John's College, in defence of the Headmaster (Mr. Hannes), it was contended that the action of the Mayor was dictated by spite under the circumstances mentioned in the letter as follows:—"It has always, time out of mind," writes Mr. Fothergill, "been constantly usual at the inauguration of the Mayors of Stamford for the two head boys of the school to make two Latin speeches, in prose or verse, to the Mayor and community assembled. The subject matter of which usually was, commendation of the Mayor sworn, or the high nature of his office and power, or the happiness they

had reason to promise themselves under his auspicious government, or other such like flourishes and sallies of such youthful geniuses, and the enclosed copy of verses were composed and spoken by one of the head boys upon the inauguration of the present Mayor, when all persons seemed well-pleased and satisfied upon the occasion. But later some person telling the Mayor, Mr. Charles Shipley (who happens to be a rope maker and makes sacks, sacking and sail cloth, and sells cheese and bacon), that he was most ignorinously and scandalously abused in the copy of verses spoke by the boy, and put into English for him (for he does not understand Latin), in a worse sense than they ought to have been, and withal telling him that the Master must be at the bottom of all the matter, the Mayor grew so affronted and outrageously provoked, that nothing would serve him but that the Master must be turned out."

The reason for Mr. Denshire taking up the defence of Mr. Hannes apparently was that it was on his nomination when Mayor in 1723, that Mr. Hannes was appointed.

I may say that Mr. Scott adds a note stating that the copy of the Latin verses preserved at the College is almost certainly in the hand writing of Mr. Hannes, the master.

I have the Latin version which, however, I will not venture to read, but I will instead give what cannot be called a translation, strictly speaking, but rather a contemporary paraphrase, and is as follows set out in verse.

#### To THE MAYOR OF STAMFORD. 1729.

All-hail your Worship! Hail fam'd Stamford's Mayor,  
Success and happiness attend your care.  
A man more lov'd, no City's Annals tell  
Nor one more useful to the Common-weal.  
Of pains and skill what great variety  
Has raised your merit to this Dignity.  
The bristled stores, 'tis difficult to reckon  
Which grunting feed, to furnish us with bacon.  
And good mitch-kine in severall Counties low  
Us to supply with cheeze, with money you;  
Tho' nice Tastes more modern customs please  
The hearties: breakfast still is bread and cheeze;  
Where appetite is keen, how good a dinner  
Bacon and sprouts afford, to Saint or Sinner.  
But spinsters three, as say the Poets Learned  
Are with the thread of human life concerned.  
Thousands of hands your different arts employ  
That you in plenty may the world enjoy.  
These beat, those dress, some turn the nimble wheel  
Whilst huming spools from lessning Distaffs swell,  
Some at the coarser loom, some finer weave

Sonnets or merly tales their toil deceive.  
Hence sachs to hold and sheet to winnow corn  
And ships by seas to distant realms are borne,  
No more is wanting to command that skill  
Which can the money-bag, both make and fill.

The hempen twist, when with impetuous smack  
It paine imparts to little villain's back,  
Or to the beam transvers'd the greater ties  
(Quick interruping Breath and Roqueries)  
Shews, to what Art and vegetable, 'tis owing  
That power and property are kept from ruin.  
Since of success, when gentler methods fail  
The fear or fate of this, does still prevail.

One must admit there was more reference to the Mayor's businesses and private affairs than was seemly, and though it may have expedited the proceedings taken by him in getting up a petition from 83 of the inhabitants of Stamford, to the Master of St. John's College and himself, asking for the dismissal of the Master, yet the depositions of some half-dozen boys which accompanied the petition, amply supported the charges made against him. William Noel, Esquire, the deputy recorder, who was also one of the Members of Parliament of the Borough, joined in the proceedings, yet without any definite result, when the Mayor (Mr. Charles Shipley) retired on the 8th of October, 1730, and a Mr. Ed. Holcott was elected in his place. The necessity of any further action, however, was not needed owing to the illness and death of Mr. Hannes, the master, in the December following.

Mr. Shipley lived in St. Mary's parish, as in the register of burials I find it recorded that on 2nd March, 1746, Mrs. Catherine Shipley, ye wife of Alderman Shipley, cheesemonger by trade, was buried, and again on November 30, 1753, Mr. Charles Shipley, Alderman, was buried.

In connection with the appointment of the next Headmaster, the Rev. Faringdon Reid, in 1731, I have to refer to some regrettable conduct of the newly elected Mayor, which I trust was not the custom of the times. In a letter of the town clerk, Mr. Richard Wyche, dated 2 January, 1731, to Dr. Edmondson of St. John's College, he cautions him against approving of the Rev. Jacob Dodd, who he says was "the late Master's idle lazie usher," and adds "the Mayor has been tampered with, on behalf of Dodd, by the offering to Mrs. Mayoress of 100 guineas." This is confirmed by a letter dated 24 January, 1731, written by the Mayor, with reference to a candidate recommended by the Earl of Exeter, in which he excused himself, complying with his Lordship's request, by saying, "I have continual solicitations and proposals whicb, in justice to myself and family, I ought not to slight."

The Master of St. John's, under these circumstances, refused to confirm the nomination of the Mayor. Even after the failure of his nomination of the Rev. Jacob Dodd, the Mayor entered into a second corrupt transaction with a Rev. John Clendon, son of a Rector of Bloughton, near Kettering, from whom the Mayor received 40 guineas down, and a note given for a further 60, and then the nomination was signed that night. The vigilant town clerk, however, became aware of this and it was exposed with the same result. Eventually the Mayor in May nominated the Rev. Faringdon Reid, who had been admitted a Fellow of St. John's College, Cambridge, on 6 April, 1731, and his nomination was approved by the Master. Some years after his appointment the new Headmaster took proceedings against the Mayor and Corporation in their corporate capacity with reference to the granting of long leases and the receiving fines which they retained for their own purposes, thus diminishing the emolument of the Headmaster, with the result that the Lord Chancellor on 3 August, 1756, made an order for the various properties, in future, to be let at the Public Hall of the town, after advertisement at least 40 days before the day appointed, and the Corporation bad to pay costs to the extent of £632.

At several periods, difficulties arose as to the precise meaning of the appointment of the Master by the Mayor "with the advice and consent of the Master of St. John's." The practice generally adopted, however, was for the Mayor to nominate and then submit the name to the Master of the College. In 1832, however, a deadlock occurred on the death of the Rev. Richard Atlay, who had held the office 52 years. The Mayor, nominating a Mr. Major, then Headmaster of King's College, London, to whose appointment Dr. Wood, the then Master of St. John's, resolutely refused to give his consent, but on the other hand issued a mandate dated 8 June, 1833, addressed to the Mayor of Stamford, stating his earnest advice to be that the Rev. F. E. Gretton, assistant Master of Oakham School, and a Fellow of St. John's College, be forth deputed and appointed. In some way a compromise was come to, and I have seen amongst the Phillips collection at the Town Hall a copy of the formal deed of appointment of Mr. Gretton by the Mayor, which has the assent and approval of the Master of St. John's endorsed upon the back of it. During the 40 years of Mr. Gretton's Mastership he had several distinguished scholars, amongst them Charles John Ellicott, son of a Rector of Whitwell, who did great honour to the school, as at Cambridge he was Bell Scholar, whilst in 1841 he was Senior Optime and second class in the Classical Tripos, afterwards becoming Dean of Exeter in

1861, and a Bishop of Gloucester and Bristol in 1863. Then J. Wm. Sherrington, at school 1833-8, became Archdeacon of Gloucester, whilst Edward Atlay, a son of the Rev. Hy. Atlay, Rector of Great Casterton, afterwards became Bishop of Hereford, and a brother, Brownlow T. Atlay, at school in 1844-8, became Archdeacon of Calcutta; and I may mention that amongst Mr. Gretton's pupils, of more than 65 years ago, were two of the present members of our Archaeological Society, namely: Mr. Orlando Edmonds and myself; whilst it is interesting to note a long association with the school in the fact that one of the present Governors, Dr. Greenwood, was also a pupil under Mr. Gretton 50 years ago.

As regards the more recent history of the School, 1871 is an important epoch, for in this year it was transferred from the control of the Charity Commissioners to the Endowed Schools Commissioners. When the latter body looking to the amount of funds available and other matters, had decided that the Stamford Grammar School could no longer be maintained in its former character unless a large addition could be made to its income, application was made to the Governors of Browne's Hospital to assist, by appropriating a portion of the surplus revenues of their Foundation to educational purposes. They consented to alienate £1500 a year, if the surplus enabled them to do so, trusting that it would thus be the means of preserving a High School for boys to the town. The Endowed Schools Commissioners thereupon framed a comprehensive scheme. The funds appropriated to the support of the new foundation, which was to be known as the "Stamford Endowed Schools," consisted of the properties of the Free Grammar School of William Radcliff; the endowments payable to the School under Marshall's Charity Act, 1833; those of the Blue Coat School in Stamford; the endowments of certain Municipal Charities; and also the above-mentioned surplus funds of Browne's Hospital, then estimated at £1,500 per annum. The educational scheme was based upon a superior Elementary School for boys, and rising through the middle grade, culminated in a Boys' High School provided with Exhibitions to the Universities or other places of Higher Education. The Middle School for boys was to be known as "Browne's Middle School" whilst the High School, in compliment to the founder of the original Grammar School, should be designated Radcliffe's High School. When, however, in 1882 large reductions in the annual amounts received from the Governors of Browne's Hospital made it evident that the establishment of the Radcliffe's High School was very improbable, a new amending scheme was drafted, providing for the carrying on of the Browne's Middle School

and the proposed Radcliffe's High School as one School under the designation of the "Radcliffe and Browne's School."

The old residence of the Master of the Grammar School which abutted upon St. Paul's Street was pulled down in 1873, when the present house and adjoining School Hall and dormitories etc. were built.

The original scheme for the foundation of the Stamford Endowed Schools also included the establishment of a Girls' School, which was to be called "Browne's Middle School for Girls," which school was built on the site of the old "Daniel Lambert" Inn in St. Martin's, also in 1873, at the same time that the alterations were made to the buildings of the Boys' School. In this case too, the title of the Girls' School was, by an amendment of the original scheme altered in December 1890 to the "Stamford High School for Girls on Browne's Foundation."

Before I conclude it may be useful to refer to the Exhibitions and Scholarships open to boys coming to, or being educated at the School. In addition to the two Exhibitions of £50 a year at the Universities derived from Marshall's Charity there is also another of £20 per annum for 3 years tenable at St. John's College, Cambridge, on the nomination of the Marquis of Exeter. It appears that by deed in 1581 the Lord Treasurer Burghley increased the commons of the Lady Margaret scholars of St. John's College from 7d to 1s. per week, in consideration of which he and heirs were to possess the privilege of appointing "one mete scoller of the scoole of Stamford." In order that one leaving Exhibition either to a University or to some other place of Higher Education may be awarded annually the Governors under the present scheme offer a third Exhibition of £50 on the same conditions as the Marshall Exhibitions. The scheme authorises also Scholarships of £20 a year to the amount of £120 yearly and other Scholarships called Foundation Scholarships in the form of exemptions, total or partial, of tuition fees as well as small Exhibitions open to boys attending the Endowed Elementary School. Then the Corporation who are the Trustees of the St. George's Conduit Charity pay the annual surplus of the Charity of about £30 to £35 to the Governors of the School, under a scheme dated 14 Feb. 1883, which provides Exhibitions to the Radcliffe and Browne's School tenable for 5 years to be competed for by boys attending the Endowed Elementary School, or sailing fit candidates, then by those attending other Elementary Schools of Stamford. The latest endowment of an Ex-

hibition at the School is under a scheme dated 7 June 1911, which is designated "The Samuel Edwards Educational Foundation for Stamford." Mr. Samuel Edwards was the son of Mr. Wm. Brown Edwards of the firm of Messrs. Harper Hunt and Edwards, brewers of Stamford, and was born at the Brewry House in Water Street, 1822, and attended the School from 1830 to 1838, eventually becoming a solicitor in London and at Lewisham. At the latter place he was for 25 years Clerk of the District Board and Clerk to the Board of Guardians etc. and died in 1882. The residue of his estate, subject to the life interest of his widow, who died 6 years ago, was left for the benefit of the education of both boys and girls at Lewisham and Stamford. The moiety to which Stamford is entitled produces an income of about £100 per annum which for the present is appropriated to offering a leaving Exhibition of £40 a year at each School, namely: Radcliff and Browne's School for boys, and to the High School in St. Martin's for girls. Although the Exhibitions open to Stamford Grammar School boys are not to be compared with some of our neighbouring Schools they are yet substantial.

I have purposely left the consideration of the fact of the occupation of St. Paul's Church as the School until last, for a reason that I will mention presently. It is probable that the Chantry Priest, Libeus Bayard, who was appointed by Wm. Radcliff's Feoffees under the trusts of his will, not only to say Masses and pray for the souls of William Radcliff and others, but to act as a Schoolmaster, exercised his calling as an instructor of the boys of the town in the Chapel of the Corpus Christi Guild at St. Mary's Church, from the date of his appointment in 1532 until 1550, when the Act of the 3rd of Edward VI. was passed for the union of parishes in Stamford. The records at St. John's College state that William Cecil, afterwards the Lord Treasurer Burghley, was educated first at Grantham School and afterwards at Stamford, and from the latter School, entered at St. John's in 1535, so that he is to be numbered amongst the first pupils of the Stamford School, which was at that time held in the Guild Chapel in St. Mary's. The Act of the 3 Edward VI also authorised the pulling down of the Churches which the Ordinary (that is to say the Bishop) with the Alderman and two Justices of the County of Lincoln deemed superfluous. Under this act the parishes of St. Michael's Cornstall in St. Leonard's Street, and St. Paul's were united with St. George's Parish. St. Michael's Cornstall Church appears to have been pulled down. The site, however, will be remembered as upon the spot are now built some 20 cottages known as Cornstall Buildings.

St. Paul's Church, however, was deemed by those in authority as suitable for the purposes of the new Radcliff School, so was spared to be used for that purpose, and after being so used for nearly four centuries is still in fair repair. With regard to the building, in which we are now assembled, I will quote the Rev. G. A. Poole who read a paper on the occasion of a visit of the Lincoln and Northampton Architectural Societies in 1850, who said the exterior has a very characteristic *Norman* *string course* and corbel-table, and the pointed arches of the interior indicate a near approach to the next style, so that we can hardly make St. Paul's Church more ancient than about 1150, and further that the pointed arches of the interior probably indicate the addition of an aisle to what was originally a single Norman Church. What I wish now to mention and to leave with you to think about later on, is a proposal which the Headmaster (Mr. Day) has mentioned to a few friends and also referred to at the recent Prize Distribution when the Bishop of Lincoln was present, namely: that on the conclusion of the War he would much like to see this old portion of the School buildings revert to its original sacred use and be fitted up and made available as the School Chapel, similar to like accommodation provided at most public schools. This work may be looked upon either as a thanksgiving for the blessings of peace, or a memorial of the many "Old Stamfordians" who have given their lives for their country during the recent struggle, whose names we must not allow to be forgotten. When the time comes bye-and-bye for making an appeal I feel sure there will be a ready response.

