

# PROCEEDINGS

OF THE

## Cambridge Antiquarian Society,

21 OCTOBER, 1895, TO 27 MAY, 1896,

WITH

### Communications

MADE TO THE SOCIETY.

No. XXXVIII.

BEING No. 2 OF THE NINTH VOLUME.

(THIRD VOLUME OF THE NEW SERIES.)

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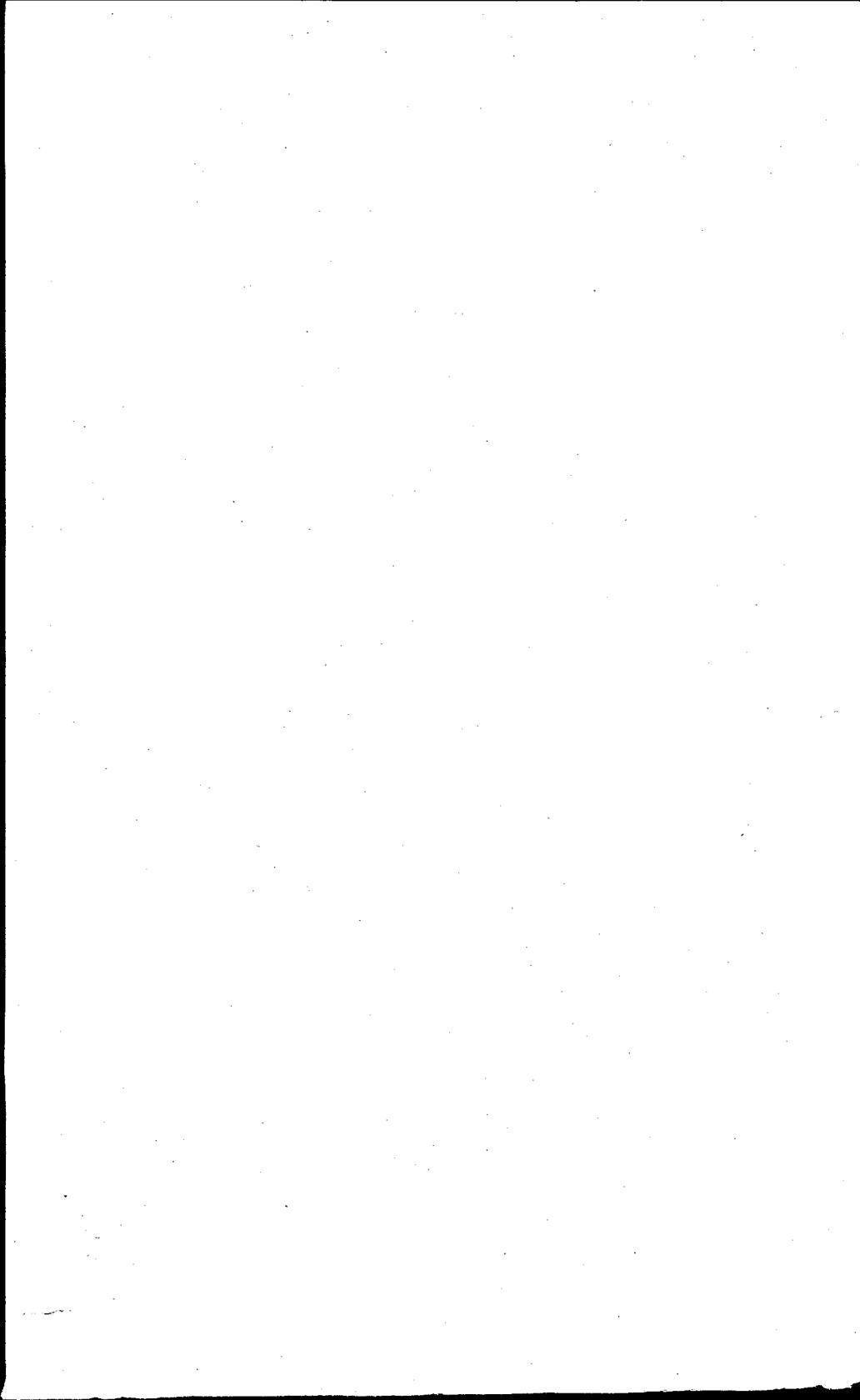
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**Cambridge Antiquarian Society;**  
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1895—1896.

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Monday, October 21, 1895, 8.30 p.m. W. M. FAWCETT, M.A.,  
President, in the Chair.

The following members were announced as having been  
elected: D. H. S. CRANAGE, M.A., Wellington, and Mr ROBERT  
STEPHENSON, Burwell.

The PRESIDENT moved the following Resolution: That the  
members of the Cambridge Antiquarian Society, at this their  
first meeting held since the death of Professor Babington, desire  
to express their sympathy with Mrs Babington, and their sense  
of the loss which they have sustained in the person of one who  
was an original member of the Society, and one of its most  
zealous and distinguished workers.

The Resolution was carried and the Secretary was instructed  
to forward a copy of it to Mrs Babington.

The President made the following Communication :

ON PARLIAMENTARY ELECTIONS AT CAMBRIDGE  
SIXTY YEARS AGO.

The hand-bills which I exhibit this evening cover the years from 1829 to 1839, and discover in varied forms the popular agitations of the day. Whatever wit and humour there may have been in the addresses and speeches that were delivered from time to time, there is little to be found in the hand-bills which must have been issued pretty freely; the humour, in most instances, not rising above the level of a school boy's attack and repartee. But in some cases there is a certain amount of ingenuity displayed, and the abuse is toned down to a quiet sarcasm.

Of all the popular prejudices that flourished at the time, perhaps none had a greater hold on the public mind than the fear of University Influence. Joshua King was President of Queens' College and Vice-Chancellor of the University in 1833, and a long squib was issued against University "Bribery, Coercion, Corruption and Intimidation." It is called a chapter from the 999th Book of Corruption and is written in Biblical form.

"And it came to pass in the reign of William the Fourth, there was a great talk of Corporation Inquiry and 'Church Reform.'

And Joshua said to himself—'I am *King* of this town, and will therefore make the people vote according to my judgment.' So he rang the bell for Jobson—[the University Marshal].

And he said unto him—'*Jobson, Jobson*, go thou into the high-ways and hedges, to my tradesmen, and to all my people, and thus say unto them My commands are that they vote for Sir Edward [Sugden] whether they have promised or not.

Therefore put on thy gown that it may make a better appearance."

After several other verses, too long to quote, we come to the point.

"Now it came to pass that three days before the election 'Joshua' sent unto his gardener and demanded his vote.

And the gardener said unto him—"I cannot give it you, because I intend to vote for Spring-Rice."

And when Joshua heard this, he was exceedingly wroth, and said 'Thou fool, thou knowest not what is right; leave me, for I will not have a man on my premises who differs from me.'

So the gardener is now out of the garden, because he would not break his word and oblige his master."

All the above alludes to the so-called bribery and corruption of James King, the President's gardener, and the squib was considered of sufficient importance to call forth a long and indignant letter from an ardent Tory, addressed to Professor Henslow. A sharp contest followed, Henslow taking a prominent part in exposing cases of bribery, and though perhaps there are few now with a personal knowledge of the Professor, we can judge of the feeling he raised by the still unobliterated letters on Corpus, which a shower of rain brings out more distinctly—"Henslow common informer."

So great was the crusade against Bribery that at the election of 1839 a sermon on its evil consequences was re-printed and distributed—a sermon of more than a hundred years old, that had produced such a wholesome effect on its first reading, that many were reported to have returned the bribes they had taken, and to have voted another way. But the political conscience had become tougher in the meanwhile, and though the sermon was re-published to emphasize what the Whig paper called the Great Bribery Case, when one Samuel Long was examined on the charge of bribing a voter, its pious reflections do not seem to have moved the heart of any voter.

Professor Pryme is known, by name at least, to most of us, and his personality may still be familiar to many. He issued a letter with the usual modest allusion to his own capabilities, and the usual appeal to the profound intelligence of the electors, who could only act, he was sure, from disinterested motives and a high sense of duty.

The smart squib issued by the opposite party is scarcely in



That *Jim Crow* represents Thomas Milner Gibson can only be assumed from the fact of his having "ratted" on one occasion.

The old rhyme I quote may be familiar to some. Its meaning, to me at least, is absolutely obscure.

"Turn about, and wheel about, and do just so,  
Turn about, and wheel about, and jump *Jim Crow*."

One or two lines of this description are quite enough, on which to hang a squib! The Tiger is probably the agent he employed.

*Wado* must be a playful allusion to Mr Edward Wade of Petty Cury.

There are many squibs of this character, and I wish there were space in which to quote a few more. One in connection with the Poor Law Bill must not be omitted.

"This is the New Poor Law Bill,  
And this is Spring-Rice  
Who ventur'd the price  
Of his seat for the Town  
By sending us down  
This New Poor Law Bill.

This is Don Julian  
The retired Civilian  
Who keeps ready made speeches  
In the fob of his breeches  
When spouting for Rice  
Who ventur'd the price, etc.

And this is old Gunning  
O sly fox and cunning  
Who gets hundreds a year  
For doing nothing here  
But carrying the maces  
And making grimaces  
And all for Spring-Rice, etc.

And this is Eb. F.....r [Ebenezer Foster]  
The slate pencil poster  
Who votes for Spring-Rice  
Because in a trice

He'd give him degrees  
 Where ever he'd please  
 If he'd vote for Spring-Rice, etc.

Then Knight you shall see  
 Our member shall be  
 And let Rice go and halt on  
 Peterborough or Malton.  
 Because the said Rice  
 Without asking advice  
 Of his friends in the town  
 Sent Commissioners down  
 With this New Poor Law Bill."

The Poor Law Bill struck at the very roots of the sufferings of the poor, but with its efforts to remedy some of the grosser evils of pauperism laid itself open to many and serious charges.

But in most of the hand-bills the subject is approached from the sentimental side, and the Poor Law itself is scarcely attacked, but rather the unnecessarily cruel manner of its enforcement. It is difficult to guess how far public feeling is influenced by these appeals, but the growth of national feeling is too vigorous and healthy not to survive the violent reactions to which it is at times subjected.

No account of the Elections would be complete without noticing the part taken by Undergraduates, and one act in the conservative interest perpetrated by an ardent undergraduate, who in after years attained high distinction as a valiant officer, is worth preserving, though it did not escape severe censure in certain quarters.

A number of voters, whose judgment was doubted at such a crisis, were invited on polling day to partake of breakfast, and be driven afterwards to the poll.

The breakfast, probably, was protracted beyond the usual limits of the meal. Breakfast at an end, the voters in more or less of a muddled condition, and with a somewhat confused sense of the needs of their country, were packed into a covered vehicle to convey them to the poll; but the route taken was circuitous, and by the wit of their host, the unfortunate voters found themselves, at a time when they should have registered

their votes, far beyond the town of Cambridge, and with no hope of returning at an hour before the poll would be closed!

We can all walk about safely now, even in electioneering times, without the fear of assault, but an indignant letter from a whig supporter shows us some of the difficulties of sixty years ago. H. G. writes: "To avoid being surrounded, I went up Field's Court, and whilst engaged with two or three men, someone from the street threw a stone which struck me under the eye, and at the same instant a quantity of fresh mortar was thrown in my face." H. G. was taken to an adjoining house and had his eyes bathed, and was accompanied by a daughter who hoped to protect her father. But at the end of Market Street, we hear that the driver of a Tory fly attempted to drive against them, but succeeded only in driving over the curb-stone. "On passing up Andrew's Street," I quote the letter, "the marks of blood on the bandage were greeted by shouts of laughter from well-dressed females from the opposite windows, accompanied by loud expressions of satisfaction at what had happened to me!" H. G. can be no other than Henry Gunning referred to in the verses above.

But if there was the unfortunate display of personal violence, and outraged dignity, the same spirit actuated a grand *spectacle* to celebrate a party victory. On the success of the Tory Party in 1839, Mr Sutton and his supporters mounted a decorated car, and there was a grand procession headed by two masked men on horse-back, and several flags, followed by two trumpeters heading the first band; these were followed in their turn by a great number of horsemen three abreast. "At the top of the Maid's Causeway," (I quote from the *Chronicle*), "there was a spectacle of more than ordinary splendour, when a very beautiful picture of the Marquis of Granby was exhibited from the window of Mr Leach—a humble but very clever artist—the Marquis of Granby being one of the most illustrious of Mr Sutton's ancestors." "From that moment," says the *Chronicle*, "there was a universal determination to forsake for ever the delusions that the specious promises of the Champions of Whiggery had entrapped us into."

We take things more quietly now and are doubtless more circumspect. We do not blazon abroad our politics, and any voter can register his vote silently and secretly without let or hindrance. Some of us may regret the boisterous fun and ingenious tricks that have given place to greater order and dignity, and it is a melancholy fact that even the demonstrations that are got up to celebrate a success are for the most part feeble and unconvincing.

Public spirit may be just as strong as ever, but we are more reticent in our expression, and have lost a taste for the exuberant fancy that make former elections appear more like the passing pageant in a serio-comic play, than an important page in the history of a University town.

Professor HUGHES made a Communication on the derivation of the boomerang and the battle axes of the Fijian type from cetacean ribs.

Professor HUGHES then made the following Communication :

#### ON THE EARTHWORKS BETWEEN THE TYNE AND THE SOLWAY.

Since the publication of the short communication which I had the honour of making some years ago, much work has been done along the line of the Roman Wall, and as some of this has an important bearing upon the special point which I then brought before the notice of the Society, I have ventured to return to the subject. I then considered the character of the earthworks known collectively as "the Vallum." They consist of one or more deep fosses with banks along them on either side formed of the earth which was dug out of the fosse. The distribution of the Roman Camps seemed to me to point to there having been here some more or less defensible line along

which the British made a stand, and in front of which the Roman Camps, presumably of the earlier advances, were thrown up. The British Camps also were clustered along it, perhaps where population was thickest or the probabilities of a struggle greatest, but obviously along the same belt of country. I inferred that, whatever there might be to mark it, there must have been a pre-Roman frontier line somewhere here.

History tells us that the Romans constructed some obvious boundaries along this belt of country. It was not merely an imaginary line from point to point but it was of such a nature that it was necessary to restore it from time to time. It was always spoken of as strengthening the defence and not merely as a line of demarcation to cross which was a *casus belli*—and there to the present day we see the remains of a stone wall, with strong towers at intervals of a mile, and fortified stations here and there all along it. That at any rate was something more than a mere boundary line built with no object but to mark the limits of the empire in that direction at that time.

But when was it built and what was its relation to the other lines of which also traces still remain is a matter about which there is still some difference of opinion.

The following are briefly, as far as at present known, the various constructions which can still be traced.

1. A great ditch with two or three banks running parallel to it. These are not now continuous nor of similar construction all along this line. We cannot at present say for certain that any change of front or shifting of the main mass of the banks has been shown to have taken place, but it is not improbable, and such modification in later time may explain what was observed by Dr Hodgkin in the course of his excavations, where the clay from the bottom of the fosse was found in each bank. Either those banks were both thrown up when the fosse was excavated, or some of the material of an older bank was used in building a newer.

2. A turf wall, with a great fosse on the north side, running between the stone wall to be next mentioned and the fosse and

banks mentioned in the previous paragraph (No. 1). Mr Cadwalader Bates had the good fortune to be on the spot, and to be the first to detect the black lines of the vegetable matter in this bank, when they were exposed in the excavations recently carried on under the auspices of the two vigorous Antiquarian Societies that have grown up at either end of these most interesting frontier lines. Those black lines represented the grass of the sods with which this wall had been built, in that respect resembling the wall between the Clyde and Forth, known as the wall of Antoninus. This turf wall occurred exactly where his historical deductions had led him to expect to find it, and other trenches cut across the same bank amply confirmed his observations. The fosse, with its upcast, forming banks along it, was formerly included with the vallum. Mr Bates' discovery marks a new departure altogether in the history of the Roman Wall and its adjoining lines. When we were driven by the distribution of the camps, the form of the ramparts, and the historical evidence of hostile British tribes confronting one another along these lines in pre-Roman times, to refer some at any rate of these lines to British work; we were met by the statements respecting Roman frontier lines earlier than the wall having been thrown up here. Now we have this third line, differing in construction and direction from the stone wall on the north and the earthworks on the south of it, which will do very well for the earlier Roman work. Of course the reasoning from the way in which the stone wall cuts off the fosse and bank at the Mile Castle east of Wall Bowers has no longer any force, because these belong to the *turf wall*, not to the southern earthworks, but the other arguments in favour of the pre-Roman age of the southern earthworks are immensely strengthened.

I owe to the hospitality of Mr and Mrs Hodgson, of Newby Grange, the opportunity of re-examining the recently explored area. The sections cut across the banks and fosses had been closed, but I opened out the end of the bank where it is traversed by the stream which runs south from Appletrees, and saw myself an ample verification of Mr Bates' observations.

The admirable sketches of the sections made by Mrs Hodgson will, I am glad to learn, soon be published.

The turf was not taken off in long continuous strips and then cut into rectangular pieces as is done in the present day, but the spade was driven in obliquely all round so as to produce a lenticular sod. The sods were, therefore, of necessity laid alternately, the thick middle portion of the upper sod falling into the depression due to the thin margins of the two adjoining sods in the layer below. These margins also sometimes overlapped so that the whole wall was thus built of flexible interlocking masses. As the pieces were not rectangular it gives a wrong impression to describe it as built like bricks in bonded courses or with broken joints, although the strengthening effect produced is the same.

3. To the north of all these lines and cutting off the turf wall and its fosse there is the well-known stone wall with its turrets and mile castles and walled stations.

The turrets and mile castles are obviously part of the wall and built at the same time, but it is clear that some at any rate of the fortified stations were built before the wall, because they are constructed with rounded corners as if to stand alone, and their north face is not in the line of the stone wall. They may have been originally earthworks, but if so the earthen ramparts were replaced by stone before the great frontier wall was built.

Then there are other earthworks, such as the Black Dyke, along the same line of country, though not in the same direction, and numerous groups of Roman and British Camps, upon the distribution of which I chiefly relied in support of the view that the main line of what has generally been spoken of as "the Vallum" was pre-Roman.

I have above referred to an opinion, which is said to be gaining ground, namely, that some or all of these lines were thrown up merely to mark the boundaries, and not as lines of defence. It seems extremely improbable *a priori* that those, who imposed the limit and threatened that to transgress it would be considered a *casus belli*, should not, at any rate in the regions most exposed to aggression, make it so strong that it would assist them in

enforcing the arrangement. An examination of the several parts of each of the great barriers described and the record of the circumstances under which some of them were thrown up show that they were expected to aid in resisting invasion. A line of flags may sufficiently indicate a frontier, which all parties are willing or anxious to respect; but, as wattle set with gorse and daubed with tar, or a barbed wire, certainly suggests physical difficulties thrown in the way of trespass across a boundary hedge, so high banks, with palisading on top, and fortified places at intervals all along them, do seem to indicate an intention of defending the boundary on the part of those who put them up.

I will now briefly notice the historical evidence as to the lines of demarcation along this belt of country, pointing out to which of the above-mentioned constructions each may be tentatively referred.

There were on the north of the lines the Selgoouai (Solwayians) and the Otalinoi, who between them held the south of Scotland. These were probably separated from one another by the "Black Dyke." They were confronted on the other side of the "four dykes" by two tribes of the Brigantes. Now it is almost certain that these warlike tribes had some strong boundary between them, and there we have the Southern lines of "the Vallum" from their character and position just such as we should expect. The difficulty of assigning a frontage to them makes this suggestion all the more probable, as the custody of the boundary and the advantage of standing on the defensive along it may often have changed hands, and modifications of parts of it at any rate may thus have been found necessary.

Then Agricola advanced, cautiously at first, with strong camps to fall back on all along his route. He conquered, and enclosed the country of the Brigantes within his forts. Of course he built these outside or north of the great boundary that marked off the still unconquered northern tribes.

And there they are at intervals, now forming part of the stone wall, though probably when Agricola first constructed them they were only earthworks. Hadrian must have a share

in the work assigned to him, and there is the turf wall just discovered by Mr Bates, which connected the forts, but is now mostly obscured, or exactly covered, by later works. Severus repaired Hadrian's work, and perhaps as at Wall Bowers ran a connecting turf wall along a slightly different line.

Some one rebuilt the walls of Agricola's earth camps in stone. In the towns that sprung up along this strongly held frontier, there were all the appliances of Roman civilization and luxury. Grand buildings in unwallied towns were common in pacified Britain. Therefore, when later on the towns had been destroyed, there were plenty of dressed stones for building the walls, and among them the ornaments and altars of the earlier more quiet time. So along the Roman wall. Some one, at some time, before the great stone wall was built, fortified Agricola's frontier camps with stone walls; the camps became towns, and the repaired and modified turf wall of Hadrian connected them together. Then some one at some time built the great wall, and the ruins of unwallied towns furnished part of the building material for the camps and the great "Murus". I much incline to the view at which Mr Bates seems to be arriving that the Murus is of very late date, and indeed on almost every point I cannot help accepting the opinion of that shrewd observer and judicial interpreter of the border land, and I look forward with great interest to the exposition of his more matured opinions, which is shortly to appear.

J. W. CLARK, M.A., *Registrary*, exhibited some objects from Somaliland, which he presented to the Society.

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At a general meeting, 7 November 1895, at 4.30 p.m.,  
W. M. FAWCETT, M.A., President, in the Chair:

A letter from Mrs Babington was read, and it was agreed that it should be inserted in the Minutes.

Dr Clark made a Communication on

BISHOP BATEMAN.

*It was decided by the Council to defer the publication of this paper in order that the documents illustrating the life of Bishop Bateman might be collated with duplicates at Rome.*

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Monday, November 25, 1895, at 8.30 p.m., W. M. FAWCETT, M.A., President, in the Chair.

M. R. JAMES, Litt.D., made the following Communications :

(1) ON THE PAINTINGS FORMERLY IN THE CHOIR AT PETERBOROUGH.

Although there is no European country which has kept so many of its mediaeval institutions in working order as England, yet England is poorer than many of its neighbours in respect of the external fittings and accessories of those institutions. Our Cathedrals and Capitular bodies and our Universities exist, and are doing their work on the same lines at least as those which were laid down for them centuries ago ; many of our ancient castles are still inhabited by the descendants of those who built them ; and the country is still full of hospitals, almshouses and small establishments of the kind, some of which can trace their history back five or six hundred years. On the other hand, the Englishman returning from a visit to Amiens, Chartres, or Troyes, is apt to feel very keenly the poverty of his own country in such matters as painted glass, statues and bas-reliefs, ancient vestments and plate.

We all know how and why these splendours departed from us in the first instance, and we can appreciate the necessity of

a general clearance of such things as vestments, church plate, service-books, and images which were objects of popular devotion, at the time of the Reformation. I do not however see any reason why we should in the least degree seek to excuse or forgive the second great spoliation of our Churches and Colleges in the Civil War period, by William Dowsing, Richard Culmer, and the soldiery who were from time to time let loose upon our cities. Their proceedings were merely brutal or merely fanatical from one end to the other. No great evil was averted, no abuse removed, no good gained. An enormous number of important works of art were destroyed, with the result that until quite recently it has not been recognised that England could and did produce painters, sculptors and embroiderers in the mediaeval period who were well able to hold their own with their continental neighbours, nay, who in many cases surpassed them.

It is clear, I say, that for a long time the ancient English art has been ignored, and that we owe this largely to the efforts of Dowsing and *hoc genus omne*. We may not unreasonably hold their memories up to the execration of posterity—indeed, the construction of a List of Malefactors, or of an Antiquarian's Commination Service might well be considered—but we shall on the whole be better employed in preserving and recording the remnants of mediaeval art which we have got, and in tracing out the history of those which are lost to us. In some instances we are able to carry out investigations into that history very completely: and I do not know of a more satisfactory example of this than is afforded by the paintings which once surrounded the Choir of Peterborough Abbey Church, now Peterborough Cathedral.

In Gunton's *History of Peterborough Cathedral*, which was brought out with additions by Symon Patrick, Dean of the Cathedral, in 1686, there is an account of the remains of painting which in the writer's time were still decipherable in the Choir. His words run as follows:

“The Quire presents nothing legible in the pavement... Only the wooden sides did very lately retain some memorial of

their antient ornaments, both paintings and writings, though their defects be supplied with the gilded ceiling of the Ladies Chappel. It was, (as hath been said) in the time of Abbot *W. of Waterville*, near five hundred years since, ordered as we have lately known it, and the fashion of both Pictures and Letters might plead such antiquity. For the Paintings, they were not to be commended, neither here, nor in other places of the Church, for it hath long since been found fault with, that in *Peterburgh Minster* you may see Saint *Peter* painted, his head very near, or altogether as big as his middle. Their Subject was Scripture stories, and underneath *Latin* Distichs, some whereof (though somewhat different) were written in the windows of the Cathedral Church of Canterbury, as the Surveyor thereof hath left Recorded. [The Surveyor referred to is *W. Somner*.] Many of these verses are perished with age, these were lately legible.

Under the Picture of the Prophet *Isaias*.

En pariet, et concipiet, sic fert *Isayas*  
Virgo Deum, semper inviolata manens.

Under *Moses's* Bush.

Non ardens ardere rubus: non tacta videtur  
Virginitas tangi, dum parit absque pari.

Under *Gideon's* Fleece.

Virginitas vellus, Verbum ros, arida tellus  
Est caro virginea: Conca quid? Ecclesia.

Under the Pictures of *Mary* and *Elizabeth*.

Plaude puerperio, virgo vetulae, quia vero  
Obviat hic pietas, veteri dat lex nova metas.<sup>1</sup>

Another by it. [Righteousness and Peace kissing each other.]

Oscula justitiae dat pax, cognata *Mariae*,  
Applaudet Regi praecursor, gratia legi.<sup>1</sup>

<sup>1</sup> These four distichs occurred on the Canterbury windows and are given by *Somner*.

Under *Aaron's* rod budding.

Ut contra morem dat amygdalus arida florem  
Sic Virgo puerum verso parit ordine rerum.<sup>1</sup>

Under *Nebuchadnezzar* dreaming.

Ut Regi visus lapis est de monte recisus  
Sic gravis absque viro Virgo parit ordine miro.<sup>1</sup>

These on the South side: on the North side were these to be read.

Under *Boaz*.

Tingere consuluit buccellam Booz in aceto  
Ruth: Thomas Christi palpat et ipse latus.

Under the Prophet *Habakkuk*.

Abaccuc Solem cernit sublime levatum.  
Coelos ascendit Christus, eosque regit.

Under the fire descending upon the Sacrifice.

Ignis de coelo descendens, en holocausta  
Devorat: et sacris Spiritus ecce venit.

Under the Picture of *David*.

Iste propheta David Dominum reverenter adorat.  
Ut confirmentur optima dona Dei."

This is Gunton's account, written in the business-like style of the good archaeologist that he was. I need only add to it a few remarks. First, William de Waterville, the Abbot who is mentioned as having arranged and adorned the Choir, was in office from 1155 to 1175. If then he was responsible for the paintings, we must think of these latter as works of the middle of the twelfth century: and I would remind you that only a little later than 1170 Samson, as subsacrist of Bury Abbey, was engaged in arranging paintings and composing verses for the choir enclosure in his Church. Next, the remains of the paintings themselves. They are plainly the beginning and end of a series, of which the middle has disappeared. Gunton does

<sup>1</sup> See note on preceding page.

not make it quite clear whether they were on the inside or the outside of the choir enclosure. If we may judge from extant works of the kind—e.g. at Carlisle, Chartres, Toledo, and elsewhere, it is almost certain that they must have been on the backs of the stalls. These stall-backs and the rest of the choir woodwork were torn down by the soldiers of Cromwell, as we learn from Standish's account of the proceedings of these persons (printed at the end of Gunton's History), and their places were supplied by the gilded timbers from the roof of the Lady Chapel, when the Church was rehabilitated. So that Gunton's account of the paintings depends upon notes made by him or less probably on his recollections of what he had seen, before the devastation of the Church.

So far, then, we have ascertained that there was a series of paintings of sacred subjects on the backs of the stalls at Peterborough, and that they may have been put there about 1160 A.D. We can further see from an examination of the subjects and the verses that they were a series of types and anti-types. Here, then, is a monument of English art by no means unworthy to be investigated, if we can come upon any material for carrying an investigation further. This, as I just now said, can be done very completely.

