REPORT OF THE HON. SECRETARY, 1883.

THE Fifth Anniversary of this Society was held in the School of Art (kindly lent by the Committee for the occasion) on the 20th of February, 1883. The Right Rev. the Lord Bishop of Lichfield presided. The Report of the Society's proceedings for the past year, which included a satisfactory balance-sheet, and showed an increase in the number of members, was read.

The officers for the year commencing were elected. The meeting confirmed the provisional election of Mr. Beresford Wright to a seat on the Council, and re-elected those members of Council who retired in rotation under Rule V.—viz., Messrs. J. C. Cox, T. Evans, Foljambe, Frith, Heath, Jolley, Jourdain, and Keene. The Hon. Sec., the Hon. Sec. of Finance, the Hon. Treasurer, and the Auditors were also re-elected.

Specimens of Church Plate from the Churches of Derbyshire were exhibited at the meeting, including the Plate in use at the Churches of All Saints, S. Michael's, S. Werburgh's, Derby, Allestree, Findern, Ashford, Bradley (a Kniveton set), Matlock, Shirley (a medieval paten), and many others.

The Rev. J. Charles Cox read the following paper upon "Eucharistic Plate," illustrating his remarks from the examples exhibited :—

EUCHARISTIC PLATE.

By the Rev. J. Charles Cox.

[A Paper read at the Annual Meeting of the Derbyshire Archæological Society, held in Derby on February 20th, 1883, when there was an Exhibition of Church Plate.]

Of the various instruments or vessels that have at different periods in the history of the Christian Church, been considered necessary for the celebration of the Holy Communion, the chalice is the only one which is of the essence of the sacrament, and without which it cannot be celebrated. For the bread may be brought in on a cloth, or in some linen receptacle, and it may not only be, but at one time it was distinctly ordered to be consecrated on the corporal, that is on the fair linen cloth spread in the centre of the altar.

The chalice, or "Cup of blessing," being the only vessel mentioned in the Holy Scriptures in the account of the original institution, and being used therein by Christ Himself, was always treated and handled with peculiar reverence in the ancient offices. In the Oblation, both before and after consecration, the chalice was the special medium, the "paten being treated as an accessory and convenient appendage thereto, rather than as a principal utensil in making the same."*

In many old inventories it is obvious that the term "chalice" includes the paten, which was sometimes not specifically mentioned, owing probably to its being often also used as the cover to the chalice; nay, further than that, it is considered by good authorities that in the same way as "vestment" is sometimes used to include the vestment proper or chasuble, amice, albe, girdle, maniple, and stole—so the term "chalice" sometimes implies not only the cup, but also the paten, crewets for wine and water, and pyx or box for the bread before consecration, which, taken together, formed a complete set of Eucharistic Plate.

The material of the chalice was, from the earliest times, of the costliest metal, if possible, gold or silver. Early Councils only permitted poorer material, such as wood, horn, or glass, if the church was very poor. But glass chalices were, soon after their first use, specially forbidden, owing to their liability to be broken. After the depredations of the Danes, and again after the raid on Church Plate for the ransom of Richard Cœur de Lion, wooden

* Chambers' "Divine Worship in England," p. 240.

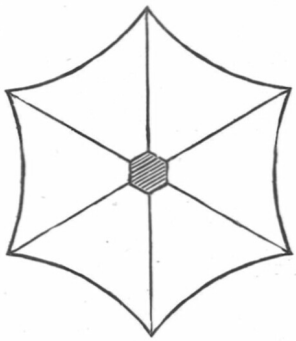
chalices were permitted in England, but only for a time. In 1222 the Archbishop of Canterbury forbade the use of pewter or tin. Many of the medieval chalices were most richly jewelled and most beautifully engraved. A good general idea of the richness of our old Church Plate can be formed from the 14th century Sacrist's Roll of the Cathedral Church of Lichfield, printed in our Transactions of last year. The high altar had chalice, paten, and crewets of pure gold, and so richly jewelled as to be worth about £1,500. These were the gift of Bishop Langton. All the Derbyshire chalices of 1552 were either silver or silver gilt.

In the early Church there were usually two chalices, one larger, with two ears or handles projecting from the upper part for the convenience of the deacon in administering to the people; the other smaller, for the use of the priest and his ministers, and for small Communions. There is an excellent example of the large ancient chalice, said to be of the 9th century, at the Royal Irish Academy, Dublin, which holds about three pints.