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*A paper on 'Ideal Zoology,' read at Stamford, on  
31 May, 1917, by the Rev. J. F. Richards, M.A.*

As time goes on, and the labours of scientific men are expended upon the field of Zoology, we see more and more clearly how nature proceeds upon definite and orderly lines. The work of a Cuvier, a Darwin, and an Owen satisfies us that there are certain types to one or other of which each member of the animal world conforms. If Owen, from the handling of a single bone, could construct a figure of the creature to which it belonged, roughly correct in every detail; if Darwin could throw a flood of new light upon life by his great conceptions of evolution and the survival of the fittest: these were but illuminating examples of the great

truth that nature is not a capricious, whimsical, fantastic elf, but a wise and systematic goddess who knows her own mind and proceeds upon methods which indeed are often mysterious and perhaps unfathomable, but which, nevertheless, are persistent and consistent. Bellerophon's monster, with the head of a lion, the body of a goat, and the hinder parts of a serpent, is not only unknown, but impossible. Should you ask why, I will give just one reason—the jaws of a lion could not deal with the food that would suit the stomach of a goat!

But though these facts are clear to us, they are not clear to children, those chartered libertines of imagination. Strange combinations, wholesale metamorphoses, incredible powers—in these they revel. And it is not without reason that we talk of the childhood of the world: indeed the world has gone through more than one stage of childhood. Dark ages have come, and gone, and come again; and when they are at their darkest, then the weirdest forms do stalk abroad or lurk in forest and marsh.

But for every queer creature of the imagination there must have been some genesis. If we knew all, we could trace its origin somewhere in the mind of man. What different causes have contributed to suggest to human thought the conception of some creature "that never was on sea or land"? Much can be put down to the exuberant fancy of the storyteller who finds that the wilder his tales are, the better he pleases; much to dim light and rapid movement in glade or stream; much to sheer exaggeration; much to childlike fancy; much to the ingenuity of museum keepers, who formed artificial monsters by combining parts of various animals, and something at least to the idealizing tendency in us. Some of the gcoera belonging to what has been facetiously called Unnatural History can be traced back to remote ages, e.g., dragons in some shape have always played a great part. They can be traced in Chinese literature, at least as far back as B.C. 2637; at that date they appear on a list of symbolical animals, of which the others are the rat, ox, tiger, hare, scorpion, horse, sheep, monkey, cock, dog, boar—where observe (1) that the others are all real animals, and (2) that the dragon is distinct from the serpent.

Perhaps the age when fabulous animals were—if I may here and elsewhere speak of them as realities—in their prime, when (as dictionaries of biography say) they "flourished"—was in the later middle age, between 1200 and 1500 A.D. At this period there was much intelligence, which had not learnt how to exercise itself. There was the stock of ancient lore. There was much foreign travel into parts of the old world of

which most men knew nothing. There was the discovery of the new world. There were the Crusades. There was heraldry. There was the mediæval conception of Hell. There were strange legends of the saints. There were the deliberate invocations of interested parties, to keep newcomers and especially business rivals out of a country. There was in short a favourable combination of light and darkness, causing twilight, just the right condition for enriching the Zoology of the fancy. Not only were fabulous creatures believed in, but fabulous qualities were assigned to real creatures. The pelican fed her brood with her own blood. The barnacle goose grew on a tree. The toad had a precious jewel in his head. The burning bird had no legs, and flew about till he died. And the lion, going home from a prowl, rubbed out his footprints with his tail,

There was a general readiness to believe anything, just because men did not know why certain things could not possibly be true.

However, I am not confining my remarks to this golden age of credulity.

In classical times, Herodotus (b. 484, d. 400?), a precise and careful observer of everything that came under his own eye, is ready to believe what others told him, and in particular was victimised by Egyptian priests and Phœnician merchants: the latter were indeed the "commercial travellers" of antiquity—as unscrupulous, as pertinacious, and as mendacious as the Germans, and as eager to keep customers to themselves. Imagine how they would naturally be to desire to ward off the Athenians or Coriothians—

" As some grave Tyrian trader, from the sea,  
Described at sunrise an emerging prow,.....  
Among the Aegean isles;  
And saw the merry Græcan coaster come,  
Freighted with amber grapes, and Chian wine,  
Green, bursting figs, and tunnies steeped in brine—  
And knew the intruders on his ancient home,  
The young light-hearted masters of the waves."

Other travellers, besides the universal tendency of their kind, made imaginary animals a convenient excuse. Honest Sir John Maundeville (born 1300?), if he found it difficult to enter some tract of country, just crossed himself busily and wrote down in his journal "This londe be all fulle of develles," and went another way.<sup>1</sup> If some sceptic asked the traveller how it is that these fearsome things are to be found only in distant quarters of the globe?" there was an

<sup>1</sup> It is true that many critics say that Sir John never went further than Palestine, but he told tales enough for 50 globetrotters. He claimed to have visited Turkey, Armenia, Turkey, Persia, Syria, Arabia, Egypt, Nubia, Ceylon, India, Malaya,

answer ready—"it is just because of these fearsome things that men keep away," and our sceptic retired, baffled, if unconvinced. Even Tacitus is half inclined to believe that the Hcliusii and Oxiones, tribes in what is now Russia, join the faces of men to the limbs and bodies of wild beasts. "Anyhow," he says, "I'll leave it open." Othello tells the Duke's court, in all seriousness, that he had won Desdemona's heart by his tales, evidently taken as true, including such items as "men whose heads do grow beneath their shoulders." The fact is that, not long before, Raleigh had published his account of Guiana, and in it he declares his positive belief that in one of the tributary valleys of the Orinoco there are "a nation of people whose heads appear not above their shoulders . . . they are reported to have their eyes in their shoulders, and their mouths in the middle of their breasts." But such tales are as old as the Roman Pliny (end 1st cent.), and Maundeville keeps the ball rolling—"in another yle, toward the south, dwellen folke of foule stature and of cursed kynde, that han no hedes, and here eyen be in here scholdres."

The crusades took the fighters and the pilgrims into strange countries. A visitor from English fens or the forests of N. France, readily supposed that the burning sands of Syria and Egypt might foster an altogether different tribe of animals. Had not the Israelites encountered fiery serpents? The mirage promoted illusions about other things than water, and the half-starved hermit or stylite, dizzy with the sun, might easily see queer sights. It is remarkable that classical lore did not make a deeper impression than it did, but it was not much studied before the renaissance, and besides, many classical monsters were single individuals, not types, e.g., the Minotaur (for whom see Mr. Watts's picture in the Tate Gallery), Cerberus with his three heads (a puzzle to the mediæval fancier), and the still more unpleasant King Geryon with his three bodies: or Argus, whose hundred eyes proved unequal to keep watch over the proceedings of one young lady. (But that was to be expected!) You will recollect about Argus—Mercury slew him, and Juno (who had employed him as a private detective) placed his eyes in the tail of his peacock, where they still remain. There was, however, one way, and a curious way, in which Greek fable made a deep impression upon mediæval thought, and that is in the popular conception of the devil and of fiends in general. As we look upon the shaggy body, the cloven hoofs, the long pointed ears, the short horns, the wicked leerimg eyes, the grinning mouth, of the conventional devil, we say "that is a satyr straight off the Sicilian hills, as we read of him in Hesiod or Ovid."

Lastly, the great system of heraldry came in, and clinched vague conceptions. People saw the lion, the eagle, the leopard, the boar upon the shields of knights; they saw also the dragon, the unicorn, the martlet. All alike were clear and definite to the eye. There were plenty of eagles and boars about: why not unicorns too? Not, of course, that heraldry was a new thing in the middle ages, but it was then developed and worked up systematically, and made nearly into a science—if we can properly apply that term to anything artificial.

I should like to find a corner in my paper for the worm 'shamfr.' Solomon was at a loss to build the Temple without using iron tools,<sup>1</sup> so the rabbis advised him to find the 'shamfr,' by whose aid Moses had engraved the names of the Tribes on the Urim and Thummim. Only as big as a barley corn, with a soft fleshy body, it could make its way through the hardest substances. With much difficulty, and not a little danger, Solomon secured this worm, and by means of it he built the Temple. "No hammers fell, no ponderous axes rung; like some tall palm the noiseless fabric sprung."

But let us go a little deeper, and enquire whether there is not some psychological explanation or basis for the fabulous creatures. There can be no abstract conception that does not correspond to something in the mind. There could be no imaginary animal unless it were first imagined. It is true that you and I, if in the full consciousness of the 20th century, we sat down to do so, could picture to ourselves extraordinary creatures by the dozen, but these offspring of our brains would be still-born, they would make no impression on the world at large, no, not if we had the pencil of a Doré or a Tenniel. We should begin with mixtures like the chimera. Or we should give extra limbs—wings to a dog, six legs to a stag. Or we should do some maiming—as in the heraldic wyvern. (A wyvern is a dragon that only possesses two legs—but he makes up for that by having a knot in his tail). These fancies would pass. But where we get, as we do, certain prevailing types which last for centuries and appear in various countries, we may be sure that there is some emotion, or aspiration, or fear, or passion, or wonder, in the mind which seeks satisfaction or expression in a concrete form, even though that form itself unreal. Here we have the key to the existence of fabulous creatures. We see the tendency in its simplest form in the word 'shamfr' just mentioned. Something is wanted to be done; we suppose a creature that can do it. Bellerophon and Perseus both needed speed—so the one is supplied

<sup>1</sup> There was neither hammer, nor axe, nor any tool of iron, heard in the house which it was in building." 2 K. vii. 7.

with a winged horse, the other with winged sandals. Seven leagued boots do as well.

Or it may be that a still simpler form of the tendency is to be found in *exaggeration*. We want to wonder, and we want to be frightened. So we get human giants, a particularly popular conception among northern nations. Animal giants have not much occupied the imagination, which shows I think, that our fabulous animals are not derived from the monsters of remote geological eras. Size was such a very conspicuous point with them. The most famous giant animal was Sindbad the sailor's roc, or rukh, a huge bird. A French author stated that its egg was equal to 148 hen's eggs—a statement so precise as almost to necessitate belief. You will remember how it was used to get jewels. A counterpart to this is Herodotus' story about cinnamon (iii. 111). Huge birds bring rolls of cinnamon from some unknown land to their nests on inaccessible mountains in Arabia. The Arabs offer them also joints of meat, which they accept. But under the combined weights of bird, bark, and meat, the nest breaks down, and the Arab secures the treasured spice.

From exaggeration of existing powers we pass to two great emotions. One is horror, the other is mystery. Horror begets the dragon. Go where you will you find the dragon. He is the national emblem of China. He is a Welsh emblem. Representing the City of London, he looks at you from pillar among the teeming omnibuses of Fleet Street. "The dragon of the great Pendragonship" blazed on King Arthur's helmet as he rode forth to his last battle. A fighting man would adopt the emblem for its terror, but on the other hand the dragon was the foe of the honourable and the benevolent. Hence he was fought by Greek heroes, militant saints, and English gentlemen. The name, which is Greek, merely means the bright-eyed or keen-sighted one.<sup>3</sup> But he is in himself compounded of dread things—fire, teeth, scales, eyes, claws, spines, poisonous breath; his very tail has a tooth or barb at the end of it; often he has more heads than one. Moncure Conway, in his book on Demonology, has a remarkable description. He says "His body is partially green, with memories of the sea and of slime, and partly brown or dark, with lingering shadows of storm-clouds. The lightning flares still in his red eyes, and flashes from his fire-breathing nostrils. The thunderbolts of Jove, the spear of Woden, are in the barbed point of his tail. His huge wings—batlike and spiked—open up all the mysteries of extinct harpies and vampires. Spikes of crocodile are on his neck, tail of the serpent and all the jagged ridges of rock and sharp thorns of jungles bristle round him."

<sup>3</sup> It may possibly be *rhino*, and — *rama*.

while the ice of glaciers, and brassie glitter of sunstrokes, are in his scales. He is ideal of all that is hard, destructive, perilous, loathsome, horrible in nature; every detail of him has been seen through and vanquished by man, here or there; but in selection and combination they rise again as principles, and conspire to form one great generalisation of the forms of pain, the sum of every creature's worst." Such is his general type, but he varies. The external form is partly dependent on the nature of the country. Dragons of the far north resemble the swan more than the crocodile or python, and paralysing cold is to their touch. The many conflicts between dragons and saints support the view that the dragon stands for evil, or horror. St. Philip, the Apostle, began, at Hierapolis to Phrygia. St. Margaret, St. Samson, St. Clement of Metz, Pope Sylvester, all killed dragons. So, of course, did St. George. St. Kynne slew one in Cornwall, St. Florent one which haunted the Loire; SS. Cado, Mandel and Paull did similar feats in Brittany. St. Martha conquered a dragon called Tarasque in Languedoc, and so we have Tarascon. St. Romanus dealt with one that lived in the Seine, near Rouen, and was called Gargouille, and that is how we have the word "garroyle." If a mediæval knight killed a dragon there was generally a lady in the background, kept in hideous watch and ward. She was charming to her rescuer, and asked no tiresome questions about his income. The hydra, whose heads multiplied in geometrical progression as Hercules cut them off, is the best classical representative of the family. The basilisk was a dragon which could slay by a glance of his eye. He was as difficult to deal with as a submarine: the best plan was to place a mirror so that he could see himself, when he burst asunder with terror.

From the emotion of horror we pass to the sense of mystery. Mystery lurks in what cannot be seen through or tested. The most familiar home of mystery is darkness, and that is why the night offers us ghosts. Next to the night there is nothing so mysterious as the sea. So the dark unsathoumed caves of ocean are tenanted by the kraken and the sea-serpent, the former seizing the masts of ships with its tentacles and dragging them down, the latter seen now and again, generally speckling on some private errand and taking no heed of gazers. There is no antecedent improbability about a sea-serpent, quite the contrary, and we may even say that some records of its appearance are so well attested that it is quite hard to explain them away. For example, when, in 1848, the captain and the officers of H.M.S. *Dædalus*, trained and responsible observers, reported seeing one at close quarters in the South Atlantic. But on the other hand we have the more thorough

exploration of deep waters, the increased number of ships, and the remarkable fact that the sea-serpents on record differed so greatly from one another. The sea-serpent, we may say, child of mystery as he was, has melted away with the mother that bore him. But he at least enjoyed the distinction of being the last surviving fabulous animal. Peace be to his coils !

The griffin or *gyphoo* must be carefully distinguished from the dragon. He has a lion's body, an eagle's head and wings. He is not a reptile like the dragon, and his *ethos* is altogether different. He is indeed the friend of man. Sir Thomas Browne says he is emblematical of watchfulness, courage, perseverance, and promptitude. Herodotus (iii. 116) refers to a story about a country in the North of Europe where there is a quantity of gold stored up. This is guarded by griffins, but stolen from them by the one-eyed Amazons. Many here are familiar with a passage in Ruskin's *Modern Painters*, where he critically compares two conceptions of a griffin—one Lombard Gothic in the cathedral at Verona, the other in Rome at a temple of Antoninus' time. He calls them the true and false griffin. Given that the griffin represents certain powers and qualities, he shows how the Lombard griffin is consistent and true. The Lombard workman, he says, did really see a griffin in his imagination and carved it from the life. The whole passage in Ruskin is noble and arresting. Maundeville and Olaus Magnus write of the griffin as if it were simply a huge bird. The former has its measurements ready: the body is as thick as that of "VIII lyons." These writers have not grasped the truth. Dante's *Purgatorio*, the griffin appears with his two-fold nature, and scholars dispute what it there stands for. Some say Christ, as God and man; others say the Pope, who resembles the eagle in his spiritual character, but in his temporal authority the lion. Time almost fails me to speak of the centaurs—horses with a man's chest and head, a man's arms, a man's brain. They are a classical, not a modern idea. They were strictly localised in their habitat, roaming the plains of Northern Greece, where there was room for gallop. Ancient art has put them before us with singular beauty and finish, and surely the thought of the union of sagacity of man with the speed and endurance of the nobles of animals is a fine one. True, one unfortunate incident has damaged their reputation. Every one knows the story of their engaging in a drunken brawl, but every one does not know that in legend and poetry they appeared on the whole as devoted to plain living and high thinking. They were splendid archers, and hunters of speed and hardihood. The

amassed great stores of learning about subjects such as botany, astronomy, music, above all medicine. One of them, Chiron, was in the mythological ages a private tutor, and prepared no less a hero than Achilles to graduate in the university of life.