The Arundel MS. xxx. in the College of Arms, which added so much to our knowledge of the decorations and furniture of the Abbey Church of Bury, has not yet been exhausted. It contains inscriptions in verse drawn from many other places besides Bury, e.g. York, Lincoln, and Spalding, and also Peterborough. For at the beginning of a set of about 34 distichs of Latin verse is this heading :

“These verses are contained round the choir in the Abbey  
of St Peter of Burgh.”

The verses begin with one referring to the Burning Bush :

Non ardens ardere rubus, non tacta uidetur, etc.

which is identical with one of Gunton's verses, copied by him from the painting itself. And the subjects indicated in the MS. are identical with those noted by Gunton on the South

side of the Choir (save for one omission). The series in the MS. unfortunately stops short of its legitimate end, getting no further than the Cleansing of the Temple by our Lord, and consequently not reaching the subjects which in Gunton's time existed on the North side. Still, the Arundel MS. gives the verses belonging to fifty subjects.

But we have a better source than the Arundel MS. In the Royal Library at Brussels is a beautiful Psalter (MS. 9961) of about the year 1300, written wholly in gold, blue and scarlet. It is described by M. Delisle in his *Mélanges de Paléographie* (pp. 197—205) and identified by him as having belonged to some one connected with the Abbey of Peterborough, while in the fourteenth century it belonged to the kings of France, and was deposited in the Library of the Louvre. The book contains a series of over a hundred pictures, scattered throughout the text of the Psalter, of types and antitypes. They are arranged four on a page, and verses are inscribed beneath them, and these verses and subjects are identical with those in the Arundel MS. and in Gunton's History so far as those authorities go.

In other words, the Psalter now at Brussels has preserved a complete record of the paintings formerly existing round the Choir of Peterborough Abbey. The MS., it is true, is of about 1300, while the paintings, we have seen reason to suppose, were of the twelfth century. Still, I cannot but feel that it is almost certain that the artist of the Psalter drew from the paintings which he saw every day of his life. A plain indication that the pictures in the MS. were copied from some already existing series is to be seen in their arrangement. There are, as I said, four compartments on a page: and we find sometimes that three types and an antitype, and sometimes that two pairs of types and antitypes fill a page. But in other places we see that two types are found on one page, while the antitype is separated from them, and occurs at a distance of several leaves. Thus, the Washing of Feet is seen on f. 33, and the type of it, Abraham washing the Angels' feet on f. 40. Such an arrangement would never have been made by the original designer of

the series, while it would very likely arise from a somewhat servile process of copying.

I have been able, through the good offices of the Librarian of the *Bibliothèque Royale*, to procure photographs of four pages of the Psalter. The shields which appear at the bottom of each page were added, according to M. Delisle, at a period later than that of the execution of the paintings. They have no reference to Peterborough, but to the French owners of the MS.

It will be found quite worth while to examine the series a little more in detail, and to notice some of the peculiar subjects which occur in it. Attention should be called to the want of symmetry in the arrangement. The normal number of types to each antitype is two: but in a few instances one only is given in the Brussels MS., probably from want of space, and there is sometimes an extra type which is difficult to fit in. There may be either thirty-seven or thirty-eight scenes from the New Testament: but in one case it is not clear whether two scenes were not included in one picture, namely, in the representation of the Resurrection, and the Angel and the Women. There are not enough types for both scenes.

I am inclined to believe that the subjects were arranged in two rows, one above the other, and that in each compartment the antitype occupied the centre, and had a type on either side of it. I am led to this conclusion by the fact that the order in which types and antitypes are given in the Arundel and Brussels MSS. is often confused, and varies. This could hardly be the case if the copyist had had a single continuous row of pictures before him: but it could be well accounted for by the supposition of two rows.

Gunton has noted in his account of these paintings that some of the verse inscriptions beneath them coincide with the verses in the windows of Canterbury Cathedral, as given by Somner: and sure enough, four out of the first seven do so coincide. But the coincidence in subjects extends much further than this. The windows described by Somner are twelve in number: the extant remains of them now filling three windows

in the north choir aisle. Their normal arrangement is that of two types to one antitype, as in the Peterborough paintings: and it is exceedingly interesting to find that the first forty-eight subjects in the Peterborough series agree very closely with the first three windows at Canterbury. There are some omissions on the part of the latter cycle, but there is no divergence at all. So far as I can gather—for I have not a complete copy of the Brussels verses—the verses are identical for these 48 subjects with those at Canterbury.

After this point the Canterbury series does diverge, but at the close of it (it was unfortunately imperfect when our description of it was written) it again returns into an agreement, less marked, but yet noticeable, with Peterborough.

Do I now suppose any connexion between the artists of the two Churches? Without denying it, I have at present no evidence to confirm such an idea. What I do suppose is that both cycles of subjects go back to a literary authority of some kind. It is plain enough that in later times buildings were often decorated with cycles of pictures drawn from the *Biblia Pauperum* or the *Speculum Salvationis*. The windows in St Martin's at Stamford and in King's College Chapel are evidence of that. And it can also be shewn that books of types, illustrated or not illustrated, were drawn up for the use of artists. One leading instance of these is the work (of which I have before now given a description to the Society) called *Pictor in Carmine*, written I imagine in the thirteenth century by an English monk whose object it was to substitute Bible pictures for the allegorical beasts and monstrous grotesques of which the artists of the twelfth century had become so fond. This manual, of which I know four MSS.—all of English origin—has a good deal in common with the Canterbury windows, coinciding with them in some of their strangest types. One instance of these I will give—though it is not intimately connected with the Peterborough paintings. Alike at Canterbury and in the book *Pictor in Carmine* we find the Last Supper typified by a subject called "David carrying himself in his hands." The application is plain enough, as a type of our

Lord bearing His own Body in His hands at the institution of the Eucharist. But when did David carry himself in his hands? The reference, I discover, is to 1 Sam. xxi. 13, where David feigned himself mad at the court of king Achish. The Septuagint translates the Hebrew of the clause, "feigned himself mad in their hands" by *παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ*: the Old Latin rendering this literally by *ferebatur*, "he was borne in his hands." St Augustine, commenting on Ps. xxxiii., cites this phrase and interprets it as a type of our Lord at the Last Supper. But the author of *Pictor in Carmine* has another explanation to offer. He thinks it possible, he says, that David in dancing before the ark may have gone so far as to elevate his legs in the air and walk on his hands, and thus may have been literally supported or carried in his hands. I think this must be put down as one of the curiosities of mediaeval typology.

There are no such startling types in the Peterborough series: one of the least familiar is the death of Doeg the Edomite, a type of the death of Herod. The authority for this is the author of the Hebrew Questions on the Book of Kings, (which have been attributed to St Jerome) who says that Doeg was Saul's armour-bearer and that he killed himself from fear of David's vengeance<sup>1</sup>.

Later on we encounter as a type of the Incredulity of Thomas the strange scene of Boaz telling Ruth to dip her bread in the vinegar along with the reapers. The only superficial resemblance to the antitype is such as exists between the words of Boaz to Ruth, and those of Christ to Thomas, "Reach hither thy hand and thrust it into my side." The other type of the same incident is, "Men showing to Elephants the blood of the grape and mulberry, to excite them to battle." The resemblance lies in this, that as the Elephant is excited to war

<sup>1</sup> *Quaest. Hebr. in Libros Regum.*

(1 Reg. xxxi. 5.) *Quod quum uidisset armiger eius, uidelicet quod mortuus esset Saul, irruit etiam ipse super gladium suum et mortuus est cum eo.* Armigerum istum Hebraei Doeck Idumaeum dicunt fuisse, qui cernens Saul mortuum seipsum ob metum David interemit.

by seeing the blood of the grape, so Thomas was inflamed with affection and zeal by the sight of the wounds of Christ, the True Vine. The type is drawn from the first book of Maccabees (vi. 13).

These are enormities: it would be cheap and easy to make fun of them, but I have not the least desire to do that. It is far more pleasant and far more reasonable also, I think, to admire the ingenuity and the imaginative beauty of these types. Righteousness and Peace, the Old Law and the New, meeting with a kiss in the person of the Virgin and St Elizabeth: the Queen of Sheba coming to Solomon, typifying the Visit of the Magi to Christ: Lot forbidden to look back at Sodom—the Magi forbidden to go back to Herod: Moses taught by Jethro—Christ hearing the Doctors as well as asking them questions. These and many others shone in the windows and on the walls of our churches for centuries: and it is not well for us to feel otherwise than kindly and reverently towards them, even if we are unable in the majority of cases to see anything beyond a poetical merit in them.

We have, then,—to return for a moment to my proper subject,—recovered the complete description, nay, a complete set of copies, of the most considerable decorative work that adorned the choir of Peterborough Cathedral. It would be interesting to procure photographs of all the paintings in the Brussels Psalter: but that cannot at present be done.

Before I leave Peterborough I should like to add one note on a piece of iconography connected with the great West Front. It may perhaps be remembered that the base of the central shaft of the door by which one enters the Church is sculptured with a scene of two demons who have between them a man with wildly disordered hair falling head downwards: and it may also be remembered that the guide book describes this as representing a Benedictine monk tortured by devils: and perhaps they add that it was put there as a warning to the other monks. However, there is nothing to show that the person is a Benedictine monk, either in respect of dress, tonsure, or general appearance. No: this is not the right

interpretation of the sculpture: but that which I am about to offer, is, I feel sure, the right one. Remember that the sculpture is the central lowest point of the façade and carry your eye to the central topmost point. There, enthroned in the middle gable, you will see St Peter. And having realised that, I think you will not doubt that the person who is below his feet is his great rival, Simon Magus. For it may or may not be known to you that Simon Magus, after having suffered many galling reverses at the hands of St Peter, finally announced that whatever the result of previous experiments might have been, he was going to make a success of the final one, and that on a certain day he would fly up to Heaven from the Campus Martius. Fly he did for some little distance: and then St Peter, who was praying below, rose and ordered the demons who were holding Simon to let him fall. They did not hesitate to do so, and Simon broke both his legs. It is, then, the disgrace of Simon Magus, who is shown at the moment when the devils left hold of him, that is represented on the base of the central shaft of Peterborough West Front.

TABLE OF THE SUBJECTS OF THE PETERBOROUGH  
PAINTINGS.

I.

GUNTON'S HISTORY.	BRUSSELS PSALTER.	ARUNDEL MS.	CANTERBURY WINDOWS.
Isaiah.	Isaiah. Ecce virgo	Gideon's Fleece.	Burning Bush.
Burning Bush.	concipiet.	Burning Bush.	<i>Annunciation.</i>
Gideon's Fleece.	Jeremiah. Femi-	<i>Annunciation.</i>	Gideon's Fleece.
[ <i>Annunciation.</i> ] <sup>1</sup>	na circumdabit		
	uirum.		
	Gideon's Fleece.		
	Burning Bush:		
	<i>Annunciation.</i>		

<sup>1</sup> The New Testament scene is not often mentioned separately in the verses attached to the paintings, as being familiarly known, so that where we have only the verses and not the pictures to judge from, there are apparent omissions. The same remark applies to the single figures of prophets with scrolls, who sometimes do duty for types, and have no verses put to them.

## II.

GUNTON'S HISTORY.	BRUSSELS PSALTER.	ARUNDEL MS.	CANTERBURY WINDOWS.
Righteousness and Peace.	Righteousness and Peace.	Righteousness and Peace.	Mercy and Truth.
[Mercy and Truth.] <i>Visitation.</i>	Mercy and Truth. <i>Visitation.</i>	Mercy and Truth. <i>Visitation.</i>	<i>Visitation.</i> Righteousness and Peace.

## III.

Aaron's Rod.	Aaron's Rod.	Aaron's Rod.	Nebuchadnezzar's Vision.
Nebuchadnezzar's Vision of the stone cut out without hands.	Nebuchadnezzar's Vision. <i>Nativity.</i>	Nebuchadnezzar's Vision. <i>Nativity.</i>	<i>Nativity.</i> Aaron's Rod.

## IV.

BRUSSELS PSALTER.	ARUNDEL MS.	CANTERBURY WINDOWS.
David. Gaudebant campi et omnia que in eis sunt.		David.
Habakkuk. Operuit celos gloria eius.		<i>Angel and Shepherds.</i>
<i>Angel and Shepherds.</i>		Habakkuk.

## V.

Balaam and the star. Isaiah.	Balaam and the star <sup>1</sup> .	Balaam.
<i>The Magi journeying.</i>		<i>The Magi journeying.</i>
		Isaiah. } Jeremiah. }

## VI.

The Exodus.	The Exodus.	Christ and Gentiles.
The Gentiles flee from Satan to Christ.	<i>Herod and the Magi.</i>	<i>Herod and Magi.</i>
<i>Herod and the Magi.</i>	The Gentiles and Christ.	Exodus.

## VII.

Joseph and his brethren.	Joseph and brethren.	Joseph and brethren.
The Queen of Sheba.	Queen of Sheba.	<i>Adoration of the Magi.</i>
<i>Adoration of the Magi.</i>	<i>Adoration of the Magi.</i>	Queen of Sheba.

<sup>1</sup> See note on preceding page.

## VIII.

BRUSSELS PSALTER.	ARUNDEL MS.	CANTERBURY WINDOWS.
Lot forbidden to look back.	Lot.	The Prophet warned.
The Prophet of 1 K. xiii. forbidden to return the way he came.	The Prophet of 1 K. xiii.	<i>The Magi warned.</i>
<i>The Magi forbidden to return to Herod.</i>	<i>The Magi warned.</i>	Lot.

## IX.

Presentation of Samuel.	Presentation of Samuel.	Melchizedek's offering.
<i>Presentation of Christ.</i>	<i>Presentation of Christ.</i>	<i>Presentation of Christ.</i>
Melchizedek offers bread and wine for Abraham.	Melchizedek's offering.	Presentation of Samuel.

## X.

David escapes from the slaughter of the priests.	Elijah flees.	Flight of David.
Elijah flees from Ahab.	David flees.	<i>Flight into Egypt.</i>
<i>Flight into Egypt.</i>	<i>Flight into Egypt.</i>	Flight of Elijah.

## XI.

Slaughter of Priests.	Slaughter of Priests.	Slaughter of Priests.
<i>Massacre of the Innocents.</i>	<i>Massacre of Innocents.</i>	<i>Massacre of Innocents.</i>
	Slaughter of Benjamites.	Slaughter of Benjamites.

## XII.

Death of Saul.	Death of Saul.
Death of Doeg.	<i>Death of Herod.</i>
<i>Death of Herod.</i>	Death of Doeg.

## XIII.

Moses taught by Jethro.	Moses and Jethro.	Moses and Jethro.
<i>Christ and the Doctors.</i>	Daniel.	<i>Christ and the Doctors.</i>
Daniel and the Elders.	<i>Christ and the Doctors.</i>	Daniel and the Elders.

## XIV.

Noah in the ark.	Noah's Ark.	Noah.
The Red Sea crossed.	<i>Baptism of Christ.</i>	<i>Baptism of Christ.</i>
<i>Baptism of Christ.</i>	Red Sea crossed.	Red Sea crossed.

XV.

<p>BRUSSELS PSALTER.</p> <p>Fall of Eve. Death of Absalom. <i>First Temptation of Christ (Stones and Bread).</i></p>	<p>ARUNDEL MS.</p> <p>Fall of Eve. <i>First Temptation.</i> Death of Absalom.</p>	<p>CANTERBURY WINDOWS.</p> <p>Eve takes the fruit. <i>First and Second Temptations.</i> Eve eats the fruit.</p>
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XVI.

<p>Fall of Adam. Esau tempted. <i>Second Temptation (Pinnacle of Temple).</i></p>	<p>Fall of Adam. Esau tempted. <i>Second Temptation.</i></p>	<p>Adam and Eve eat the fruit. <i>Third Temptation.</i> David and Goliath.</p>
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XVII.

<p>Conviction and expulsion of Adam and Eve. Goliath slain. <i>Third Temptation.</i> Daniel kills the dragon.</p>	<p>Conviction of Adam and Eve. Goliath slain. <i>Third Temptation.</i> Daniel and the dragon.</p>	<p>[Here Canterbury diverges. The next subject is: Adam and Eve gather fig-leaves. <i>Nathanael under the fig-tree.</i> The Jewish People under the Law.]</p>
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XVIII.

<p>Prophet (Zechariah). Ecce rex tuus ueniet. Melchizedek meets Abraham. Triumph of David. <i>Entry into Jerusalem.</i></p>	<p>Melchizedek and Abraham. <i>Entry into Jerusalem.</i> Triumph of David.</p>
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XIX.

<p>Elisha sends Gehazi away leprous. Prophet (Jeremiah). <i>Christ cleanses the Temple.</i></p>	<p>Elisha and Gehazi. <i>Christ cleanses the Temple.</i> [Here the verses end in Arundel xxx.)</p>
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## XX.

## BRUSSELS PSALTER.

## CANTERBURY WINDOWS.

David. Homo pacis mee, in quo speravi. (Mine own familiar friend whom I trusted.)

*Last Supper. Judas and the sop.*

Prophet. In ore suo pacem.

Prophet. Est amicus socius mense.

## XXI.

*Christ washes the Apostles' feet.*

(Window xi.)

Abraham washes the feet of the Angels. *Christ washes the Apostles' feet.*

Abraham, the Angels' feet.

Laban washes the camels' feet.

Laban, the camels' feet.

An Abbot washes the feet of the poor.

## XXII.

*The Agony: Judas taking the money.*

Daniel praying.

Isaiah interceding for sinners.

Tobit blinded.

## XXIII.

*The Betrayal.*

*The Bétrayal.*

Joab kills Amasa.

Joseph sold.

Joseph sold.

Joab kills Abner (or Amasa).

## XXIV.

*The Mocking.*

Isaiah. Corpus meum dedi percussentibus.

Micah. In uirga percucietur maxilla iudicis Israel.

## XXV.

*The Scourging.*

*Christ scourged.*

Elisha and the children.

Job plagued.

Job tormented.

Elisha mocked.

## XXVI.

Isaac bearing the wood.

(Window xii.)

The widow of Zarephath gathers sticks.

Isaac bears wood.

*Christ bears the Cross.*

*Christ bearing the Cross.*

The Widow and the sticks.

## XXVII.

## BRUSSELS PSALTER.

The Red Heifer burnt.  
 The Brazen Serpent.  
 The Death of Abel.  
 The Paschal Lamb slain : the blood  
 on the Lintel.  
*The Crucifixion.*

## CANTERBURY WINDOWS.

*The Crucifixion.*  
 The Red Heifer.  
 The Brazen Serpent.

## XXVIII.

Elisha and the Shunammite's Son.  
 Ezekiel's vision of a man writing Tau  
 on the foreheads of the righteous.  
*The Deposition.*

*The Deposition.*  
 The Death of Abel.  
 Elisha and the Shunammite's Son.  
 The Blood on the Lintel.  
 (Moses writing Tau on the Doorpost.)

## XXIX.

*The Entombment.*  
 David kills a lion.  
 [? Samson sleeps in Gaza.]

*Christ in the tomb.*  
 Samson in Gaza.  
 Jonah in the fish.

## XXX.

*Harrowing of Hell.*  
 David let down by Michael.  
 Daniel comes out of the den.

*Harrowing of Hell.*  
 David and the lion.  
 Samson and the gates.

## XXXI.

*The Resurrection* [and the Angel and  
 the Women].  
 Jonah cast up.  
 Samson and the gates.

*The Resurrection.*  
 Jonah cast up.  
 David let down by Michal.

## XXXII.

[*The Angel and the Women and* Noli  
*me tangere* (?).  
 The People forbidden to touch the  
 Mount.  
 Uzzah dies for touching the Ark.

*The Angel and the Women.*  
 Joseph drawn out of the pit.  
 The Lion raises its Whelp.  
 (The series ends here.)

## XXXIII.

*The Journey to Emmaus.*  
 Lot takes in the Angels.  
 The man takes in the Levite, woman  
 and ass.

## XXXIV.

## BRUSSELS PSALTER.

*The Supper at Emmaus.*

(Christ crosses His arms in distributing  
the bread.)

Jacob and the Angel.

Jacob blesses Ephraim and Manasseh  
(with crossed hands).

## XXXV.

## BRUSSELS PSALTER.

*The Incredulity of Thomas.*

Boaz and Ruth.

Blood of grapes shown to Elephants.

## GUNTON'S HISTORY.

(North Side.)

Boaz and Ruth.

## XXXVI.

Jacob's vision.

*The Ascension.*

Habakkuk secundum LXX. Eleuatus  
est sol.

Another Prophet. Oritur sol et occidit  
et ad locum suum reuertitur.

Habakkuk.

## XXXVII.

The fire descends on Elijah's sacrifice.

A Prophet. De excelso misit ignem.

*The Descent of the Holy Ghost.*

David. Confirma hoc, Deus.

Zechariah. Effundam super domum  
Dauid.

The fire descends on the sacrifice.

David.

## (2) LEGENDS OF ST ANNE AND ST ANASTASIA.

In my recently published Catalogue of the Manuscripts in the Fitzwilliam Museum I have devoted considerable space to the description of one volume (No. 20) which was purchased in 1889 at the sale of the Hamilton MSS. which had been sold to the German Government and were shortly afterwards resold in London. It is a remarkable and beautiful volume, of French workmanship, and is especially notable from the fact that it is dated by the colophon to the year 1323.

When I wrote the description of it, I was unable to discover whether the texts it contained were all known. I have since ascertained that the principal one has been published: and, more recently, I have been led by the kind help of one who has reviewed my book<sup>1</sup> to identify our MS. with one which was known to have existed in the last century but had since then disappeared. It will be sufficient to say at present that the volume belonged in the last century to Dom Carpentier, who has quoted largely from it in his supplement to Ducange's *Glossarium mediae et infimae Latinitatis*, which appeared in 1766<sup>2</sup>.

The first item which the volume contains is a Life of St Anne, of the Virgin and of our Lord, in French verse. It is probably a fusion of several poems. The author is so far unidentified: but he must have lived in the thirteenth century. The stories which he has to tell us of St Anne's ancestors and of herself are quite unique, and to some extent so extraordinary as to defy reproduction. The genealogy, shortly put, is this: Anne is the daughter of Phanuel who is the son of the daughter of Abraham, so that Anne is Abraham's great grand-daughter. We see at once that in making Anne the daughter of Phanuel the writer has been guilty of a not uncommon blunder. He has recollected the passage in St Luke (ii. 36) which tells of Anna the prophetess, the daughter of Phanuel of the tribe of Asher, and he has confused this Anna with the supposed mother of the Virgin.

But our author has stranger things to tell us than this. His story of the birth of king Phanuel, the father of Anne, is strange enough: and it will be found sufficiently described in my Catalogue. St Anne's origin is likewise extremely bizarre.

<sup>1</sup> My friend M. Samuel Berger, whose article will be found in the *Bulletin Critique*, 1895, p. 601.

<sup>2</sup> See the text of the poem, printed by Professor C. Chabaneau of Montpellier in the *Revue des Langues Romanes*, 1889, and separately, under the title *Le Romanz de Saint Fanuel*, he adds a reprint of the passages quoted by Dom Carpentier from his MS. These quotations amply suffice to identify it with the Fitzwilliam MS. M. Paul Meyer has described several other MSS. of the same poem in *Romania*, xv. 469, xvi. 44, etc.

She sprang, like Dionysus in the Greek story, out of the thigh of Phanuel: and thereupon the king commanded a trusty knight to take the infant and kill it in the forest. The knight was accordingly about to cut the child's head off, when a white dove came and perched on his shoulder and told him that this must not be, for that of that child a maid would be born who should be the Mother of our Lord. Therefore the knight put the child in an oak tree, and returned to his master; to whom he reported that his mission was fulfilled.

The child grew up in the oak tree, and was suckled by a beautiful stag, which came and fed her every day until she was ten years old. And then it fell out that king Phanuel and his seneschal Joachim went out hunting, and chased this stag which was the foster-mother of St Anne, and it led them to the oak tree. Just as Joachim was about to pierce it, some one called out to him not to touch it. He looked up, and saw in the tree a fair maid who was braiding her hair with two gold cords (which Jesus Christ had sent her by an angel from Paradise). They inquired her name and race: and when it was clear who she was, they took her home, and Joachim married her.

Such is the outline of a part of this extraordinary dream-like story, which reads like a conglomeration of Greek and Teutonic myths: and which assuredly has no connexion with any Apocryphal Gospel or Church legend, still less with any canonical writing. What is its origin? I fancy that I can throw some light on one side of this at least.

During the month of September 1895 I visited Ratisbon. The Cathedral there is rather a favourable specimen of German Gothic: but alas! the architect Deñzinger was allowed to put two open-work spires on it some forty years ago. The West Front has an interesting portal of the fifteenth century, with a large number of statues in and about it. The arch of the door has three rows of canopied groups above it. The *second* scene of the series is that of the Rejection of Joachim's offering, and the story runs on regularly from that point to the representation of Christ among the Doctors. Those who are familiar with

these cycles will be aware that the Rejection of Joachim's offering is almost always the starting-point in them. There is, in fact, nothing which could precede it in the sources which artists ordinarily employed. Yet at Ratisbon it occupies only the second place. What precedes it ?

It is a strange group, representing an old man lying on the ground. From out of his bosom springs a tree which he supports with his hand: and in this tree is a half-length figure of a young woman, unclad, and with long flowing hair, her hands joined before her.

Now it is quite clear that this represents St Anne, and Abraham, her first ancestor: and it is also clear enough that the Ratisbon artist had access to some form of the legend which I have told you. This in itself is interesting and important. But the sculpture has the additional interest of suggesting an explanation of the origin of the legend.

To put the matter in two words, the familiar Jesse-tree is at the bottom of the story. The reclining figure and the tree at Ratisbon inevitably recall at the first sight a Jesse-tree.

But it is clearly not the intention of the artist to give us this well-known subject. The figure in the tree is not one which suits with that in any way.

Take, however, an ordinary miniature of a Jesse-tree, such as we find prefixed in so many XIIIth century Vulgates to the Gospel of St Matthew. We see there an old man reclining, and above him a tree with two or three mysterious figures in it. One is almost always a king (David) and another the Virgin. It is my belief that the literal and at the same time fanciful mediaeval mind took hold of this picture, and asked itself whether there ever was such a tree as this, in which the ancestors of the Virgin seemed to have grown, and that the legend you have heard was in the nature of an affirmative answer to that question.

The episode of the hunting is also susceptible of explanation as a misunderstood picture. Nothing is commoner in MSS. of the thirteenth (and fourteenth) century than a hunting-scene drawn across the lower margin of a page—usually the opening

page of the book. And the concurrence of such a scene with a Jesse-tree—a concurrence which is especially likely to happen in a Psalter—would, I think, be enough to suggest to the author of our romance the practicability of weaving into his work a patch from popular mythology. For the discovery of a beautiful girl in a tree by a king out hunting is quite undoubtedly a very familiar feature in popular tales. Witness the story of the Eleven Wild Swans as told both by Grimm and Andersen.

But it will be asked, do we ever find pictures thus misunderstood and stories made to suit them? Yes: just as in the ancient Greek world the origin of religious rites was often forgotten, and what are called aetiological myths were invented to account for them, so was it in mediaeval times. One or two instances of the process which have come under my notice may be put on record here.

There is a story in the *Golden Legend* of St Nicholas raising to life three boys who had been cut up and pickled in a tub as salt pork by a wicked innkeeper. It has long been recognised that this incident is a misinterpretation of the common pictures of St Nicholas who was painted with three small figures standing in a tub beside him. These pictures really illustrated another legend which told how the Bishop rescued certain criminals from being executed, and baptized them: and the scene of their baptism was the one which later legend writers had misunderstood.