Next, as to the shape. These early two-handled chalices were commonly vase-shaped cups formed after a classic model—but in the 12th century, when the great revival of art took place, and articles were fashioned more carefully to fit their various uses, the chalice became a hemispherical cup with no rim of any kind, with or without handles, and mounted on a stem with a knop in the middle, and a large round foot. After the withdrawal of the cup from the laity, the handles ceased to be of use, and were discarded, and the chalice became smaller. During the 12th century more importance began to be given to the cleansing of the vessels at the end of the service, and there gradually grew up the custom of drinking the ablutions. In the rubrics in the *Manual* of Salisbury, York, and Hereford Uses, after enunciating the modes of ablution, the priest is ordered to *lay down the chalice upon the paten.* Now this direction, unimportant as it may seem, had the effect of modifying entirely the shape of the chalice. The round-footed chalice was found apt to roll about when laid on its side; the foot was therefore made hexagonal, which allowed it to rest on two points set some distance apart. The hexagon was preferred to the octagon or other practicable figure, as giving points further apart. The hemispherical bowl was at the same time made more conical in shape, to facilitate the complete draining-out of the chalice when laid on its side.* This shape continued in use until the middle of the 16th century. It is to be noted that our chalices from the 11th to the 16th centuries always consisted of three main parts—THE RIMLESS BOWL; the STEM, with a knop in the middle to hold the vessel by; and the FOOT, which was a spreading one (always at least equal in diameter to the bowl) to render the chalice less

* First noticed by Mr. Micklethwaite, and communicated to me by Mr. W. H. St. John Hope.

liable to be upset. The foot was almost invariably of this shape in England, but not abroad :—



The material of the paten usually corresponded to that of the chalice, though sometimes, as the less worthy, it was of inferior metal ; for we read of more than one chalice of gold that had its accompanying paten of silver. There were two kinds of paten—one very large, called the "offertorium," which answered to our alms-dish or basin ; and the other much smaller, and belonging to the chalice. But at Easter and other large Communions, the offertorium was sometimes used in place of the smaller paten.

Our English medieval patens are distinguished by a sunk sexfoil, the cusps of which are filled with a rayed ornament. The centre is occupied by the Vernicle, a favourite device—a hand in benediction—Our Lord in Majesty—the Agnus Dei—or by the sacred monogram. Raised monograms were not usual, though instances are found of jewelled patens in old inventories.

The Shirley paten of this county, recently discovered through the issue of the Church Plate inquiry sheets of this Society, and hitherto unknown to any of the experts in old English plate, is a very good example of 15th century work. The date is 1493—4, according to Mr. W. H. St. John Hope, who first identified it as of medieval work. It is five inches in diameter, and weighs two ounces. In the centre is the Vernicle, or representation of the Holy Face as it is said to have appeared on the handkerchief of S. Veronica, which shows great delicacy in the workmanship. In general character this paten much resembles the famous one at Nettlecombe, Somerset, the date of which is 1439.

The paten of S. Peter's, Derby, though modern, is a good copy of the early 16th century style, of which the one at Trinity College, Oxford, is a well-known instance.

English Church Plate of medieval date is, as might be expected, of very

rare occurrence, though such inquiries as ours, if generally adopted, will probably bring to light a few more specimens. William the Conqueror, in 1070, not only robbed monastic and collegiate establishments of their plate and jewels, but even condescended to appropriate the chalices of parish churches. In 1194 another general raid was made upon the vessels for the purpose of ransoming Richard I. The changes introduced at the Reformation not only caused a good deal of Church Plate connected with a more elaborate ritual to disappear, but were also eventually very destructive to Eucharistic Plate proper.