The phoenix shows for all who have the minds to understand, the human craving for immortality, and the belief that in some form or other that immortality awaits us. No incident of animal life, no sight of the world around, could have suggested the legend of this bird. But there is more than a belief in immortality, there is a conviction that we must attain it through suffering, purification, death. Tacitus (An. 6-18), absolutely declares that the bird is seen in Egypt, and mentions an appearance in A.D. 34. The old phoenix, he says, feeling death to be near, "builds a nest in the land of its birth [Arabia] and infuses into it a germ of life, from which an offspring arises, whose first care when fledged is to bury its father. This is not rashly done, but taking up a load of myrrh and having tested its strength by a long flight, as soon as it is equal to the burden and to the journey, it carries its father's body, bears it to the altar of the Sun, and leaves it to the flames." A more familiar form of the story is that the bird lives for 500 years: he then flies to Heliopolis and deliberately burns himself in the temple with fire which he ignites by flapping his wings. On the morrow a young phoenix half fledged appears among the ashes: by the next day he is fully grown, and flies majestically away after singing a sweet song to the rising sun and courteously saluting the high priest. Empedocles the Sicilian philosopher held that there are four elements, and his view was accepted by Aristotle. These elements of course were earth, air, water, and fire. With a certain whimsical consistency it was argued that as earth, air and water have their denizens, so must the fire. The fire creature was found in the salamander (a Greek word). Now-a-days the name is given to certain big, ungainly water lizards. The salamander of fable was also a lizard—its distinguishing feature being an indifference to, or rather a preference for, an atmosphere of fire. Pliny ingenuously put what he was told was a salamander int othe fire, and was surprised to see it burn. It is possible that the extremely cold feeling of certain reptiles led to the fancy that heat could not affect them. Benvenuto Cellini the Italian, of the 16th century, writes "I remember well how, as a little lad, I ran to my father one day and told him I had seen a salamander, a tiny creature like a lizard, sporting in the flames upon the hearth. At this my father dealt me a full hearty bullet on the ear, telling me that he did it not in wrath but in fatherly affection, that I might

never forget how I told him I had seen a salamander." Now this story may be interpreted in more ways than one!

The lore of the unicorn is very extensive, and very confused. He belonged to all parts of western Asia—"from silken Samarcand to cedaried Lebaon." Some writers absurdly try to explain him as a mis-coception of the rhinoceros—as if any could pass from the fat clumsy ugly shorthorned "rhino" to the graceful unicorn! Moreover, the rhinoceros is a vicious brute, whereas the unicorn is a very gentleman among animals—brave, active, well-groomed, trustful, and gentle, and only so far choleric as one ought to be in stirring times. There was so much healthiness and purity about a unicorn that if he dipped his horn into some foul poisonous pool and stirred the water it became fresh and sweet; for which reason the other beasts of the forest would wait till the unicorn had had his drink first. Guillim, who wrote in 1600, says that "the unicorn is never taken alive; and the reason being demanded it is answered that the greatness of his miod is such that he chuseith rather to die" (*Display of Heraldry*, p. 163). No man could even approach him, but he showed the nobility of his character by his devotion to the other sex. In the presence of a maiden he at once lost his fierceness and lay down at her feet. In this way only, through the treachery of woman, could he be secured by the hunter. Descending from the moral aspect to the physical aspect, we note that the appearance of a unicorn is like that of an antelope or wild ass. Its hoof is cloven, its tail is that of a lion, sometimes it is bearded. The horn projected straight from between the eyes, was curiously fluted and tapered to a point. The idea of this horn is hard to explain. Its use in mediæval times as an antidote to poison was obvious, and a specimen kept at Windsor Castle in Elizabeth's reign was valued even then at £10,000. As a matter-of-fact, the so-called unicorn's horns which may be seen even now, are the elongated upper jaw bones of the narwhal. According to fable there was a deep-seated animosity between the unicorn and the lion, and this has nothing to do with the fact that the lion stood for England and the unicorn for Scotland. Spenser in the *Faerie Queen* describes a conflict between them, and it will be seen that the lion with a craft that we should hardly expect, gets the better of his simple and impetuous antagonist.

"Like as a lyon, whose imperiall powre  
A proud rebellious unicorn defyeth.  
To avoide the rash assault and wrathfull stroake  
Of his fierc foe, him to a tree applyes,  
And when him running in full course he spyes,  
He slips aside; the whiles that lurious beast

His precious horne, sought of his enimys,  
Strikes in the stooke, ne thence can be releast,  
But to the mighty victor yields a bounteous feast."

Who that great work—the History of Human Error—comes to be written, out the least interesting chapter in it will be one devoted to our subject.

Alas, the dry light of science has proved too strong for the strange creatures that once sped over the desert, threaded the jungle, frolicked in the sea. Where is the music-loving dolphin? Why has the dear mermaid laid aside her comb and her looking glass? Where is the savage man with his club? The phoenix is dead at long last, and the griffin's watchful eyes are closed. The sun ariseth, and they get them away together: and lay them down in their dens.

*Notes of an Address given on 7 July, 1917, by A. Hamilton Thompson, Esq., F.S.A., on Caldecot Church.*

The church of St. John the Evangelist, Caldecot, has been from early times a chapel of Lyddington. In the decree ordaining the vicarage of Lyddington, 20 March, 1276-7, the vicar was required to maintain a priest, who was to reside at Caldecot and serve the chapel. This was probably a pre-existing arrangement which the decree merely regularised.

The building consists of chancel, clerestoried nave of three bays with south aisle, west tower with spire, and south porch. The western part of the chancel and eastern part of the nave, though much restored, represent the original building, probably of the early part of the twelfth century. In the south wall of the chancel there remains a small window of this date with an inner splay, which appears to have been removed from the opposite wall. Close to this on the west side is a long lancet opening with a transom, forming a low-side window, the upper part of which was probably glazed and the lower closed by a shutter. This belongs to alterations made in the second half of the thirteenth century, when the chancel was lengthened. The east window is of three lights with mullions which fork in the head: there is a continuous roll-moulding round the rere-arch. To the north wall is a rectangular aumbry. In the south wall are a shoulder-headed recess for a piscina, of which the drain has disappeared, and two stepped sedilia with chamfered arches divided by a shaft.

Above this is a square-headed window of two lights inserted in the later part of the fourteenth century. The arch between the chancel and nave has two chamfers with half-octagon responds.

The nave was lengthened westward by a bay, much about the same time that the chancel was lengthened eastward. This is shown by a break in the south arcade between the second and third bays, representing the position of the early west wall, which was probably not interfered with till the work was completed. The arches of the arcade have double chamfers: the mouldings of the capitals of the single pier and four responds are heavy and rather coarse. In the south aisle are two excellent twolight windows with quatrefoils in the heads, and a large piscina with two hollow chamfers. The south doorway also has two hollow chamfers. There is a corbel for an image in the east wall of this aisle, which is lighted by a late fifteenth century window.

The north wall of the nave is pierced by two windows, that to the west of the late fourteenth century, that to the east some hundred years later. Above these are two clerestory windows, larger than those above the arcade on the opposite side. The clerestory was added late in the fifteenth century. The flat weather-slab of the roof of this date remains in the west wall, the pitch of the roof having been heightened at a later period.

The tower and spire appear to have been built about the end of the fourteenth century. The west doorway, with a rather acute four-centred head, is probably a later insertion.

Of post-medieval additions the principal is the south porch, which was built or reconstructed in 1648 and is a good example of local masonry. The west window of the south aisle was inserted about the same time or rather earlier.

There is a curious thirteenth-century font at the east end of the south aisle. The upper part is rectangular with a trefoiled arch carved on each face; the angles are chamfered off and the chamfers incised with geometrical figures. The stem is cylindrical, surrounded by four baluster-shaped shafts, of which two appear to be additions of a much later date. The opening to the rood-loft remains and was probably approached by a ladder from the east end of the aisle. It opens upon a projecting beam, which may be the first joist of the floor of the loft. No screen remains.

The north doorway, now blocked, is of the same date as that on the south. Externally a keeled string-course, now much broken, runs beneath the windows of the aisle. At the

east end of the nave roof is a cot for a sacring bell: this was made in the fifteenth century, and doubtless superseded the use of the earlier low-side window, which, according to the most likely conjecture, was for the ringing of a small hand-bell at the time of consecration, to warn those who were outside the church of the point that had been reached in the service.

*Notes of an Address given on 7 July, 1917, by A. Hamilton Thompson, Esq., F.S.A., on Bringhurst Church.*

The church of St. Nicholas, Bringhurst, with the chapels of Great Easton and Drayton, was an early possession of the abbot and convent of Peterborough, who presented to the rectory. Their presentees were usually clerks of some importance in the diocese of Lincoln, generally engaged in the service of the bishop. They were habitually non-resident, and, from the middle of the thirteenth century at latest, the church was served by vicars, who were presented by the rectors and instituted by the bishops of Lincoln. In 1263 the vicarage was defined as consisting in the entire altar dues of the church and its chapels.

During the thirteenth century Great Easton appears to have begun to overshadow Bringhurst as the centre of population in the parish, and the chapel gradually superseded the parish church in importance. In fact, the church and rector were frequently called the church and rector of Easton. There was, however, no graveyard at Great Easton until the summer of 1349, when, owing to the mortality caused by the great pestilence which has received the name of the Black Death, John Gynewell, bishop of Lincoln, granted the petition of the inhabitants and consecrated a churchyard for them, to supplement the overcrowded yard at Bringhurst.

In 1486 the rectory was appropriated to the abbot and convent of Peterborough, owing to the good offices of the abbot and convent of Croyland, who, having made a satisfactory arrangement about the boundaries between their lands and those of Peterborough, met the expenses of the necessary formalities. The last rector, John Tapton, presented in 1461, resigned in 1486, when he was also dean of St. Asaph and master of Catharine Hall at Cambridge.

The vicarage was unaffected by the appropriation. The advowson of the vicarage passed from the abbot and convent to the dean and chapter of Peterborough, by whom, in the reign of Elizabeth, it was granted to Edward Watson of Rockingham. At the death of Lewis, second earl of Rockingham, in 1745, his wife held it in dower and conveyed it to her second husband, Francis, first earl of Guilford, who presented to the living in 1769 and 1772. Subsequently, it was recovered by the dean and chapter, who are still patrons.

The church consists of a chancel, clerestoried nave of two bays with north and south aisles, west tower, and south porch. There is also a north doorway. The north arcade, with massive circular pier and responds and round unmoulded arches, is probably of the middle of the twelfth century: the pier dividing the arches has a handsome capital with prominent volutes at the angles, which unfortunately has been mutilated, probably in view of the insertion of high-backed pews. The south arcade is somewhat later and less massive: the arches are almost pointed and have chamfered inner orders, but the capitals are not earlier than the thirteenth century. The tower arch appears to have been built originally in the twelfth century, but has been much altered. The western quoins of the aisleless nave remain.

In the fourteenth century the aisles were widened. The doorway and square-headed windows of the north aisle are good examples of the period, c. 1330-50. The clerestory of the nave seems to be of the same date. There is a tomb-recess in the south aisle, east of which is a plain thirteenth century piscina with projecting bowl. Above this is a corbel, and there is another corbel for an image in the north-east corner of the aisle. From the disproportionate width of the aisles as finally built it may be inferred that the original aisleless building was cruciform in shape and that the fourteenth-century builders brought out the aisles to the level of the terminal walls of the transepts: the external masonry, however, shows no trace of this.

The chancel is plain and has been much rebuilt, a monument of the economic methods of impro priators. An aumbry in the north wall is its only definitely mediæval feature. The chancel arch is modern.

In its present state, the west tower is almost entirely of the fifteenth century, but, as already noted, there are traces of earlier work in the lower part. The south doorway is very plain, but part of the door is old. The south porch is probably the work of the mason who designed the porch at

Caldecot in the seventeenth century. There are two post-mediæval windows in the aisles, one at the west end of the north aisle, the other above the piscina in the south aisle. Several carved corbels of the twelfth century have been built into the inner side of the north wall of the nave. The font is octagonal, without indication of date.

*Notes of an Address given on 7 July, 1917, by A. Hamilton Thompson, Esq., F.S.A., on Great Easton Church.*

The church of St. Andrew was originally, as has been noted already, a chapel to Bringhurst. Portions of herring-bone masonry which remain in the west wall of the nave may belong to an aisleless building of the eleventh century. The present church consists of a chancel with south chapel and a modern vestry, clerestoried nave of three bays with north and south aisles, west tower with spire, and south porch. There is also a north doorway.

The north aisle was added to the nave in the thirteenth century and has never been widened. In the east wall are a lancet window with a wide inner splay and a piscina with a deep fluted bowl. The east respond of the arcade has a band of nailhead in the capital. Responds and piers are octagonal. The capital of the western pier has heads and rather elementary foliage carved upon it. The west respond has a well-moulded base: that of the east respond is much decayed, and the other bases have been altered. The arches have two chamfered orders: above the responds the outer chamfers spring from grotesque corbels on the side next the aisle. A twelfth-century corbel-bead has been inserted next the east respond. The windows in the north and west walls of the north aisle are insertions of the fourteenth and fifteenth century, and there is a small niche, with apparent traces of colour, in an unusual position high up in the north wall.