Again, there is a mysterious and fantastic female saint, whose very name appears in three or four different shapes. She is called St Wilgefortis, St Liberata, St Uncumber or St Ontkommer. Her effigy is that of a bearded lady crowned, holding, or else nailed to, a large cross. Her story is that she was the daughter of a king of Portugal, and that when her father was desirous of giving her in marriage to a neighbouring prince, while she on the other hand had devoted herself to a religious life, she prayed that she might be made so repulsive that no suitor would dream of coming forward for her hand. Accordingly in one night an enormous beard grew on her face; and her royal father was so annoyed at the whole affair that he

crucified her. All this, it has occurred to me, is an aetiological myth. In the Church of St Étienne at Beauvais you may see an image which is called that of St Wilgefortis. What should it be in reality but a crucifix of the twelfth century, representing our Lord as a king, crowned, and bearded, in a long garment, reaching to the feet? Just such another crucifix is that known as the crucifix of St Salvius at Amiens. These images were misunderstood in the fifteenth century: the long robe gave the notion that the figure was a woman; the crown that she was a princess: and thus the wonderful story I have told you took shape, and you will see the image of St Wilgefortis in Henry the Seventh's Chapel, and her picture on the screen at Worstead in Norfolk.

A third instance, that of the legend of the martyrdom of St Erasmus, is perhaps too full of gore to be pleasant, and may be reserved for print. The legend as we find it in the fifteenth century asserts that, after many torments, St Erasmus had his entrails wound out in a windlass. A similar fate is attributed to St Amphibalus, St Ernest, and St Thiemo, and there is no good reason to doubt that it was actually inflicted on the apostate Brodir after the battle of Clontarf. St Erasmus is represented holding a staff of wood or a windlass with his entrails wound round it: and I have thought it probable that as the story seems to appear put first in pictures and only later in writing, it may have started from a picture. In the window of the Brassie Chantry in King's College Chapel is a fifteenth century figure of a Bishop with a crosier: and round this crosier from top to bottom is wound a very long *mappa* or *uexillum*. Such a representation of a crosier and *mappa*, misunderstood, may have given rise to the story of the dreadful martyrdom, which forms no part of the older acts of St Erasmus.

An analogous proceeding is that which has made the name of a saint the starting-point of his legend. A leading example of this is seen in the well-known story of St Christopher carrying our Lord across the river. This romance, of which we find no trace whatever in the ancient Greek acts of the martyr, has no doubt arisen from the name *Χριστοφόρος*.

These examples will perhaps suffice to show the possibility of a picture being so misinterpreted as to give rise to a wholly new and original legend. A misconception of a rather different kind is connected with the name of St Anastasia, of whom I have now to speak.

There are several saints of the name. First in the year, on the 10th of March, is St Anastasia the Patrician, who in the time of Justinian fled from the jealousy of Theodora and took refuge, disguised as a monk, in Egypt, where until her death she passed for a man and was called Anastasius.

Then on the 29th of July we have a martyr Anastasia who suffered with Philip, Saturninus, Caelestius, Patricia and Pelagia. But date and place are unknown; and there are no Acts.

On the 28th of October, a virgin Anastasia suffered before Probus, the præfect in the days of Diocletian. After the usual tortures, she was beheaded: with her one Cyril suffered, for encouraging her to bear the torments.

On the 25th of December is commemorated St Anastasia the widow, who is the most famous of all who bear the name. Married to a heathen in early life, she was left a widow, and devoted her days to consoling Christian prisoners and caring for the martyred dead. Her spiritual father, St Chrysogonus, was arrested by Diocletian's orders and taken to Severianus at Aquileia to be tried and executed. Anastasia followed him thither; and being detected to be a Christian, was arrested herself, and after many vicissitudes was burnt alive on the "Insulæ Palmariæ."

It is this saint to whom the Basilica at Rome, the great Church at Verona, and the Cathedral at Zara, are dedicated. Yet I should say that regarding the Roman Basilica a doubt has been expressed as to whether it has not really, like some others at Rome, taken its name from a former possessor of the site, whose private house was converted into a church. In any case it must be kept in mind that Anastasia the widow, the pupil of Chrysogonus, is the great Saint Anastasia: and that since the fifth century the names of both Anastasia and

Chrysogonus have had a place in the Canon of the Roman Mass.

The French Romance on the Life of St Anne, of which I have been treating, is continued by a narrative of the Life of the Virgin and of our Lord: and into this St Anastasia is introduced in a very curious way. At the time of the Nativity, it is said, Joseph went out to look for some one to wait upon the Virgin: and he met a girl, fair of feature, who was carrying two buckets of water on a yoke. She had no hands. Joseph persuaded her to come with him to the stable, and she tried to do what she could to tend the new-born Child. The moment she touched Him, she received a pair of hands as beautiful as could be seen any day. When she returned to her father, who was a Jewish high-priest, and told how she had got her hands, he was extremely angry and would have liked to cut off the hands: but it would seem that he was struck blind, and so prevented from carrying out his design. The girl's name, which is mentioned several times, is Anastasia.

This is a very odd story. When we turn to the received apocryphal stories of the Nativity—if I may be allowed the expression—it becomes clear that the French tale is an exaggeration of a miracle wrought upon one Salome, who was brought in to see the Child and was incredulous. Her hand was accordingly withered, and was restored by touching the swaddling-clothes of the Child. Then it is said (Pseudo-Matt. xiii) that she went forth and proclaimed the wonderful things she had seen; and many believed because of her preaching. A full series of pictures of this occurrence, including the preaching of Salome, is to be seen in the Ambrosian MS, edited in facsimile by Ceriani for Mr Gibson-Craig<sup>1</sup>.

This preaching of Salome was the connecting link, I take it, with the story of St Anastasia. From the preaching of Christ to the idea of martyrdom is but a short step.

In another Fitzwilliam MS. we find the step actually taken. The Carew-Poyntz *Horae* (no. 48 in my Catalogue) is an

<sup>1</sup> *Canonical Histories and Apocryphal Legends*, 1873.

English MS. of about 1360, very full of pictures. In that part of the series which relates to the Nativity, we find on one page two pictures which help us. The first represents Salome with the withered hand. The second shows us an executioner about to behead a woman. Clearly this is the martyrdom of Salome, who had gone about proclaiming the wonderful birth of the Messiah.

I am also inclined to think that the subject is represented in the sculptures of the Lady Chapel at Ely. Certain it is that in the niche immediately below the sculpture of the Nativity there is a representation of a man who seems to be about to behead a woman<sup>1</sup>.

What is the *rationale* of all this? We have the following *data*:

(1) Salome, the attendant, at the Nativity, whose hand is withered and restored: she preaches and converts many.

(2) Anastasia, the maid without hands, who receives a pair of hands: she proclaims her cure and is persecuted by her father.

(3) The martyrdom of a female represented in immediate connexion with the healing of Salome.

The fact which brings these *data* together is this: that the feast of St Anastasia falls on the 25th of December or Christmas Day.

One of the three Christmas Masses—the second—was said at the *Basilica Anastasiae*—a fact which may or may not be the origin of the whole tissue of romance. But the growth of the legend, as I conceive it to have been, was this. The question was asked, why was St Anastasia the martyr commemorated on Christmas Day? Was there any woman who was likely to have suffered death in connexion with the Nativity? There was at any rate one woman whose hand was withered and cured, and who went forth and preached Christ to the Jews. But surely the Jews were likely to have resented such a pro-

<sup>1</sup> *Sculptures in the Lady Chapel at Ely*, by M. R. James, pl. xix.

ceeding. No doubt, then, they did kill her, and though her name is given in the books as Salome, it was really Anastasia. Thus the legend took shape, and though in our French romance the martyrdom of Anastasia is not introduced, persecution is indicated, and it must be regarded as certain that the writer thought of Anastasia as having been eventually a martyr.

But did anything like this supposed process ever take place in fact? Yes, it did.

There is an old Carol of St Stephen, which may be found e.g. in the collection of Joshua Sylvester. It begins

St Stephen was a clerk  
 In King Herodes hall  
 And served him of bread and cloth  
 As ever king befalle.

Stephen sees the Star, and tells Herod

“There is a child in Bethlem born  
 Is better than we all.”

Herod says :

“That is all so sooth, Stephen,  
 All so sooth, I wiss,  
 As this capon crow shall  
 That lyeth here in my dish.”  
 That word was not so soon said,  
 That word in that hall :  
 The capon crew *Christus natus est*  
 Among the lordes all.

Herod *log.* :

“Riseth up my tormentors  
 By two and all by one  
 And leadeth Stephen out of town  
 And stoneth him with stone.”

Token they Stephen  
 And stoned him in the way  
 And therefore is his even  
 On Christes owen day.

Here is a mediaeval explanation of the date of St Stephen's festival: it is as good an illustration of what I suppose to have been the growth of the Anastasia story as could be produced.

The only other hint of a knowledge of the legend which I have come across is this: that on a relief of the year 1367 over the North door of the Church of Sta Maria Maggiore at Bergamo, certain female saints are shown, with their names attached, as assisting at the birth of the Virgin. They are St Elizabeth, St Susanna, St Lucy, St Simo (not otherwise known to me) and St Anastasia<sup>1</sup>.

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At a General Meeting, Wednesday, Jan. 29, 1896, at 4.30 p.m., W. M. FAWCETT, M.A., President, in the Chair:

The following members were announced as having been elected:

Mrs A. M. BABINGTON, 5, Brookside, and Mr A. W. BISHOP, Chaucer Road.

J. W. CLARK, M.A., exhibited a small object, perhaps part of a seal, found and forwarded by the Rev. G. F. Pigott.

The Rev. C. H. EVELYN WHITE made a Communication:

ON WILLIAM DOWSING'S ICONOCLASTIC VISITATION OF  
THE COUNTY OF CAMBRIDGE 1643—4.

The Journal of William Dowsing, parliamentary visitor appointed under a warrant from the Earl of Manchester for demolishing the superstitious pictures and ornaments of Churches, was printed by Dr Zachary Grey in a tract entitled "Schismatics delineated from authentic vouchers."

<sup>1</sup> X. Barbier de Montault on the Paliotto of Monza. *Bull. Monumental*, 1883, pp. 225 sqq.

In 1641, March 1, a commission was appointed in different localities in the Eastern counties in connexion with the Committee of the House of Lords "to take into consideration all innovations in the Church respecting religion." The appointment of William Dowsing was the outcome of an ordinance of both Houses dated August 28, 1642, directed against crucifixes, crosses, and inscriptions in the churches, as well as scandalous pictures. The execution of this work in the Eastern counties was entrusted to the Earl of Manchester, who in turn commissioned William Dowsing. We have no knowledge of any other emissaries appointed to carry out the Parliamentary order, with the exception of Dowsing's deputies, but in many cases it is clear that private persons took upon themselves to execute the order. Isolated items of expenditure in churchwardens' accounts also testify to the work of destruction in various counties.

The Journal of William Dowsing, so far as it relates to the county of Cambridge, is contained in Vol. xxxviii. of the Baker MSS. foll. 471-473, deposited in the Cambridge University Library. No mention is made of the source from which the MS. is derived, nor is there any allusion to the original document. There is a remarkable similarity between this record and the better known Journal of Dowsing dealing with the county of Suffolk. But the transcript in the Baker MSS. has attracted little notice. Dr Zachary Grey's work is very rare. Carter, in his *History of the County of Cambridge 1753*, has used Dowsing's Journal, possibly as printed by Grey. Beyond this the Journal appears to have been unused.

The Suffolk MS. was in existence in the 18th century, and an edition was published from a transcript in 1786. Mr White prepared a paper on Dowsing's Journal for the Suffolk Institute of Archæology some ten years ago, in which he collected all that could be learnt of Dowsing's personal history. The Journal relating to Suffolk comes to us direct from Dowsing's relatives, but it seems likely that the Cambridge Journal comes from the archives of the Earl of Manchester,

through Dr Williams, whose MSS. Baker incorporated among his collections.

Mr White passed over the particular visitation of the College Chapels, as being already fairly well known. After a reference to the mentions of Dowsing in the *Querela Cantabrigiensis*, or remonstrance of certain banished members of the University, Mr White alluded to the will of Dowsing, dated 1667, and recently discovered. This will was proved in the Archdeaconry Court of Suffolk, and shows Dowsing to have possessed property in Brundish Wilby, Coddendam, and Stratford St Mary in that county. His last years were passed in the last-mentioned village.

Coming to the iconoclastic work of Dowsing and his colleagues, we find that their efforts were specially directed to the levelling of chancel steps, recently set up in many churches, to the breaking down of sacred emblems, especially crucifixes and crosses, to the tearing up of memorial brasses, &c. having superstitious inscriptions, to the breaking down of ornamented glass, wood, and stone, to the effacing of pictures on the walls and elsewhere, and sometimes to the effacing of such words as the name of the Saviour. Even the inscriptions on ancient bells were sometimes not overlooked, but the obliteration of such inscriptions was not in Cambridgeshire attempted by Dowsing.

We learn from the diary certain interesting details. Thus at Barton certain superstitious objects and the glass had been hidden by the churchwardens. At Cheveley Dowsing found two staring crosses, which had escaped earlier iconoclasts. The only wayside cross mentioned in the Suffolk or Cambridgeshire Journals was at Croxton, Cambs. On a Croxton bell the Journal records an inscription, *Sit munus Domini*: probably an error for *Sit nomen Domini benedictum*, which is found on the sixth bell at the present day. At Hatley St George an inscription relating that William St George gave a hide of land in Haslingfield with his daughter to be a nun in Clerkenwell was regarded as superstitious and destroyed. At Orwell orders were given that a cross on the steeple should be removed within

three weeks. At Pampisford the visitors commanded the windows to be put up, whatever that may mean. At Swaffham Bulbeck we read that "John Grange, who dwelt in the Manor this summer, after he and the other malignants had been drinking and laughing at Roundheads had his house burnt down at ten in the morning," no doubt by Dowsing and his friends. At Teversham inscriptions of the name of Jesus which Dowsing could not reach were ordered by him to be "done out." At Trumpington Mr Tompson, the Vicar, refused to obey the behest to level the chancel steps: but as a rule the local authorities were more submissive. This order to level the chancel steps occurs no less than 32 times in the Cambridge Journal. But the removal of superstitious pictures is even more frequently, 69 times, mentioned. Such pictures would no doubt as a rule be in glass, or paintings on the walls, but once they are said to have been in wood, and once in stone.

The crucifix was an object of special aversion, and is mentioned 22 times. Crosses, whether steeple crosses or on the chancel, church, or elsewhere, are frequently mentioned as demolished. At Papworth Everard pictures of Abraham offering Isaac, and of the four Evangelists were destroyed. At St Clement's, Cambridge, St Peter's keys and "divers of the Apostles," at St Mary the Less, "some popes and crucifixes, with God the Father sitting in a chair and holding a globe in his hand" were defaced.

Representations of the mother of our Lord are not frequently mentioned. At West Wickham she appeared with the infant Saviour in her arms, and also at Willingham, where there were two pictures of the Holy Ghost. At Whittlesford we find "a lamb in the glass, with a crown over it." At St Giles's in Cambridge, a dove was removed "from the high loft of the font." At St Sepulchre's and at Holy Trinity pictures of God the Father were removed. But several churches in Cambridge appear to have been wholly omitted in the visitation.

Altar-rails, where found, were broken down or burned. In

seventeen instances representations of angels were defaced. Only once a holy water font is mentioned, and in no case is direct reference made to a baptismal font. In many cases inscriptions gave offence, particularly those of the type *orate pro anima*, and *quorum animabus propitiatur Deus* as at East Hatley. At Toft a bell is mentioned with the inscription *Ora pro anima sanctae Katherinae*, but the inscription *Sancta Katerina ora pro nobis*, which is probably referred to, may still be seen on one of the bells. On some occasions Dowsing was unable to complete the work himself and left orders with the local officials that it was to be completed in a certain number of days or weeks. As a rule the names of churchwardens, overseers, or constables are mentioned, occasionally that of the incumbent.

It would appear that a regular fee was exacted for Dowsing's ministrations, and 6s. 8d. appears to have been the usual sum. At Blythburgh from the churchwardens' accounts it appears that such expenses were defrayed out of the sale of broken brass, &c. But Dowsing does not as a rule record this payment, though it is sometimes mentioned in the Journal.

Dowsing received his authority on the 19th of December: on the 20th he began by despoiling some of the University chapels. The visitation of the county began on the 3rd Jan., and the work of destruction in Suffolk was carried on at the same time. In March the work was completed for Cambridgeshire. Only 77 parishes were visited in this county, including 5 out of the 9 Cambridge parishes, so that if the Journal as we have it contains a complete record quite half the parishes in the county were passed over. But it is probable that these were visited by deputies. In the Cambridgeshire Journal, with the exception of Madingley and Willingham, all the parishes mentioned lie in Cambridge or to the south of that town.

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February 17, 1896, at 8.30 P.M., W. M. FAWCETT, M.A., President, in the Chair,

The following members were announced as having been elected :

Miss Mary Bateson, 74 Huntingdon Road ; H. J. Edwards, M.A., Trinity College, and Selwyn College ; Miss Alice Gardner, Newnham College ; the Rev. F. C. Kempson, B.A., M.B., Gonville and Caius College ; Mr F. W. Leach, S. Mary's Passage ; H. Y. Oldham, M.A., King's College ; Professor Lord Acton, M.A., LL.D.

Dr W. M. PALMER, introduced by the President, made the following communication :

#### ON THE CAMBRIDGESHIRE ASSIZE ROLLS.

The Cambridgeshire Assize Rolls offer, I believe, almost an entirely unworked field to the local antiquary, topographer, and genealogist. And the objects of the following paper are, to introduce to your notice the periods for which these little known records exist, to indicate the character of the more important rolls, and to give some examples of the information to be derived from them. There is no phase of old country and town life which could not be illustrated from this class of record. Manorial descents, the rights and privileges of religious houses, the names of the early parish priests, priors &c., the value of farm produce and household goods, the crimes and customs of our ancestors, are frequently touched upon. But perhaps the most important information is to be derived from the records of rebellions in Cambridgeshire. The revolts of the barons in the 13th century, and of the peasants in the 14th century, are those most fully reported. But there are also, amongst the early Indictments of the King's Bench, records of a Yorkist rising in this country in 1452, and of a Lancastrian rising in 1463.

There are really four classes of records, which ought to be considered together, namely, the Assize, Coroner's, and Gaol Delivery Rolls, and the Early Indictments. But they would together make too long a subject for one paper, so I have confined myself at present to the Assize Rolls. An excellent official list of the first three was published in 1894, in the volume called *List of Plea Rolls*.

My method in the following paper is, first, to take the Assize Rolls in chronological order, and to make such remarks as occurred to me during a somewhat cursory examination of them about two years ago (my object then being to look for information relating to the hundred of Armingford only), and secondly to give some extracts from the earlier rolls. These extracts do not pretend to have been selected for their especial interest, they are fair examples of what occurs on every membrane.

The early Assize Rolls of Cambridgeshire, although they are neither so numerous, nor so ancient as those of some of the other counties, are well represented in the latter part of the reign of Henry III, and in the reign of Edward I. There was no period when this class of record was more carefully preserved than in the reign of the latter monarch. The whole class of Assize Rolls in the Public Record Office are numbered consecutively, the counties being taken in alphabetical order, and the rolls relating to each county taken chronologically. The Cambs. Rolls begin at No. 80, 19 Henry III, and end at No. 108, 15 Henry VI. The first two reputed Cambs. Rolls, Nos. 80 and 81, have little claim to be found in this division, as they contain little or nothing relating to Cambs. They would have been more properly placed amongst the 'Divers Counties' Assize Rolls. So the first true Cambs. Roll is No. 82, 45 Henry III (1260). This is a roll of thirty-six membranes, in an excellent state of preservation. It is beautifully written, and the contractions are not so numerous as in some other documents of this reign. It consists roughly of two parts.

- (1) The 'placita de assisis' or civil pleas, such as lawsuits

relating to property, acknowledgments of debts, enrolments of deeds. (2) The 'placita corone' or pleas of the crown, such as relate to murders, robbery and other felonies. This second part is arranged under hundreds. The 'pleas' consist of presentments made by twelve jurymen from each hundred, the names of whom are always given. These lists of jurymen are very valuable in themselves as they are nearly 70 years earlier than the earliest county Subsidy Roll. The following extracts from the crown pleas relate to the hundred of Armingford only.

The lists of jurymen are given all together on the last membrane.

*Membrane 36. Hundred' de Arneford'.*

*Jur' elector'*

- |                           |                        |
|---------------------------|------------------------|
| (a) Will' de Abbinton.    | Hunfr' de Clopton.     |
| (b) Hunfr' de Monasterio. | Wydo de Crawden.       |
| (c) Rob' de Fugers.       | (c) Walt' de Fugers.   |
| (d) Will' de Trayley.     | (a) Rad's de Abbinton. |
- Thom' Ruffus de Meldeburn.  
 Alan' filius Joh' de Mordon.  
 Simon de la Kyne.  
 Mag<sup>r</sup> Rob' de Tadelowe.

Godefr' de Muleswurth, *ballivus*.

- (a) Held land in Abington and Stepel Morden.  
 (b) Alias 'le Moyne,' held land in Abington.  
 (c) Held land in Abington.  
 (d) Held land in Melbourn under the Prior of Takeley.

*Membrane 26 in dorso.*

Hundr' de Arningford venit per xij.

1. 'Laurence of Clopton was found hanged in the barn (*horreo*) of Peter Tailor (*cissoris*) of Cranden. John le Novel-horne, the first finder, comes, and is not suspected. No one is suspected of it. Judgment "felo de se." His chattels were worth 45<sup>s</sup> 4½<sup>d</sup> for which the Sheriff will answer.' The chattels of all felons were forfeited to the crown, unless the felony took

place within a franchise such as that of the Knights of St John, to whom the king had by charter granted the goods &c. of felons and fugitives.

2. 'William Bodeghe of London and Peter of Sautre were arrested with stolen clothes (*pannis furatis*) at Bassingbourn, and taken to the courthouse (*curia*) of Peter of Savoy, and there imprisoned. Then they arose by night, and unbound themselves, and killed Robert son of Geoffry Wulwrith, and William Swift (*celer*) of Bassingbourn, who guarded them, and so escaped from the custody of the said town. Therefore they are outlawed. They had no chattels, since they were strangers, and not in the tithing. Judgment on the town of Bassingbourn for the escape.' Peter of Savoy who then held the royal manor of Bassingbourn (granted to him in 1240) was the king's uncle. The penalty for allowing a prisoner to escape was a fine of half a mark.

3. 'Robert de Turvye fled to the church of Knesworth, and acknowledged there that he was a thief, and abjured the realm before the coroner.' More will be said about the right of sanctuary later on. Kneesworth church, dedicated to St Mary Magdalene, was really a chapel, annexed to Bassingbourn.

4. 'Aumphelisa, daughter of Margaret widow of William the clerk of Crandon, gave birth to a certain male child, and she or her mother killed it immediately after birth. And they stayed in the town of Crandon for 8 days after the death, and then withdrew themselves. They are outlawed. Chattels of Matilda 11<sup>s</sup> 6<sup>d</sup>, of Aumphelisa 10<sup>d</sup>. They also had land of which the King's year and waste were worth 18<sup>d</sup> (*terram unde ann' domini regis et vastum xvij<sup>d</sup>*). And it is testified that Edith la Penycresce heard the said child cry when it was being killed, and so knew it was being killed, and raised hue and cry. But the said town of Crandon harboured the murderers for 8 days after the deed, and were unwilling to arrest them at the hue and cry of Edith. Therefore the town is amerced.' Crying was then perhaps the only legal evidence of live birth. It was some centuries later when Coke pointed

out that in the case of a dumb child it was of no value whatever.

5. 'Concerning the business of the king's bailiff, they say that Ralph of Litlington, when he was king's bailiff, took unjustly and by extortion of John de Canz, 3<sup>s</sup>, representing that he had been amerced, when it was not so. And also that he unjustly took 2<sup>s</sup> of Richard son of Margaret and 12<sup>d</sup> of John Andrew for Ward' penny.' Ralph appears and gets off with a fine of one mark.

6. 'The jurors present that John de Wangeford arrested Richard Baldry of Whaddon and Matilda his wife. They were imprisoned for 6 days at Whaddon, and then escaped. The jury say that they suspect them only of stealing bread during the great famine (*de panibus furatis in magna caristia*). Therefore they may return if they wish.' Medieval justice was often very harsh on convicted felons, but nothing could be more humane than this result.

The remaining 24 presentments of this jury relate to encroachments on the highways, the farm of the hundred, offences against the regulations for selling wine &c. besides others similar to those given above.

*Assize Roll* No. 83 is one of the most interesting in the whole series. It consists of 34 membranes closely written, usually on both sides, containing the inquisitions of the hundreds concerning the depredations committed during the Barons' war, and many of the pleadings and judgments following these inquisitions. The proceedings were held before William de St Omer and others in the 53rd year of Henry the Third. Extracts from this roll were printed by Hunter in the volume published by the Record Commissioners under the title *Rotuli Selecti*. These extracts are taken from membranes 3—10. It is difficult to understand on what principle, if any, they were made. But I would offer the following explanation as to why the transcriber began at membrane 3. At some period, probably centuries ago, the membranes were bound in a wrong order, the first two

having been put last. As they now stand, the membranes have been renumbered in modern figures 1 to 34, but the old number of 1 is *ij*, and those numbered 33 and 34 have *j* and *ij* written on them in ancient characters. These two membranes consist entirely of presentments concerning lands seized by the king's adherents after the battle of Evesham, and lands granted by the king. Besides these misplaced presentments, which are comparatively short, all the hundreds being contained on two membranes, there is another series, which refers to robberies &c. committed by adherents of the Barons. These are much longer, the presentments for the hundred of Armingford, for instance, taking up a whole membrane. None of these hundred records are contained on membranes 3—10, but they are to me the most interesting part of the roll. From them it can be ascertained which side the different landowners took, whether they were at the battle of Lewes or at the battle of Evesham, also who were killed at these battles, and who were in rebellion in the Isle of Ely. As far as I have examined this record, it appears that there were disturbances in every village in the county, and that most of the landowners were acknowledged partisans, on one side or the other, but the preponderance was on the side of the barons. For information about change of ownership at this period, this roll is invaluable. For doubtless there were many who were unable to pay the enormous fine imposed by the Dictum of Kenilworth, without selling their lands. And by the terms of the dictum, those to whom the king had granted the lands, until they were redeemed, had the first chance of buying. The names of these grantees are usually mentioned.

Another interesting point about these inquisitions is, that they frequently give the prices of the goods and farm produce stolen, at a period when Court Rolls and bailiffs' accounts are rare. Below I have given a few extracts, which may give some idea as to the contents of this record.

This roll is not nearly so easy to read as the preceding one. The ink is paler, the character smaller, and the abbreviations more intricate. Moreover there are many corrections, inter-

lineations, and marginal notes, which of course when deciphered make the record all the more valuable.

My first extract is the presentment of the hundred of Armingford on the part of the Barons.

Hundr' de Aringforde.

Jur' present' q'd com' Glovern' cito post bellum de Evesham seis' terra' Rad'i fil' Rad' Fuke in Wendeye & Will' Giffard fr' Archep'i Ebor' cep't ibi ad festum S'c'i Mich' prox' sequ' de redd' ix<sup>s</sup> p' man' Ricardi le Brustlere & postea dominus Rex dedit illam terram predicto Will'o q' valet per ann' x marc'.

Ralph Fitzfulk possessed also the manors of Shepreth and Malton, which were seized at the same time by the Earl of Gloucester.

They present also that Roger de Leyburn, immediately after the battle of Evesham seized the land in Whaddon (Qwadone) which had belonged to Thomas de Qwadone, who died in arms against the king in the battle of Lewes. And Henry de Whaddon, brother and heir of Thomas, took at the feast of St Michael next following 5<sup>s</sup> rent. And afterwards the king gave that land to the aforesaid Roger.

This land was the manor of Ladybury. Henry must have redeemed it, because it soon passed by a female heir into the family of Deschallers.

They present also that Warin de Bassingburn immediately after the battle of Evesham seized the land of Giles de Argentine in Meldeburne and took at Michaelmas next 20<sup>s</sup> rent by the hand of Nicholas le Bachelor. And afterwards the king gave that land to Roger de Mortemer. And the aforesaid Nicholas (? Giles) afterwards made a fine with Roger for the redemption of his land, and had it back again.

This was the Giles de Argentine who took such a prominent part in the war. The redemption consisted in paying as much as the land was worth by the space of five years.

The following are from the other series of presentments.

The jury present that Nicholas de Staundon, parson of the church of Shelford, despoiled the parson of the church of Bassingburn faithful to the king, of corn and other goods, to the value of 60 marks.

This Rectory was in the king's gift, and it was held by foreigners frequently.