The first thing to notice in the Reformation period is the continually recurring reports of robbery and embezzlement which followed the suppression of the monasteries and the appropriation of "Cathedral stuff," including all the shrines, jewels, rich vestments (burnt for the sake of gold wire) and such plate as was deemed superfluous by the worthy king, Henry VIII. It is, however, a mistake to suppose that the king also robbed the parish churches. That was left for his hopeful son. At Staveley, we are told, in 1552, "our chalis was stolen xij monethes past." Dovezridge report "our chalys and other ornaments were solde by Thomas Blythe, sumtyme chauntry priste, for which cause he was putt from the same promocon and dyed very poore." Marston says, "A chales was latelie stolen." The chantry of S. Michael, Chesterfield: "A chalys the vycar there had in custody and roune awaye with it ij yeres paste." Many articles of value, however, disappeared by the aid of the very persons who ought to have taken care of them, viz., the churchwardens. At Egginton, "ij bells themselves were sold in the ijnd yere of the kyng's reign to the repairinge of the Monks Bridge," the excuse being that it "is so farre in decay that the township is not able to amend the same." The inhabitants of Ambaston also sold a bell which was in the chapel, and at Ashburne, after calmly submitting to the loss of "j holde albe stolen forth of a cofer in the Church, the locke beying pyked," we hear of "ij holde frunts of no valewe beying lant to disguyse persons at the bryngynge in of a Maii gamme."

These and other losses became such a scandal, that Commissioners were more than once sent through each county to take inventories of what was spared. From these we are able to gather what our loss has been, but, unfortunately, the lists themselves have not always come down to our day. Those of the North Riding of York, Lincoln, and Sussex are missing entirely. Derbyshire has been more lucky, for, though only one inventory in the visitation of 1547—that of Hope Church—has survived, from the Commission of 1552 we possess lists of goods then remaining in between 80 and 90 Churches, principally in the Deaneries of Ashburne, Duffield, Hartshorne, Lullington, Ockbrook, Radbourne, Stanton, and Wirksworth. They have all been printed by Mr. Walcott in *The Reliquary*, and revised by myself for the *Churches of Derbyshire*.

These various inventories, though ostensibly taken with the object of stopping the appropriation of church goods to secular purposes, themselves bear witness to the contrary by the numerous cases reported of the application of proceeds to parochial purposes. The Commission, however, of the last year of Edward VI. was made for the direct and sole purpose of robbery pure and simple on the part of the Crown—the commissioners being directed to seize everything of value, but to leave "one, two, or more chalices or cuppes according to the multitude of people." In our county one chalice was deemed sufficient for each parish, and in a few instances a paten also is specially named; though it seems almost certain, as I have before remarked, that the mention of chalice implied an accompanying paten. It might be expected that some of these chalices would have escaped destruction, but, alas! the number of medieval chalices so far known to remain in all England does not reach a dozen. The reason is that Edward VI.'s injunctions ordered the destruction of all monuments of superstition, and Protestant zeal, too often the disguise for personal gain. would certainly include amongst them many of the vessels used at the Mass, especially when marked with sacred symbols. Hence we find in many cases entries in the churchwarden's accounts relating how the chalices have been made into "communion cups." The changes of Queen Mary's reign, nevertheless, followed so closely upon the heels of this "reformation," that many of the old chalices were again brought into use, and the new communion cups were frequently reconverted into chalices. Elizabeth's reign, however, dealt a most severe blow at our old plate, for the injunctions were again enforced, and several of the bishops' visitation articles have such questions as this from Archbishop Parker, in 1569:—

"Whether they do minister in any prophane cuppes, bowles, dishes, or chalices, heretofore used at Masse, or els in a decent communion cuppe provided and kept for that purpose only."

The few Edwardian cups that have been preserved are all of similar design. They are plain standing cups with bell-shaped bowls, and a conical stem without knops, and with simple moulded bands. It is doubtful if we have an instance in Derbyshire.

Of Elizabethan cups there are very many examples. Mr. Octavius Morgan thus describes the general type as compared with the old English shape:—

"The chalice still consisted of the same parts, bowl, stem, and foot, though I have known two instances in small parishes where the chalices consist of the cup only, without stem or foot. The stem, although altered in form and character, still swells out in the middle into a small knob, or the rudiments of one, and is occasionally ornamented with small bands of a lozenge-shaped ornament, or some other such simple pattern, and the foot is invariably round instead of indented or angular. The form of the cup, however, is altogether changed, and instead of being a shallow, wide bowl, it is