The south arcade, with quatrefoil piers and good moulded capitals, belongs to the close of the thirteenth century. The semi-circular responds, standing upon old plinths which represent portions of the original south wall, seem to belong to an earlier arcade. The side windows of the south aisle are early in the fourteenth century: the widening of this aisle must have been completed soon after the arcade was finished. The west window was inserted about 1400.

husbandman, 50 years of age, Thos. Sisson the younger, yeoman, more than 44 years old, Thos. Sisson the elder: and three residents of Great Casterton, Geo. Allen aged 72 years, Goo. Maxwell yeoman aged 56 years, and John Allen 30 years of age, corroborate the statements of the two witnesses first named. On the earl of Exeter, patron of the living, expressing his assent, the licence for the union was granted by the Bishop of Peterborough. But the need of a church at Pickworth soon came to be felt, and in 1823 a piece of ground was given by the earl of Exeter as a site for a new church and churchyard, of which the deed of gift was enrolled in Chancery on 25 June 1823. At this period Richard Lucas was rector of Great Casterton and Herbert Marsh bishop of Peterborough, and it was amid great rejoicing that on Thursday, 15 July 1824, the ceremony of consecrating the new building took place; it was the first occasion of the kind which had arisen in Rutland for many hundred years, and therefore deserved to be remembered. We are told how the bishop of Peterborough arrived at the south side of the new church where he was received by Rich Twopenny, rector of Little Casterton, Christopher Cookson, rector of Wittering, Oldfield Wingfield, curate of Tickencote, and John Gates, the bishop's secretary. A petition was presented by Rich Twopenny and signed by Rich Lucas as rector of Pickworth, reciting that the last named had at his own desire and expense erected this new building, and that Browlow, earl of Exeter had given the ground for the church and churchyard to this petition which was dated 2 July 1824, the bishop expressed his assent, and having robed at the west end of the church went with the clergy and others in attendance to the south door, then up the alley straight through the middle of the building repeating Psalm xxiv. 'Thee earth is the Lord's' the bishop saying one verse and the congregation another in turn. The bishop then went to the Communion Table, and here seated himself in a chair at its north side, the Rev. Rich Twopenny being seated on a chair outside the rails. Mr. Gates then presented the deed of consecration to the bishop for signature, which he then placed on the Table: then turning to the congregation, he addressed a suitable exhortation to the people, after which he kneeled down at the north side of the Table and offered two prayers to God with a third petition 'Grant O Lord that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ may come to that holy ordinance with Faith, Charity and true Repentance and being filled with Thy grace and heavenly benediction may to their great and endless comfort obtain remission of their sins and all other benefits of His passion'

'Amen': then followed three other prayers, after which Mr. Gates, by direction of the bishop, read the sentence of consecration which was confirmed by the bishop and ordered to be recorded in the Registry. Then the rev. E.O.Wingfield began the Morning Prayer which was said with suitable psalms (lxxxiv, cxxii, cxxxii) and lessons (1 Kings viii 22-62 and 1 Cor. x 19-26): after the collect for the day the bishop added another suitable collect and the service proceeded to the end of the General Thanksgiving, to which the bishop added another prayer, after which the prayer of St. Chrysostom and the Grace concluded the Morning Service. The Psalm xxvi 6-8 with *Gloria Patri* was then sung and the bishop began the Communion Service, a special collect being added after the prayer for the king: the Epistle (2 Cor. vi, 14-17) was read by Mr. Rich. Twopenny, and the Gospel (St. John ii, 13-18) by Mr. E. O. Wingfield. After the Nicene Creed the 100th psalm was sung, whereupon a sermon was preached on 1 Kings viii, 27 by Mr. Wingfield. At the administration the bishop communicated several of the clergy and laity, after which he said another special prayer before pronouncing the benediction. Then, accompanied by the rev. Rich. Twopenny the clergy, and the rest of the congregation, a procession was formed to the eastern part of the churchyard, and being placed under a tent, Mr. Gates read the sentence of the consecration of the churchyard which the bishop receiving ordered to be recorded: after which the bishop again offering a prayer gave the blessing and dismissed the congregation. A ground plan of the church and churchyard is annexed to the record preserved at Peterborough.

About the same time a deed of endowment of £1929:12:5 was made in the 3% Consols and bringing a yearly interest of £52:10, to meet the charges for a clerk, repairs, and books required for church use, was invested in the names of Richard Twopenny, Christopher Cookson and Thomas Kaye Bonney as trustees.

The modern church thus auspiciously inaugurated is very substantial, but has no claim to beauty: it consists of a nave and chancel with a southern porch, whose walls being carried up to the same height as the nave walls form a kind of tower: the windows are all large round-headed openings, the door is of similar character having a tympanum quite plain in design: there are two blind circular panels in the higher part of the quasi-tower. The chancel has an eastern and a southern window, the nave two on each side and a western window, but whether it was brought from the original church is uncertain. There is no window in the quasitower: the font appears to be ancient: by the original arrangement all the pews faced

west where a three-decker assisted the performance of the ordinary services: now all the seats face the Altar and the position of the pulpit and reading desk has been altered.

A list of rectors of Pickworth, somewhat imperfect, is appended.

RECTORS OF PICKWORTH.

1217	Rogerus DE GISNAY	res
12 Aug 1221	Nicholaus DE HEGHAME	
31 Oct 1226	Radulfus DE NORWICE	
1234	Thomas DE BEGGEVILLE	
19 June 1268	Joh LE POUERE	res
18 Sept. 1277	Henricus DE MONTEFORTI	ob
24 Sept. 1284	Thomas DE GYNEY	
1290	Will DE BRGGEVILLE	
1373	Robt GRENSTER	
16 Oct 1399	Robtus LE POVERK	
22 Nov. 1412	Gedfr DE GBIDENRYE	cess 22 Nov. 1412
1 July 1415	Thos COSVN	cess 1 July 1415
26 Aug. 1415	Robt SANKEVYLE	cess 26 Aug. 1415
20 Feb. 1415	Will WRANGLE	cess 20 Feb. 1415
2 Mar. 1419	Joh DYER	cess 2 Mar. 1419
	Joh HELE	
5 Sept. 1457	Hen CLOKE	ob
Simon BYRYNGTON		
18 May 1491	Joh KVRKY	ob
8 June 1504	Robert GRVMSTON	ob
1526	John MORISE	
Radulfus HOLBY		
12 Dec. 1547	Willm.s SNOW	
13 Dec. 1560	Johnes RABONE	ob
30 Dec. 1563	Gilbertus HOLM	
6 Apr. 1636	Robertis SPARKE	
	Edmundus HINDE	
22 Jan 1689	Jacobus BACKLER	
23 Oct 1734	Jonathanus CLOUDH	res 26 Feb. 1734
	Caleb PARNHAM	

when the benefice was united with the rectory of Great Casterton.

*A paper read at the site of Woodhead Castle,  
21 July, 1917, by the Rev. E. A. Irons.*

The site of Woodhead Castle is about one mile to the south of Pickworth, and marks the place where the former manor house of Brig Casterton stood. Here was formerly a village of which one ruined house was still standing as late as 1684. The earliest recorded possessor of this lordship was earl Morcar the brother-in-law of Harold the last Saxon king of England who farmed it out to a certain Hugo Filz Baldric in 1184 the family of Gredle or Gresle appears as owning the

manor and continued to do so until about 1314 when it passed by marriage to sir John de la Warre: his descendants remained in possession until Hugh Browe became its owner in 1393: sir William Hussey, Lord Chief Justice of the King's Bench, was its next owner in 1514, but his son John Lord Hussey having become implicated in the Pilgrimage of Grace was executed at Lincoln in 1536, so that the Crown then came into possession of Woodhead by attainder: the family of lord Hussey appear to have had some interest remaining in the manor, for his widow Anna Lady Hussé presented William Nelson to the rectory of Great Casterton in 1539, and his son sir William Hussie presented Robt. Pecoke to the same rectory in 1554, but the manor had passed out of their possession before 1594, when queen Elizabeth granted it to sir Thomas Cecil, son to the lord treasurer Burghley, and this family has retained possession thereof ever since. The value of the lordship in 1262 was estimated at 14 virgates (say 420 acres) in demesne (*i.e.* home farm) at 20*s* a virgate, 14 bovates (say 210 acres) in villenage (*i.e.* at farm) at 16*d* a bovate, rents yielding 12*s* 10*d* a year, woodland worth 13*s* 4*d* a year, a messuage and garden worth 6*s* 8*d*. a year and profits of the manorial court 13*s* 4*d*. a year, making a total income of £27 : 10 : 2, which would represent a competency if reduced to modern currency. The manor house or castle can be defined by a moat, which surrounds a square plot of ground, whose area is about 262' x 227': it was perhaps flanked by towers, and there are traces of an entrance on the western side. The lord of the manor held the advowson of the Free Chapel of Woodhead, which has, however, long since disappeared, it probably stood on a small piece of ground exchanged in later times for other land by a rector of Great Casterton. The names of two successive chaplains have been preserved as Clement and John de Casterton, the latter was at the time rector of Clipsham, and was presented on 29 August, 1286 by Flawisia de Grellé, widow, on the death of the former: the emoluments of this chaplaincy then consisted of the customary tithes, the oblation from the castle, and one bovate (say 15 acres) of land, subject however to a pension of 16*d*. payable yearly to the abbot of Seer in Normandy: the income of the chapel in 1428 was reckoned at 13*s* 4*d*. a year, and later on became merged in that of the rectory of Great Casterton:

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*Notes of an Address given by the Rev. A. H. Snowden,  
on 25 August, 1917, when a visit was paid to  
Ketton Church.*

Had I only as much knowledge of Ketton Church as I have in general of architecture I should not have presumed to accept the invitation extended to me to address this assembly, which represents a Society of some importance. But while I claim no sort of originality for the theory which I put before this gathering to-day, I desire to state that I have taken some pains during fourteen years and more, in picking the brains of all and sundry whom I have met from time to time examining the beauties of this magnificent building, and in particular I listened to a lecture given here before this Society by the late Mr. R. P. Brereton, whose knowledge in these matters all who knew him will recognise.

First, we know for a fact, from *Doomsday Book*, that there was a priest here at the time of William the Conqueror, and therefore a church. There is at the base of the wall which divides the churchyard from the vicarage premises, a part of it in which the masonry is of herring-bone construction. This is undoubtedly Saxon or early Norman work. Moreover, when the heating apparatus was placed in the church in 1911, I discovered a piece of broken stone work which had been buried in the floor of the church among the refuse, covered with dust which quite filled the carving and adhered to the stone, so that only one little piece of sculpture was visible: I was in search of a tombstone, which had been broken by the workmen, in order to transcribe the inscription, having asked them to let me know of any such object should it be found, but, alas, they had not the same interest as I, in preserving the inscription, and, having broken the stone, they took no further care about it. However, in this search, I came across the stone which lies now in the centre window sill on the north side of the chancel, and which is evidently a broken piece of a churchyard cross of Saxon (runic) origin, having a cable pattern upon it. I regret that very little appears to be known about the origin of the church, and in 1903, Mr. R. P. Brereton stated that "the earliest church was Norman, though no part of the fabric is extant in its original position." But I think it may have been Saxon, from the two stone evidences to which I have already alluded, and from the fact that a church was existing at the time *Domesday Book* was

compiled, and at that time Ketton, being in the Hundred or Wapentake of Wicelsea or Witchelsea (compare Witchley Warren), was in Northants. The date of the inclusion of this Hundred in Rutland I have not been able to ascertain; if anyone can find the date it would be an interesting piece of information.

The name of Ketton (*Chetene* in *Doomsday*), is probably derived from the name of the river Chater: perhaps Ketton was once pronounced Chetton.

Another old stone in the shape of a very small coffin indeed was found under the base of the S.W. cluster of pillars supporting the tower. Mr. Hibbins, the stonemason, who gave it to me, for the purpose of placing it in the church for preservation states that there were bones in it when found, but not those of an infant. Indeed the coffin is too small even for an infant. Can it have been part of a reliquary? or is it an old niche containing, at one time, a small figure? It now lies in the centre window on the north side of the chancel. The other stones are the original top stone of the spire and a beautiful Early English carved stone forming part possibly of a holy water stoup.

In 1232, Hugh de Wells, bishop of Lincoln, granted a release of twenty days' penance to those who should help in building the church of the blessed Mary of Ketton, at that time ruinous.<sup>1</sup>

On 7th Oct., 1240, Robert Grosseteste was in Ketton for the purpose of dedicating the church.<sup>2</sup> Possibly the west front is a re-building, and old stones have been used so as to give the present appearance to it. I enquired of a skilled mason as to his opinion, and he thought it was work of 1240 date in its original position and not an adaptation of earlier work, also that the arch forming the ambulatory to the foot of a ladder which would reach the doorway of the belfry was the best arch the man could make. Of course, the pointed arch, which is now part of it, has been added thereto.

The ground plan of the church is as it was in the 13th cent. with the exception of the shortening of the transepts. According to Mr. Brereton this was done in the 14th cent. It is clear from the roof ridge outside on the N. and S. that the transepts added much to the dignity of the building. Perhaps (I am not the first Vicar who has wished that), some day after the war, these may be restored.

<sup>1</sup> Blore, p. 183.

<sup>2</sup> Cant. and York Soc., part xxvi. Rec. Robert Grosseteste. Part ii, page 200.

And perhaps I may be pardoned for reading an extract from a report dated Dec. 26, 1865, from Mr. T. Graham Jackson:—"I feel I cannot urge you too strongly to save the old tower at all hazards. The object of the parishioners, however, will only be partially gained if they are deprived of the use of their bells. I should suggest, therefore, that the bells be removed altogether from their present place—which will relieve the tower of great weight—and that a detached bell tower be built on purpose to receive them in the church-yard. The scheme now (1865) under discussion at Kelton of adding a Vestry to the Church, may very well be combined with this, and the ground floor of the new tower may be fitted up so as to serve for this purpose and be connected with the church by a short cloister. The most convenient situation for the new tower will be on the N. side of the church near the west front, where it will be seen from the road leading to the village, and the communication with the church should be made by opening the old doorway in the N. wall now blocked up. A second tower with its connecting cloister would be a most picturesque and interesting addition to the church buildings, and would form with them a striking group. The new tower may of course be of the most simple and plain description." There are six bells:

1. Inscription "Nicho Burlingham, A.B. me suis sumtibus hic collocazi curavit 1640."
 

T. Wotton, W. Rowlett c.w. 1748.  
(Nicholas Burlingham, B.A. provided me at his own expense 1640) and it was recast in 1748.
2. "I sweetly twing men do call  
To taste on meats that feed the soote" 1609"
 

This bell was cast, as a founder's mark upon it shows, by Henry Oldfield of Nottingham.
3. "Moses Sisson, ch w. Henry Penn fustore. 1713.  
Recast.
4. "Me, Me, I merrily will sing.  
The musical note "Mi mi" "merrily."
5. "Serve the Lorde" 1601"
6. "Be y<sup>e</sup> knowne to all that doth me see  
that Newcombe of Leicester made me, 1606"

The four carved figures at the corners of the base of the spire are the symbols of the Evangelists. The four figures in the niches are those

- (sw.) of St. Gabriel the angel of the Annunciation with hand and finger uplifted.
- (ss.) the Blessed Virgin Mary—the two figures representing the Annunciation.
- (nw.) almost certainly—St. Paul.
- (ne.) probably—St. Peter, much worn.

According to a paper of which I am possessed, the height of the spire should be 150ft. 5 $\frac{1}{2}$ in. to the back of the weather cock (its head and tail presumably are a little higher!) from the nave floor level.

It is 27ft. to the ringing floor;

41ft. 3 $\frac{1}{2}$ in. to the sill of the belfry lights;

72ft. 3 $\frac{1}{2}$ in. to the sill of the bottom lights of the spire;

96ft. 8 $\frac{1}{2}$ in. to the sill of the centre lights;

118ft. 11 $\frac{1}{2}$ in. to the sill of the top lights;

144ft. 5 $\frac{1}{2}$ in. to top of the top stone.

Another authority gives the height of the spire from the ground as 142ft.