They also present that John de Caxton, John de Trayli, Alan le Moine and Alan de Berle de Abinton, Luke Bolam and others, despoiled the Lady Alicia de Schales at Neweseles of 200 sheep value 15 pounds, and they did this robbery after the battle of Evesham. They do not appear, and are amerced according to the dictum (of Kenilworth).

The first four were mesne tenants. In a previous presentment it was stated that John de Trayli of Melburn had robbed the king's faithful throughout the whole land.

They present also that Richard Francis of Gravele in Co. Hunts. despoiled Basil de Watdon of one brass pot price 2<sup>s</sup>, 3 sows price 4<sup>s</sup> and 6 little pigs (*porcellis*) price 12<sup>d</sup>. Of which Herbert of Melreth, whose chattels are worth 4<sup>s</sup>, bought 2 sows price 30<sup>d</sup>.

Phillip de Stanton, who has land in Lolworth worth 100<sup>s</sup> per annum, and others robbed Phillip de Crowden of a whole plough team (*de tota caruca*), that is to say, 2 horses (*affris*), 4 oxen (*bobus*) and 3 bullocks (*juvenculis*), also of utensils to the value of 40<sup>s</sup>, and timber (*maheremium*) to the value of 20<sup>s</sup>. And also they imprisoned him till he paid them 15 marks.

Simon Berlewe of Orwell is fined 20<sup>d</sup> (one half his goods) for receiving his son who was in the Isle of Ely in rebellion against the king.

*Assize Roll 84.* This consists of the civil pleas enrolled in the Iter of 1272. There are 35 membranes in excellent condition. I shall give an interesting example of its contents later on.

*Assize Roll 85* contains the pleas of the crown for the same year, the two parts not having been bound together as in 1260.

*Assize Roll 86.* Hitherto, we have been dealing with rolls which are unique, only one copy of each having been preserved, but for the year 1285 (14 Edward I), there are no less than five copies of the same roll. One of these was made for the king and is marked 'Rex,' and the other four for the justices, being marked respectively, 'Loveday,' 'Mettingham,' 'Saham,' and 'Vallibus.' These rolls are numbered 86—89, 91 and 92, the last two numbers referring to the copy of John de Vallibus, which is divided into two parts. The first four consist of about 50 membranes each, and are mostly in good condition, and of course where one happens to be injured, it is always possible to supply the missing reading from another roll. They contain the Gaol Delivery Roll, in addition to the Civil and Crown Pleas. From the former we can obtain the record of the punishment of such as were convicted on the presentments of the hundreds. But this part of the record is very brief. Some extracts from these rolls relating to the town of Cambridge are to be found in the Baker MSS., and were used by Cooper in his *Annals of Cambridge*.

*Assize Roll 90* consists of the Civil and Crown Pleas held at Ely during the vacancy of the Bishopric in 1285. In most of the other rolls the proceedings in the Isle are bound up with those in the rest of the county.

*Assize Rolls 93 and 94* are fragments of Civil Pleas for the years 1288—9.

*Assize Rolls 95 and 96* are duplicates of the proceedings in the Cambridge Iter of 1298—9 (27 Edward I). The first is marked 'Rex,' the second 'Berewyk,' John de Berewyk being the senior justice. They are very large rolls, consisting of 77 and 83 membranes respectively. They contain, as before, the Civil Pleas, the Crown Pleas and the Gaol Delivery, but an addition of great interest is this. The hundred juries present the names of the landowners who claimed manorial privileges

such as markets, tolls, view of frank-pledge &c. Whereupon the justices investigated these claims, the results being shown in the *Placita de quo warranto* printed by the Record Commissioners, the materials for which work were apparently taken from these rolls. But whilst all the *Placita* here recorded are in the printed volume, there are several presentments by the hundred jury, which do not appear to have been examined by the justices. Thus the claims of Joan de Acra (daughter of Edward I and widow of Gilbert de Clare, Earl of Gloucester) and William Lenveyse in Meldreth are given by the hundred jury, but not pleaded before the justices. They must however have been allowed, for the privileges claimed exist to this very day. Amongst the Crown Plea presentments on this roll are many interesting particulars concerning wardships, fees and sergeancies appropriated unjustly. For example take the following from the hundred of Stane.

‘Concerning sergeancies (the jury) say that William Loveday holds a messuage and four score acres of land in Great Wilbraham of the lordship of the king in capite, worth per annum 40<sup>s</sup>, by the sergeanty of mewing one young sparrowhawk; and when he has done this of bringing it to the courthouse of his lord the king, and of staying there for 12 days, with 2 horses, 2 groomes, and 2 greyhounds at the king’s cost. And foreasmuch as the king gave that sergeanty to a certain William Pikot, who is dead, and it is not known how it came to be alienated, therefore let the aforesaid William come and show if he has anything from the king concerning the said sergeanty &c. And William appears and can show nothing. Therefore the Sheriff is ordered to take the sergeanty into his hands. Afterwards the king ordered that the record of this presentment should be sent to the Treasurer and Barons of the Exchequer, and it is sent to them &c.’

And William Loveday would probably hear from them in a short space of time in a manner not to his advantage.

Some extracts from this roll also are to be found in Cooper’s *Annals*.

The record of the Crown Pleas in this roll is preceded by a list of Sheriffs and coroners who had held office since the last iter in 1285, and also by this peculiar notice. "The County" records that no Englishry was presented in this county, and the same was recorded by the whole county in the Iter of John de Vallibus (14 Edward I), and his fellow justices. And then it was found by the rolls of the Iter of Roger de Seyton (56 Henry III), being the last Iter before that of John de Vallibus, that Englishry was presented on the part of the father or mother, for one male above the age of 15 years..... Therefore judgment on the whole county.'

*Assize Rolls* 97—102 consist chiefly of Crown Pleas dating from 7 Edward II to 42 Edward III, but No. 101 contains trials for petty felonies.

*Assize Roll* 103. This consists of the presentments of the hundreds, and the indictment and trial of the Cambridgeshire rebels, in the villein insurrection of 1381. This has only lately been added to the series of Assize Rolls, having formerly been amongst the Miscellaneous Records of the Chapter house. Transcripts or abstracts of the whole of this roll are printed in the monthly publication *East Anglian Notes and Queries* for the present year.

*Assize Roll* 104, 11—12 Richard II. This is interesting from the notoriety of some of the people engaged in the one suit to which it refers. This is an action brought by Alice, widow of William de Wyndsor, against Robert de Lyle chivalier, John de Wyndsor, Robert de W., William de W., and others for unjust disseisin of the manors of Rampton, Westwick, Impington and Cottenham Lises. In their defence the defendants stated that 'predicta Alicia per nomen Alicie Perrers' had been banished by Parliament in the first year of the king's reign. From which it appears that the plaintiff was the notorious favourite of king Edward's dotage. There is a lot of ink and parchment used in this roll, which with writs and panel of juries, runs to 10 membranes, and then the case is left unfinished. But it appears again in 'Divers Counties' Assize Roll

1499, 12 Richard II, and yet again in Roll 1505, 13 Richard II where 4 large membranes—written on both sides—are taken up with similar proceedings, and being still unfinished, the wearied reader is referred to a certain ponderous De Banco Roll, to which I had neither the time nor courage to follow it.

*Assize Roll 105* consists of Civil Pleas, of no interest to me.

*Assize Roll 106* consists of presentation of hundred juries during the time of Edward III. The writing is bad, and the membranes not in good condition. I could find nothing interesting in the records of Armingford and Stowe, which are on a small piece of parchment stitched on to the side of membrane 16.

*Assize Roll 107*, 3—6 Richard II, contains inquisitions concerning felonies committed in various parts of the county. I find that I have made no note as to what the felonies were, except the negative one that they appeared to have no connection with the villein insurrection, but the following is a list of the places mentioned:

*Membrane 1.* Baryngton, Longstowe, Hingston, Haslingfield, Crandon, Brunne (*d*) Newmarket. *Membrane 2.* Wyvelyngham, W. Wratting (*very long*), (*d*) Swavesey, Dokeswurth. *Membrane 3.* Stowe, Wilbraham Magna, Swavesey, (*d*) Barnwell, Ely, Fenditton, W. Wratting, Cambridge.

*Assize Roll 108.* This consists of 11 special assizes concerning novel disseisin, trespass &c. varying in date from 33 Edward I to 15 Henry VI. Some of the former give long descents of the lands in dispute. One disadvantage about these special assizes is that a definite result is seldom arrived at, at least, not in the local proceedings. But of course that is not nearly of so much importance to us, as to the original parties in the dispute. For after the lapse of five centuries, the false statements of the wrongful owner are often as interesting as the unvarnished facts of the rightful owner. The places to which the assizes refer are Bartlow, Tadlow, Hildersham,

Shelford, Harlton (lords of the manors of Shepreth, Malton, and Barrington mentioned), and Stepel Morden. The actions for trespass are by the Prior of Barnwell, John Case, Carpenter, William Crochman, and Margaret de Pol, Countess of Pembroke.

I have now got to the end of Rolls in the Cambridge class, but they do not nearly exhaust the Cambridgeshire Civil Pleas. There are over 70 other rolls which give the pleas of several counties together, including Cambs. Of these the earliest in date is 33 Henry III (1248—9), and the latest 19 Henry VI (1440). Some of these are of great bulk, thus Rolls 1298, 1311, 1323, (20—32 Edward I) consist of 126, 150, and 143 membranes. Handy references to these rolls may be obtained from the Calendars to the Patent Rolls; as pointed out in the 42nd report of the Deputy Keeper of the Public Records.

I shall now proceed to give some further extracts from these rolls, asking you to bear in mind meantime, that they are only as chips from a large block.

The following is from Assize Roll 84, (56 Henry III). For convenience in writing and reading, I have extended the original Latin—I hope correctly:

“Rogerus de Trumpeton attachiatus fuit ad respondendum Milone de le Mesey de placito quare venit ad vivarium ipsius Millonis in Mellerethe, et in vivarium suum piscatus fuit et pisces ad valentiam lx<sup>s</sup>. cepit et asportavit, ad gravem dampnum ipsius Millonis et contra pacem &c. Et unde queritur quod predictus Rogerus die dominica proximo ante festum Sancti Gregorii hoc anno venit ad predictum vivarium in Mellereth et in eodem vivario piscatus fuit, et pisces cepit, et asportavit scilicet lupos aquaticos, brennas (breñ) et alias pisces ad valentiam sexaginta solidorum, unde dicit quod deterioratus est, et dampnum habet ad valentiam lx<sup>s</sup>. &c.

Et Rogerus venit et defendit vim et injuriam que dicitur. Et dicit quod ipse tenet quandem terram in Mellerethe de hereditate cujusdam Agnetis quondam uxoris sue de qua suscitavit prolem. Ita quod ipse tenet vivarium illud, scilicet

cum terris, et tenementis que fuerunt ipsius Agnetis in predicta villa per legem Anglie. Et bene concedit quod in eo piscatus fuit sicut ei licuit in suo proprio vivario. Et predictus Millo dicit quod predictus in vivario non fuit de hereditate predictæ Agnetis nec ipsa an predictus Rogerus aliquo tempore in eo piscari solebat. Et quod ita sit petit quod inquiretur per patriam. Et Rogerus similiter. Ideo stat inde jur'..."

Apart from the interesting question opened up by the query 'Who was Milo de la Mesey, and with what manor had he and Roger de Trumpington any connection in Meldreth,' there are two points in this case to which I wish to draw your attention.

First the description of the poached fish. To extend *breī* into *brennas*, and translate *bream*, is simple enough. But what were the 'lupi aquatici,' the water wolves? The only fish which seems to me to fit this description is the pike, or jack as it is called in Cambridgeshire. But there was a Latin equivalent for pike, viz. *luces*.

The second point is Roger's defence. He states that he held land in Meldreth, including the fish pond, in the right of Agnes formerly his wife, by whom he had live issue, and therefore by the law of the land ought to enjoy the same for life. This is called tenancy by the courtesy of England, a custom which has given rise to many lawsuits, in some of which physicians and surgeons have played no creditable part.

There are many actions for damages to property, brought either by owners against tenants, or by minors against their guardians. The following instances are taken from the roll for 27 Edward I.

(i) Joan, widow of William Peche, was summoned by Constantine son and heir of William Mortimer for having 'made waste' in the manor of Kingston, which she held as his guardian (she was his mother, William Peche being her second husband). It was alleged that she had pulled down a chamber (*cameram*) and a wardrobe (*garderobam*) worth 30<sup>s</sup>, had felled 12 oaks (*quercus*) worth 24<sup>s</sup>, 200 young oaks (*querculos*)

worth 40<sup>s</sup>, 40 maples (*aceres*) worth 90<sup>s</sup>, 10 ashes (*fraxinos*) worth 20<sup>s</sup>, 200 young ashes (*fraxinolas*) worth 40<sup>s</sup>, and 10 young maples (*aceres minores*) worth 10<sup>s</sup>, and had cut off the boughs, and uprooted the trees, in 100 acres of wood, and done damage in it to the extent of £40. Plaintiff assessed his whole damage at £200, but he lost his case. I have translated 'aceres' and 'aceres minores' as maples and young maples, because of the context and their reputed value. But it is possible that sycamores and maples may be intended to be understood. The older botanists called these trees respectively *Acer majus* and *Acer minus*, and they are so named by John Ray in his Cambridge Catalogue of 1660.

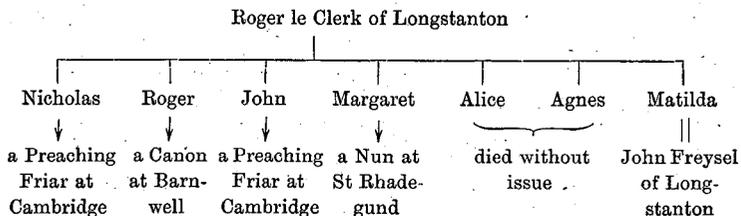
(ii) Nicholas Cheney was summoned by Henry Colville to account for the damage done by him in his manor of Longstanton, in pulling down a chapel worth 20 marks, a dovecot worth 40<sup>s</sup>, and in taking down and selling 3 pear trees and 3 apple-trees (20<sup>s</sup>), 4 young ashes, 'duas cottynarios, (quinces) et sex cyresarios' (cherry trees) (20<sup>s</sup>). The jury allowed the following damages, chapel half a mark, 2 pear trees 2<sup>s</sup>, 'duas cottinarios' 6<sup>d</sup>.

(iii) Geoffery de Sandyacre and Clemency his wife, had the manors of Newton and Tyd demised to them for life by Roger Colville, and Desirée his wife. Geoffery was charged with the following damages. Of having pulled down in the capital messuage of Tyd, a kitchen (*coquinam*) 40<sup>s</sup>, a bakehouse (*pistrinum*) 40<sup>s</sup>, a granary (*granarium*) 60<sup>s</sup>, a cowhouse (*boveriam*) 20<sup>s</sup>, and of having cut down in the manor garden 4 pear trees price 20<sup>s</sup>, and 10 ashes price £4. Also the following damage, the full significance of which I do not understand:—"Et etiam fodiendo in xxv. acris terre arabilis in eodem manerio ita profunde quod de cetero in culturam redigi non potuerunt." There is a similar statement with regard to 10 acres in the manor of Newton. Colville lost his case.

In a suit about 24 acres of land in Dry Drayton (27 Edward I), there is a peculiar account of the family of Roger

le Clerk of Longstanton. Roger had demised the said land, at 2<sup>s</sup> per annum rent, to Alexander Heved, and his direct heirs. In default of such heirs, the reversion to Roger and his heirs. Roger had 3 sons and 4 daughters, the youngest of whom, Matilda, now married to John Freysel of Longstanton, seeks to recover the land from the Prior of Barnwell, who is in possession of it. Matilda supported her claim by the following facts. After the death of Roger, the reversion of the land descended to Nicholas, his eldest son, who, however, assumed the garb of the Friars Preachers at Cambridge, whereupon Roger his next brother became heir. But Roger became a Canon at Barnwell, when the reversion fell to John the youngest brother. John also joined the Friars Preachers, and then his four sisters Margaret, Alice, Agnes and Matilda became co-heiresses. But Margaret entered the nunnery of St Rhadegund, Alice and Agnes died unmarried, and so Matilda became sole heir of Roger le Clerk. Alexander Heved had died without direct heirs, so she claims the land in Dry Drayton.

The Prior's attorney answers as follows. That Roger truly demised the land to Alexander and his heirs at 2<sup>s</sup> annual rent; that Roger had a son Roger, who became his heir, which son Roger enfeoffed a certain Prior of Barnwell, Simon de Lascelles by name, of the said rent, and of the reversion of the land when it should occur; and that Alexander paid the annual rent to the said Prior. Which payment being deemed sufficient proof of enfeoffment, the jury decide the case against Matilda.



There is a great deal in the Crown Plea Rolls to illustrate the privilege of sanctuary during the middle ages. Every consecrated building was then a refuge for the murderer and thief.

There is not a parish church, or chapel in Cambridgeshire, of which there is not evidence of having been used for this purpose again and again. Many buildings which are no longer in existence, such as Kneesworth Chapel, Malketon Church, and the Hospital of St Nicholas at Royston, figure frequently in this connection. The question of sanctuary, however, could be more thoroughly dealt with in a paper on the Coroner's Rolls. For the coroner kept a special record called 'The Abjuration Roll,' on which full particulars of each abjuration were entered. But while on this subject, it may be mentioned, that in the year 1298, two men were fined 20<sup>s</sup> each for accompanying a man who had abjured the realm to the port of Yarmouth, when the port of Bristowe had been assigned to him by the coroner. And in the same year, a man was arrested and tried for not having killed an abjured felon whom he met on the road to Dover.

Much can be learned also from the Crown Plea Rolls about the ancient customs relating to the repair of bridges. Take the following from Assize Roll 96, m. 37 (27 Edward I):—

'Juratores de diversis hundredis presentant quod pons ultra ripariam in villa Cantabrigie diruptus est, et contractus ita quod transeuntes ibidem impedivit ad maximum dampnum totius patrie. Et quod multi tenentes terrarum in diversis hundredis ad reparationem illius pontis tenentur. Ideo preceptum est vicecomiti quod venire faciat omnes illos tenentes, &c. Et super hoc veniunt Willelmus de Sancto Georgio, Phillipus filius Ernyt, Johannes de Caldecote, Thomas de Elesworth, Henricus de Bokeswurth, John Umfrey de Swaveseye, et manuceperunt pro se et omnibus tenentibus qui ad reparationem predicti pontis tenentur, quod predictum pontem bene reparabunt citra festum Sancti Michaelis proximum futurum sub pena xx. librarum domino Regi solvendarum.'

There are also several interesting presentments concerning bridges in the Isle of Ely.

There are many peculiar names to be met with in these rolls. Here are a few examples. Johannes cum pede torto

(? clubfoot), Walter Aliquid, and Reginald Godknape, chaplains, Nicholas Nikere, William le Be, Gervase Hell, Adam le Fleshe-were, Salamandra wife of John le Rey, Pellagia daughter of Geoffry the Baker of Swavesey, Simon the Shobegere, William Sitequiet, Patricius Parsonnesservaunt, Hugh the Lyndraper, Stephen Cachefish, Robert Seggere, Aubry le Mattemakere, a woman who took sanctuary at Royston, and afterwards escaped is called 'quedam Eveltolle.'

Some further matters of interest which I find mentioned in my notes, I will only just touch upon. In a suit about a milldam at Meldreth in 1260, a curious derivation of the Cambridgeshire surname of Veysey, from the word Bishop, is shown. What was Levesque in 1222, had become Enveyse in 1260, Lenveyse in 1298, and Leveysie in 1316. In another suit we get the history of a chantry in the church of Fulbourn St Vigor's, unfolded from King John's time. An action about a corody in the hospital of St John the Baptist, Ely, gives some interesting particulars concerning the connection of a former bishop with the said Hospital. In the Crown Pleas we find records of murders committed by unknown men 'of the household of the king's son,' and of outrages by Master Andrew Skippditch and others, on the merchantes of the Colony at Baronesdelph (*de Colonia apud Baronesdelph*) which was somewhere in the hundred of Ely. The coroner's jury tell us of a boy who went on stilts (*lignipedes*) into the marsh to look for ducks' eggs (*ova anatum*) and was drowned, and of men who were sailing on Soham mere, and were upset by a gust of wind. But it is possible to go on in this way for hours, and indeed after a time, these trivialities, interesting enough when they occur singly, become wearisome when offered in bulk. It is hoped however that what has been said in this paper, has shown that many interesting matters are to be found in the Cambridgeshire Assize Rolls.

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Wednesday, March 4, 1896, at 4.30 p.m., W. M. FAWCETT, M.A., President, in the Chair.

T. BASS MULLINGER, M.A., made the following Communication :

### THE RELATIONS OF FRANCIS BACON, LORD VERULAM, WITH THE UNIVERSITY OF CAMBRIDGE.

It is sufficiently well known that, in April, 1573, Francis Bacon, then only twelve years and three months old, entered Trinity College in this university, and that in March, 1575, he went down to become a student at Gray's Inn. Most of us have probably read how, during his residence at Trinity, a new star appeared, and then disappeared, in the constellation of Cassiopea. Aristotle had pronounced that region in the heavens to be one that was exempt from change, and the contradictory phenomenon was the first piece of evidence that shook young Bacon's faith in the great Oracle of the universities of those times. He was led to examine for himself what it was that Aristotle taught in other departments of knowledge besides that of physical science, and the result was that, in the language of Macaulay, he went down from Cambridge, carrying with him 'a profound contempt for the course of study pursued there, a fixed conviction that the system of academic education in England was radically vicious, a just scorn for the trifles on which the followers of Aristotle had wasted their powers, and no great reverence for Aristotle himself.'

This is not the occasion for pointing out the grave defects which detract so seriously from the value of the historian's famous criticism of this illustrious member of his own college, but I have cited the above expressions because they appear to me to have been the key-note of the tone in which all Bacon's biographers without exception,—Mr Spedding, Dr Abbott, Kuno Fischer, Dr Gardiner, Dean Church, Professor Fowler,—have alluded to the relations which existed between the

great philosopher and his university. And inasmuch as, in working at the history of our university, I have met with some interesting evidence which these writers appear to have altogether ignored, I have thought it a subject not unworthy of being treated in connexion with the proceedings of our Society.

And at the outset, I must call attention to the fact that none of the above writers has noticed, at all adequately, how important and friendly were the relations of Bacon both with the town of Cambridge and the university of Cambridge throughout his career. Mr Spedding is, I think, the only one who gives us his letter to the earl of Essex (written in 1593, when he was labouring under feelings of despondency with respect to his prospects of promotion), in which he says: 'I will...with God's assistance...retire myself with a couple of men to Cambridge, and there spend my life in my studies and contemplations, without looking back' (*Letters and Life*, I 291). And they have one and all ignored the fact, how greatly his genius and his philosophy alike were admired by Cambridge scholars; and how, when he died a disappointed and half-ruined man, those scholars remained true to his memory and celebrated it in a collection of verses in which they confidently predicted the immortality of his philosophy and his fame.

Oxford scholars may perhaps be excused for being somewhat neglectful of Cambridge history, but when we bear in mind that Macaulay and Spedding were both members of Bacon's own college, and that Dr Abbott was formerly a fellow of St John's, these writers, at least, certainly do appear a little remiss in allowing facts like those which I am about to bring before you to drop so completely into the background or pass altogether unnoticed.

(i) In the year 1613 Bacon was appointed standing Counsel to the University; and in the following year, at the election of burgesses in parliament to represent the academic body, he being now Sir Francis Bacon, and attorney general, together with Sir Miles Sandys was returned, both of them by large

majorities. Sir Miles, however, was subsequently declared ineligible as being non-resident, and Dr Barnaby Gooch, the Master of Magdalene, was consequently elected in his place. The office of vice-chancellor, just at that time, was discharged by a deputy, Dr John Duport, Master of Jesus College, who drew up a very prolix but also interesting account of the whole proceedings. The election appears to have been an exceptionally stormy one; and when it devolved upon Duport; as deputy, to declare the result of the voting, he tells us that 'he was continually cried upon and shouted at with the greatest extremitie that might be, either to hinder him from speaking at all or else to putt him out,' 'Yeat,' he says, 'the Vicecan<sup>r</sup>. with settled resolution and an audible voice pronounced bouldly to the end "I John Duport deput Vice Can<sup>r</sup>. (as farr as by law in me lieth) doe choose and pronounce to be choosen by the greater part of the Regents and non Regents for the Burgesses of the universitie against the next Parliament the Ho<sup>ble</sup> Knight Sir Fr. Bacon Attorney Generall to his excellent Magestie and both M<sup>r</sup>. of Artes and of Councill of and to the Universitie of Cambridge (*wherby he may seeme after a sort to live and breathe amongst us*).' This account is a MS. preserved in the archives of Jesus College, and must, I think, be regarded as very emphatic testimony to the close relations existing in 1614 between Bacon and his university. But the document appears altogether to have escaped Mr Spedding's research, and, I need scarcely add, that of Bacon's other biographers. All that the former here notes, is the letter from Chamberlain to Carleton, printed in the Calendar of State Papers (LXXV, no. 52); and he omits altogether to record the noteworthy fact, that Bacon was so anxious to prove the disinterestedness of his motives that he refused to receive any fees for the services rendered in his official capacity.

(ii) Two years later, we have a corresponding piece of evidence which Mr Spedding *has* recorded (*Letters and Life*, vi 132). In 1616, on Bacon being made a privy councillor, the university addressed to him a letter of congratulation, but

at the same time expressed a certain apprehension that his new dignity might in some measure interfere with the performance of his services as their counsel. Bacon's language, as he hastens to reassure the university on this point, is singularly emphatic,—‘among the parts of the Commonwealth,’ he says, ‘none is dearer to my mind than colleges and letters’; and he concludes his letter with these words: ‘the thought often occurs to me, that even in the midst of so many and great businesses, I may nevertheless spend a few days each year among you, that, *by a better knowledge of your affairs, I may be better able to consult your interests.*’

(iii) On 23 April, 1617, Bacon was elected High Steward of the Town of Cambridge (an office which Macaulay himself filled in the present century), and the occasion supplies additional evidence of the very friendly feeling that existed between him and the civic community. He was now Lord Keeper, and in the town treasurer's accounts there is an entry: ‘A present of fishe. to the Lord Keeper High Steward at his first elecion.’ £13. 6. 8, which seems a large sum when we consider the value of money in those days, and also the fact that the Mayor of Cambridge received only thirty shillings for ‘going to London about a high steward.’ This latter document is printed by Cooper in his *Annals* from the ‘Accounts of the Treasurers of the Town,’ but both Bacon's election and the document itself are apparently unknown to Mr Spedding; and the whole series of the above events, so valuable as correcting the impression which we might otherwise receive,—that Bacon had formed something approaching to an aversion for Cambridge and its studies,—is completely slurred over by all his biographers. And let us observe that the genuineness, the sincerity, of his regard for his university, is attested in the most unquestionable manner by his language after his fall. When he had made over York House to Buckingham, he still sought to ingratiate himself with the all-powerful favourite by letters couched in the humblest language. ‘Low as I am,’ he writes, ‘I had rather sojourn in a College in Cambridge, than recover a good fortune by any other than

yourself.' Cambridge and congenial studies were, in short, the alternative in Bacon's mind, if Fortune frowned upon him without.

I pass on now to note the estimation in which Bacon was held by his university. If Cambridge was dear to him, it is equally certain that long before his death he was already revered by the university as a great writer and a profound thinker.