elongated into the form of an inverted truncated cone, slightly bell-shaped. The form of the paten is also much changed, the sunk part of the platter is often considerably deepened, the brim narrowed, and thereon is fixed a rim or edge, by which it is made, when inverted, to fit on the cup as a cover, whilst a foot is added to it, which serves also as a handle to the cover, as though it were intended to place the wine in the chalice and cover it with the paten cover until the administration of the sacrament, when the cover would be removed and used as a paten for holding the bread. On the bottom of the foot of the paten was a silver plate, which almost always bears the date when it was made, and the name of the parish to which it belongs. The ornament on all these chalices and paten covers, as they may be called, is invariably the same ; it consists simply of an engraved band round the body of the cup and on the top of the cover, formed by two narrow fillets which interlace or cross each other, with a particular curvature, in every instance the same, the space between them being occupied by a scroll of foliage, and this ornament is marked by a total abstinence of letters, monograms, emblems, or figures of any kind. It is curious how this exact uniformity of shape and ornament was so universally adopted, unless there had been some regulation or standard pattern to go by, but I have not been able to find any such to guide the makers."

So far as my own knowledge of the Church Plate of this county is concerned, and I suppose I have seen more of it than any other individual, with the exception, most probably, of the Ven. Archdeacon of Derbyshire—coupled with the information as yet received from the society's returns—Derbyshire possesses eleven Elizabethan cups, but a few others may yet be brought to light.* One of these, the Findern example, is one of the earliest known instances of her reign, and a singularly good specimen. The Hall marks give the year 1564-5. The ornamental band is a handsomer one than any noticed by Mr. Cripps, or amongst the large number of Elizabethan cups in the diocese of Carlisle. The date, too, is exceptionally early, but few being known earlier than 1571. The Wilne example is 1566-7, that of Taddington 1568-9, Norton 1568-9 (a large fine sample), Derwent 1584-5, Fairfield 1593-4, and Kedleston 1601. There are four unmarked samples of this reign, one at Osmaston-by-Derby, which is early in the reign, one at Dalbury, one at Shirley, and one at Whittington, which is late Elizabethan, or possibly early Jacobean. Dovezridge, 1619, is very similar to Elizabethan.

The further changes of the next century and their various diversities are best illustrated by the examples before you—the chief difference being in the increasing plainness and lack of ornament. The patens also cease to be used as covers, though they will often fit on the top of the cups.

* Several other examples of late Elizabethan and early Jacobean chalices have since turned up, *i.e.*, at Mickleover, Weston, Marston Montgomery, and Willington.—W. H. St. J. H.

I should mention that instances do occur where the old English traditional shape of hemispherical bowl, stem with knop, and hexagonal indented foot has continued. A very fine one is found at Ashby-de-la-Zouch (1676), S. Peter's College, Cambridge—the gift of Bishop Cosin (1626), and two at Rochester Cathedral (1653-4). The points of the hexagonal foot usually terminate in cherubs' heads. The several chalices of the Kniveton gift in this county, noticed below, cannot be surpassed as examples of this kind of work. They are exceptionally large and beautifully finished. The cherubs' heads and other details are singularly well preserved in the Bradley chalice now before you; its date is 1640-41.

Derbyshire has a good many examples of chalices of the first half of the 17th century. The plain but interesting one from Ashford is undated, but I take it to be Jacobean. Such are Sandiacre and Tissington 1624-5, Stanton-by-Dale 1629-30, Risley 1632-3, and Normanton-by-Derby, with paten cover, 1645. The period of the Commonwealth, when Puritan malevolence culminated against the Church, was not so fatal to the sacred vessels of the altar as is usually supposed. With the exception of those places wherein the violence of civil war specially centred, such as the diocesan city of Lichfield, there is no proof that the chalices and patens of our ordinary parish churches, as a rule, suffered spoliation. "The Directory for the Publique Worship of God," which in 1634 took the place of the Book of Common Prayer, provides that what the schismatics termed the Lord's Supper was "to be frequently celebrated," and for this purpose the ancient vessels would be required. Plate was not infrequently given during the Commonwealth; Richard Goodwin gave "one large silver chalice" to the church of Taddington, Derbyshire, in 1651; and the Alvaston chalice is dated 1653-4. But by far the most interesting piece of Church Plate of the Commonwealth in Derbyshire is the chalice and paten of Normanton-by-Derby, with heraldic quarterings, most beautifully engraved, for it is of the year 1645, of which date hardly any plate at all has been found, the very year after the forcible suppression of the Prayer Book. Morley, too, has an unmarked paten of about the same date, and there is an excellent chalice at Spondon of the year 1646-7.