In the interior of the church the two ridges of stone, one immediately above the belfry door way, and the other at an acute angle above it have always puzzled me. The disjointed position of some of the stones, and the fact that they appear to be about the same date are curious. Anyhow, an ingenious theory which may account for these two ridges which are on the face of the wall above the western arch of the tower inside the church, was suggested to me by Mr. T. H. Burroughes, who thinks it possible that the ridges were placed there to form the upper and lower supports for the beginning of a thatched roof. Possibly in 1240, there was not sufficient means to form a permanent roof and this temporary expedient was adopted. The roof would rest upon the point of the nave arches, the marks of the lower roof can be seen over the lancet windows on the west front outside. It has been confidently stated on the other hand that there were two roofs one the lower earlier than the time when the present arcading was built, and that this came to the place in the wall where is now the top of the 14th century work or rather of the later work which replaced that originally there, the 15th century work in the large window of the S. wall of the nave which was then flat-headed, being added when another roof was substituted. But as against this theory there are stones which are evidently the cusped limbs of either the upper part of this window or of others like it, two built into a window in the vicarage, others lying about, and two built with the accompanying embattled work into the head of the door which at one time formed the entrance to the belfry and can be seen on the exterior wall in the corner where the chancel joins the S. transept.

Mr. Brereton stated in 1903 when he addressed this Society here "The tower has hardly a rival in England." The arcades of the nave are 13th century with early capitals and bases, wide and spacious arches, too light and too late for

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96ft. 8 $\frac{1}{2}$ in. to the sill of the centre lights;

118ft. 11 $\frac{1}{2}$ in. to the sill of the top lights;

144ft. 5 $\frac{1}{2}$ in. to top of the top stone

Another authority gives the height of the spire from the ground as 142ft.

In the interior of the church the two ridges of stone, one immediately above the belfry door way, and the other at an acute angle above it have always puzzled me. The disjointed position of some of the stones, and the fact that they appear to be about the same date are curious. Anyhow, an ingenious theory which may account for these two ridges which are on the face of the wall above the western arch of the tower inside the church, was suggested to me by Mr. T. H. Burroughes, who thinks it possible that the ridges were placed there to form the upper and lower supports for the beginning of a thatched roof. Possibly in 1240, there was not sufficient means to form a permanent roof and this temporary expedient was adopted. The roof would rest upon the point of the nave arches, the marks of the lower roof can be seen over the lancet windows on the west front outside. It has been confidently stated on the other hand that there were two roofs one the lower earlier than the time when the present arcading was built, and that this came to the place in the wall where is now the top of the 14th century work or rather of the later work which replaced that originally there, the 15th century work in the large window of the S. wall of the nave which was then flat-headed, being added when another roof was substituted. But as against this theory there are stones which are evidently the cusped limbs of either the upper part of this window or of others like it, two built into a window in the vicarage, others lying about, and two built with the accompanying embattled work into the head of the door which at one time formed the entrance to the belfry and can be seen on the exterior wall in the corner where the chancel joins the S. transept.

Mr. Brereton stated in 1903 when he addressed this Society here "The tower has hardly a rival in England." The arcades of the nave are 13th century with early capitals and bases, wide and spacious arches, too light and too late for

that period, yet practically without doubt belonging to the first half of the 13th century.

The remarkable similarity between the two churches of St. Mary, Ketton, and St. Mary, Stamford, should be noticed. The towers at one date, and the spires at another 100 years later, point to the fact that there was some relationship between them. Moreover, the capitals of the pillars of the chancel and tower-arch inside St. Mary's Stamford and the mouldings of the bases are quite similar to those we find here. The curious position of the door in the chancel was the same as at Ketton, it has been altered at Stamford, and possibly this was the priest's door and the vestry was behind the high altar in each case. One cannot help saying what an improvement it would be if Ketton might be stripped of the plaster, which hides the stone work, and the stones well pointed inside.

It is a noticeable fact that the lower part of the tower at Melton Mowbray closely resembles this. It is also a central tower, and the arches N. and S. (but not those E. and W.) resemble those at Ketton. Moreover there is a church building which has buttresses very similar to the buttress which supports the wall of the house which may have been the Prebendal House at Ketton: the house which faces the north end of the school play ground, almost opposite the Blue Bell Inn, and now in the occupation of Mr. Robinson, shoe maker. Mr. Mullins, rector of Great Billing, late a master at Uppingham, once told me that Salisbury tower (not the spire) was designed after Ketton. It is remarkably like it.

In the 14th century the transepts were shortened and windows were put in the N. aisle: the lower part of the large S. window in the nave is decorated, the upper part late perpendicular. The w. window is a matter for regret for all who behold it. But I understand that Sir Gilbert Scott admitted he had made a mistake.

Before the restoration of the chancel in 1863 there was a square window at the E. end.

The original S. aisle had no porch. The porch was added fifty years later: it will be noticed that the string course of the adjoining wall goes through the porch wall. The little niche in which no doubt stood at one time the figure of the Blessed Virgin, the Patron Saint, still has some of the colouring which was intended to throw up the figure. On the S. porch on the right hand side upon the seventh stone upwards from the place where the work begins to be chamfered are the marks where the old sun dial was. The hole in which the former was placed in the stone is still clearly

visible, as also some radii; the dial was quite small as dials when placed in this position invariably were.

The Prebendary, who is first named, is Albert de Lavania, admitted in 1283, whose vicar, John de Herlanston, was instituted 7 Dec., 1283, when the vicarage was ordained.<sup>3</sup>

William de Dalton was presented to this prebend in 1349, after three others had held it. I have an extract from his will proved at Ripon, York, Beverley, and Durham in 1371. He was Canon of York, Ripon, Lincoln, Prebendary of Ketton, Knaresborough, and Monckton, also of Upton in Lichfield, as well as rector of Houghton-le-Spring.<sup>4</sup>

"Item for distribution among my poor parishioners at Ketton £10. Item for the fabric of the nave there £10.

In 1371 the work would be late decorated transitional or early perpendicular. Perhaps the lower part of this S. window might be referred to, or the clerestory windows, or what not?

The will of another Prebendary, Robert Waytlyie, rector of Bessingham, Norwich, is dated 6 July 1410, be leaves his body to be buried in Ketton chancel and to Ketton church 'my great portiforium.' Proved at Stamford, 6 Nov. 1410. This prebendary died and was buried at Ketton, the following inscription used to be read in a window of this church in 1592:—

"Orate pro anima Roberti Whytie  
quondam Prebendarii de Ketton"

*Blore p. 183.*

It is also stated to have been cut on a gravestone placed in the chancel prepared in his life time, but never filled up.

The will of John Sapcote of Ketton, 5 Dec., 1434, expresses the desire to be buried in the Grey Friars church at Stamford, and leaves to the work (opus) of the church of the Blessed Virgin Mary, Ketton, 40*s.*

*Brit. Mus. Harl. 2129: Gibbons' Early Lincoln Wills.*

I had a correspondence in 1909 with Mr. Eustace F. Bosanquet of Woodgate Penbury, Tunbridge Wells, relating to a copy of Henry VIII's "Necessary doctrine for a Christian man" printed in 1543. It contains an illustration in the form of a circular seal and has in the centre a representation of a form of rood apparently supported on two pillars with an open space in the centre which is covered, so that an arch is formed—on to the top of which a dove is descending from the heavens with the word "Verbum" above it. In the open space is the crucifix, the blood is

<sup>3</sup> Browne Willis's Survey of Cathedrals Vol. III., p. 291.

<sup>4</sup> Letter from Rev. T. T. Fowler, big Hatfield's Hall, Durham, Oct. 31, 1904.

pouring from the wounds in our Lord's hands and side into an open vessel placed beneath the rood screen. Inscribed round the border runs the legend in Latin—"Jesus Christ the Son of God is the head of the Holy Catholic Church of Ketton in the County of Rutland. Mr. Bosanquet suggested that it might have been distributed as a broadside by the priest to his flock.

The only old glass in the church is placed in the small apertures of the clerestory windows on the S. side. The window in the S. transept was painted by the Rev. Frederick Heathcote Sutton, curate here 1861-75, likewise the two lancet windows of the nave in the W. wall.

Of memorials, the oldest is outside the church, a stone which I found built into the wall of Randolph Cottage, and which the late Mr. T. C. Molesworth gave me for restoration to the churchyard, the inscription is:—George Grime, slept in the Lord, September, 1653; another to John Manning, 1657; Ruth Andrew, 1705; Catherine Andrew, 1725; John Adcock, 1785 (he was schoolmaster). I have made a copy of all the tombstones in the churchyard—paper being likely to last longer than stone!

In the church, a memorial to Thomas Wotton, gent., 1682; another to Charles Wotton, son of Francis and Dorothy, 1690;

I could just decipher this inscription some years ago. I think now it is worn beyond recognition. Rev. Charles Saunders, A.M., Vicar of Ketton-cum-Tixover, died Nov. 27, 1844.

On the E. wall of the N. transept behind the organ, 1594, translated thus:

Herc lieth one in mind and name renowned  
Whom, for his worth, virtue with honour crowned  
Honour threefold, for no ignoble line  
Whitwell is thine, nor Middleton is thine  
And Digby thine to either of the twain  
Is equal quite, thus dying, lived again  
Ferdinand Caldecote, who gat him heirs  
E'en twice times six—lo one sole sister theirs.

John, William, Thomas, Giles, Sidney, Arthur, James Ferdinand, Margery, Thomas, Andrew, Edward, Henry Caldecote.

In the chancel on the floor are two stones each of which bears signs of having had a small brass upon it, but the brass having worn away from its fixings has been removed. One may have been the stone which bore Robert Whytlyie's inscription. In the chancel is a stone on which is a shield, a chevron or, between three lions rampant: crest, a crowned lion's head, "Sacred to the memory of Anthony Hotchkin, grocer and citizen of London who in the midst of life and a

very joyful trade, satisfied with moderate acquisitions retired here from the hurry of business, to the quiet enjoyment of himself his friends and fortune, affording a rare instance of contentment, but alas! a very common one of human disappointment, he was seized with a lingering illness that put a period to his life, Feb. ye 19, 1763, in the 48th year of his age."

The glass in the E. wall placed there in 1907 is the work of Mr. J. N. Comper. It illustrates the dedication of the church in 1240 to the Blessed Virgin Mary representing Henry III. the reigning King, Hugh de Wells, bp. of Lincoln, with the Arms of Henry III., those of the see of Lincoln, in which diocese Ketton then was, and those of Edward VII. Below are the arms of Robert Weytlyie and the legend which was upon his tomb; of Oliver Sutton, bp. of Lincoln (impaled with the arms of the see of Lincoln), under whom the vicarage of Ketton was ordained, and of Ralph de Gremham, who married 1254 Mabel de Ketton, or Ketene, and thus became lord of the fee of Ketene Manor. For three centuries the main branch of the family resided here. There were about 300 acres of land belonging to Gremham's manor, and the site of the house was about 400 yards S.E. from the church on a rising ground on the S. side of the river Chater. Some part of the Manor still existed in 1811. In 1556, the connection of the family with Ketton terminates with a sale of land to Robert Tampion and his heirs. I have many extracts from notices of the adventures of the family, on one occasion one of them was summoned for breaking into a deer park at Collyweston.

In the window the figures of the Saviour, St. Thomas and St. Mary Magdalene have beneath them the arms of Burroughes with those of Watts-Russell upon an escutcheon of pretence, the see of Peterborough impaled with Glyn and thirdly Burroughes.

The Prebendary of Ketton had apportioned to him as his duty to say Psalms 39 *Dixi, custodian* and 40 *Expectans expectavi*, every day; these are duly represented in the window.

I believe that "*Memor amici*" and "*Anxiū et fide*" are the mottoes of the Burroughes and Watts-Russell families.

The window on the S. side of the chancel by James Powell of Whitefriars, to the memory of the Rev. Marshall Tweddell, represents the Saviour in kingly and priestly robes, reigning from the Cross which also is itself the Vine, the

fruit of the Vine and the fruit of the Cross represent our redemption. The Chalice is drawn from one which was used at St. Saviour's, Paddington, where Mr. Tweddell was vicar. Worship in the Holy Communion on earth, and the adoration of the Lamb in Heaven are represented as the outcome of the Redeemer's work on the Cross. The Pelican is also represented feeding its young with its own blood. This is the Tweddell crest, though the artist was unaware of it. It would be a happy thing if there could be a memorial erected to the memory of those of this village who have died for their king and country in the war. Perhaps a Calvary on the three-cornered piece of grass in the churchyard. Perhaps a Vestry in the church. Anyhow we, who have inherited such a magnificent building, should not rest content with the enjoyment of what is left to us, but should not only preserve carefully our inheritance but add to it, so that our heirs may have from us even more than we have had from our common fathers.

Glory be to God for all He has done on our behalf.

*Notes of an Address given on 22 September, 1917, by  
A. Hamilton Thompson, Esq., F.S.A., on Ridlington  
Church.*

The church of St. Mary Magdalene and St. Andrew (not the Apostle, but St. Wandregisil, called by the French Wandrille, or Wandre, whence Andrew) consists of chancel, clerestoried nave of three bays with north and south aisle, west tower, and south porch. It is in the main a thirteenth century building of a plain type, the architectural features of which call for little comment. A tympanum from a doorway of an earlier building remains above the entrance to the vestry, at the west end of the south aisle: it is rudely sculptured with a wheel flanked by a lion on one side and a griffin on the other. The letters IO are carved in the upper part, possibly to indicate the Christian name of the carver; but the meaning of the whole is obscure. This probably belonged to one of the doorways of the twelfth century church and was removed when the walls were broken through for the aisles; but the restoration of the building makes its history difficult to follow, and much of the work in the aisles is modern.



The church of St. Mary Magdalene and St. Andrew,  
Ridlington.

The chancel was enlarged in the fourteenth century, to which period belongs the curious east window of five lights. The two outer lights are much lower than the three in the middle, and the window has a transom. The design is probably that of a local mason of small experience, who invented this method of treating a traceried window out of his own head.

In the fifteenth century the clerestory was added and the west tower built. This, like the tower at Stoke Dry, is very diminutive on plan. Its east wall appears to embody a large portion of the earlier west wall of the church and contains openings which were originally parts of windows. The masonry, however, seems to have been adapted to the new tower with some freedom, and the original design is not very clear.

On the north wall of the chancel is a small monument, with figures, of James Harington (died 2 Feb. 1613-4), youngest son of Sir James Harington of Exton, and Frances his wife (died Sept. 1599), daughter and co-heiress of Robert Sapcote of Elton, Hunts. They had nine sons and seven daughters.

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On 27 October, 1917, Mr. S. Perkins Pick read a paper on 'The Decline of Artistic Handicraft,' at Stamford: but as this paper has already been published by the Leicestershire Literary and Philosophical Society, as well as having been printed in *The Builder*, it has not been thought worth while to reprint it as part of these Transactions.

signature of the actual craftsman, for several of the later brasses are so treated, in fact, in the 17th century this practise becomes fairly general. This is very curious, as we have many marks of armourers, masons, carpenters and others. Possibly the bell founders of the 15th and 16th centuries were also engravers of brass, for Richard Brayser, the celebrated Norwich bell founder, who died in 1513, gave orders to his workmen for brasses to himself and wife. These brasses are still at St. Stephen's Church, Norwich, but are unimportant.

Brasses were evidently only within the reach of the rich, some little information having reached us through the medium of wills as to their cost. Sir Thos. Ughtred bequeathed £10 for a marble slab with two images in latten to his father and mother (Catton Church, Yorks). Sir Percy Darcy, in 1399, left a like sum for a brass to himself and wife; later still, in 1533, we learn that the brass effigy and four shields, still in St. Alphege, Canterbury, to Sir Robert Goseborac, clerk, were not to cost more than £4 10, the figure is only 2*in.* high.