(i) His *Essays* appear to have, very early, made a considerable impression on the most discerning minds in the community. I am indebted to the Master of Christ's College, who has recently been giving the Harleian MS. at the British Museum a careful examination, and comparing it with the letters published in the well-known Collection,—*The Court and Times of Charles I.*—for the following extract (omitted in the printed text) from a letter written 21 May, 1625, by Joseph Mede to his august relative Sir Martin Stuteville in Suffolk: 'On Saturday (unlesse you prohibit me) I will send you my Lord Bacon's *Essays*, newly enlarged both in the manner of handling and number of the Heads, in a fair print in quarto.' Now it is quite certain that Joseph Mede was the last person to value a book because it was written by one who had been high in place and power and might be so again. He was one of the most widely-read scholars and enlightened thinkers in the university of that day. Mede had however no reason for exulting in Bacon's fall from court favour; but there was another yet more eminent member of the university whom we might almost expect to find doing so,—I mean the celebrated John Williams, archbishop of York, who succeeded Bacon in the office of lord chancellor, being the last ecclesiastic promoted to that dignity. But in 1626, when Williams, in his turn, incurred the royal displeasure, and retired to his palace at Buckden (he was at that time Bishop of Lincoln), he found there a splendid library,—a library especially strong in French literature, comprising some 600 volumes of the best known French authors of that time. And of these books he had a separate double Catalogue made,—

a MS. which is still preserved in our Library at St John's College, the library to which he was so great a benefactor. It is entitled: *Deux Catalogues des Livres Français qui se trouvent au Palais de Buckden en l'exquise Bibliothèque de Monseigneur l'Evêque de Lincoln. Lincoln, 1634.* And in it I find 'Sire François Bacon, Essais Moraux.' This, judging from the title, must have been the edition: 'Essais Moraux. Traduits en François par le Sieur A. Gorges, Chevalier Anglais. Jean Bill: Londres, 1619.' 12mo; not that printed in Paris in 1621, which is entitled 'Essais Politiques et Moraux': 'mis en notre langue par J. Baudoin.' But the interest attaching to the presence of this French version in archbishop Williams' fine collection lies, for my present purposes, in this,—that it shows that one of Bacon's most distinguished contemporaries in the university, and one of the best friends Cambridge ever had, thought so highly of the *Essays* that he deemed even a translation of them worthy of being included among his literary treasures; and this, notwithstanding that the early French versions have *not* (as some of the Italian versions have) any special value.

(ii) As regards his *Novum Organum*, I have already quoted in my *History of the University* (II 573) the singularly graceful letter in which, 'as your son and nursling,' he begged acceptance of the copy of that work which he presented, in 1620, to the University Library. But I have, more recently, noted various items of evidence which serve to show what a hold the Baconian principles were gaining in the university even before his death. Especially emphatic is the testimony of the eminent Samuel Collins, provost of King's College from 1615-1644. He declared, after reading the *Advancement of Learning*, that 'he found himself in a case to begin his studies anew, and that he had lost all his time of studying before.' Now this passage was quoted in a Communication made to this Society by Professor Mayor thirty-seven years ago. It occurs in Rawley's *Life of Bacon* (ed. Spedding, p. 16), and it is contained in a long extract from that *Life* printed by Dr Abbott, in his *Bacon*; but as evidence of the

esteem in which Bacon was held in Cambridge, it is unnoted by all of his biographers, although we have it, on Bacon's own authority, that his *Advancement of Learning* was being well received at the universities and at the English Colleges abroad (Abbott, p. 314).

When he saw his end approaching, Bacon made a more direct effort to secure for natural science a place in the curriculum of university studies. And it was to Williams, whom he appointed one of his executors, that he imparted his design of founding, both at Oxford and Cambridge, a lecture in 'natural philosophy' with 'the science in general thereunto belonging' (*Letters and Life*, VII 544). Williams loved Cambridge much, and Oxford (where Laud's influence was now predominant) but little; and he accordingly made a bold attempt to prevail upon Bacon to bestow the whole of his benefaction on his own university. Oxford, he pointed out, had recently been endowed with a lectureship in natural philosophy by Sir William Sedley, while Cambridge,—'poor Cambridge,' whom he describes as clad in 'tattered garments,'—had none at all. Bacon, however, with all his regard for Cambridge, had the general advancement of science still more at heart, and seems not to have admitted the force of Williams' cleverly urged argument. But in less than four months after his correspondence, he fell a martyr to his own devotion to science; and it soon transpired that the funds resulting from the sale of his estates would not suffice to give effect to his generous design.

(iii) I now approach the material which has more especially suggested this paper, inasmuch as it refers to important incidents which are altogether passed over by Bacon's biographers, including even Mr Spedding. And that they should have been passed over by him is all the more remarkable when we note that they are especially creditable to his own College. It was the custom of the universities in those days (as long afterwards), whenever any very notable death occurred,—either of the reigning sovereign or of some individual who during his life had been closely associated with

the university,—to publish collections of verses in honour of the deceased. The leading members of the academic community sent in their contributions, and especially those whose classical studies had made them expert Latin versifiers. These verses were afterwards collected and printed; and we may condone a large amount of feeble trash and forced imagery when we recall that it is to this custom that we are indebted for the *Lycidas* of John Milton,—the tribute which he paid, in common with many others, to the memory of his college friend, Edward King, and his tragic fate.

Now when we consider the gloomy circumstances and the political disfavour which cast so sombre a cloud over Bacon's last days, we should scarcely be surprised to find that his university deemed it most prudent to allow the event of his death to pass uncelebrated in the foregoing fashion. His biographers, indeed, would one and all allow us to infer that it was so. But, instead of such being the case, we find that, in reality, his death elicited a tribute, which I venture to affirm was characterised by far more than the ordinary sincerity and genuineness of feeling evoked by such occasions. We could hardly, indeed, ask for more convincing proof of the high regard in which the great Verulam was held and of the academic sense of his services, alike to the university, to philosophy, and to mankind. The existence of these verses was first brought under my notice by a reference by Dr Monk, the eminent bishop of Gloucester, who, along with Blomfield, edited the *Museum Criticum* in the early years of the present century. To the second volume of that serial Monk contributed a sketch of Dr James Duport, our Greek professor,—son of the Dr John Duport to whom I have already had occasion to refer. In this sketch he makes mention of the verses contributed by the subject of his Memoir to the Collection; while with respect to the entire Collection, he observes (p. 676) that it 'bore all the exterior marks of an academic effusion, except that it was not headed by the Vice-Chancellor, and that it was printed in London instead of Cambridge.' There is a copy in the British Museum, but I have not been able

to find one in Cambridge; it does not appear in the Catalogue of our University Library, and Dr Sinker informs me that they have no copy in Trinity College Library, which is perhaps still more surprising. It has, however, been reprinted in one of the supplemental volumes of the *Harleian Miscellany*, a fact which makes it all the more remarkable that it should have been so completely overlooked by all Bacon's biographers. It is entitled: *Memoriae Honoratissimi Domini Francisci, Baronis de Verulamio, Vice-Comitis Sancti Albani, sacrum*, and was printed in London (1626) at the press of John Haviland. It was Bacon's 'learned chaplain,' William Rawley, a former fellow of Corpus Christi College, who collected the verses and saw them through the press. He tells us, in the preface, that the volume represents only a selection of the compositions which were sent in, and that those which were not printed were also mostly of considerable merit. Of the thirty-one effusions which have thus been preserved to posterity the majority are by members of Bacon's own college, some of them disguised under initials which it is difficult now to interpret; but the names of George Herbert and James Duport are conspicuous; nor could Dr Collins, the provost of King's, be silent on such an occasion; Sir William Boswell, fellow of Jesus College, afterwards known as the distinguished diplomatist and discerning patron of learning, sends his tribute; and, a noteworthy illustration of the conditions of learning in those days, Bacon's own servant, William Atkins, appears as a contributor.

Fantastic in conception and overstrained in expression as not a few of these compositions must now appear, the same sentiment underlies them all,—that of deepest admiration for the great philosopher's genius and confidence in the permanence of his fame; and rarely has the contemporary estimate formed by an academic body of one of its own members been better justified by the sequel. One of these effusions especially deserves to be noted, as showing that the sense of Bacon's services and merits was almost as profound at Oxford as at Cambridge. It is from the pen of William Loe, a member of

Trinity College, whose better-known father had been educated at St Alban Hall, Oxford, and was afterwards chaplain to James I, and went into exile on the Continent owing to differences with Laud. It was he who, when preaching one Sunday morning in London at a church where a Mr Adam was incumbent, somewhat infelicitously took for his text 'Adam, where art thou?' which Mr Adam, taking as personal to himself, chose for his text the same afternoon,—'Lo! here am I.' But neither discourse, so far as I am aware, has descended to posterity. The younger Loe's verses, possibly owing to the fact that his father had been educated at Oxford, are addressed 'Ad utrasque Academias,' and conclude as follows:

'Et noster vesterque fuit; lis inde secuta est  
 Atque ubi major sit dubitatur amor.  
 Communis dolor est, noster, vesterque; jacere  
 Uno non potuit tanta ruina loco.

Which may perhaps be thus rendered,

Alike we claimed him; now, alike contest  
 Which of the two, he living, loved him best;  
 His fate, our common loss, we both bemoan,  
 A loss too great for one to bear alone.

And thus, although no eloquent oration was pronounced over Bacon's tomb, the voice of some of the best and wisest of his university rose up, emphatic in his praise. These are, it seems to me, all interesting and important facts in relation, not only to his personal history, but to the history of the University of Cambridge and of the thought of Bacon's time, and consequently well deserve to be rescued from that oblivion into which they have been suffered by his biographers to fall.

The Rev. C. L. ACLAND, M.A., F.S.A., exhibited a stone implement recently found in Shetland.

The stone is of large dimensions, its material is a beautifully mottled serpentine, and it shows structural peculiarities

of a very unusual kind. Mr Acland's remarks were illustrated by a series of choice specimens of Shetland and Orkney stone implements, lent by James W. Cursiter, Esq., of Kirkwall, and forming part of his great collection of the Antiquities of the Northern Islands.

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Monday, May 18, 1896, at 8.30 P.M., W. M. FAWCETT, M.A.,  
President, in the Chair.

M. R. JAMES, Litt.D., made the following Communication :

#### ON A WINDOW RECENTLY RELEADED IN KING'S COLLEGE CHAPEL.

The window last releaded was that over the South Door, the westernmost but one on that side, and the last but one in historical sequence. We had always thought that if any of the windows were ever wilfully damaged by the Puritans, this one and its neighbour on the left had been the maltreated windows: and that this was the reason why the lower lights of both, and especially of that over the door, were wellnigh indecipherable.

We knew of course from Mr Clark's researches that no official or authorised defacement of the glass had ever taken place: but it seemed possible that an individual zealot might have thrown a stone or fired a gun at them. What made this probable was the fact that the lower lights of these two windows represent the Death, Funeral, Assumption and Coronation of the Virgin—subjects of an essentially pre-reformation character, and such as no Puritan could tolerate if he once perceived their import. There was interest therefore in the restoration of this particular window of a rather special kind: and we were also anxious to have an opportunity of closely inspecting the

inscriptions of the window, two of which had been only partly read, and two not read at all, from below. When we came to inspect the glass we found that the lower lights, though in dreadful disorder, were in all essentials complete; there were a great number of inverted and misplaced panels, and there were some bad breaks. But we agreed in attributing the latter to accident, not to intention, and our general conclusion was that the bad state of the window was due to the fact that the glaziers of 1705 and 1720 had no notion what were the subjects represented in the glass they were dealing with, and consequently put them up very much at random.

I will describe the window as it now stands.

The general style of the drawing is exceedingly coarse, and the glass is in many cases so ill burnt that the drawing and shading on heads and drapery has flaked off. In respect of colour, however, the window is not inferior to its neighbours.

There is no doubt that the two northwestern windows—generally attributed to B. Flower—contain the best and most delicate drawing in the Chapel. The others, with perhaps the exception of the northern one by the organ, show a far greater coarseness of execution, and the five southern windows in the ante-chapel are the coarsest of all.

The fault is not in the designs. These are, I think, not to be distinguished from those of the other windows. It lies in the execution. The windows of which I speak must have been made and put up in a very great hurry. I think this may probably explain a phenomenon in the last window on the south side which has often puzzled me. The scrolls in that window are totally blank. It is possible that in the haste of the execution the filling up of them may have been postponed and never carried out.

But to return to our special window.

The two left-hand lights at the bottom represent the Death of the Virgin. She lies in bed, her feet towards the spectator. On the left is an apostle with a long cross. His head is a late restoration—probably of the last century—perhaps older—in very bad watery glass. This has now been slightly disguised by

making it more opaque, but will always be an eyesore. Above him stands St Peter, who held a holy water sprinkler. His head is almost entirely gone. Above him is a window through which is seen a half-length figure of God the Father, in a triple crown, appearing in the sky.

The Virgin, in blue, lies in bed holding a candle between her hands. St John (on the right of the bed) leans over and supports it. He is dressed in red. At the foot of the bed is a tall candle and another apostle kneeling with an open book, which book has been at some time broken and restored in bright yellow glass.

The centre light contains, as usual, Messengers and scrolls, to which we will return soon.

The two lower lights on the R. illustrate the Funeral of the Virgin. On the R. the apostles are carrying the white-palled coffin with a gold cross on the pall towards the R. near a wall or gate. A turbaned figure holds a palm, and a tall processional cross is borne along. The palm was that which was brought by an angel to the Virgin when he announced to her her approaching death.

If you look carefully at the white pall, you may see a detached human hand clinging to it. I am doubtful if you can easily see the other: there are in fact two. In the foreground are two figures in armour, overthrown; their legs cross each other. A careful examination may reveal the fact that they each want a hand.

These figures represent two Jewish worthies who attempted to upset the bier of the Virgin as the apostles bore it towards the valley of Jehoshaphat. Their hands were smitten off and clung to the bier, and it was only on their repenting and humbling themselves to St Peter that they were restored. The written accounts of the Virgin's death, of which there are many in many languages, all give an account of this miracle; but only speak of one Jew as the sufferer, whereas here there are two. One account calls him Jephonias, another Reuben. The subject is very common in art.

I said just now that in the window a turbaned figure

was bearing the palm. If turbaned he cannot be an apostle: apostles never wear turbans. In Melito of Sardis's account of the Assumption (which is embodied in the *Legenda Aurea*) we find the explanation of this. After the Jew's hands had been healed, St Peter bade him take the palm from the hands of St John who was carrying it, and lay it upon the eyes of the rest of the Jewish mob who had come to interrupt the funeral: for when the Jew was struck, his company had all been smitten with blindness. So then two moments are represented in the window. First we see the Jew smitten, then we see him healed and bearing the palm: and if we look to the left of the coffin we shall see an aged man in a suppliant posture, who is probably meant for another Jew struck blind and about to be healed. Above his head is the open country, and a view of the mob brandishing all sorts of weapons.

We will now pass to the upper lights. Those on the L., above the Death of the Virgin, contain a picture of the type of that event, the death of the aged Tobit. He lies in bed, his son Tobias kneels in the foreground, and on the L. we see the figures of Sarah, Tobias' wife, the angel Raphael, and another. The picture does not call for further remark: it is in far better condition than those below. On the right is the type of the Virgin's funeral, viz. the Burial of Jacob. The patriarchs are bearing the coffin of Jacob, covered with a black pall, to the R. One of the mourners on the left has a large rosary. The mourners are in large black cloaks with hoods—a costume which was in use at funerals in England till within a few years. Probably many here may have seen these dreadful garments, which added a quite superfluous element of gloom and terror to the ceremony of the burial of the dead. Principally owing to the large amount of black glass, this part of the window is rather an unfortunate piece of colour.

The Messengers and scrolls are the next point. The designs of the figures are the same as those in the N.W. window, though, as I have said, they are far inferior in execution. The scrolls are sadly broken, but I think we have made out all that can be read of them. Those in the lower half of the window

are duplicates of those in the upper half, and refer to the types, not to the Death and Burial of the Virgin: another sign of careless and hasty work in the execution of this window. From the two copies of each scroll which we thus possess, it is plain that they originally read

1. "In hora mortis uocabit (*l. uocauit*) filium suum cum aliis," a loose quotation from Tob. xiv. 5.

2. "Josep cum fratribus sepeliuit Jacop," which is not a quotation from the Bible at all.

In the restoration, or rather reparation (for nothing has been *restored*) of this window, many fragments of alien glass were removed, being replaced by others of neutral tint.

Dr James then exhibited some of the most interesting of these fragments.

The Rev. F. C. KEMPSON, M.B., Caius, gave an account of some skulls recently found, behind Addenbrooke's Hospital, during the excavations for the Nurses' Home: he considered them of interest as showing the type of the ordinary East Anglian of recent times, before the effect of railways began to be felt, in obscuring the distinctive characters of inhabitants of different districts in England. The form of the skulls and other bones is with one or two exceptions uniform throughout the series, and indicates a type above the average stature with somewhat long narrow heads, prominent noses and weak chins. Two of the skulls were however markedly of the opposite type, short and round.

Some of the bones being without doubt those of women, they cannot all come from the religious house which stood close to the spot where they were found: although, as Prof. Macalister pointed out, the two round skulls are exactly such as have been found near the sites of other religious houses; and which he thinks are those of Breton ecclesiastics who came over in the Norman invasion.

The skulls are preserved in the Anatomical Museum.

## TABLES OF DIMENSIONS.

Greatest Length (typical skulls), in millimetres :—

	maximum	average	minimum	No. measured
male	195	188	180	13
female	185	182	180	6
2 male brachycephalic skulls			No. 1	174
			No. 2	175

Greatest Breadth :—

	maximum	average	minimum	No. measured
male	147	140	135	12
female	135	132.5	132	6
2 male brachycephalic skulls			No. 1	140
			No. 2	143

Greatest Height :—

	maximum	average	minimum	No. measured
male	141	134	125	12
female	133	123	116	6
2 brachycephalics			No. 1	
			No. 2	

Cranial indices :—i. e.  $\frac{\text{breadth} \times 100}{\text{length}}$ 

	maximum	average	minimum	No. measured
male	78.7	75.1	73.1	12
female	75.0	72.7	71.3	6
2 brachycephalic male skulls			No. 1	80.5
			No. 2	81.7

Basinasal lengths :—

	maximum	average	minimum	No. measured
male	107	102	95	11
female	97	95	93	5
Brachycephalics			No. 1	92
			No. 2	94

## Basialveolar lengths:—

	maximum	average	minimum	No. measured
male	105	97	91	8
female	92	90	87	4
Brachycephalic			No. 2	95

Gnathic indices:—i.e.  $\frac{\text{Basialveolar length} \times 100}{\text{Basinasal length}}$ 

	maximum	average	minimum	No. measured
male	95.3	94.2	91.3	6
female	99	94.5	91.5	4
Brachycephalic			No. 2	102.1

## Nasal indices:—

	maximum	average	minimum	No. measured
male	52	45.5	40.8	8
female	45	43.6	42.3	2
Brachycephalic			No. 2	43.4

N.B. The two brachycephalic skulls are not included in the averages.

## TABLES OF LIMB BONES, IN MILLIMETRES.

## Femora:—

	maximum	average	minimum	No. measured
male	475.2	463.5	431.8	9
female	424.2	402.6	381	2

## Humeri:—

	maximum	average	minimum	No. measured
male	348.2	342.9	317.5	13
female	313.8	302.3	292.1	5

## Tibiæ:—

	maximum	average	minimum	No. measured
male	396.8	381	371.4	12
female	323.8	312.6	301.6	5

The statures are not very easily calculated from the above measurements of limb-bones. As the Tibiæ give higher results than the other bones, which may be due to these bones being from different individuals, or the Tibiæ may have been unusually long in proportion, the calculated heights from the several bones are therefore given separately.

Statures calculated from the lengths of the bones in metres and feet and inches.

Femur:—

	maximum	average	minimum
male	1·727 metres 5 ft. 8 in.	1·676 metres 5 ft. 6 in.	1·626 metres 5 ft. 7 in.
female	1·55 metres 5 ft. 1 in.	1·543 metres 5 ft. 0 $\frac{3}{4}$ in.	1·464 metres 4 ft. 10 $\frac{1}{2}$ in.

from Humeri:—

sexes	maximum	average	minimum
undistinguished	1·727 metres 5 ft. 8 in.	1·688 metres 5 ft. 6 $\frac{1}{2}$ in.	1·562 metres 5 ft. 1 $\frac{1}{2}$ in.

from Tibiæ:—

	maximum	average	minimum
male	1·803 metres 5 ft. 11 in.	1·797 metres 5 ft. 8 in.	1·676 metres 5 ft. 6 in.
female	1·575 metres 5 ft. 2 in.	1·524 metres 5 ft.	1·473 metres 4 ft. 10 in.

Mr T. D. ATKINSON, Secretary, read the following note:

ON THE CHAPEL OF GONVILLE AND CAIUS COLLEGE.

In the autumn of 1895 some holes were cut in the north wall of this building revealing the following facts. The ashlar, with which all the walls were faced in 1718, is six inches thick. The original walls are of clunch faced with brick, the bricks

being from  $9\frac{1}{4}$  ins. to 10 ins. long,  $4\frac{1}{2}$  ins. wide and 2 ins. thick. The surface was covered with plaster, and it seems certain, from the roughness of the brickwork, that it was intended from the first that it should be plastered. A faint horizontal line scored upon the surface seemed to show that the plaster had been made to imitate ashlar masonry. The chapel was finished in 1393, and this is therefore a somewhat early example of the use of brick, though we have in Cambridge an earlier example, namely the vaulting of the crypt at S. Mary-the-less, built about 1350.

I noticed also that the stones of the foundations for the ashlar facing had a rounded surface, as if they formed part of a cylinder some 6 ft. or 7 ft. in diameter. These are probably the steps of that remarkable sundial which stood in Caius' Court, and which, according to Willis and Clark, seems to have disappeared about 1717.

Professor HADDON exhibited some photographs, illustrating the ethnography of Ireland, and recently presented to the Museum.

Professor RIDGEWAY exhibited and commented on a gold solidus, recently found at Magdalene College.

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Annual General Meeting, Wednesday, May 27, 1896, at 4.30 p.m., W. M. FAWCETT, M.A., President, in the Chair.

The following member was announced as being elected: OSCAR BROWNING, M.A., King's College.

The following were elected as officers and new members of Council for the year 1896—7:

*President:* JAMES BASS MULLINGER, M.A.

*Vice-Presidents:*

FRANCIS JOHN HENRY JENKINSON, M.A.  
 WILLIAM RIDGEWAY, M.A.  
 JAMES WHITBREAD LEE GLAISHER, Sc.D., F.R.S.

*Treasurer:* ROBERT BOWES, Esq.

*Secretary:* THOMAS DINHAM ATKINSON, Esq.

*Ordinary Members of Council:*

WILLIAM MILNER FAWCETT, M.A., F.S.A.  
 JOHN EBENEZER FOSTER, M.A.  
 ROBERT FORSYTH SCOTT, M.A.

*Editor of Proceedings:* STANLEY MORDAUNT LEATHES, M.A.

*Auditors:*

WALTER WILLIAM ROUSE BALL, M.A.  
 Alderman GEORGE KETT.

The following Report for the year 1895—6 was then adopted:

DURING the past session eight meetings have been held, four in the afternoon and four in the evening. The meeting arranged for the 29th of April was not held. The average attendance in the afternoon was about twenty-six, and in the evening about twenty-three.

Nineteen communications have been made, namely: By the Rev. C. L. Acland: (a) *Remarks on a stone implement recently found in Shetland*; (b) *On the earliest volume of Registers of All Saints' Parish*. By Dr Clark: *Notes on Bishop Bateman*. By Mr J. W. Clark: *Exhibition of objects from Somaliland*. By Professor Haddon: *Exhibition of objects and photographs illustrating the ethnography of Ireland recently presented to the Museum*. By Professor Hughes: (a) *On the derivation of a boomerang from a cetacean rib*; (b) *On the Earthworks between Tyne and Solway*. By Dr James: (a) *On the wall paintings formerly in the Choir at Peterborough Cathedral*; (b) *Legends of S. Anne and S. Anastasia*; (c) *Notes on a window recently re-leaded in King's College Chapel*. By

the Rev. F. C. Kempson: *On some skulls found in Cambridge.* By Mr Mullinger: *On the relations of Francis Bacon with the University of Cambridge.* By Dr W. M. Palmer (introduced by the President): *On the Cambridgeshire Assize Rolls.* By Professor Ridgeway: *On a gold solidus recently found near Magdalene College.* By the Rev. C. H. Evelyn White: *On William Dowsing's Iconoclastic Visitation of the County of Cambridge in 1643—4.* By the President: *On Elections at Cambridge sixty years ago.* By the Secretary: (a) *A note on the Chapel of Gonville and Caius College;* (b) *On the Manor House of Overhall in the parish of Cavendish;* (c) *Exhibition of and notes on three siphon cups.*

The *Proceedings* for the year 1894—5, namely No. xxxvii., have been issued. The entire cost of the illustrations to Mr J. W. Clark's paper, and the greater part of the cost of those to the paper by Mr Beloe, has been defrayed by the authors, to whom the thanks of the Society are due for their liberality.

The whole of the text of "Grace Book A" has been printed off and the volume will be published as soon as the necessary work can be completed.

By the kind permission of the Master and Fellows of Corpus Christi College, all the extant documents of the Gilds of Corpus Christi and S. Mary have been transcribed, and will be issued as one of the Society's publications.

A complete list of papers read before the Society and of all the Society's publications, together with an index of authors, is in course of preparation and will shortly be issued as one of the Octavo Series.

It has been decided to offer for sale at a reduced price, those publications of the Society which are more than ten years old and of which more than twenty copies remain. A list of the parts which may be obtained and the price of each will be printed and circulated among members.

An illustrated edition of the Catalogue of the Exhibition of Plate held in May, 1895, has been published by subscription in the name of the Society. The circumstances under which this work is issued are thus explained in the Preface:

“The Council of the Cambridge Antiquarian Society decided to issue the work to subscribers, and Mr E. H. Freshfield, M.A., F.S.A., gave ten guineas towards the cost of the illustrations. It soon appeared that the number of subscribers would not be sufficient to justify the Council in proceeding with the work. At this stage they received a communication from Mr Robert Bowes, offering on behalf of Messrs Deighton, Bell and Co. and Messrs Macmillan and Bowes, to undertake the work and to publish it in the name of the Society, at the same time relieving the Society of all liability in the matter. This offer the Council immediately accepted. Thus it happens that though the work is nominally issued by the Society, its production is entirely due to the liberality of the publishers, to whom the Society and the public are alike indebted for their generous and opportune intervention.”

A Report on the Exhibition of Plate made by the Executive Committee has been printed in the number of the *Proceedings* mentioned above. It will be seen that there is a considerable deficit to be met by the Society. It is hoped that those members who have not already done so, will contribute towards the expenses of the Exhibition. Such subscriptions may be sent to the Treasurer of the Society.

The appointment of Local Secretaries to represent the Society in various parts of the county promises to be a useful measure. Although the suggestion was only carried out at the end of 1894, several of the gentlemen who have so kindly consented to act have been in communication with the Secretary on the antiquities of their districts.

The following additions have been made to the list of Societies in union for the exchange of publications, bringing the number of such Societies up to sixty-two, namely: The Hampshire Field Club, The Yorkshire Archaeological Society, The Archaeological Institute of Liège, and The Shropshire Archaeological and Natural History Society.

Owing to the Parliamentary Elections of last summer it was only possible to hold one excursion. This was made on the 1st of August to Isleham. It was proposed that those who

wished should leave Cambridge by the 9.43 train, and that others should follow by the 1.50, but owing to the small number of names received, the morning party was given up. Eighteen persons attended in the afternoon, and some other visitors joined the party at Isleham. The architectural history of the two churches was given by the Secretary and the heraldry and family history, as illustrated by the monuments, were explained by Mr J. E. Foster. Some of the party visited the old Manor House and were hospitably received by Mrs Robins. The party returned by the 5.48 train.

The Council note with pleasure that the modification of the Laws in 1894 has resulted in the addition of several ladies to the list of members, and they hope that the coming year will see an increase in the number.

During the past session the losses of the Society by the deaths of its members have been exceptionally heavy. Among others may be mentioned Professor Babington, one of the founders of the Society, Mr James Carter, who joined in 1846, Mr Alderman Cockerell, Dr Edleston, Mr T. R. Harding, formerly High Sheriff of the County, Dr Hooppell, Mr Alexander Macmillan, Mr William Wright Smith, the Rev. H. C. A. Tayler, and Sir Thomas Wade, K.C.B.

The Treasurer presented his statement for the year ending 31 December, 1896, which had been duly examined by the Auditors.

The PRESIDENT then delivered an address upon his retirement from office. He said, "It is a pleasure to me to feel that the work of the Society increases, and in the exhibition of Old Cambridge Plate last May, it appealed more definitely to the public than is usual with our proceedings. This exhibition was not carried out without considerable cost to the Society, but I venture to think that the money was well spent, as the exhibition was the means of giving to many a higher interest in antiquarian study. An illustrated catalogue of this exhibition has been issued, and its publication not only brings the

exhibition to wider notice, but marks also a distinct epoch in the history of the Society.