Of chalices of the second half of the century may be mentioned Morley 1663-4, Tideswell 1683-4, Spondon 1685-6, Christ Church, Derby, with interesting engravings of the crucifixion and resurrection, 1698-9, and Sudbury 1678-9, which, with its accompanying large paten, has below the unusual monogram of the Sacred Heart and three nails. The ancient chapel of S. John Baptist, Belper, has a small two-handled chalice of 1685-6.

Of eighteenth century samples, Derbyshire possesses a large variety, which it would be tedious now to enumerate. The chalices of the Derby churches of S. Werburgh and S. Michael are good samples of the middle of the century; and the silver-gilt tankard flagons of S. Werburgh's of 1717 may be compared

with the similar vessels of the eighteenth century. There is a good Queen Anne paten at Osmaston-by-Derby, 1702-3.

The most massive and costly village Church Plate in the county is the set of two chalices, two patens, alms plate, and flagon, of silver-gilt, at Ravenstone, the gift of Rebecca Wilkins in 1715. The handsome chalice and cover of Newton Solney, 1757-8, and the Tickenhall paten of 1715-16, with its unique leather case, should also be noticed.

Disastrous as so many of the political and religious movements of our nation have been, both to the fabrics of our churches and to the ornaments that they sheltered, the history of Church Plate after all confirms the conclusion that I have previously formed, namely, that the period when the Church was at its lowest ebb in intelligence and energy, was also the time that was most fatal to all that was comely, ancient, or valuable, for it was the period of family jobbery and private embezzlement—the century that was ruled over by our three first Georges.

So far as Derbyshire is concerned, I have carefully inspected the churchwardens' accounts and other records of various parishes, and, without exception, where I have found such records extant, it appears that some at least of the communion plate chronicled in the seventeenth century, some of it Elizabethan, some no doubt medieval, has now disappeared, either through criminal carelessness or direct theft.

At All Saints', Derby, the old silver chalice and paten, mentioned in 1632, and again in 1662, is missing, without any record of its fate. In 1681, Mr. Mathews, master of the Free School, presented a silver paten weighing over 12 ounces. This also is missing. A silver tankard given to Kedleston Church in 1715 is missing. The silver plate at Brampton Church was stolen 30 or 40 years ago.

Lady Frances Kniveton, second wife of Sir Gilbert Kniveton, of Bradley, gave a valuable set of Communion plate, consisting of silver-gilt chalice, paten, and flagon to the seven Churches of Bradley, Kniveton, Mugginton, Ashburne, Brailsford, Osmaston, and Kirk Langley. Lady Frances was one of the co-heirs of Sir Robert Dudley, Duke of the Empire. A patent allowing to her the title of Duchess Dudley was granted by Charles I. and confirmed by Charles II. after the Restoration. She used much of her great wealth in various munificent benefactions. Each of the above gifts of plate cost £50, a great sum, considering the then value of money. But of these seven gifts, two have been stolen, namely, the sets at Ashburne and Brailsford.

Occasionally the bad taste of post-Reformation churchwardens led them to exchange their old medieval plate for new. Two instances of this occur in the Youlgreave accounts:—

"1625. For changing ye old communion cupp and cover for ye new chalice (in all) £1 19s. 9d."

"1732. In exchange between an old silver cup and salver for a silver plate, 2s. 2d.'

In the Hayfield churchwardens' book is the following :—

"1784. Exchanging the silver cup, 12 shillings."

The melting down of comparatively modern plate of a bad and awkward design into more seemly shapes is much more excusable than the sale or exchange of really old plate. As an instance of this may be mentioned the Church Plate of S. Peter's, Derby, which in 1857 was remodelled into its present good shape from a chalice of 1666, and from a paten and flagon of 1686. But even a change of this sort should not be effected without very grave reason.