Before the period of the Reformation, brasses appear to have been treated with due respect and reverence, but during the reign of Henry VIII. came the sacking of the religious houses, and the greater the intrinsic value of the object the greater became the desire to destroy or appropriate it. Brasses, of course, came in for especial notice, thousands being melted down and at once converted into money. Frequently the plates, instead of being melted were sold, reversed and fresh effigies and inscriptions cut upon them: hence we have so many palimpsests during the latter half of the 16th century. Robert, earl of Sussex, during the reign of Henry VIII. used the slabs with their embedded brasses from Thetford Church, Norfolk, to pave the floors of his hall kitchens and larders. At St. Martin's Church, Leicester, in 1547 (first year of the reign of Edward VI.), three lots of brasses 4*lb.*, 3*lb.* and 1 cwt. were sold at 19*s.* per cwt. (9 cwt. for £8 11*0.*) this would probably represent 60 to 70 brasses. This wanton destruction was continued until and during the time of Cromwell, who, with his fanatic Puritan followers, appear to have lost no opportunity of despoiling whatever they could lay their hands upon. Even during more recent times, the value of these splendid memorials was but little understood, as late as 1800, from the Churchwarden's accounts at St. Margaret's Church, King's Lynn, we find that they sold the fine fluorish brass to Robert Attenlathe (1376), for the sum of five shillings. Two similar brasses will be shown on the screen, and it will be realised what a

mercy it was that these so-called churchwardens did not require a further sum to make up the deficit in their funds.

An amusing account of even more recent vandalism came to my knowledge a short time ago. It runs thus—

Sixty years ago, a gentleman with his man in a smart gig, visited many of the churches in East Suffolk and asked permission of the churchwardens to take away the brasses to clean them. Needless to say they never came back. The teller of the story says, when he met him, he had half his gig filled with brasses.

Altogether, only some 4,000 brasses remain, the survivors of the 20,000 supposed to have been in existence before the Reformation. Suffling's list of remaining examples gives the localities of about 3,200, and of these Leicestershire can lay claim to only 38, and Rutland 10. The Leicestershire examples are to be found at Wanlip, Bottesford, Castle Donington, Great Bowden, Hinckley, Hoby, Loughborough, Lutterworth, Stapleford, Stockerston, Swithland, Thurcaston, Aylestone, Croxton, Leicester (Wigston Hospital), Melton Mowbray, Newton Verdon, Saxelby, Scaford, Shoepshill, Sibson, Sutton Cheney, Wymondham, Ab-Kettleby, Barwell, Husband's Bosworth, Stoke Golding, and Ibstock.

The Rutland examples are at Little Casterton, Barrowden, Liddington, Braunston, Edith Weston, and North Luffenham.

There is one important factor in the study of the old work which I am afraid is sometimes overlooked. Generally, such work evokes interest and even enthusiasm but it does not prove profitable in a true sense. The work of modern times would greatly benefit if more attention were devoted to that which surrounds us already, and if such work were taken as a standard. I do not mean that we should degenerate into mere copyists, but how do we stand to-day in the matter of memorial brasses?—generally only meagre inscriptions—but I am told that our costume is not suitable like that of the olden times. I can only say that such costume was not created for the benefit of the craft-worker in brass or any other material, he took the problem as it stood and solved it. We, I am afraid, have been content to sit and think of such things as top-hats, frock-coats, spats and trousers as unsurmountable obstacles, and let it go at that. Still we have portrait painters who have emerged with fair success from such encounters, and personally I believe if such a man as (say) open were to seriously take in hand the production of a modern monumental brass that he would prove successful.

But I have some 50 lantern slides which will, I think, amply prove that there is some truth in my statement that here, at least, is a sadly-neglected if not lost art.

## DESCRIPTION OF LANTERN SLIDES.

(1) 1277. Reign of Edward I. Sir John Daubernoun. Stoke D'Abernon, Surrey. The earliest remaining English brass: the costume consists of hauberk, coif de mailles, cbausses, all of chain mail, the only pieces of plate being the genouillères at the knees, these were either of cuir-bouilli or steel plate, over all is the surcoat confined at the waist with the cingulum: notice also the elaborate sword, guige and prick spurs. Watch carefully the development of plate armour which gradually supersedes chain mail. In these early examples no attempt at portraiture was made, and it is curious that the earliest examples are by far the finest, proving to me that brasses must have been in existence before the Beauchamp brass of 1308, for much excellence could not have been attained in a matter of 70 years. There are remains of a blue vitreous enamel on the shield, and it is probable that the monumental brass is the direct descendant of the champ-levé eoamel of Limoges. Vitreous enamel or rather glass iolay is also traceable in the "Elsing" brass, but generally a coloured cement and soft white metal were used as being less costly. This brass is of the English School, the chief difference between the English and Foreign brasses being the method of cutting. The English craftsman using the "burio" or losenged-shaped graver, broad lines being produced by repeated parallel cuts; while the Flemings used a broad chisel-shaped tool, the channels not being so deep and always smooth at the bottom. This practice, slight although the difference may seem, eventually lead to a marked loss of elegance and freedom. The inscriptions of this period were in Norman-French, and very simple in character, the letters generally being set in the stone separately and not engraved on strips of brass as in later times.

(2) 1289. Reign of Edward I. Sir Roger de Trumpton. Trumpton near Cambridge. During the reign of Henry III, he accompanied Prince Edward on the Seventh Crusade, A.D. 1270. The head rests upon the great helm and ailettes appear over the shoulders, similar in other respects to the preceding example, except that banded mail is worn. There are evidences that this brass was never really finished, at the bottom of the shield a start has been made to cut away the background for the evident purpose of enamelling, but little has been done.

(3) 1302. Reign of Edward I. Sir Robert de Bures. Acton, Suffolk. Perhaps the finest single figure on a brass in existence. Notice the wonderful patterning of the contrasting textures of surface, and try and imagine this brass

in its original state complete with its Lombardic inscription and gay with brilliant colour. Although generally ignorant the heraldic side I will give the blazon of the shield to aid your imagination. It is ermine, on a chief indented sable, two lioncels or; that is a white shield covered with black ermine tails, the upper part being black and charged with two small golden lions.

(4) c. 1320. Reign of Edward II. A knight of the Bacon family. Gorleston, Norfolk. Notice the additional use of plate armour on the arms in the form of demi-plates, consisting of rerebraces, vambraces, coutes and roundels. Presumably the legs were further protected by jambes, while sollerets covered the feet. Under the hauberk in each of the preceding examples the body was further protected by a quilted leather garment stuffed with flax, this was called the haubeton or gambeson.

(5) c. 1325. Reign of Edward II. Sir John de Creake and Alyne his wife. Westley Waterless, Cambs. The man is clad in armour of the transitional period (between mail and complete plate), being similarly arm'd to the Bacon knight; but bears in addition the steel bascinet and camail in place of the coif-de-mailles. While the cyclas displaces the surcoat as an outer garment. The cyclas was of similar material to the surcoat, but the openings were at the sides: while the front was cut shorter than the back for convenience in riding. The lady is beautifully depicted and clad in the most simply designed garments. The under-garment being similar in design to a man's surcoat, while the mantle is fastened across the breast with a knotted cord, a kerchief covers the head and the barbe or wimple the sides of the face, chin and neck. Although this brass is commonly supposed to be in memory of Sir John Creake, the arms are those of Lysons and not those of his family.

(6) 1327. Reign of Edward II. Sir John Daubernoun. Stoke D'Abernon, Surrey. Similar in all characteristics to the preceding figure. Careful note should be made of the shield and figure (especially the head), for generally in modern renderings of heraldic compositions the shield is drawn far too large and altogether out of proportion to the helmet, this is by no means an advantage as may easily be seen by reference to the early stall plates to the Knights of the Garter; but heraldry has suffered much at the hands of the later draughtsmen.

(7) 1347. Reign of Edward II. Sir Hugh Hastings. Elsing, Norfolk. Notice the 'Maunche' on sleeve of Hastings

on shield and jupon; a similar device is to be seen in the brickwork at Kirby Castle, near Leicester, proving this man to be a member of the same family; Sir Hugh, in addition bears the label of an eldest son. The brass is possibly of N. French craftsmanship and was originally beautifully enamelled or rather inlaid with coloured glass. The figures in the margin represent (reading downwards first left then right sides):—

1. King Edward III.
2. Thomas Beauchamp, earl of Warwick.
3. (Missing) a member of the Despencer family.
4. Roger earl of Ruthin.
5. Henry, earl of Lancaster.
6. (Missing) Lawrence Hastings, earl of Pembroke.
7. Ralph, lord of Stafford.
8. Almeric, lord of St. Amand.

Above the head may be seen the soul of the deceased ascending to heaven, accompanied by two angels, and a representation of St. George slaying the Dragon. The head rests upon a cushion supported by angels, this is a very characteristic feature throughout continental work. Notice the curious garment Sir Hugh wears; an intermediary between the later jupon and the cyclas the skirt of which it retains. Evidently the legs of the figure were crossed.

(8) 1349. Reign of Edward III. Adam de Walsoken and Margaret his wife. St. Margaret's Church, King's Lynn, Norfolk. A remarkable specimen of fine Flemish work. One of the two survivors of three, the third you will remember being sold for the sum of £5. To give some idea of the size of this class of brass it is interesting to note that the vertical measurement is 10ft. and the width 5ft. 7in. The lady is clad in wimple and coverchief, and finely-embroidered kirtle, over this is a sleeveless and almost sideless cote-hardi, and a mantle of which, however, little is to be seen. A bunting scene is depicted at the feet in the form of a decorative panel.

(9) c. 1350. Reign of Edward III. Simon de Felbrig and wife, and 1380 Roger de Felbrigg and wife. Felbrigg, Norfolk. In Simon de Felbrig we see one of the earliest representations of civilian costume, consisting of a fur-bordered loose tunic confined at the waist with an embossed leather baudric supporting an anelace, beneath the tunic is an undergarment with loose sleeves and an ample cloak with hood falls to ankles; long hose and leather shoes complete the costume. This is probably the earliest bearded figure shown in brass work.

(10) 1367. Reign of Edward III. Sir Adam de Clifton. Methwold, Norfolk. A fine example of heraldic jupon. Curious scale armour protects the feet. It will be noticed that this brass is badly damaged. During a so-called restoration of the church the whole was appropriated by the village tinker, who broke it up, so that he could more conveniently pack it in his box, the missing parts presumably being used to mend pots and pans; for when an intelligent rector was appointed, on learning that such a brass was originally in the church, careful search was made, but this is all that he was able to recover.

(11) 1381. Reign of Richard II. Sir Thos. Burton and Margaret his wife. Little Casterton, Rutland. A translation of the inscription runs:—

"Here lies the Lord Thomas Burton, Knight, formerly Lord of Tolthorpe and Patron of that Church, who died the 1st day of August 1381. And the lady Margaret his wife only left. On whose souls may God have mercy. Amen."

A fine example of the jupon period. The jupon is a garment of leather laced up either back or sides and worn over a short mail bawberk. The misericorde or dagger of mercy is seen for the first time. Notice the collar of "S.S." worn by the Knight, this collar seems to have made its appearance in the latter half of the 14th century, and was the livery of the Lancastrian kings. The Yorkists wearing the collar of suns and roses. Many interpretations have been given to the meaning of the letter "S," the most probable being that it represented the word "Sceneschallus," others are "Souverayne," "Sanctus," "Souvenez," "Societas," "Silentium," "Signum," "Soissons" (Martyrs of: St. Crespin and St. Crespinian), "St. Simplicius" and "Countess of Salisbury." The lady has her hair in reticulated cauls and surmounted with a kind of coronet. It is an interesting fact that—to Knights and their families was exclusively confined the privilege of decorating their dress, their arms and the accoutrements of their horses with gold. By the sumptuary laws of Edward III, according to rank and income certain adornments were allowed. To Knights and ladies possessing 400 marks annually, there were no restrictions as to dress, except with respect "to ermines" and "apparel of pearl and stone" which they might only wear upon the head. Evidently Lord Thomas and Lady Burton come under this category.

(12) 1393. Reign of Richard II. Sir Thos. Walsch and Katine his wife. Wanlip, Leicestershire. A very perfect example of the jupon period. The principal interest

in this brass is the very early English inscription, being the second earliest in existence. The first is at Brightwell Baldwin, Oxfordshire 1370. To one John Smith. The Walsch inscription, slightly modernised runs:—

"Here lies Thomas Walch, Knight, Lord of Anlep and Dame Katine his wife, which in their time made the Kirk of Anlep and hallowed the Kirk yard. First in worship of God and of our Lady and Saint Nicolas. That God have their souls and mercy."

Then the date in the usual Roman numerals. The lady in particular is beautifully depicted, having elaborate cote hardi, kirtle and over-mantle. The reticulated head-dress is worn, and the ends of the hair are encased in small jewelled cases resting upon the shoulders (the brass heraldic achievements above are missing). The four evangelists are symbolised at the corners.

(13) 1401. Reign of Henry IV. Sir Nicholas Dagworth. Blicking, Norfolk. A particularly elegant figure of the camail and jupon period. On the whole my favourite in the entire collection. The head rests upon a helm with most elaborate crest. Take particular note of this figure and compare it with the next shown, for although situated some 80 miles apart they are the product of the same workshop, a curious droop in the right shoulder, amongst other characteristics being common.

(14) c. 1400. Reign of Henry IV. Sir George Felbrigg. Playford, Norfolk. Evidently traced from the same pattern plate as the last figure. A most elaborate heraldic jupon is the outstanding feature, the lacings of the camail to the bascinet are very clearly shown. In this and the preceding the enormous length of the sword grip should be noticed. This, I believe, is simply so that the pommel touches the arm (the low set strip of brass is not seen in the rubbing), this is for constructional and strengthening purposes, and does not mean that the sword was a double-handed one.

(15) 1401. Reign of Henry IV. Thomas Beauchamp, Earl of Warwick and 1406 Margaret his wife. St. Mary's Church, Warwick. Chiefly interesting on account of the lady, who was a daughter of Wm. Lord Ferrers, of Groby, Leicestershire. She bears the Ferrers arms of gules, seven mascles 3, 3, 1 or, on her kirtle and the Beauchamp arms on her mantle; the bear of the Beauchamps is at the feet of the knight and the ragged staff on the pommeil of sword, round the edge of bascinet and on the roundels at elbows. The Beauchamp arms are again figured on the jupon.

(16) 1412. Reign of Henry IV. Brass laid 1425. Robert Lord Ferrers of Chartley and Margaret his wife. Merivale, Warwickshire. A particularly fine example of the complete plate armour period. Notice that the gorget or standard of plate now displaces the camail and the steel breastplate with corresponding back plate and skirt of taces, the leather jupon and mail hauberk. The bunch of peacock's feathers which formed the crest of the helm remains, although the helm itself has disappeared. The female figure is particularly beautiful in its refinement and simplicity of treatment. Again, the curious animal at man's feet should be noticed.

(17) 1425. Reign of Henry IV. William Chichele and Beatrice his wife. Higham Ferrers, Northamptonshire. A fine specimen of civilian brass. William Chichele was a sheriff and alderman of London. The lady is in the dress of a widow, narrowly—kirtle, over which is a long-sleeved loose gown and a mantle, the head-dress a close-crimped cap and coverchief, but the "barbe" or chin cloth is lacking. Only two instances of this omission are known. The arms of the Mercers' Company are shown in the top righthand corner.