Our thanks are due to the publishers, who generously undertook the publication of this catalogue in such a way as to relieve the Society of any financial anxiety.

The communications made to the Society have been varied and interesting. Perhaps I may be allowed to single out as of particular interest Mr Mullinger's paper on "Lord Bacon." In its departure from the usual matter delivered to these meetings, it showed, I think, how vast a field is open for antiquarian research, and I look forward to having more papers of the kind brought to our notice bearing the same literary importance and significant interest.

It is difficult within the limits of a short address to draw your attention to all the interesting communications that have been made, but our thanks are particularly due to Dr James for his learned and convincing papers, to Professor Hughes for his valuable suggestions, and to Mr Kempson for his carefully expounded theories on some skulls found in Cambridge.

On referring to the original minute book, I find that the first Council meeting was held on Feb. 29th, 1840, the Rev. Dr Tatham, Vice-Chancellor, in the chair. Among those present the names of Dr Cookson, Dr Corrie, and Sir H. Dryden are well known to us. Professor Babington was also one of the earliest members, although his name does not appear on the first Council.

I have now been a member of the Society for thirty years. I well remember the meetings of those earlier times. They were small but highly interesting, as will be evident to all when I remind them that among the regular attendants were Professors Churchill and C. C. Babington, Dr Luard, Professor J. E. B. Mayor and Mr Bradshaw, and I should not omit Mr W. G. Searle, whose renewed residence in Cambridge allows him to be again constantly with us.

I had the honour of introducing in 1873 that member who proved to be during eighteen years of arduous and disinterested work the mainspring of the Society. Mr Lewis, by his energy,

devotion and liberality infused new life into it, and by increasing the number of the members, he not only insured a stronger support and larger sympathy, but lifted the Society out of a poverty that paralysed its best efforts.

Under the fostering care of the new President, who needs no introduction from me, I feel sure we may look both for energy in prosecuting the work of the Society and success in the work undertaken."

The Rev. C. L. ACLAND made the following Communication

ON THE EARLIEST VOLUME OF THE REGISTERS OF  
ALL SAINTS PARISH.

I have no intention of entering on the history of Parish Registers in general, but shall as far as possible confine what I say to my proper subject: The first book of the Registers of the Parish of All Saints in Cambridge.

It may however be necessary to state that Registers appear to have been first regularly kept in obedience to an injunction of Thomas Lord Cromwell, Privy Seal &c. dated 1538, and that this injunction having been more or less neglected was supplemented Oct. 25, 1597, Anno Eliz. 39, by a constitution made by the Archbishop<sup>1</sup>, Bishops and Clergy of the Province of Canterbury, and approved by the Queen. By this constitution it was enjoined that all paper registers of christenings, marriages, and burials, then in existence, down to date, should be transcribed onto parchment, and that thenceforward the entries should be made on parchment. Also that these transcripts should be

<sup>1</sup> Whitgift, 1583—1604. This constitution continues in the Canon LXX. of 1603, and was authoritative till the Act of 1812 (52 Geo. III. cap. 146), and this till the Act of 1836 (6 and 7 W. IV. Cap. 86) introduced the present system of civil registration.

diligently compared with the original, each page being attested by signatures, that the subsequent entries should be made weekly, and carefully and distinctly read out after service on Sunday by the Minister, and that those registers should all be kept in a box provided with two locks, so that the combined action of Minister and Churchwarden should be necessary for any reference, addition or consultation. How far the injunction of Henry VIII. and Constitution of Elizabeth were followed out is a very difficult question. Probably the practice differed greatly in different places. For further matters connected with the History of Parish Registers, and laws, and regulations bearing on them, I would refer to the only book on the subject on which I have been able to lay hand, though no doubt there are others, to wit: Burns' *History of Parish Registers in England*, Second Edition, 1862. In it will be found not only the History of Registers in general, but also many accounts of the vicissitudes experienced by them, leading one almost to wonder that any of early date are left at all.

It may be worth notice that all the entries in Vol. I. are entirely in English, none in Latin.

In this first volume of our Registers we have a compendium of the early history of registers, inasmuch as it contains portions of the original paper registers, the whole of the Elizabethan transcript, and the entries subsequent to that transcript covering a period of 34 years. The book is a small thin folio in rough calf having in burnt letters on the covers at the beginning

1672

THE OLD REGISTER BOOKE,

and at the end, much more elaborately inscribed,

THE OLD REGISTR<sup>R</sup> BOOKE.

We shall see presently that 1672, or rather 1671, is the date of the binding: the more elaborate inscription having no doubt been made by error on the wrong cover.

The contents of the book apart from one or two accidentals of small importance are :

I. On parchment a transcript all in one handwriting, pp. 1—38, of entries of christenings, marriages, and burials, ranging from

Dec. 4, 1538 to Oct. 10, 1599,

the last three pages of the transcript being attested by sundry signatures.

II. Entries in continuation made in a variety of hand-writings and on several different systems, pp. 39—97, ranging from

April 6, 1600 to March 8, 1634.

III. Two portions of the original paper register from which the transcript has been made, considerably disarranged in binding, as are also the first few pages of the transcript, and ranging as follows, pp. 100—101 :<sup>1</sup>

(a) Sept. 18, 1580 to July 26, 1591.

(b) Dec. 1, 1594 to Feb. 2, 1597.

The entries of the different transactions have been made continuously, so that christenings, marriages and burials follow in the order in which they took place. I look upon this as in many respects the most interesting portion of the book, and certainly what there is of it makes one wish very much that one had the whole instead of the meagre and frequently inaccurate transcript with which we are fain to be content.

These three parts constitute what may be called the volume proper. I suppose that from 1634, when the last entry is made, to 1671, when the book was bound, they were exposed to the harsh treatment and careless handling of which they show abundant results.

<sup>1</sup> All these numbers are of my inserting.

IV. Sewn to the guards formed by the edges of the leaves of the original paper registers are three large 8vo. leaves of very thick parchment of a much later date, ranging, pp. 124—129,

Aug. 4, 1678 to June 20, 1719,

and sewn in at some date subsequent to the latter.

The entries are, pp. 124—5, Burial registers,

Aug. 4, 1678 to Sept. 27, 1679,

partly covering a gap which occurs in our second volume, and extends from May 21, 1676 to July 25, 1680.

p. 126. Dissenters' *births*, not baptisms, ranging

Oct. 1695 to July 1, 1706,

only seven in 11 years.

pp. 127—129. Dissenters' Burials, chiefly or entirely of Quakers, this sect having, as now, a meeting-house in Jesus Lane to which a Burial ground was attached. These range

July 10, 1696 to June 20, 1719,

numbering 25 in 23 years. Among them however are found two registers of marriages.

Vol. II. of the Register begins April, 1635.

The first volume in its unbound condition, that is the transcript and its continuation, is mentioned several times in the inventory of Church goods received by the incoming churchwardens from their outgoing predecessors, which inventory was for a few years regularly entered in the Minute-book of the Parish meetings, e.g.

Evidences. May 10, 1618. A Register booke of Christ-  
nings Mariages and burialls in parchment.

Giles Baden, Curate.

Also May 19, 1625.

May 4, 1628.

April 12, 1632.

Stephen Hall, Minister.

Robert Browne }  
Thomas Trot } Churchwardens.

Also in the inventory for the years 1628 and 1632 a like acknowledgement is given for "an ancient paper book dated 1538" which must evidently have been the book from which the transcript was made in 1600, and of which the few pages remaining were bound up with the transcript in 1671. To judge from the manner of mention it would seem as if much more of it was in existence at the times of these acknowledgements than in 1672.

1628.

Church goods.

An ancient paper booke dated 1538 of Christnings Mariages and burials and other things and orders therein.

1632.

Church goods.

An ancheant pap. booke dated 1538 of Christenings maryges and buryalls and other things and orders therein.

In the Churchwardens' Accounts for the year 1671 is an entry of the sum paid for binding the old Register book, that is the transcript and continuation and what then remained of the ancient paper book, which no doubt was what we now possess :

	<i>s.</i>	<i>d.</i>
paid for New binding ye Old Regester Booke . . . . .	3	0

and these two entries from the accounts of 1632 show how the registers were kept in the rough by the Clerk and entered up in the parchment book :

	<i>s.</i>	<i>d.</i>
for writing and deliv'y of Christnings Marryages and buryalls in parchm <sup>t</sup> . . . . .	2	7
to the Clearck for keeping y <sup>e</sup> Regester booke . . . . .	0	2 0

Before entering in any detail into the contents of the book I must premise that the great majority of entries are to all appearance as absolutely devoid of interest as most of those that I make now will be 350—250 years hence. In a small town parish, one of many, I hardly see how this should be otherwise.

From beginning to end of the book there is not one single reference to facts of local or general interest such as are found in many parish registers, although the epoch 1538—1635 cannot be looked upon as barren of matter for many such entries. The only details given and those not very often or with any great amount of fulness are personal to those of whom the Register is taking note. The second and third volumes are of far greater interest in this respect.

Since the whole of Jesus College and Sidney, together with a great part of Trinity and S. John's, lie within the bounds of the parish, although they are to a great extent *quoad Sacra* extra-parochial, it will be no matter of surprise that many of the entries, especially of burials, are those of members of these Colleges, sometimes buried in the churchyard or in the Church of All Saints and sometimes in their respective College Chapels.

I may mention that I have carefully transcribed the whole of Vol. I. and Vol. II. of our registers as completely as their present condition allows, and that I am gradually and slowly getting them indexed; but it is a long task, and at times I almost doubt the utility of it, but having carried it thus far I hope to complete it.

Let us now examine in greater detail the contents of the book.

On the front page of the first leaf of the parchment book procured for the transcript appears the following, somewhat elaborately written and with sundry flourishes:

A Register Booke  
 Made Año Regni Elizabethæ Quadragesimo  
 Secundo of all the Christninge Marrages  
 and Buryalls that have bynn w<sup>h</sup>in the  
 Villa de.                      Cantabr:  
 Cambridge                    ðishe of All Hallowes since the yere of  
    our Lord god 1538 untill this ðsent  
    yere 1600. Vale in Christo Jesu  
    J. S.

I have found the opinion somewhat prevalent that All Hallows<sup>1</sup> is the name by which the Parish was usually known, but this does not seem to be borne out by Vol. I. In or about the year 1589 several entries occur in the original in which the Parish is so named. In the transcript this detail is omitted. The following entry is not copied into the transcript at all.

1589.

Christned. It<sup>m</sup> Christned in the parish of Allhalowes the 25 day of Janarye in Cambrydg the daughter of marye (wes)tes whose name is marye being a basterd.

The name All Hallows does not occur again till 1628 and then only once:

1628. Mr Tho. Sclater minister of Alhalloves and fellow of Johns Coll: buried in y<sup>e</sup> Chappil December 20.

Mr Sclater signs the minute book as Vicar, April 18, 1628, and his name appears on other occasions.

The following rather extensive gaps occur in the transcript, the portions of the original on which the entries were made being probably missing in 1600.

Gaps in Christenings:

May 24, 1553 to Nov. 15, 1566,

also March 24, 1571 to May 15, 1576.

Gap in Marriages:

May 1, 1552 to March 25, 1566.

Gap in Burials:

Dec. 9, 1545 to April 7, 1571.

Or it may be, considering the disturbed nature of all Church things in this whole period, 1545—1576, that the Registers were very irregularly kept.

<sup>1</sup> In Baker's *History of St John's College* the parish is called All Hallows in several leases, i.e. from 19 Eliz. to 1 Jas. I. but only four times in all.

Here are the first entries in the transcript :

- Christinges. 1538. December the 4<sup>th</sup>  
Willm Palmer christened.
- Marriages. 1539. Januarie 19<sup>o</sup>  
John Earle and Alice his wyfe married.
- Burials. 1539. John Maser the sonne of Thomas  
Maser buried Octo: 23.

and here the first in the later part of the Register :

1600. Criseninges.  
It<sup>m</sup> the 6 daye of Apprill was Steven Pecke the sonne  
of Mathue Pecke Crisstned 1600.
1600. Mariges.  
It<sup>m</sup> the xiiij day of August was Thomas Burche and  
Goone (Joan) Carr his wife marid 1630.
- Buriales 1600.  
It<sup>m</sup> the ix day of Aprill was Mr Christopher Wraye  
buried in the Churche 1600 a Scoller of Sidne  
Colege.

I may as well give also the earliest entry of each kind in  
that part of the original which remains :

año dōi 1580.

- Mariages. The xviiij day of September was Willm Styeth  
and Elizabeth cheesborough married.
- Christn'gs. The xxij day of December was Thomas harvye  
the sonne of John harvie christned.
- Buriall. The xxviiij<sup>th</sup> of January was margery sanders the  
daughter of George sanders buried.

It will of course be remembered that the year began on the  
25th of March.

The use of the word 'christen' in registers sounds perhaps  
strange to us accustomed as we are to 'baptize', but I have  
found people even now in my parish to whom the word 'baptize'  
conveys no meaning at all, but who are perfectly familiar with

'christen.' The first use of the word 'baptize' in our register is as follows:

Christninges 1566

September 24

Three children baptized

Katherin Smythe	}
Katherin ffoster	
and Person (sic)	

but it is not continued—The word 'christen' heads the columns all through the volume, but is not used in the body of the entry after the following:

Chrisseninges

1606.

Marrie the dafter of Ursley Greene Crissened the xxij day of februarie 1606 a basse

except in the year 1610, where there is a series of registers all in the same handwriting from May 31 to February 26 in which 'christen' is used. The first case of the continuous use of 'baptized' is this:

Richard Riddinge the son of M<sup>r</sup> Richard Riddinge  
and of M<sup>ris</sup> his wife baptized the xvij day of  
Aprill 1607.

The slovenly manner in which the transcript was made, and the consequent amount of regret for the loss of the original, may be inferred from a few selected extracts in which the original entry is contrasted with the record of the same facts as found in the transcript.

1581

christnig The xx<sup>th</sup> day of June was willm sparcke and Jone sparcke ii twinnes the children of Edmond sparcke christened.

June 20<sup>o</sup> William Sparke christned.

1581

christnig The xxv<sup>th</sup> of June was John ward the sonne of John ward christened.

omitted in transcript.

1582

The xxvij<sup>th</sup> day of November was a child named James whose father was unknowen christened being the sonn of on margaret byam

November 27. A Chyld borne whose ffather was unknowne christned.

1594

Christnings. The xxvi<sup>th</sup> day of Janary was Cornelius duporte y<sup>e</sup> daughter of y<sup>e</sup> Right Worshipfull Mr Doctor Duporte maister of Jesus colledge and Vicechancellor at that tyme chrystened in the yeare afore Dated

Januarij 26<sup>o</sup> Cornelius Dewport y<sup>e</sup> daughter of M<sup>r</sup> D<sup>r</sup> Dewport Christned.

In the Marriage Registers it is not till the year 1551 that we have any mention of the maiden name of the wife—this is the first :

1551. October 4<sup>o</sup>. John Barcraste & Annis Gamble his wyfe married

And thenceforth with few exceptions<sup>1</sup>.

The earliest mention of a marriage license occurs in 1591. In this and the other marriage entries here given the shortcomings of the transcript are again noteworthy.

1591. It<sup>m</sup> the 29 day of marche was richard gardner and aylce his wife maryed with a lycence.

March 29<sup>o</sup> Richard Graverner and Alice his wyfe maryed.

1595

Marriage. The fyfth day of June was m<sup>r</sup> Rychard Reedinge beadell of y<sup>e</sup> Universitie and mystris Amye Robinson married w<sup>th</sup> a lycence

June 5<sup>o</sup> M<sup>r</sup> Richard Redding and Amye Robbinson maryed.

<sup>1</sup> Until this date the entry is in the form :

1540

April 25<sup>o</sup>. James Wennebrigge and Katherin his wyfe married.

Herein we find the name of a Tutor of Trinity mentioned.

1594

buriall. The xxx<sup>th</sup> day of January was Edward deawie a  
schollar of trinity colledge and a puple of m<sup>r</sup> bruers  
buried in the yeare afore dated

Edward David a Scholler of Trinitie College buried.

There are a few entries containing names of places or houses  
that have now disappeared.

1545 November 13<sup>o</sup> a porre woman of the ffryer buried

1551. November 24<sup>o</sup>. Helin Humfreys daughter at the  
Dolphin Christned<sup>1</sup>

1583

buriall the xxij day of may was George painter buried  
from the dolphin.

1585. Julij 27. John the sonne of a pore Man in Walls  
Lane Christned<sup>2</sup>

1585

huri The fyrst day of October was Elysabeth ward  
buried the wyfe of nicolas ward out of the tole booth  
y<sup>e</sup> yere above<sup>3</sup>

1589. Burial It<sup>m</sup> was Thomas Clark Dwelling in  
the Dowlphin buried in the Church yard w<sup>th</sup>in the  
parish of All saints in Cambridg

1619. Thomas y<sup>e</sup> sonne of Alls servant at y<sup>e</sup> Dolphin  
base bap December 24

1619 Jane a servant at y<sup>e</sup> sonne<sup>4</sup> buried September 19.

<sup>1</sup> The Dolphin was at the corner of what is now known as all Saints Passage but was for centuries called Dolphin Passage. Archbishop Crammer vacated his Fellowship at Jesus College by his marriage with the niece of the landlady at the Dolphin, and after his marriage lived with his wife at the Inn.

<sup>2</sup> Walls Lane is now called King Street. A very small part at each end is in this Parish.

<sup>3</sup> Mr Atkinson tells me that parts of the old Tolbooth or Town Gaol still remain near the present Guildhall.

<sup>4</sup> The Sun stood on part of the ground now occupied by the Master's Court of Trinity.

By whom the ceremony was performed, now an item in all entries in Parish Registers, does not once appear in this first volume, and it would not be possible to find out from it who were the successive Vicars of All Saints'. From the Minute-books and the Churchwardens' Accounts it would no doubt be possible to make a fairly accurate list<sup>1</sup>.

The plague which in the year 1666 committed fearful havoc in the Parish of All Saints and no doubt throughout the town of Cambridge is twice mentioned (A.D. 1593 and 1630) in the first volume of the registers. In one case it seems to have carried off a whole family and in the other a husband and wife.

1593.

A chyld of Redroffe buryed of the plague December 7°

Decembris 8°

The son of Redroffe buried

Decembris 28°

Goodman Redroffe buried

Januarij 2

Goodwyfe Redroffe buried

Januarij 4°

A chyld of the same Redroffe buried

Januarij 17°

An other of Redroffe's chyldern buried from y° greene

<sup>1</sup> Mr Gray has kindly supplied me with a list of Fellows of Jesus College who were vicars of All Saints'. The names and dates during the period under consideration are:

1580	George Best
1588	Ric: Warfield
1592	Lionel Duckett
1612	Rob: Osgodby
1620	Tho: Sclater, B.D.
1626	Ch: Bussey
1629	Stephen Hall, S.T.P. Canon of Ely.

1630.

Niccolas Hudsonne buried of y<sup>e</sup> plague May 23

Anne the wife of Niccolas Hudsonn buried of the  
plague May 26.

But there are three other entries which might well refer to outbreaks of the same or some similar local epidemic under the dates 1581-2, 1603 and 1624. In the first a whole family appears to have died, and in the other two cases common interments suggest some common cause of death.

1581. The xxiiij day of Januari was Roger Hartly buried  
&c.

The vij day of Marche was owyn Hartly buried &c.

The xxiiij day of March was goodman Hartley  
buried &c.

1582. The first day of Aprill was Henri Hartley buried

The xxij day of Aprill was the maide of goodman  
Hartley buried.

Some of these names are given Hatley in the transcript.

2 november 1603.

Itm Jarv<sup>e</sup> thornetons boy and himselfe and Redes  
dafter and Goodwif wod buried on the Grene. 1603.

1624 Mary Barlaman the daughter of Robert Barlaman  
was buried and Edmond Denis his child and Mary  
Watkin the daughter of John Watkin and Thomas  
Rowland the sonn of Grace Rowland was buried all of  
on day being July the last.

I will now come to the Colleges, and 'as in private duty bound' I will begin with my own. I will give only one out of several records of burials. In the later volumes of the Registers many parish marriages as well as marriages of non-parishioners are recorded as having taken place in the chapel of Jesus College, but no instance is found in Vol. I.

Itm the xix day of May was morgin Owen a skoller  
of Jesus Collidge buried 1603.

Here also is the record of burial of a Sidney man, bearing what is still a well-known Cambridge name.

John Boning a skoller of Sidney Collig buried the two and twentieth day of Aprill 1609.

The first record specially from Trinity College shall be of a marriage.

1578. July 14. M<sup>r</sup> Edward Lyvely M<sup>r</sup> of Arts of Trinitie Colledge and Katherine Lorkin married.

Katherine Lorkin was probably a daughter of Dr Lorkin, births of several of whose younger children are recorded in Vol. I. as well as the death of his wife Dec. 21, 1582, between the birth and christening of her youngest child.

The record of burials from Trinity College contains many more entries than I have extracted. In the following we find mention of the older Foundation.

1539

Aprill 9

John Preston ffellowe of Kings Hall buried

1540

April 30

M<sup>r</sup> John Belt ffellowe of Kings Hall buried

1541. March 8<sup>o</sup>

Jeffery Blyth D<sup>r</sup> of Lawe M<sup>r</sup> of Kinge Hall buried

1589.

buriall. The xvij<sup>th</sup> day of July was John Pgrave a scholler of Kings Haule otherwyse called trinitye colledge buried in the churche.

Three successive Wardens of King's Hall were named Blythe. John Blyth appointed in 1488; Geoffry Blythe in 1498, and a second Geoffry Blythe in 1528. This last is of course the one whose burial took place in 1541. It would seem that the old name still hung about the new college, since we find "King's Hall otherwise called Trinity College" at so late a date as 1589,

when the new title had been in use over 40 years. We have already had to do with Mr Brewer, one of the Tutors of Trinity College, in 1594. Here are two of his successors in office though I believe the relation between tutor and pupil was then very different from that of today.

1601.

It<sup>m</sup> the xxiiij of februarye was Thomas Church one of Mr frithes pupelles the yonger of Trenitte Collige buried

1604.

willyam Skeller a skoller of trenittie Collige one of M<sup>r</sup> Lichfoldes pepalles buried the xiiij day of februarye.

The following entry may record the burial of a son of D<sup>r</sup> Nevile who was Master of Trinity from 1593 to 1615.

Georg Nevill scoller of Trinitie Colledg buried the xxv<sup>th</sup> of March 1611.

The record of burials from St John's College leaves the impression of frequent and almost epidemic illness in the college as though in the early part of the 17th century the College had been in a very unhealthy condition. It may not have been so continuously; and of course the impression is heightened when the entries are brought together; but the burials in 1623 at any rate cannot be explained on any other supposition.

1623. M<sup>r</sup> Umfrevill of Johns Coll was Buried in the Chapill March the 27

M<sup>r</sup> William Burnell a scholler of S<sup>t</sup> Johns Coll buried August 23

M<sup>r</sup> Gabriel Duckett of S<sup>t</sup> Johns Colledg was buried August 28

D<sup>r</sup> Bortick of S<sup>t</sup> Johns Coll buried Augu 29

M<sup>r</sup> Smelt fellow of S<sup>t</sup> Johns Coll was buried Aug 30

M<sup>r</sup> Worts fellow of S<sup>n</sup>t Johns Colle was buried Sept 6

Mr Beales fellow of S<sup>nt</sup> Johns was buried in the Coll Chapell March the xi

Of Part IV in Vol. I. not much need be said. The burial entries on the first leaf of it are in this form.

1678.

Aug 4. John Hoebacke buried. A certificate brought<sup>1</sup>

6. Davenport a scholar of Johns Coll buried in the Coll chappel. A certificate brought

Feb 26. Anthony Marshall DD senior fellow of Trin Coll buried a certificate brought

1679.

July 1. Dr Edmund Boldero Master of Jesus Colledge buried and a certificate brought<sup>2</sup>.

The entries of 'Dissenters Births,' not Christenings, run thus :

A child called Hannah daughter of Thomas Gouge and Hannah his wife borne April 8 1703. Tax begins<sup>3</sup>.

The 'Dissenters Burials' run thus :

John Brown a Quaker of the parish of St Sepulchers was buried in the Quakers Meeting-House July the 10/98 according to the said Act<sup>4</sup>.

<sup>1</sup> Certificate under the Woollen Act: *vide infra* Note 4.

<sup>2</sup> Dr Edmund Boldero, Master of Jesus College 1663—1679.

<sup>3</sup> The statement 'tax begins' is appended to very many of the registers. The reference is probably to an Act, 6. 7. Wm. III. cap. 6, 1694, for granting to his Majesty certain Rates and Duties upon Marriages, Births and Burials, and upon Bachelors and Widows for the term of five years for carrying on the War against France with vigour. If so the tax was continued beyond the five years for which it was originally granted, after the fashion of taxes.

<sup>4</sup> The 'said Act' was what is usually known as the Woollen Act (30 Car. II. cap. 3) intituled An Act for burying in Woollen, and intended "for the lessening the importation of linen from beyond the seas, and the encouragement of the woollen and paper manufactures of this Kingdom." An affidavit was to be brought within 8 days under a penalty of £5, that the deceased was not buried in linen.

Two marriages are recorded as having taken place at this same Quakers' Meeting House in the year 1701. And in the very last entry of all, we find the first mention made of fees or dues of any kind.

1719

June 20. Mary Harvey was y<sup>n</sup> buried at y<sup>e</sup> Quakers Meeting House and y<sup>e</sup> dues were paid.

In the Constitution of the Archbishops, Bishops and Clergy, Anno Eliz. 39, as also in the Canon LXX of 1603 it is laid down that, in order to prevent any possibility of fraud, each page of the transcript and also of the new register is to be protected (communiri) by the signatures of the minister and churchwardens of the parish for the time being. In partial, and only very partial, obedience to this order the last three pages of the transcript and first page of subsequent entries are thus protected, but no others: the signatures being as follows:

- page 36. William Dickenson; Wyllam Hutt.
- 37. nicholas wardes marke +  
mathe woodroffe
- 38. nicholas wardes marke +  
mathe woodroffe. Lionel Duckett
- 39. Thomas Westfeilde. mathe woodroffe  
signed Nicholas Warde.

The attestation of the several pages was intended as a protection against fraudulent entries. I find one instance of an entry that would not have been made if the precaution had been observed or the entries made according to the above quoted Constitution. All the entries from July 15, 1610 to September 19th, 1616 are in one handwriting and have to all appearance been made at the same time, possibly from a journal or waste book such as, it is well known, was frequently kept by the parish clergy and from time to time entered up by their instructions. Half way down the middle column of page 68, at the end of the entries of marriages for the year 1615 an entry

has been squeezed in. It differs in form, in handwriting and in ink from those among which it is formed, and is misplaced as regards date. I do not say it is a fraudulent entry, but it has all the appearance of it.

Adam Jepson married november. i. 1615

It may be all right but it looks suspicious. I may just mention that throughout Vol. I. there is no instance of any one having more than one Christian name.

The last entries to which I call attention have puzzled me, and I have kept them for the last hoping that I may get a solution of my difficulty. In the original and the transcript we read :

1589.

buried It<sup>m</sup> the 19 of Januarij was m<sup>rs</sup> agnes Barowth the wyff of m<sup>r</sup> Doctor Izaeke Barowth Buried in the Chaunsell w<sup>th</sup> in the Church of All Saynts in Cambrydg.

Januarij 19<sup>o</sup> M<sup>rs</sup> Annis Barrouh the wife of M<sup>r</sup> D<sup>r</sup> Barrouh was buried.

and twenty-seven years later occurs this :

1616.

M<sup>r</sup> Isaac Baroe D<sup>r</sup> in Phisicke buried ffeb<sup>r</sup> the xxij<sup>th</sup>.

Feb. 22, 1616 being what we should now call Feb. 22, 1617.

On April 22, 1617, Isaac Barrow signs the Minute-book of the Vestry meeting three times over as Churchwarden, and also on the same day signs the Churchwardens' Accounts.