The issue of such a volume on Church Plate as that projected by our Society will go far to prevent any further recourse to the crucible by clergy or churchwardens under the mistaken zeal of preferring "new lamps" to old. Let it not be thought that I exaggerate the danger even now accruing to the few really old specimens that our county retains. It was only in January, 1881, that Mr. Wilfred Cripps, the great authority on English plate, wrote thus to the *Guardian* :—

"There was hardly a parish in which some relic of Elizabethan times did not exist only a few years ago ; but year by year many are consigned to the melting pot, or rather to the private cabinet of some wealthy silversmith, who is very glad to give a country clergyman the small amount its weight in silver coin comes to for a curiosity which, though it loses half its interest by being removed from the Church to which it has belonged ever since it assumed its present form in the early years of the reign of Elizabeth, is nevertheless still well worth preserving. I have heard of one being parted with lately, and the few shillings it produced spent in hymn books ; of another exchanged for a chalice of electro-plate ; of a third being sold because the incumbent thought it old-fashioned. Each of these had been the property of the parish for more than 300 years, and more than this, was probably made of the very silver of a still more ancient chalice, and re-cast into its present shape at the Reformation, in deference to Puritanical intolerance."

Let me briefly revert to one or two other matters of interest with regard to our post-Reformation plate. Chalices are occasionally found in sacred use that were originally intended for secular purposes, and afterwards presented to the Church. Let me give four Derbyshire instances. The beautifully engraved cup of Derwent Chapel, 1584—5, from the style of the ornaments, was undoubtedly of secular origin. The engraving is thus described by the present Vicar :—

"Four staves, resting repectively on a seal ; a starfish and other fish, surrounded by seaweed ; a turtle ; a starfish and other fish, surrounded by seaweed. The four staves are ornamented at middle and top with

mitres, and are connected at the top by festoons of drapery. On the middle of each festoon hangs a harp, and over each harp stands an eagle. A band of raised ornamentation runs round the stem, and also round the splay foot. The cover has spiral top, with raised ornamentation. A rough Latin cross has been pricked inside cover."

This latter mark was probably made at the time of its dedication to a sacred use.

The Kedleston chalice, 1601-2, is a most beautiful silver-gilt secular cup, given to the church in 1715 by Lady Sarah Curzon. It is engraved all over with trefoils, and bears also the arms of Penn impaling Leake.

The inscription on what is now the chalice at Edale Chapel tells its own tale :—

"This Oration Prize, the legacy of Dr. Hooper, adjudged to Daniel Creswell, of Trinity College, Cambridge, 1795, was by him given to this chapel of Edale, 1810."

Spondon, too, possesses a large two-handled plated cup, given about 1700, and now used as a flagon, which was undoubtedly originally designed for secular use.

Both the arms and the inscriptions on post-Reformation Church Plate, that were often engraved thereon in the two last centuries, though distasteful in the extreme to the reverent mind, have their value and interest for the heraldic student and the genealogist. Amongst instances of this character in Derbyshire, it may be mentioned that the arms and name of Pegge are on the Shirley flagon ; inscriptions of the Harpur and Crewe families on the Tickenhall patens ; Curzon arms on the Kedleston patens ; Horton inscription on the Croxall flagon ; Willoughby arms and inscription on all the plate at Risley ; and Lord Exeter's arms on the noble plate at All Saints', Derby. On the Normanton chalice and paten the Harpur arms are beautifully quartered ; the Sacheverel arms are on the Morley paten ; the Benskin arms on the plate at Alvaston ; and the Gilbert arms on the Spondon paten. In the churchwardens' accounts of Youlgreave is an entry which gives an excellent excuse for the engraving of the name of the donor and parish :—

"1731, May 14.—There was given two salvers for bread and two stoops for the wine, all made of pure silver, and weighing by averdupois five pounds and half an ounce altogether, by Mrs. Mary Hill, of Woodhouse, during her life-time, to the parish of Youlgreave, with her name engraved thereon only to prevent its being imbeziled away—in testimony of which I have hereunto set my hand.—DANL. HARDINGE, Curt. of Youlgreave."

The consideration of the question of the post-Reformation use of pewter, without which this paper would be incomplete, leads me back to certain Eucharistic vessels upon which no comment has hitherto been offered—namely, crewets, and their later development into flagons.