(18) 1443. Reign of Henry VI. Sir Simon de Felbrygge and Maigaret his wife. Felbrigg, Norfolk. Sir Simon was standard bearer to King Richard II. and a Knight of the Garter, both of which are symbolised on the brass. He was one of the retinue of John of Gaunt at the relief of Brest and in his expedition to Spain. Although buried at the Church of Black Friars, Norwich, his brass is situated as stated above.

(19) 1451. Reign of Henry VI. Isabella Cheyne. Blickling, Norfolk. A particularly elegant figure, shows butterfly head-dress and elaborate necklace.

(20) 1455. Reign of Henry VI. "Agnes Scott, Swifh land, Leicestershire. Quoting 'Nichols,' this Agnes Scott was, I guess an anchoress, and the word 'autrix' in the epitaph coined from 'aotrum,' a cave, wherein she lived, and, certainly (as I have been credibly informed), there is a cave near Leicester, upon the west side of the town, at this day called 'Black Agnes's Bower.'" On further enquiry I find that there is a field situated on the Dane Hills known as "Black Agnes's Bower Close," and that a kind of festival or fair used to be held there and that now the site, or thereabouts is occupied by the Dominican Home for Incurables. During the middle ages stone was quarried from these hills,

although it was ignored by the Romans, being of poor quality. Possibly Agnes Scott's cave was situated in one of the old workings. Of course, the term "Black Agnes" (or Annis) arose from the colour of her robes, she being a Benedictine, but later this was applied to her character, for in "Nichols" there is quoted a poem which deals with vampires and cruel tallons. Speaking to an old resident of Leicester, he told me that the term "Cat Annis" was quite familiar to him and a source of dread during his childhood. This is how legend often arises, a devout and good woman being stigmatised a witch or vampire on account of the colour of her dress. The translation of the inscription on the brass runs:—

"In this chamber lies Agnes Scott, Anchoress and cave-dweller, devoted pupil of Dame Ferrers. Whosoever thou art that shall pass in whatsoever direction, bend in prayer. I am what thou wilt be: and was what thou art. For me I entreat, pray."

(21) 1458. Reign of Henry VI. Robert Staunton, Esq. and Agnes his wife. Castle Donnington, Leicestershire. Notice in the man the huge proportion of elbow pieces and curious head-piece known as a salade, similar in character to a fisherman's sou-wester. The lady has a horned head-dress with ornamental cauls and fur-cuffed gown with cross and chain at neck. Four sons and as many daughters are shown in miniature at their parents' feet. The canopy work is especially fine and altogether this is a remarkably beautiful specimen of brass work. The translation of the marginal inscription reads:—

"Robert Staunton, Esquire, and Agnes, the wife of the aforesaid Robert, who died the 18th day of the month of July in the year of our Lord 1458. And the aforesaid Robert, who died the... day of the month of ....in the year of our Lord 14.... On whose souls may God have mercy."—On Label. "May he shine over us with his countenance and have compassion on us. Amen."

(22) 1461. Reign of Edward IV. John Boville, Esq. and wife. Stokerston, Leicestershire. According to *Nichols*, a Mr. Smyth, in 1747, describes this brass, but Nichols adds that in his time "These figures were either wholly lost or hid by the large altar-tomb of Mr. Walker". Fortunately, as you see, the brasses have been recovered and placed upon the walls of the church. This is a fine example of "exaggerated" armour, and special attention should be given to the lance rest on breast-plate. Only two other brasses show this feature. They are at Green's Norton and Hillesham. Originally, I believe, the two figures were represented with their hands clasped. Notice how the recumbent posture

has been discarded, the male figure standing upon a mound of earth enriched with vegetation. The sword is in rather a curious position.

(23) 1463. Reign of Edward IV. Robert Brauncie and Letecia and Margaret his wives. St. Margaret's Church, King's Lynn, Norfolk. Another fine example of Flemish work. Notice the elaborate dresses and the representation of a civic feast at the bottom of the brass. Brauncie being a Mayor of Lynn.

(24) c. 1470. Reign of Edward IV. Presumably a knight of the Villiar's family. Hoby, Leicestershire. I can learn little of this fine brass, except that probably it represents a member of the Villiar's family, and if so, was presumably an ancestor of the famous Duke of Buckingham. In Nichol's time, the upper portion of the lady was complete, and there is a rumour that these missing fragments came into the possession of Nichols himself.

(25) 1475. Reign of Edward IV. Nicholas Kniveton, Esq., and Joan, his wife. Muggington, Derbyshire. A particularly beautiful brass. Notice the peculiar crest (a fox looking into a mirror), the large paudrons on shoulders and the collar of SS. The long hair in the lady is noteworthy. This is a very unusual feature in a married woman, spinsters being generally so represented. Further, the small symbols of a fish, a shield, flowers, etc. in the margin inscription are of interest.

(26) 1479. Reign of Edward IV. Sir Thomas Billing and Katrine his wife. Originally in Billesdon Abbey, now at Wappenham, Northamptonshire. Sir Thomas was a Chief Justice of the Common Pleas, and wears a judge's gown lined with miniver, fastened at the right shoulder, the upper part of the head was evidently originally inlaid with some white metal to represent a wig.

(27) 1480. Reign of Edward IV. Thomas Andrews and Margaret his wife. Charwelton, Northamptonshire. A fine example of civilian brass. I should think that Thomas was a cattle merchant or gentleman farmer, he being shown with an ox and a dog at his feet. Notice also the bag at his girdle and the curious symbol of a dog eating out of a large pot at the left of the lower canopy work.

(28) 1458. Reign of Richard III. Henry Southill, Esq. and Anne (Boville) his wife. Stokerston, Leicestershire. This presumably was the style of armour worn at the battle

of Bosworth. This brass during the time of Nichols was partly hid by that tomb of Mr. Walker's, but is now rescued and on the walls of the church. There was originally 8 sons and 2 daughters at the feet. The Arms are quarterly, 1st and 4th azure, 5 fusils conjoined in fess or, each charged with an escallop gulc for Plompton of Plointon, Ebor, 2nd and 3rd sable a bend between 6 escallops or, for Foljambs of Kenalton, Notts. The translation of inscription over the man's head runs:—

"O Father in heaven, mayest thou abide with me." Small Label in centre "Lord have mercy." Label from Lady's mouth (missing) "In our mother's prayers and our father's wisdom may he greet us."

(29) 1490. Reign of Henry VII. Thomas Andrews Esq. and Emma his wife. Charwelton, Northamptonshire. Another fine Charwelton brass. The village of Charwelton was, I believe, destroyed during the Wars of the Roses, and only the church and rectory remained under the name of Church Charwelton.

(30) 1490. Reigo of Henry VII. Geoffrey Sherard Esq. and Joan his wife. Stapleford, Leicestershire. The shields are 1st Sherard, 2nd Ashley, 3rd Woodford, 4th Findherne. The figures are particularly fine. Notice oo the lady a curious pedimental head-dress, long girdle and cuffs turned over hands. Personally, I think this brass has been reset, the thin marginal line looks very unconvincing. The translation of the inscription is:—

"Here lies buried Geoffrey Shetnard Esquire and Joan his wife, second daughter of Thomas Ashby of Lovelyst Esquire. Which Geoffrey in truth died.....day of the month.....in the year of our Lord 149...and the aforesaid Joan died the 16th day of the month of September in the year of our Lord 1492. Upon whose and all Christian souls may God have mercy and may they rest in peace for ever. Amen."

(31) 1506. Reign of Henry VII. Thomas Whymbyll. St. Mary le Tower, Ipswich. Suffolk. Thomas Whymbyll was a notary. Notice what is generally called a pen case and ink horn at his girdle, a lawyer friend of mine thinks these are the notary's seal and sealing wax case. He has a cap on his left shoulder and the mound upon which he stands is embellished with a skull and bones, being symbolical of mortality.

(32) Early 16th Century. Reign of Henry VII. or VIII. A merchant and two wives. St. Mary le Tower, Ipswich, Suffolk. An interesting specimen of a bracket brass. The arms of Ipswich are shown and in the centre of the bracket a merchant's mark. I often wonder if the cross in these

marks means marriage, for I have noticed at this period where there are two wives one generally finds two crosses, and one wife one cross. Of course, originally, the cross was used to distinguish Christian merchants and their goods, particularly in their dealings in the East.

(33) 1512. Reign of Henry VIII. Anne à Wode, wife of Thomas Astely, of Melton. Blickling, Norfolk. A fine specimen of a "chrysom" brass. The word "chrysom" has a particular significance. In the first book of prayer (Ed. mothers to hand to the priest a "a chrysom," a square of fine white linen for covering the child's head and the Priest enjoyned the child to wear the emblem of purity—spiritually—unsullied throughout life. Any child dying before it was a month old was buried in its "chrysom," which was used as a shroud. A child so buried was called a "chrysom."

(34) 1525. Reign of Henry VIII. Thomas Powder and Emma his wife. St. Mary at Quay, Ipswich, Suffolk. A particularly splendid example of Flemish work. The arms are of Ipswich and the merchant adventurers, or Hamburg merchants. Notice one wife and one cross in the brass is quite small in size, but most beautifully designed and not an ordinary workshop product, but evidently from a merchant's mark. The inscription is in English. This cut, although perhaps the shading is a little over done; it is drawing made by one of the famous Flemish artists.

(35) 16th century. Reign of Henry VIII. Unknown. Higham Ferrers, Northamptonshire. A very elegant piece of work, which has something intensely modern about it. I mean a style which might easily be adopted in present-day work, there is nothing archaic; yet it is restrained and dignified.

(36) 1591. Reign of Elizabeth. Owen Ragsdale. Rothwell, Northamptonshire. A very fine piece of work in its particular style. Notice that in these later examples the solemn grandeur of the figure and dignity of expression seen in the earlier specimens has been lost. The work is now craftsman seem to have lost faith in themselves.

(37) 1599. Reign of Elizabeth. Thomas Windham, esq. Felbrigg, Norfolk. For the period an exceedingly fine plate, exceptionally well proportioned and cut. The brass from which these figures and inscriptions were produced is

much thinner than was the case in the earlier examples. This is probably one of the factors which contributed to the more timid treatment of the material. Thomas Windham is a typical warrior of the Elizabethan period, wears the ruff, pescod breastplate and lobster-tail tassets.

(38) 1608. Reign of James I. Jane Coningsby. Felrigg, Norfolk. A companion brass to the one just shown. Jane Coningsby being the sister of Thomas Windham. A good example of the Paris hood, pointed stomacher and farthingale. Notice the wings or rather lappets at shoulders.

We now pass from the military and civilian brass to the ecclesiastical:—

(39) 1337. Reign of Edward III. Laurence de St. Maur, Rector. Higham Ferrers, Northamptonshire. This splendid brass is possibly of foreign origin (similar to the Hastings). Mass vestments are worn, namely—amice, alb, maniple, stole, and chasuble. A curious feature may be noticed at the feet of the principal figure, two dogs struggling for a bone, suggesting that strife has been trampled under foot. In the upper portion of the canopy God is shown enthroned with the four evangelists by his side, and the centre figure is surrounded by saints in niches. The inscription (*translated*)

"Son of God have mercy on me"  
is on front of the chasuble.

(40) 1360. Reign of Edward III.) Simon de Wenslaby. Wensley, Yorkshire. A particularly perfect specimen of Continental work. Notice the chalice and curious position of hands. The orphreys are most elaborate; again two dogs are beneath the feet.

(41) 1361. Reign of Edward III. William de Rothwell, Archdeacon of Essex. Rothwell, Northamptonshire. This brass is again of Continental origin and curiously free in treatment. Choral vestments are worn, namely:—choral cope (cappa nigra), not to be confused with the cope of dignity (cappa serica), almuce (which seems to lack the cope-like characteristics of later examples), and surplice over an alb. The cope is fastened with a curious annular mors.

(42) 1360-70 Reign of Edward III. Abbot Thomas Dalmore. St. Albans, Hertfordshire. Another Flemish brass. Shows in addition to the usual mass vestments dalmatic, mitre, pastoral staff, sandals and gloves with jewelled monials.

(43) 1397. Reign of Richard II. Archbishop Robert Waldeby. Westminster Abbey, London. Waldeby was an Archbishop of York, and chaplain to the Black Prince. Mass Vestments are worn to which are added pallium, dalmatic, tunicle mitre, crozier and annulus. Evidently the shield above has been added at some later date.

(44) c. 1460. Reign of Henry IV. A priest. Stanford-on-Soe, Nottinghamshire. A very simple and dignified example of a priest in Mass vestments bearing a chalice without wafer.

(45) 1404. Reign of Henry IV. Prebendary Codyngton. St. Mary's Church, Bottesford, Leicestershire. Shows the processional cope, the cope of dignity (cappa serica), embellished with figures of saints. Reading down first one side and then the other in the usual order we get Saints Peter, Paul, John the Baptist, Catharine, George, James of Compostella, a bishop and St. Margaret. The mors bears a representation of God the Father supporting a crucifix and the Virgin and Child are to be seen in the canopy work. Notice the solemn, thoughtful type of face shown in this class of brass, quite different to the military. A translation of the inscription runs:—

"Henry Codyngton, formerly rector of this church and Prebendary of Orton and Crophill in the Collegiate Church of the blessed Mary of Southill, who died the 8th day of the month of September in the year of our Lord 1404. On whose soul may God have mercy. Amen."

(46) 1420 (?) from 'Suffling.' Reign of Henry V. John Freeman, rector. St. Mary's Church, Bottesford, Leicestershire. Again we see the processional cope, but this time enriched with the initials of the bearer the letters J.F. being most successfully introduced on the orphreys.

Extended Latin of Inscription (Hexameter verse):—

"Johan Freeman gratus jacet hac fossa tumulatus  
"Rector huius fundi qui sprevit gaudia mundi  
"Esto sibi Christe iudex pius et misericordia  
"Maternus Precibus ipsum sinc fine tuere  
"Angelisque choris instet Doms omnibus horis  
"Non inter reprobos maneat qui pavit egenos"

Translated the inscription is :—

"John Freeman, esteemed Rector of this benefice, lies in this grave,  
Who despised the joys of the world.  
Be unto him O Christ, a kind judge, and have mercy on him;  
Protect him endlessly by Thy mother's prayer;  
And may he stand at all seasons, O God, among the angelic choirs.  
Let not him who fed the needy abide among the reprobate."

John Freeman, priest, was instituted to Bottesford on the presentation of Margaret lady de Roos, 27 Sept. 1420. (Lincol Reg. XVI. fo. 88d). He resigned before 20 Sept., 1445, during the minority of Thomas lord Roos (Reg. XVIII. fo. 160). Presumably he lived on at Bottesford after his resignation: perhaps his contempt of the joys of the world may be an allusion to the resignation of his benefice, which was a good one. Above is a very nicely arranged inscription to another rector, but the selection of place is unusually unfortunate.

(47) 1425. Reign of Henry VI. John Mershden was a Canon of Windsor and as such is vested in the cope, but without the garter badge. Three brasses only remain of canons of St. George's, Windsor, wearing the mantle of the Order of the Garter, which was of a purple colour with a circular badge on the left shoulder bearing, argent, a cross, gules. A translation of the inscription runs :—

"Here lies Master John Mershden, sometime Rector of this Church and Canon of the Chapel Royal of Windsor, who died the 17th day of the month of January 1425. On whose soul may God have mercy. Amen."