Again Isaac Barrow signs the Churchwardens' Accounts on April 26, 1641, but not the Vestry minutes which for that year and several others before and after give a mere list of the names of those present and no record of any transaction except the election of Churchwardens. The signature in 1641 is like enough to that in 1617 to be by the same hand, but is different

enough to be by a different hand. In 1617 it is Is Barrow and in 1641 Isaac Barrow.

Once again: inside the door at the S.E. corner of the present church is a black marble tablet removed from the old church with the following inscription in uniform small capitals:

Heare lyeth intombed the bodies of Isaack Barrowe<sup>1</sup> Doctor of  
Phissick and  
Ann his wife whoe was the relict of Georg Cotton of Banfeyld  
Haul in the  
Countye of Essex<sup>2</sup> Esq: by whome shee had many children  
Sonnnes and Daughters  
Dam Ann Llanden now wife to Sir Phillip Llanden<sup>3</sup> within the  
Countye of  
Lincolne Knight beeing grand childe to the said Ann out of the  
remembrance  
of a great deale of love neaver to bee forgotten shewed unto  
hir by hir  
Grandfather Docter Isack Barrowe whoe had onely married hir  
Grandmother

Hath caused both theire monuments heare to be erected  
This present month of September 1631.

<sup>1</sup> From Gray's Inn Admissions:

Barrow, Isaac, M.D., admitted Aug. 10, 1602.

Fellow of Trin. Coll. Camb. 1561, M.D. 1600.

He married Ann Vesie relict of G. Cotton-(called W<sup>m</sup>. Cotton in the note below).

He was active in Parish matters from 1580 to 1616.

<sup>2</sup> In London Marriage Licenses 1521—1869 is the following:

Cotton, Giles, of Gray's Inn, Esq., aged above 40, son and heir of William C. of Panfield, Essex, gent, who died above 30 years ago, and whose widow married Dr Isaac Barro, doctor of physic (who alleges), and Ann, d. of Henry Baker, Esq., dec<sup>d</sup> 26 June, 1604.

Cotton of Panfield. Pedigree in Visitations and MSS. Brit. Mus. Foster's Collection. Gen. ii. 89.

Panfield near Braintree. Panfield Hall built in 1546 but much modernised.

<sup>3</sup> The pedigree of Sir Philip Llanden of Hundleby, Co. Lincoln, is in a MS. Visitation of the County in 1634, now in the Library of the Heralds' College, being C. 23 in the Catalogue.

We thus have :

Mistress Agnes Barrow wife of Dr Isaac Barrow, buried Jan. 19, 1589.

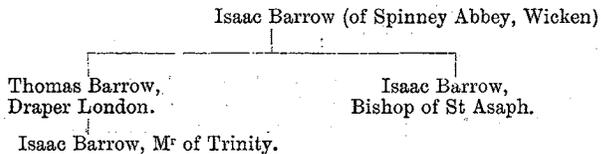
Dr Isaac Barrow, buried Feb. 22, 1619.

Isaac Barrow signs the Churchwardens' Accounts and Minute-book of the Vestry on April 22, 1617.

Isaac Barrow Doctor of Physic and Ann his wife commemorated on a tablet erected by his wife's grandchild in 1631.

Isaac Barrow signs the Churchwardens' Accounts on April 26, 1641.

So much for our Registers and Records and the monumental inscription. But we know from other sources that in the year 1643, Isaac Barrow afterwards Bishop of St Asaph, (d. 1680) was Fellow of Peterhouse, uncle and patron to Isaac Barrow (1630—1677), afterwards Master of Trinity, who entered at Peterhouse under his uncle in 1643. The father of this last was Thomas Barrow a draper in London and he again was son of Isaac Barrow of Spinney Abbey in the Parish of Wicken, Co. Camb. and brother of the Bishop of St Asaph aforesaid.



The several members of the family of Barrow all with the christian name Isaac who figure in our registers could probably be traced to Spinney Abbey, but it requires some one more skilled in genealogical researches than I am to make out the connecting links.

As I have had several times to mention and make quotations from Minute-books and Churchwardens' Accounts I have thought it might add to the interest of this paper if I put by way of Appendix a complete transcript of minutes and accounts

for the year 1632. We are constantly told now-a-days that history is no longer a mere matter of kings, generals and battles, but that we must learn the manners and customs of the people, and endeavour to identify ourselves with them and their doings. I do not think anything would give us a much clearer or more interesting sketch of the every day life of a small town parish than these accounts. Of course the minutes are minutes of the annual parish vestry held at or near Easter in each year, and the accounts are those presented by the outgoing Churchwardens to their successors and the fathers of the parish in Vestry assembled. These minutes and accounts would furnish ample material for another paper. I should like information on two points. I find the Churchwardens' account each year debited with a varying sum for Reparation Groats mistakenly entered in this particular account as Repation Groats. These Reparation Groats are mentioned with Communion Pence, and in some years the amounts under these two heads are lumped together. Are Reparation Groats fines for non-attendance at Holy Communion? Again, what are Ely Farthings? Year after year the strange entry appears on the credit side Ely Farthings<sup>1</sup> 4*d.* ob. They seem somehow connected with the Archdeacon's Visitations, as after being for many years independently charged we find.

1636.	It for a presentmentte and a book	}	00.03.03 ob
	of Artickles and for a visitation and		
	Ely ffarthinges		

<sup>1</sup> The Rev. J. V. Durell sends me the following extract from the list of Parochial Charities in Fulbourn Church:

"The Reverend Geoffery Bishop, Vicar of All Saints', in the year 1474 gave two tenements and sixty-five acres of land to the poor of All Saints' Parish (i.e. All SS. Fulbourn) to pay the Ely Farthings for the whole town and to defray all manner of taxes and impositions whatsoever, both real and personal, and the rates both for Church and poor for all the inhabitants of All Saints' Parish that do not occupy above the yearly value of three pounds. The residue shall be distributed in bread on Easter Day and Christmas Day among the poorest inhabitants of that Parish by the Vicar, Churchwardens and Feoffees."

The latest entry that I have traced in our Churchwardens' Accounts is

*s. d.*

1672.	Paid Mr Pike for Quart <sup>s</sup> Bills and Ely farthings	5 7
-------	---	-----

See also note, p. 134, Clay's *History of Waterbeach*. Camb. Ant. Soc.

1639. Itm paid at y<sup>e</sup> Archdeacons visita-  
 tion for a booke of Articles and for } xixd  
 Ely farthings }

The payments for bread for the Holy Communion give us interesting information as to the occasions on which it was celebrated, while the various forms in which relief was administered testify to good care taken of the poor. The complete set of entries as to the taking down, removing, recasting and rehangng of the bell is also of great interest—but it is already in possession of the Society, being quoted at full length in Dr Raven's *Church Bells of Cambridgeshire*, p. 74. I do not guarantee the accuracy of the Churchwardens' Accounts. I simply give them as they stand.—By way of contrast I append on the last page a copy of Churchwardens' Accounts for the year now past, 1895.

Copy from Minute Book, A.D. 1632.

April 2. 1632

Robert Browne } churchwardens  
 Thomas Trot }

Stephen Hall minister  
 James Lawson  
 Alfred Halfhead  
 James + Andrewes his mark  
 Tho Woods  
 John Seelle.

A noat of the Churche goods taken the xij<sup>th</sup> of Aprill 1632 and wch were left by the last Churchwardens Edward Woodrofe and Robert Sharpe to the succeedinge Robt Browne and Thomas Trott.

Evidences.

- A Regyster booke of Marryges Christenings &c.
- A pap booke in blacke Leather for church Acompts.
- Another litle booke for thother seeers (? the overseers) acompts.
- A lycence from the Ordinary to derect (sic) Buildings in the Churche.
- A lease from Jhesus Colledge of the howses in the Church yard.

A Cownter pt of an Indenter of the Teñit in y<sup>e</sup> Church-ya to Robert Browne.

Annuity by Indenter owt of the howses in Jhesus Lane granted by M<sup>r</sup> Hedly: and confirmed by M<sup>r</sup> willm Archer.

## Church goods.

A bible in folio 2 spalters, i in folio, thother in 4<sup>o</sup>.

A paraphrase of Erasmus.

On Cushen for the Pulpett: 2 Carpets for the Comunion Table.

A Challis of silver pcell guilt wayng 16 oz with A cover: 2 flagens of pewter a breadplate of silver given by Mr Allyt.

Twoe Table Cloaths, 2 Towells, A surpluse A baskett A cheste A Church Ladder of 33 Rownds A smaler Lader of 20 Rownds.

An Ancheant pap booke dated 1538: of Christenings maryges and buryalls and other things and orders therein.

On Joyne Stoolle for the buryinge of Children 2 bears i g(r)eat the other Lesar.

Tho Woods James Andrewes.

The Acompts of Robert Browne and Thomas Trott Churchwardens for the fish of All Saynts in Cambridge in the yeare of our Lord 1632.

## Receipts for the Church

1632.

Receved of the fformer Churchwardens Edward Woodruff

& Robert Sharpe the some of ... ..	0	xi <sup>s</sup>	4 <sup>d</sup>
Itm for the howse at the churche end ... ..	0	vi <sup>s</sup>	8 <sup>d</sup>
It for the first Rate for the bell ... ..	x <sup>li</sup>	xij <sup>s</sup>	0
It for the second Raete ... ..	iiij <sup>li</sup>	xvij <sup>s</sup>	3 <sup>d</sup>
of M <sup>rs</sup> Hamond for her gate ... ..	0	j <sup>s</sup>	0
of M <sup>r</sup> Weedon for his doore ... ..		00	2 <sup>d</sup>
of good Longe her doore ... ..	0	00	6 <sup>d</sup>
Repatation groats ... ..	j <sup>li</sup>	xix <sup>s</sup>	11 <sup>d</sup>
for Comunion pence <sup>1</sup> ... ..	j <sup>li</sup>	vj <sup>s</sup>	0

Som received is 18<sup>li</sup> 17<sup>s</sup> 10<sup>d</sup>

N.B. There seems to be an error in the casting, the sum should be £18. 14s. 10<sup>d</sup>.

<sup>1</sup> This appears to be the total of the year's alms at the Holy Communion. In the accounts of other years the separate offerings are given. Here are the entries under this heading for the year 1631.

At the Communion on Whitsonday received by the basone	xi	0ob
It. received at the communion on Sunday after All Saints'	vis	iiijd

Disbursements for the Church Anno Domini  
1632.

Primo: payde at the Dolphine for Mr Haulles <sup>1</sup> diner and some other of the parishe at the preambilatione	} 11 <sup>s</sup> 06
pd to the owld overseers for Muggs Indentures ... ..	01 00
It pd for ower Oathstaking ... ..	00 04
for broomes to the clearcke ... ..	00 06
Warant for A Rate to the poore ... ..	00 06
It to Joane Lewen beeing sicke ... ..	00 06
It given to a Scotchman for losse by ffyare ... ..	01 00
for A warrant for Berry harboring the Newe marryed Cupple had before Dor Warde	} 00 06
It paid for a presentment for the broken bell ... ..	01 05
for broomes to the Clearcke ... ..	00 06
for Rushes & herbes at whitsontyd ... ..	01 00
It given to A poore minister ... ..	00 06
It for broomes to the clearcke ... ..	00 06
It for A mattoke mendinge ... ..	00 04
It for howldfast & nayles ... ..	01 1. ob
pd for a qrtter bill at the visitation ... ..	6
It for A booke of Articles and taking our oathes ... ..	1 2
It for broomes to the clearcke ... ..	00 6
It given to a poore man that had losse by ffyer ... ..	01
It for A qrtter bill ... ..	6
It for Ely ffarthings ... ..	4. ob
It for mendinge Mr Burton's seate ... ..	6
given to An Irishman had losse by ffi: ... ..	1
It given to good Nickholeson for discharging the clearcks place	} 2
It for broomes to the clearke ... ..	06
It for A baskett for the Church ... ..	06
It. rec <sup>d</sup> at the Commion on Christamas day by the basone	xviis ixob
It. on Palme Sunday geathered	ijs ixd
Mandy Thursday & Easter day rec by the basone	xvjs xd
And in the year 1633 the receipts were as follows:	
Rec <sup>d</sup> at the Communion one low Sunday by the basone	0 6 5ob
Rec <sup>d</sup> at Whitsontide by y <sup>e</sup> bason	0 15 5ob
Rec <sup>d</sup> the sunday after All Saints by the bason	0 13 1ob
Rec <sup>d</sup> at Christide by the basone	0 19 4q <sup>d</sup>
Rec <sup>d</sup> one Palme Sunday	0 5 11
Rec <sup>d</sup> one Manday thursday	0 7 4
Rec <sup>d</sup> one Easter Day	0 16 7q <sup>d</sup>

<sup>1</sup> Stephen Hall, S.T.P., Canon of Ely, Vicar of All Saints, 1629. See note, p. 262.

pd at the Archdeacons visitation	...	...	...	...	10
for A qrtter bill	...	...	...	...	06
It for paving the street	...	...	...	...	03 10
It for broomes to the Clearke	...	...	...	...	00 06
It given to A Skohtsman	...	...	...	...	00 08
It for a qrtter bill	...	...	...	...	00 06
It for wich & Rosmary for the Churche	...	...	...	...	02 00
It given to Irishmen whose ffather was taken by y <sup>e</sup> Turke	...	...	...	...	01
It for mending of seates	...	...	...	...	02 10
for broomes to y <sup>e</sup> Clearcke	...	...	...	...	06
for mending the Church dore lok	...	...	...	...	06
for A qrtter bill	...	...	...	...	06
It for Raysing the stepes & paving the Churche doare	...	...	...	...	1 10
given to an Irish woman her husband being layde in bond- adg by the Turke	...	...	...	...	1 06
It. broomes to the Clearcke	...	...	...	...	06
			Som is		<u>2<sup>li</sup> 7<sup>s</sup> 9<sup>d</sup></u>
It for bread Lowsunday to the comunion	...	...	...	...	6 <sup>d</sup>
for bread on wsonday	...	...	...	...	00 06
It bread at hollamas	...	...	...	...	6
for bread at Christide	...	...	...	...	6
It for bread Palmesunday	...	...	...	...	6
for bread Manday Thursday	...	...	...	...	3
It for bred Easter	...	...	...	...	6
It for broomes	...	...	...	...	6
It given to an Irish wenche whose father was slayne given to an Irishe gentlewooman whose husband was slayne & lost all they had	...	...	...	...	8 1
It given to A poore Scotch Scab in his distres	...	...	...	...	6
To the clearke for broomes	...	...	...	...	6
It given to A man that had great loss by fyer	...	...	...	...	1
for A presentment by Doc: Porter for A broken balricke	...	...	...	...	1 5
It for broomes to the Clearke	...	...	...	...	6
It for A newe baldricke	...	...	...	...	2 6
To the clearke for taking y <sup>e</sup> Names of the comuncants	...	...	...	...	1
for y <sup>e</sup> parchment bill writing & putting into the	...	...	...	...	1 8
for strowing earbes at Easter	...	...	...	...	6
It for broomes	...	...	...	...	6
for A longe staple to the Churche gate	...	...	...	...	6
for writing & delivly of Christnings Marryges & buryalls in parchm <sup>t</sup>	...	...	...	...	2 7
It given to Adcoke A lame man going to the bathe	...	...	...	...	0 6
It for our last qrtters bill	...	...	...	...	0 6

It for writing the Acompts	...	...	...	2
ffor Coñunion wyne for the whole yeare	...	...	...	2 <sup>h</sup> 1 <sup>s</sup> 6 <sup>d</sup>
To the Clearck for keeping y <sup>e</sup> Regester booke	...	...	...	0 2 0
ffor making cleane the Church Leades	...	...	...	0 2 0
ffor making cleane the streete at the Church wale	...	...	...	0 10 0
for making Cleane y <sup>e</sup> Church yarde	...	...	...	0 13 4
It for washing the Church Linan	...	...	...	0 02 4
It for washing the surplis divers tymes in y <sup>e</sup> yeare	...	...	...	0 1 0
			Som is	4 16 4
				li s d
for our charges in going for y <sup>e</sup> bell founder	...	...	...	0 6
It for A diner to the bell founder when he tooke mesure of y <sup>e</sup> belles	...	...	...	0 3 4
for taking down the bell by Mr Mane	...	...	...	0 3
for Carryedge to the bridge & waying	...	...	...	0 2 6
for the carryedg of it by water	...	...	...	0 6
It for bringing it from bake from Stamford to the bridge	...	...	...	0 6
for the waying it & bringing from the water home	...	...	...	0 3
It for A Newe Balricke	...	...	...	0 2 6
for beere at the hanging of it	...	...	...	0 6
It for A Suppr to the bell founder y <sup>e</sup> workemen & som pishinors being then there present	...	...	...	0 6 6
It for Making A band for warant of the said bell	...	...	...	0 0 6
It for the first & treble bells 4 Cottrills 4 Keays & 20 brads	...	...	...	0 1 6
for mending y <sup>e</sup> gudgin of y <sup>e</sup> second bell	...	...	...	0 8
It for 9 spiles	...	...	...	0 1 0
It for 2 Keayes	...	...	...	0 4
It for 30 greate brads	...	...	...	0 8
for mending the bell claper	...	...	...	0 1 6
It for mending A bowlt	...	...	...	0 4
for making six spiles	...	...	...	0 6
It for hanging the newe bell & mending the Rest of them	...	...	...	0 10 8
It Paide to thomas Noris the bell founder	...	...	...	6 14 4
It for two sutes of Cloathes to Arthur Godfreis boye as by the Drapps bill Apeareth	...	...	...	1 2 4
It for the ij sewts makinge	...	...	...	0 5
It for one payre of stockings	...	...	...	0 1 3
It for two payre of shooes	...	...	...	0 2 0
			Som is	11 <sup>h</sup> 1 <sup>s</sup> 11 <sup>d</sup>
		Received		18 17 10
		disbursed		18 06 00
		Rest due to the parish	...	00 11 10

Receipts for the Poore Anno Domini 1632

from Trinitie Colledge ... ..	0	x <sup>s</sup>	0
It from the Clearcks howse ... ..		xij	iiij <sup>d</sup>
for the Anuity from M <sup>r</sup> Hedly for the whole yeare ... ..	ij <sup>li</sup>	vj	8
Som is	<hr/>		ij <sup>li</sup> x <sup>s</sup> 0

Given to Widdowe Claxton ... ..			xij <sup>d</sup>
to good Mugg ... ..			vj <sup>d</sup>
It to the lame childrene ... ..			xvij <sup>d</sup>
It to Besse Sewell ... ..			vj <sup>d</sup>
To Owld Bendall ... ..			xij <sup>d</sup>
To Owld Barlyman ... ..			xij <sup>d</sup>
It to good Bancks ... ..			vj <sup>d</sup>
to good Denis ... ..			vj <sup>d</sup>
To Hubard ... ..			vj <sup>d</sup>
To Watkine ... ..			vj <sup>d</sup>
It to Berry ... ..			vj <sup>d</sup>
To Mary Drapp ... ..			vj <sup>d</sup>
To good Godfreis Childin ... ..			xij <sup>d</sup>
To Beestone ... ..			vj <sup>d</sup>

Trinitie

To Arthur Godfreis wench ... ..			xvj <sup>d</sup>
To Owld Bendall ... ..			xvij <sup>d</sup>
To Besse Sewell ... ..			xij <sup>d</sup>
To the Children at Blithorns ... ..			ij <sup>s</sup>
To Owld Barlyman ... ..			xij <sup>d</sup>
Wid Claxstone ... ..			vij <sup>d</sup>
Tittertone ... ..			vj <sup>d</sup>
To Hubard ... ..			vj <sup>d</sup>
yong Barlyman ... ..			iiij <sup>d</sup>
good Berry ... ..			vj <sup>d</sup>
It to good Banckes ... ..			vj <sup>d</sup>
It to Watkine ... ..			vj <sup>d</sup>
Wid Conwaye ... ..			xij <sup>d</sup>
It to Father Bendall ij shirts ... ..			vj <sup>s</sup>
To the lame Child on smoke	}		vj <sup>s</sup>
To Besse Sewell on Smoke			
To the litle wench Eme Taylor twoe (three) smokes in all			
Som is paid	<hr/>		1 <sup>li</sup> 13 <sup>s</sup> 4 <sup>d</sup>

Delivered to the Overseers for the Poore owt of the Anuitye	1	11	6
Rest due from us	00	05	2

Alfred Halfhead  
 Ruben fitches  
 Tho Wood  
 Robt Sharpe  
 John Potter  
 William Sawyer

### ALL SAINTS' CHURCH OFFERTORY ACCOUNTS,

From April 11th, 1895, to April 2nd, 1896.

#### RECEIPTS.

	£	s.	d.	£	s.	d.
<b>I.—SPECIAL COLLECTIONS:</b>						
Mission to Jews	2	9	7			
Ely Diocesan Fund	3	7	6			
Melanesian Mission	3	0	3			
Addenbrooke's Hospital	6	9	11			
A. C. S. Home Mission	5	14	11			
Univ. Mission to Central Africa	2	2	3			
Old Schools	3	16	1			
Mission to Seamen	2	2	9			
S. P. G.	4	12	10			
Sunday School	4	1	8			
					37	17 9
CHILDREN'S SERVICE for S. P. G.					1	3 3
HUNSTANTON CONVALESCENT HOME	5	1	4			
Ditto (per a friend)	1	0	0			
					6	1 4
<b>II.—GENERAL COLLECTIONS</b>						
				143	3	0
<b>III.—WEEK-DAY CELEBRATIONS</b>						
CHILDREN'S SERVICES	4	10	2			
CHOIR FINES	0	1	2			
					22	1 7
<b>IV.—SPECIAL DONATIONS:</b>						
Sidney College	1	10	0			
Jesus College	2	0	0			
Trinity College	4	0	0			
					7	10 0
					217	16 11

Balance in hand, 11th April, 1895	...	...	0	10	8½
Amount transferred from Rate Account, as agreed at Vestry Meeting, 6th April, 1896	...	...	24	16	7¾
			<hr/>		
				25	7 4
			<hr/>		
				£243	4 3

## DISBURSEMENTS.

	£	s.	d.	£	s.	d.
<b>SPECIAL COLLECTIONS:</b>						
Appropriated as received				37	17	9
Children's Services. S. P. G.				1	3	3
Hunstanton Convalescent Home	6	1	4			
" " "	0	4	8			
	<hr/>			6	6	0
<b>GENERAL COLLECTIONS:</b>						
Alms for Poor	12	4	0			
Clergy Fund	100	0	0			
Payments to Choir	40	17	6			
School Fees for Choir	7	18	7			
Washing Surplices	5	18	4			
Altar Fund and Decorations	9	15	2			
School Fund	5	0	0			
Psalters, Hymn Books, Offertory Forms and Confirmation Notices	13	14	0			
Music for Choir	0	10	2			
Sundries	0	11	6			
	<hr/>			196	9	3
Balance in hand				1	8	0
	<hr/>			£243	4	3
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C. L. ACLAND, *Vicar.*BARNET W. BEALES, JUN., } *Churchwardens.*

C. W. REDIN, }

Mr T. D. ATKINSON, Secretary, made the following Communication :

ON THE MANOR HOUSE OF OVERHALL IN THE  
PARISH OF CAVENDISH.

In September 1895 I received information from the Rev. J. R. Wilson, Rector of Cavendish, and one of our Local Secretaries, that this house was about to be pulled down. I immediately visited it and, while the work of destruction was in progress, took some measurements and notes, from which I have been able to make a set of drawings and write a rough specification<sup>1</sup>. I propose to place copies of these, together with a window mullion as a specimen of the timber work, in the Museum of Archaeology.

The Manor of Overhall at one time belonged to the ancestors of the present Duke of Devonshire, who takes his name from the parish in which it is situated<sup>2</sup>. As the house, which till lately formed several cottages, stood in the grounds of the new Rectory-house, it was necessary to keep it in good repair or to pull it down; the great cost which would have been involved by the former course made it impossible.

With the exception of some additions, apparently of the 17th century, and some others of the 19th century, the house consisted of a timber construction of the end of the 15th or beginning of the 16th century. In plan it formed a simple parallelogram, containing, on the ground floor a Hall 23 ft. long, with a Parlour, 11 ft. 6 ins. long, at the east end, and a kitchen, 7 ft. 6 ins. long, at the west end. Each of these rooms was 16 ft. wide and 8 ft. 9 ins. high. The upper storey was 8 ft. high; its walls overhung those of the lower storey, the

<sup>1</sup> A small part of the eastern portion of the house has been preserved.

<sup>2</sup> *Baronagium Genealogicum*, i. 35. By Sir William Seger and Joseph Edmondson.

rooms being 18 ft. wide instead of 16 ft. There was a large brick chimney-stack at the east end of the house, and small closets opening out of the parlour and the room over it had been built against this, probably soon after the building of the house. In both the chimney and the closet the bricks were laid in English bond with good mortar. The original fireplaces of the Hall and kitchen had been destroyed at some previous time. I could see no remains of the original stairs.

The walls were constructed as follows. There was a brick plinth about 1 ft. 6 ins. high, on which rested the timber framing of the walls. This consisted of studs 6 ins. wide by  $1\frac{1}{2}$  ins. thick and 6 ins. apart, strengthened by stronger posts at intervals, and by wide, thin diagonal struts. The pugging was about 4 ins. thick, filling the spaces between, and passing behind, the studs. Willow sticks were secured to the framing and embedded in the pugging. On the outside both the pugging and the framing were hidden by hair-plaster, but the timber was probably not covered originally.

The floor of the upper storey was formed with chamfered beams and joists, the widths of the joists corresponding to the widths of the studs in the framing of the walls. The beams of the ceiling of the upper storey were moulded.

The most interesting feature of the house was the large window of the Hall. This, like the other original windows, was very richly moulded, and was the one thing which showed that the house, though small and slight, was something above the ordinary farmhouse. The window projected slightly under the shelter of the overhanging upper storey, and consisted of fourteen front lights and two side lights above the transom, and as many below. As the deeply moulded mullions were  $3\frac{1}{2}$  ins. wide and only 7 ins. apart, a very rich and beautiful effect was produced. The total width of the window was 13 ft.; the remaining portions of this wall of the Hall were occupied by a smaller window at the upper end of the Hall and by the doorway at the lower end. The Parlour was lighted by a similar oriel of about six lights.

The SECRETARY exhibited and described the siphon mazer from Corpus Christi College (kindly lent by the Master and Fellows) and two brass Hindoo siphon cups kindly lent by the President, and by Colonel Caldwell.

A vote of thanks to the President for presiding over the Society's meetings during the past two years, and for his services to the Society during his thirty years of membership, was proposed and carried by acclamation.

# LIST OF PRESENTS TO THE LIBRARY

RECEIVED DURING THE YEAR ENDING

MAY 27, 1896.

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A. From various Donors :

From the Library Committee :

Forty-first Annual Report of the Cambridge Free Public Library.

From the Rev. Prebendary Bothamley :

Chapters in the Early History of the Church of Wells. By C. M. CHURCH. London: Elliot Stock, 1894.

From the Author :

The Site of Camulodunum, or Colchester *versus* Chesterford. By I. C. GOULD. London: Marlborough and Co., 1895.

Notes upon the Romano-British Settlement at Chigwell, Essex. By I. C. GOULD. Chingford: [Essex Field Club] 1895.

From Mrs Babington :

History of the Infirmary and Chapel of the Hospital and College of S. John the Evangelist at Cambridge. By C. C. BABINGTON. Cambridge: Deighton, 1874.

From the Author :

Meldreth Parish Records. By W. M. PALMER. Royston: Warren, 1896.  
The Puritan in Melbourne. By W. M. PALMER. Royston: Warren, 1896.

From the Editor :

Art Journal, March, 1896.

From the Editor :

Catalogue of Huntingdonshire Books. Collected by H. E. NORRIS. By himself. Cirencester: Bellows, [Privately printed] 1895.

From the Rev. C. L. Acland :

Ancient Remains at Stanton Drew. By C. W. DYMOND, 1896.

From Mr W. M. Fawcett :

Fenland Notes and Queries, Vol. III, Nos. 26—28.

Ely Diocesan Remembrancer, Nos. 120—127.

From Mrs Babington, Messrs J. E. Foster, N. A. List, E. Piette, F. W. Putnam, F. J. Sebley, H. de Villefosse, and anonymous donors :

Various Pamphlets and Reprints.

From the Editor :

The Antiquary. Vol. 31, Nos. 186—193; Vol. 32, Nos. 194—198.