(48) 1498. Reign of Henry VII. Abbot Joho Estney, Westminster Abbey, London. The dalmatic is again shown. The chief interest is that Caxton the printer produced his principal works under the patronage of Abbot Estney.

(49) 1498. Reign of Henry VII. Henry Denton, rector. Higham Ferrers, Northamptonshire. A very perfect specimen of ecclesiastical robing shows chalice with wafer charged with a cross. Above is a small heart brass on which are the initials IHS., but whether this belongs to the general scheme or not is doubtful.

(50) 1400. Reign of Henry IV. Thomas Cbichele and Agnes his wife. Higham Ferrers, Northamptonshire. A remarkable specimen of the cross variety of brass. The arms of the cross terminate in emblems of the four evangelists. And in the centre Christ is shown seated upon a throne or tomb, holding symbols in his hands.

In conclusion, these few notes have been added, being answers to questions put since this paper was compiled.

Average size of plates from which brasses are built up, 2ft. 8in. by 2ft. 6in. Thickness varies in same plate, generally about  $\frac{1}{4}$  in.

Brass manufactured in England end of 16th century, patents first granted for manufacture 1565, works being established at Thistleworth, or Isleworth.

Analysis of Ludovic Cortville brass, date 1504 (at present in South Kensington Museum). Size of plates,

Analysis gives

Copper	— 64	parts.
Zinc	— 29.5	"
Lead	— 3.5	"
Tin	— 3	"

Modern Brass being composed of—

	Copper	and	Zinc.
Pinchbeck, for watch cases, etc.	80	parts	20 parts
Dutch Metal, for beating into leaf	75	"	25 "
Yellow Brass, for fittings	60	"	34 "
Sheathing Metal for ships	60	"	40 "

Latten, not similar to "gun metal," which is composed of 88 parts of copper, and 12 of tin, but is a true brass. Bronze is similar to gun metal in its alloy.

Latten was cast between two cakes of loam, and afterwards malleted or planished to correct twist or bend.

English Brass Plates—were of copper beaten out with heavy hammers worked by water power, and the plates so produced were saturated with oxide of zinc. Plates thus made thin and when used for brasses are always found dimpled and defaced.

Principal books of reference are—

"A Manual of Costume as Illustrated by Monumental Brasses," by Herbert Drutt, Pub. by Alexander Moring, Ltd, The De la More Press, 32, St. George's Square, Hanover Square, London, W. 1906.  
 "English Church Brasses," by Ernest R. Suffling, Pub. London, L. Upcott Gill, Bazaar Buildings, Drury Lane, W.C. 1910.  
 "The Brasses of England," by Herbert W. Macklin, M.A., Pub. Methuen & Co., 76, Sussex Street, W.C. 1907.



*16th, 17th, 18th  
June*  
**1921.**

THE SIXTEENTH, SEVENTEENTH  
AND EIGHTEENTH

# ANNUAL REPORTS

OR

The Rutland Archaeological and  
Natural History Society

(Founded May, 1902).

ADOPTED AT THE ANNUAL MEETINGS,

held on 27 May, 1919; 27 May, 1920;

24 May, 1921.

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THE REV. C. J. B. SCRIVEN, M.A., C.C.	... High Street, Uppingham
OWRN H. SMITH, Esq.	... The Girls' High School, Stamford St. Martin's
THE REV. A. H. SNOWDEN, M.A.	... The Junior House, Oakham
Mrs. SOORY	... Wiggin Rectory, Oakham
Mr. W. J. W. STOCKS	... South Luffenham Hall, Stamford
MISS SUNDERLAND TAYLOR, M.A.	... Newcastle-on-Tyne
Mrs. SWEATMAN	... 24 High Street, Stamford St. Martin's
Mrs. TAVERNIER	... 17 Barn Hill, Stamford
Mrs. THICKNesse	... Hawley Lodge, Blackwater, Camberley
A. HAMILTON THOMPSON, Esq., M.A., F.R.A.	... " " "
H. F. TRAYLEN, Esq., A.R.I.B.A.	... 14 Grape St., Shaftesbury Avenue, W.C. 2
Mrs. TRAYLEN	... High Street, Oakham
Miss B. TROLLOPE	... Ryhall Vicarage, Stamford
Miss JULIA TROLLOPE	... Ufford Hall, Stamford
Miss TUCKER	... The Wilderness, Empingham, Stamford
Mrs. TWEDDLE	... Hawley Lodge, Blackwater, Camberley
Miss S. I. TWEDDLE	... " " "
THE WASHINGTON LIBRARY OF CONGRESS	... Normanton Park, Stamford
Mrs. WATCHORN	... 21 Cheyne Gardens, Chelsea, S.W. 3
Mrs. WELLINGTON	... The School House, Oakham
THE REV. J. B. WHITE, A.K.C.	<sup>1</sup> retired in 1920.
Mrs. WRITE	<sup>2</sup> retired in 1920.
M. WOLRYCHE-WHITMORE, Esq.	<sup>3</sup> elected in 1921.
THE REV. W. G. WHITTINGHAM, M.A.	
Mrs. WHITTINGHAM	
LADY ALICE WILLOUGHBY	
J. S. WING, Esq.	
Miss WOLFE	

THE Sixteenth Annual Report of the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.

The total number of Members in 1918 was 87: 7 Members retired and 6 new Members joined.

The Statement of Account for 1918 shows a deficit of £21 13s, wholly due to increased charges for printing: this Statement has been audited by Mr. T. SANDALL, Chamberlain of Stamford, for which service the Society desires to tender its thanks.

In addition to the Annual Meeting held at Oakham, when the Castle Hall was inspected, four excursions were arranged during the summer, visits being paid to four churches. The thanks of the Society are due to those who acted as guides on these visits.

The Annual Meeting was held on 24th May, 1918, in the Castle Hall, Oakham, at which all the office-bearers serving for the previous year were re-elected.

Copies of last year's Report and Transactions were sent to the British Museum; the Bodleian Library, Oxford; the University Library, Cambridge; and the Society of Antiquaries, London; the receipt of these in each case has been duly acknowledged.

It is with much regret that the Society has to record the death of its Joint-Secretary, Mr. J. P. W. LIGHTFOOT, who passed away at Ketton, on 26th April, 1919: for seven years past Mr. LIGHTFOOT has done much useful work in many ways towards furthering the interests of our Society in spite of his weak health. The members tender their most respectful sympathy to Mrs. LIGHTFOOT in her recent bereavement.

#### I. ARCHAEOLOGY.

I have nothing whatever to report. No member has sent anything of interest.

HENRY F. TRAYLEN.

#### II. NATURAL HISTORY.

No details have been sent in to me, and I have nothing to report from last year. Now that the war is over I trust that more will be done, both by others and myself.

W. ST. B. GRIFFITH.

#### III. PHOTOGRAPHY.

Since the last Annual Meeting I have added 40 photographs to the Album, which now includes one or more pictures of nearly all the Rutland Churches.

W. J. W. STOCKS.

#### EXCURSIONS.

1918.	PLACES VISITED.	GUIDES.
24 May	Oakham Castle ...	A. Hamilton Thompson, Esq., F.S.A.
29 June	Wakerley Church	A. Hamilton Thompson, Esq., F.S.A.
	Barrowden Church	
27 July	Barnack Church	The Rev. E. A. Irons,
31 Aug	Ripponham Church	H. F. Traylen, Esq., A.R.I.B.A.
28 Sept.	Langham Church	The Rev. E. A. Irons.

#### INDOOR MEETINGS.

TITLE OF PAPERS.	READER.
16 Feb.—The Prison-house and some of its secrets	The Rev. J. Pitkin.
27 April—Notes of some Family Relics of the Jacobite Rebellion, 1745	V. H. Crowther-Beynon, Esq., F.S.A.
24 May—The earlier history of Oakham Castle	The Rev. E. A. Irons.
The architectural features of the existing remains of Oakham Castle ...	A. Hamilton Thompson, Esq., F.S.A.
26 Oct.—A Casket of Biblical Jewels ...	The Rev. E. L. C. Clapton.
19 Dec.—Some interesting points of insect structure ...	The Rev. J. Wallace Walts.

\*Illustrated by Lantern Slides.

#### STATEMENT OF ACCOUNT, 1918.

RECEIPTS.	£ S. D.	EXPENDITURE	£ S. D.
Cash in hand, 1st Jan. 1918	3 0 7	Subscription in advance	10 0
Interest on War Loan	2 10 0	Hire of rooms	8 6
Admission to lecture	6	Lantern hire	1 4 4
Excursion receipts	8 9	Journeys	1 7 10
Bank interest	2 0	Printing	44 3 6
Subscriptions	23 3 0	Postage	4 18 1
Sale of Reports	3 5 0	Stationery	11 6
Subscription in advance	5 0	Gratuities	4 4
Deficit, 31st Dec. 1918	21 13 9	Excursion expenses	1 0 6
			£54 8 7

#### THE Seventeenth Annual Report of the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.

The total number of members in 1919 was 94: 6 Members retired and 13 Members joined during the year.

The Statement of Account for 1919 shows a deficit of £2 16s, which will be easily adjusted during the present year. This statement has been audited by Mr. T. SANDALL, Chamberlain of Stamford, for whose kindness the Society desires to tender its thanks.

In addition to the Annual Meeting held at Uppingham, four excursions were arranged during the summer; six

churches and two large houses, as well as the site of a castle were visited.

The Annual Meeting was held on 27th May, 1919, at Uppingham Rectory, at which all the office-bearers of the previous year were reelected with the exception that the Rev. E. L. C. CLAPTON was elected on the Committee, and the Rev. G. E. FOYSTER was chosen Joint Secretary, in each case to fill offices previously held by Mr. J. P. W. LIGHTFOOT.

Copies of last year's Report, having been typed by the kind offices of Mr. GEO. PHILLIPS, were sent to each Member of the Society; it was with very great regret that owing to the prohibitive rate of printing charges it was found impossible to print and circulate the Report and Transactions as in previous years.

It is much to be wished that some member will come forward to take the place of Mr. W. St. B. GRIFFITH, who has hitherto superintended the Natural History Section of this Society's work, but has now left the neighbourhood.

#### ARCHAEOLOGY.

Some ancient oak wainscoting has been discovered at the Rectory Farm, Ryhall, which together with some equally ancient stone fireplaces, is about to be removed from its surroundings, and is to be sold to the highest bidder; photographs of these findings have been placed before members at their General Meeting.

HENRY F. TRAYLEN.

#### EXCURSIONS.

1919	PLACES VISITED	GUIDE.
14 June	Rockingham Castle and Church	A. Hamilton Thompson, Esq., F.S.A.
10 July	Withcole Hall and Church	A. Hamilton Thompson, Esq., F.S.A.
23 Aug.	Ryhall and Beaudine Church and site of Castle	H. F. Traylen, Esq., A.R.I.B.A.
27 Sept.	Merton Church	The Rev. E. A. Irons.

#### INDOOR MEETINGS.

DATE OF PAPERS.	READER.
22 Feb.—The Danish Settlement in Lincolnshire	The Rev. G. S. Streanfield
26 April—The Church of the Eternal Wisdom, Constantinople	The Rev. E. A. Irons
25 Oct.—Home Life in the Seventeenth Century	J. A. Gatch, Esq., M.A., F.B.I.B.A.
13 Dec.—The Gilde of the Bleed and Katherine of the Town of Stamford	The Rev. E. A. Irons.

\*Illustrated by lantern slides

#### STATEMENT OF ACCOUNT, 1919.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Interest on War Loan	2	10	0	Deficit, 1st Jan., 1919	21	13	9
Lecture admission fees	1	6	0	Hire of rooms	2	8	0
Excursion receipts	3	1	6	Lantern hire	5	0	0
Bank interest	1	6	0	Excursion expenses	4	0	0
Subscriptions	26	7	0	Imbueys	1	3	5
Sale of Reports	7	8	0	Priating	2	13	0
				Postage	3	17	6
				Stationery	13	7	0
				Gratuities	5	0	0
Deficit, 31st Dec., 1919	2	16	1				
					£35	5	3
						£35	5

#### THE Eighteenth Annual Report of the RUTLAND ARCHAEOLOGICAL AND NATURAL HISTORY SOCIETY.

The total number of Members during 1920 was 81: 16 Members having retired, and 3 Members rejoined during the year.

The Statement of Account for 1920 shews a credit balance of £5 7 4: this Statement has been audited by Mr. T. SANDALL, of Stamford, for whose kindness the Society desires to tender its thanks.

In addition to the Annual Meeting hold at Tickencote, four Excursions were arranged during the Summer: seven local churches, one large house, and many of the churches and ancient buildings at Leicester were visited.

The Annual Meeting was held on 27 May, at Tickencote Rectory, at which all the office-bearers of the previous year were re-elected.

Copies of the Report for the year 1919, having been typed by the kind offices of Mr. GEORGE PHILLIPS, were sent to each Member of the Society, the prohibitory charges for printing having rendered it impossible to circulate the Report in any other form.

#### I. ARCHAEOLOGY.

The only object of interest that has come under my notice is the discovery of the base of the ancient village cross at Belton. The stone, upside down, has been known in the village as the King's stone, tradition says that King Charles rested upon it during his flight from the Parliamentary army. Its position is on the green, but upon turning it over, we found a large square hole in the centre with chamfered edges and stopped angles, so we discarded the new base and incorporated the ancient one with the Cross. Curiously the size of the two varied in size about 2" only all ways. Its date appears to be about 14th century.

HENRY F. TRAYLEN.

## II. PHOTOGRAPHY.

I am sorry I have not anything to report in the Photography Section this year.

W. J. W. STOCKS.

## EXCURSIONS.

1920	PLACES VISITED.	GUIDES.
27 May	Tickencote Hall and Church	H. F. Traylen, Esq., A.R.I.B.A.
26 June	The churches of Ashwell and Whissendine	The Rev. E. A. Irons.
24 July	The churches of Braunston and Brooke	The Rev. S. H. Foyster.
26 Aug.	The churches of Easton-on-the-Hill and Wittering	H. F. Traylen, Esq., A.R.I.B.A.
9 Sept.	The antiquities of Leicester	The Rev. J. Wallace Watts.

## INDOOR MEETINGS.

TITLE OF PAPER.	READER.
28 Feb.—The life of a Young Student in the Middle Ages	The Rev. J. H. Richards.
23 Apr.—Beasts and Birds in Ecclesiastical Sculpture	G. C. Druce, Esq., F.S.A.
27 May—The Family of Wingfield	T. Sandell, Esq.
30 Oct.—Historical Notes on the Great North Road between Grantham and Stamford	The Rev. D. S. Davies.
17 Dec.—The mediæval Gilds of Leicester	The Rev. J. Wallace Watts.

+ Illustrated by Lantern Slides.

## STATEMENT OF ACCOUNT, 1920.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Interest on War Loan	2 10 0	Deficit, 1 Jan., 1920	2 16 1
Subscriptions	20 17 0	Hire of rooms	15 6
Excursion receipts	3 17 0	Lantern hire	15 0
Sale of Reports	10 0 0	Travelling expenses	8 3 1
		Printing	3 11 0
		Postage	3 18 7
		Stationery	8 5
		Gratuities	6 6
		Refreshments	1 12 6
		In hand, 31 Dec., 1920	5 7 4

£27 14 0

£27 14 0