From the Editor :

The Reliquary and Illustrated Archaeologist, Vol. I, Nos. 3, 4; Vol. II, No. 1.

[By Subscription :

The East Anglian, Nos. 124—135.]

B. From Societies, etc. in union for the exchange of publications :

1. The Society of Antiquaries of London (*Assistant Secretary*, W. H. ST J. HOPE, M.A., Burlington House, Piccadilly, W.):  
Proceedings, Vol. xv, Nos. 3, 4.
  2. The Royal Society of Antiquaries of Scotland (*Curator*, J. ANDERSON, Esq., M.D., F.R.S., F.S.A., National Museum of Antiquities, Edinburgh):  
Proceedings, Vols. iv, v.
  3. Royal Society of Antiquaries of Ireland (*Hon. Secretary*, R. COCHRANE, Esq., F.S.A., 7, St Stephen's Green, Dublin):  
Journal, Fifth Series, Vol. v, Nos. 2—4.
  4. The Cambrian Archaeological Association (*Secretary*, Rev. R. TREVOR OWEN, M.A., F.S.A., Llangedwyn, Oswestry):  
Archaeologia Cambrensis (Fifth Series), Nos. 47—50.  
Illustrated Programme 49th Annual Meeting.
  5. The Royal Archaeological Institute of Great Britain and Ireland (*Secretary*, MILL STEPHENSON, B.A., F.S.A., 20, Hanover Square, W.):  
Journal, Nos. 203—209.
- The British Archaeological Association (*Hon. Secretary*, W. DE G. BIRCH, Esq., 32, Sackville Street, W.):  
Journal, New Series, Vol. I, Part 2; Vol. II, Part 1.

7. The Folk-lore Society (*Secretary*, J. J. FOSTER, Esq., Offa House, Upper Tooting, S.W.):  
Nothing received this year.
8. The Society of Architects (*Secretary*, A. MONTEFIORE, Esq., St James's Hall, Piccadilly, W.):  
Journal, New Series, Vol. II, Parts 6—9; Vol. III, Parts 2—7.
9. The Guildhall Library, London (*Librarian*, CHARLES WELCH, Esq., F.S.A., Guildhall, Gresham Street, E.C.):  
London and the Kingdom, Vol. III.
10. The Architectural, Archaeological, and Historic Society of Chester (*Honorary Secretary*, T. J. POWELL, Esq., 14, Newgate Street, Chester):  
Journal, Vol. v, No. 4.
11. Clifton Antiquarian Club (*Honorary Secretary*, A. E. HUDD, Esq., F.S.A., 94, Pembroke Road, Clifton):  
Proceedings, Vol. III, Part 2.
12. The Derbyshire Archaeological and Natural History Association (*Hon. Secretary*, ARTHUR COX, Esq., Mill Hill, Derby):  
Nothing received this year.
13. The East Riding Antiquarian Society (*Hon. Secretary*, W. ANDREWS, Esq., 1, Dock Street, Hull):  
Nothing received this year.
14. The Essex Archaeological Society (*Hon. Secretary*, G. F. BEAUMONT, Esq., F.S.A., The Lawn, Coggeshall, Kelvedon):  
Transactions, Vol. v, Part 3.
15. The Exeter Diocesan Architectural Society (*Curator*, J. JERMAN, Esq., 5, Bedford Circus, Exeter):  
Nothing received this year.
16. Glasgow Archaeological Society (*Secretary*, W. E. BLACK, Esq., 88, West Regent Street, Glasgow):  
Nothing received this year.
17. Hampshire Field Club (*Hon. Secretary*, W. DALE, Esq., 5, Sussex Place, Southampton):  
Papers and Proceedings, Vol. III, Part 1.
18. La Société Jersiaise (*Secretary*, M. EUGENE DUPREY, Queen Street, St Helier, Jersey):  
Bulletin Annuel, 1895.

19. The Kent Archaeological Society (*Hon. Secretary*, G. PAYNE, Esq., F.S.A., The Precinct, Rochester) :  
Transactions, Vol. XXI.
20. Lancashire and Cheshire Antiquarian Society (*Secretary*, G. C. YATES, Esq., F.S.A., Swinton, Manchester) :  
Transactions, Vol. XIII.
21. The Historic Society of Lancashire and Cheshire (*Hon. Curator*, Rev. J. MANSELL, 12, Kremlin Drive, Liverpool) :  
Nothing received this year.
22. The Leicestershire Architectural and Archaeological Society (*Hon. Secretary*, Major W. F. FREER, Stoneygate, Leicester) :  
Vol. VII, Nos. 3—5 ; Vol. VIII, No. 1.
23. The Architectural Society of the counties of Lincoln and Nottingham and the Associated Societies (*General Secretary*, Rev. Canon G. T. HARVEY, F.S.A., Vicar's Court, Lincoln) :  
Reports and Papers, Vol. XXII, Parts 1, 2.
24. The London and Middlesex Archaeological Society (*Hon. Secretary*, CHARLES WELCH, Esq., F.S.A., 8, Danes Inn, Strand, W.C.) :  
Nothing received this year.
25. The Society of Antiquaries of Newcastle-upon-Tyne (*Secretary*, R. BLAIR, Esq., The Castle, Newcastle-upon-Tyne) :  
Archaeologia Aeliana, Vol. XVII, No. 2 ; Vol. XVIII, No. 1 (Parts 46, 47).  
Proceedings, Vol. VII, Nos. 5—25.  
Parish Registers of Esh, pp. 1—72.
26. The Norfolk and Norwich Archaeological Society (*Hon. Secretaries*, Rev. C. R. MANNING, M.A., F.S.A., Diss, Norfolk ; and Rev. W. HUDSON, M.A., F.S.A., 42, Prince of Wales Road, Norwich) :  
Norfolk Archaeology, Vol. XII, Part 3.
27. The Oxford Architectural and Historical Society (*Hon. Librarian*, Rev. L. RAGG, M.A., Christ Church, Oxford) :  
Nothing received this year.
28. The Powys-Land Club (*Hon. Secretary*, M. C. JONES, Esq., F.S.A., Gungrog, Welshpool) :  
Montgomeryshire Collections, Vol. XXVIII, Parts 2, 3.
29. The Architectural and Archaeological Society of St Albans (*Hon. Secretary*, the Rev. H. FOWLER, M.A., Lemsfield Road, St Albans) :  
Transactions, 1893—4.

30. The St Paul's Ecclesiological Society (*Hon. Secretary*, E. J. WELLS, Esq., 4, Mallinson Road, Wandsworth Common, S.W.):  
Transactions, Vol. III, Part 5.
31. The Somersetshire Archaeological and Natural History Society (*Hon. Secretaries*, F. T. ELSWORTHY, Esq., and Lieut.-Col. J. R. BRAMBLE, F.S.A., The Castle, Taunton):  
Proceedings, Vol. XLI, 1895 (Third Series, Vol. I).
32. The Suffolk Institute of Archaeology and Natural History (*Hon. Secretary*, Rev. F. HASLEWOOD, F.S.A., St Matthew's Rectory, Ipswich):  
Proceedings, Vol. IX, Part 1.
33. The Surrey Archaeological Society (*Hon. Secretary*, MILL STEPHENSON, Esq., F.S.A., 8, Danes Inn, W.C.):  
Collections of the Society, Vol. XII, Part 2.
34. The Sussex Archaeological Society (*Hon. Librarian*, C. T. PHILLIPS, Esq., Lewes):  
Nothing received this year.
35. The Thoresby Society, Leeds (*Hon. Secretary*, G. D. LUMB, Esq., 65, Albion Street, Leeds):  
Nothing received this year.
36. Yorkshire Archaeological Society (*Hon. Secretary*, J. W. WALKER, Esq., F.S.A., The Elms, Wakefield):  
Nothing received this year.
37. La Société Nationale des Antiquaires de France (Musée du Louvre, Paris):  
Nothing received this year.
38. La Société Française d'Archéologie (M. EMILE TRAVERS, 18, Rue des Chanoines, Caen, Calvados, France):  
Nothing received this year.
39. La Société Archéologique de Constantine (Algeria) (*Secrétaire*, M. VARS, Maison des Domaines, Rue de France, Constantine, Algérie):  
Recueil des Notices et Mémoires, Vol. 29 (Third Series, Vol. VIII).
40. La Société Polymathique du Morbihan (M. le Président, Vannes, Morbihan, France):  
Nothing received this year.
41. La Société Archéologique de Touraine (*Trésorier*, M. MARTIN, Quai S. Symphorien, Tours, Indre et Loire, France):  
Bulletin, Vol. IX, Trimestres 3, 4; Vol. X.

42. Der Verein für Thüringische Geschichte und Altertumskunde (*Vorsitzender*, Jena):  
Zeitschrift, Vol. VIII, Parts 3, 4; Vol. IX, Parts 1, 2.
43. Die Historische Gesellschaft für die Provinz Posen (Der Vorstand der historischen Gesellschaft, Posen, North Germany):  
Nothing received this year.
44. The British and American Archaeological Society of Rome (*Secretary*, E. J. MILES, Esq., M.D., Via Sallustiana, lettera E, Rome):  
Journal, Vol. II, No. 5.
45. The Norwegian Archaeological Society (*Secretary*, N. NICOLAYSEN, Kristiania):  
Nothing received this year.
46. Bibliothèque de l'Université Royale de Norvège à Christiania (*Bibliothécaire*, A. C. DROLSUM):  
Dombog for 1578 (1892—3); 1580 (1894); 1585 (1894).
47. Kongl. Vitterhets Historie och Antiquitets Akademien, Stockholm (*Secretary*, HANS HILDEBRAND, Stockholm):  
Antiquarisk Tidskrift för Sverige, Vol. XVI, Parts 1—3.
48. La Commission Impériale Archéologique de la Russie (*Secrétaire*, M. TIESENHAUSEN, à l'Hermitage, Pétersbourg):  
Nothing received this year.
49. Ἡ ἐν Ἀθῆναις Ἀρχαιολογικὴ Ἑταιρία (Mr ET. A. COUMANOUDIS, γραμματεὺς, Athens):  
Ἐφημερίς Ἀρχαιολογική, 1895.
50. La Société d'Archeologie de Bruxelles (*Secrétariat Général*, Rue Ravenstein, 11, Bruxelles):  
Annales, Vol. IX, Parts 3, 4; Vol. X, Parts 1, 2.  
Annuaire, Vol. VII.
51. American Antiquarian Society (*Librarian*, E. M. BARTON, Esq. Worcester, Massachusetts, U.S.A.):  
Proceedings, Vol. IX, pp. i—viii, 461—495; Vol. X, pp. 1—421.
52. The Archaeological Institute of America (*Secretary*, E. H. GREENLEAF, Esq., Museum of Fine Arts, Boston, Massachusetts, U.S.A.):  
Nothing received this year.
53. The Davenport Academy of Natural Sciences (*Corresponding Secretary and Curator*, W. H. PRATT, Esq., Davenport, Iowa, U.S.A.):  
Nothing received this year.

54. The Johns Hopkins University (*Secretary of the Publication Agency*, N. MURRAY, Esq., Baltimore, Maryland, U.S.A.):  
University Studies in Historical and Political Science, Twelfth Series, Parts 8—12; Thirteenth Series, Parts 1—8, 11, 12; Fourteenth Series, Parts 4, 5.
55. The Numismatic and Antiquarian Society of Philadelphia (*Corresponding Secretary and Treasurer*, 320, South Eleventh Street, Philadelphia, U.S.A.):  
Nothing received this year.
56. The Peabody Museum, Cambridge, Massachusetts, U.S.A. (*Curator*, F. W. PUTNAM, Esq.):  
Nothing received this year.
57. The Smithsonian Institution, Washington, U.S.A. (*Secretary*, P. LANGLEY, Esq.):  
The Siouan Tribes of the East.  
Chinook Texts.  
Archaeological Investigations in the James and Potomac Valleys.  
Bureau of Education. Report, 1892—93.
58. Congress of Societies in Union with the Society of Antiquaries:  
Classified Indexes of Archaeological Papers published in 1894, 1895.

# LIST OF THE PUBLICATIONS OF THE CAMBRIDGE ANTIQUARIAN SOCIETY.

## PUBLICATIONS. QUARTO SERIES.

- I. A Catalogue of the original Library of St Catharine's Hall, 1475. Ed. by Professor G. E. CORRIE, B.D. 1840. 1s. 6d.
- II. *Abbreviata Cronica, 1377—1469.* Ed. by J. J. SMITH, M.A. 1840. *With a facsimile.* 2s. 6d.
- III. An account of the Consecration of Abp. Parker. Ed. by J. GOODWIN, B.D. 1841. *With a facsimile.* 3s. 6d.
- IV. An application of Heraldry to the illustration of University and Collegiate Antiquities. By H. A. WOODHAM, A.B. Part I. 1841. *With illustrations. Out of print.*
- V. An application of Heraldry, &c. By H. A. WOODHAM, M.A. Part II. 1842. *With illustrations.*
- VI. A Catalogue of the MSS. and scarce books in the Library of St John's College. By M. COWIE, M.A. Part I. 1842. *Out of print.*
- VII. A description of the Sextry Barn at Ely, lately demolished. By Professor R. WILLIS, M.A. 1843. *With 4 plates.* 3s.
- VIII. A Catalogue of the MSS. and scarce books in the Library of St John's College. By M. COWIE, M.A. Part II. 1843. *Out of print.*
- IX. Architectural Nomenclature of the Middle Ages. By Professor R. WILLIS, M.A. 1844. *With 3 plates. Out of print.*
- X. Roman and Romano-British Remains at and near Shefford. By Sir HENRY DRYDEN, Bart., M.A. And a Catalogue of Coins from the same place. By C. W. KING, M.A. 1845. *With 4 plates.* 6s. 6d.
- XI. Specimens of College Plate. By J. J. SMITH, M.A. 1845. *With 13 plates.* 15s.
- XII. Roman-British Remains. On the materials of two sepulchral vessels found at Warden. By Professor J. S. HENSLow, M.A. 1846. *With 2 plates.* 4s.
- \*\* Nos. I—XII, with a title-page, form Vol. I of the Society's *Quarto Publications.*
- XIII. *Evangelia Augustini Gregoriana.* A description of MSS. 286 and 197 in the Parker Library. By J. GOODWIN, B.D. 1847. *With 11 plates.* 20s.
- XIV. *Miscellaneous Communications, Part I:* I. On palimpsest sepulchral brasses. By A. W. FRANKS. *With 1 plate.* II. On two British shields found in the Isle of Ely. By C. W. GOODWIN, M.A. *With 4 plates.* III. A catalogue of the books bequeathed to C. C. College by Tho. Markaunt in 1439. Ed. by J. O. HALLIWELL. IV. The genealogical history of the Freville Family. By A. W. FRANKS. *With 3 plates.* 1848. 15s.
- XV. An historical Inquiry touching St. Catharine of Alexandria: to which is added a Semi-Saxon Legend. By C. HARDWICK, M.A. 1849. *With 2 plates.* 12s.
- \*\* Nos. XIII—XV, with a title-page, form Vol. II of the Society's *Quarto Publications.*

## PUBLICATIONS. OCTAVO SERIES.

- I. The Anglo-Saxon legends of St Andrew and St Veronica. Ed. by C. W. GOODWIN, M.A. 1851.
- II. Fragment of a Graeco-Egyptian work upon Magic. Ed. by C. W. GOODWIN, M.A. 1852. *With a facsimile.*
- III. Ancient Cambridgeshire. By C. C. BABINGTON, M.A. 1853. *With 4 plates and a map. 3s. 6d.* (See No. XX for 2nd edition.)
- IV. A History of Waterbeach. By W. K. CLAY, B.D. 1859. *With 3 plates. 5s.*
- V. The Diary of Edward Rud; to which are added several letters of Dr. Bentley. Ed. by H. R. LUARD, M.A. 1860. *2s. 6d.*
- VI. A History of Landbeach. By W. K. CLAY, B.D. 1861. *With 1 plate. 4s. 6d.*
- VII. A History of Horningsey. By W. K. CLAY, B.D. 1865. *2s. 6d.*
- \*.\* Nos. IV, VI, and VII, with a title-page, form a volume entitled: 'Three Cambridgeshire Parishes: or a History,' &c. 1865. *12s.*
- VIII. The Correspondence of Richard Porson, M.A., formerly Regius Professor of Greek. Ed. by H. R. LUARD, M.A. 1867. *4s. 6d.*
- IX. The History of Queens' College. Part I. 1446—1560. By W. G. SEARLE, M.A. 1867. *8s.*
- X. Historical and Architectural Notes on Great St Mary's Church. By S. SANDARS, M.A. Together with the Annals of the Church. By Canon E. VENABLES, M.A. 1869. *With 1 plate. 3s.*
- XI. A History of Milton. By the late W. K. CLAY, B.D. 1869. *3s.*
- \*.\* Nos. IV, VI, VII, and XI, with a title-page, form a volume entitled: 'Histories of the Four Adjoining Parishes,' &c. 1861—1869. *15s.*
- XII. The Coins, Tokens, and Medals of the Town, County and University of Cambridge. By W. G. SEARLE, M.A. 1871. *2s.*
- XIII. The History of Queens' College. Part II. 1560—1662. By W. G. SEARLE, M.A. 1871. *8s.*
- XIV. The History and Antiquities of the Parish of Bottisham and of the Priory of Anglesey. By EDW. HAILSTONE, Jun. *With 7 plates. 1873. 12s.*
- XV. An annotated List of Books printed on vellum to be found in the University and College Libraries at Cambridge; with an appendix on the bibliography of Cambridge libraries. By S. SANDARS, M.A. 1878. *2s.*
- XVI. A Supplement to the History of the Parish of Bottisham and the Priory of Anglesey. By EDW. HAILSTONE, Jun. 1878. *1s.*
- \*.\* Nos. XIV and XVI, with a title-page to the whole work, form a volume. 1873—78. *13s.*
- XVII. Josselin's *Historiola Collegii Corporis Christi et Beatae Mariae Cantabrigiae*. Edited by J. W. OLARK, M.A. 1880. *2s.*
- XVIII. The Bells of Cambridgeshire. By J. J. RAVEN, D.D. 1881. *Out of print.*
- XIX. A Supplement to the 'Bells of Cambridgeshire,' with an Index to the whole work. By J. J. RAVEN, D.D. 1882. *Out of print.*
- \*.\* Nos. XVIII and XIX, with a title-page to the whole work, form a volume. 1881—82. *Out of print.*
- XX. Ancient Cambridgeshire. By C. C. BABINGTON, M.A., F.R.S., F.S.A. Second edition, much enlarged, 1883. *With a map. 5s.*

- XXI. Memoir of the Rev. Caleb Parnham, B.D., St John's College. By J. R. LUNN, B.D. Second edition, much enlarged. 1884. 2s.
- XXII. Suggestions addressed to King Henry VIII. for a Coinage for Ireland and the other islands belonging to England. By NICHOLAS TYERY. Edited by G. O. WHITE-COOPER, M.A., M.B. *With Illustrations*, 1886. *Out of print*.
- XXIII. The Diary of Alderman S. NEWTON (1662—1717). Edited by J. E. FOSTER, M.A. 1890. 5s.
- XXIV. Mr Essex's Journal of a Tour through part of Flanders and France made in August 1773. Edited by W. M. FAWCETT, M.A., F.S.A. 1888. 5s.
- XXV. The Register of Baptisms, Marriages, and Burials in St Michael's Parish, Cambridge. Edited by J. VENN, Sc.D. 1891. 5s.
- XXVI. A Short Calendar of the Feet of Fines for Cambridgeshire. By WALTER RYE, F.S.A. 1891. 5s.
- XXVII. Ingulf and the Historia Croylandensis. By W. G. SEARLE, M.A. *With one plate*. 1894. 7s. 6d.
- XXVIII. On the Abbey of S. Edmund at Bury. By M. R. JAMES, Litt.D. *With a plan*. 1895. 7s. 6d.
- XXIX. Notes on the Librarians of Trinity College on Sir Edward Stanhope's foundation. By ROBERT SINKER, D.D., Librarian of Trinity College. 1896. 3s. 6d.

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REPORTS. OCTAVO SERIES.

Reports I—X (1841—1850). Ten numbers. 1841—1850. 8vo. (Nos. IV, V, VI, VII, VIII, IX, *out of print*.)

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REPORTS AND COMMUNICATIONS. OCTAVO SERIES.

- Reports XI—XIX (with Abstract of Proceedings, 1850—59); Communications, Octavo Series, Nos. I—IX. Nine numbers. 1851—1859.
- \* \* \* Communications, Octavo Series, Nos. I—IX, with a title-page, contents and index, form Vol. I of the Society's *Antiquarian Communications*. 1859. 11s.
- Reports XX—XXIV (with Abstract of Proceedings, 1859—64); Communications, Nos. X—XIV. Five numbers. 1860—1864.
- \* \* \* Communications, Nos. X—XIV, with a title-page, contents, and index, form Vol. II of the Society's *Antiquarian Communications*. 1864. 10s.
- Reports XXV—XXXVI (with Abstract of Proceedings, 1864—1876); Communications, Nos. XV—XVIII<sup>1</sup>. Four numbers. 1865—1879. 2s. to 8s. each.
- \* \* \* Communications, Nos. XV—XVIII, with a title-page, contents, and index, form Vol. III of the Society's *Cambridge Antiquarian Communications*. 1879. 15s.
- Reports XXXVII—XL (with Abstract of Proceedings, 1876—80); Communications, Nos. XIX—XXII. Four numbers. 1878—1881. 3s. and 4s. each. *Nos. XX and XXII out of print*.
- \* \* \* Communications, Nos. XIX—XXII, with a title-page, contents and index, form Vol. IV of the Society's *Cambridge Antiquarian Communications*. 1881. (*Incomplete*.)

<sup>1</sup> Nos. XV and XVI were marked XIV and XV by mistake.

- Report XLI (with Abstract of Proceedings, 1880—81); Communications, No. XXIII. 1883. 12s.
- Report XLII (with Abstract of Proceedings, 1881—82); Communications, No. XXIV. 1884. *Out of print. (With a Supplement in folio, of which a few copies remain.)*
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May 24, 1880.		May 21, 1888.	
May 30, 1881.		May 27, 1889.	
May 22, 1882.		May 19, 1890.	
May 7, 1883.		May 17, 1893.	
May 26, 1884.	} <i>Out of print</i> .	May 16, 1894.	}
May 18, 1885.		May 29, 1895.	
May 24, 1886.		May 27, 1896.	

\* \* \* With the Lists have been printed the following: The Laws, since 1880; List of Publications, since 1882; List of Societies in Union, since 1884; Report, since 1886; President's Address since 1887; Summary of Accounts, since 1894. No Lists were issued in 1891 and 1892.

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	231	0	0
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"       "       3 July			
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Illustrations	2	0	0
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Attendance	3	10	0
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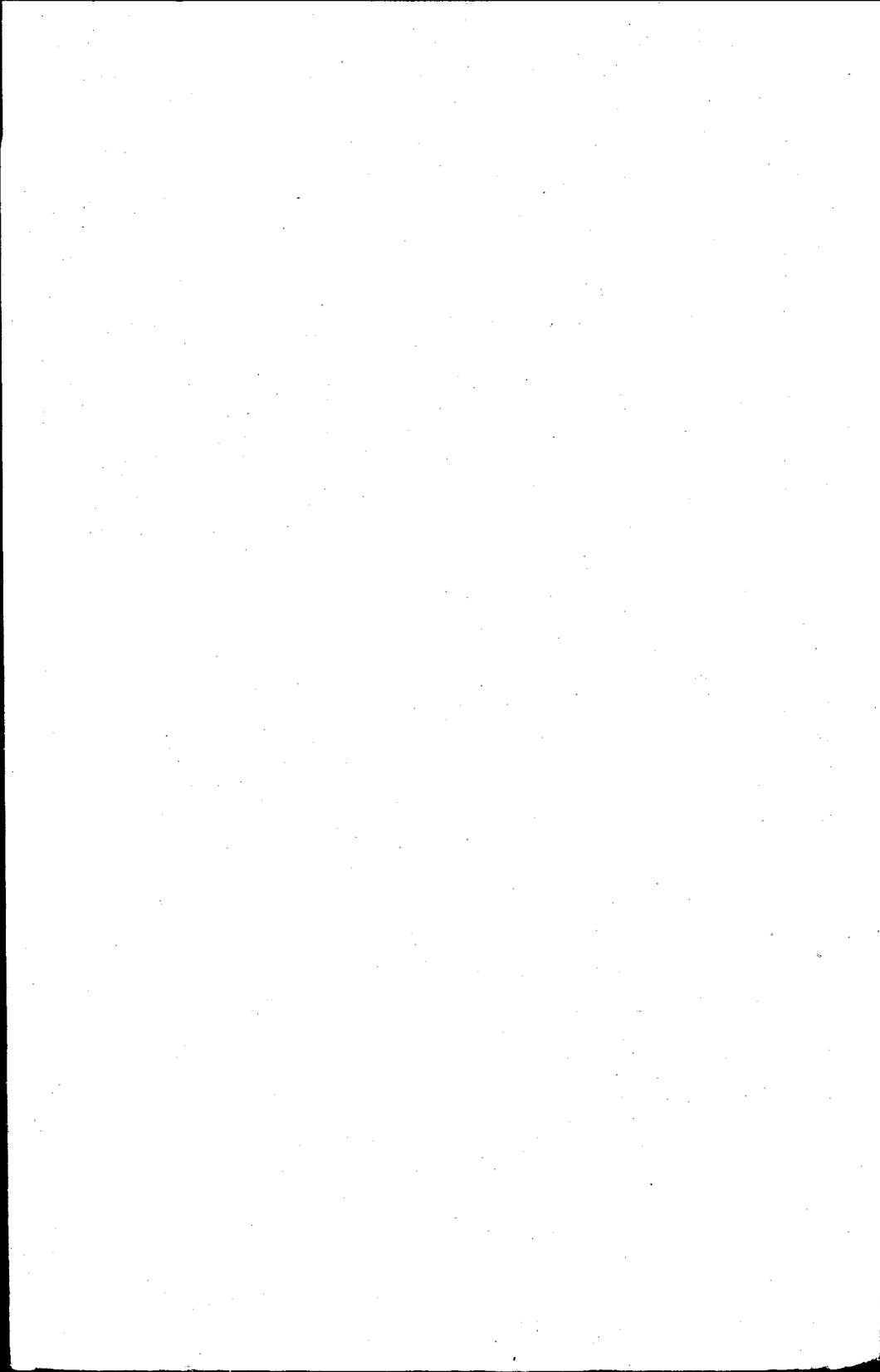
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# CONTENTS

OF PROCEEDINGS, No. XXXVIII.

VOL. IX. (NEW SERIES, VOL. III.) No. II.

	PAGE
On Parliamentary Elections at Cambridge sixty years ago. By W. M. FAWCETT, M.A. . . . .	166
On the Earthworks between the Tyne and the Solway. By Professor HUGHES . . . . .	172
(1) On the Paintings formerly in the Choir at Peterborough; (2) Legends of St Anne and St Anastasia. By M. R. JAMES, Litt.D. . . . .	178
On William Dowsing's Iconoclastic Visitation of the County of Cambridge 1643—4. By Rev. C. H. EVELYN WHITE . . . . .	204
On the Cambridgeshire Assize Rolls. By Dr W. M. PALMER . . . . .	209
On the Relations of Francis Bacon, Lord Verulam, with the University of Cambridge. By J. BASS MULLINGER, M.A. . . . .	227
On a Window recently releded in King's College Chapel. By M. R. JAMES, Litt.D. . . . .	237
On Skulls recently found behind Addenbrooke's Hospital. Rev. F. C. KEMPSON, M.B. . . . .	241
On the Chapel of Gonville and Caius College. By T. D. ATKINSON, Esq. . . . .	244
Annual General Meeting and Annual Report of the Society . . . . .	245
On the earliest volume of the Registers of All Saints Parish. By Rev. C. L. ACLAND . . . . .	251
On the Manor House of Overhall in the Parish of Cavendish. By T. D. ATKINSON, Esq. . . . .	280
List of Presents to the Library received during the year ending 27 May, 1896 . . . . .	283
List of Publications of the Society . . . . .	290
Summary of Accounts for the year ending December, 1895 . . . . .	295
List of Council, elected May 27, 1896 . . . . .	296