Two crewets, one for wine, and the other for water, were an invariable part of the Eucharistic Plate, and are specified by all the ancient Ritualists. The ancient crewets were very seldom of glass or crystal, but generally of enamelled copper, or of some more valuable metal. In the 15th and 16th centuries the, ordinary parish churches of England were usually content with pewter crewets; almost all the Derbyshire crewets of 1552 inventories were of this material. They were usually distinguised by some convenient mark, such as A (*aqua*) for water, and V (*vinum*) for wine. A pair of golden crewets at Ely were distinguished by a large ruby for the wine, and a beautiful pearl for the water. The size of these crewets was but small when the cup was refused to the laity, but after the Reformation it became necessary that they should become considerably increased in bulk, and hence the use of what we usually now term flagons. The earliest flagons are of Elizabeth's time. They have a pear-shaped body, domed lid with thumb piece, and a curved handle, and are mounted on a spreading circular foot. The Osmaston silver flagon, recently given by Mr. Ussher, is a good modern copy of an Elizabethan flagon, made to match the chalice, and the Osmaston flagon of electro-plate an instance of what to avoid. After the beginning of the 17th century the "round bellied" flagons disappear, and the common tall tankard shape comes into use, of which many examples abound (All Saints', S. Michael's, S. Werburgh's, Ravenstone, etc.) These flagons, throughout England, both before and after the Restoration, were usually, and invariably at the larger churches, in pairs (as All Saints', S. Werburgh's, and many other Derbyshire churches), showing that they were intended to be the successors of the ancient crewets or phials, and were used for wine and water. I have several times noticed, both in pairs of pewter flagons, as well as in those of more precious metals, a difference in the covers or handles, though of the same date, and I have no doubt that this difference was intentional, and intended to assist the celebrant or his minister in readily distinguishing between the flagons for the wine and for the water.

There is a most charming variation in both handles and shape in the two elegant silver flagons of classical design of Sudbury Church, bearing the Birmingham hall marks of 1775-6.

In several of the old engravings of post-Reformation altars, where the two flagons are usually represented, this difference may be noted. It is very prominent in the frontispiece of "The whole duty of receiving worthily the Blessed Sacrament," which was in a fifth edition in 1717.

No one, outside the Judicial Committee of the Privy Council, who has at all studied the subject, can have any doubt that the admixture of water with the wine in the chalice was the usual and sanctioned custom of our Reformed Church. We have the most unqualified evidence in the case of Archbishops Laud and Sancroft, and of Bishops Andrewes, Cosin, and Field, etc., etc. The indirect evidence of the pairs of flagons, and their difference in shape (not hitherto, I believe, noticed), is not without value.

It might be objected to this view of the use of the second flagon that the size militated against it, as so little water is required for admixture in the chalice. To this I answer that the post-Reformation use of our leading bishops distinctly authorised the ceremonial ablution of the priest's hands before the consecration at Holy Communion, and that the large water flagon would also be used for this purpose. This, too, explains the use of certain small basins, certainly not alms basins, not unfrequently met with in Church Plate of 17th century, and usually of pewter. Such is the basin of the 1629 pewter set at Osmaston-by-Derby.

The great increase in the size of the crewets or flagons, necessitated at the Reformation by the restoration of the cup to the laity—coupled with the fact that that was not the era for promoting the giving of our best to God—gave a great impetus to the general use of cheap pewter for flagons, and hence the use of that metal, in poor and despoiled churches, descended even to the chalice and paten.

By the XX. Canon of 1603-4, the Churchwardens of every parish, against the time of every Communion, "shall provide . . . . a sufficient quantity . . . . of good wholesome wine, for the number of communicants that shall from time to time receive there, which wine we require to be brought to the Communion table in a clean and sweet standing pot or stoup of pewter, if not of purer metal."

The following are some of the numerous instances of the post-Reformation use of pewter in Derbyshire churches. At Quarndon, from the Terrier of 1751, we find that a flagon, chalice, paten, salver, and plate, all of pewter, were in use. At Kirk Langley a pewter paten was used up to 1825. In a Mackworth inventory of 1639, a pewter flagon is mentioned. The Wirksworth churchwarden accounts have the following entries :—

"1662—Paid for a puter flagon for the communion table, 7s. 4d."

"1677—Disbursed by Mr. Archdeacon 6s. 9d. for a puter flagon."

The accounts of All Saints', Derby, contain the following :—

"Memorandum. That in ye month of April, An. 1679, Mr. George Smith, of this Parish of All Saints', Pewterer, did give for ye use of ye Parishioners of this Parish of All Saints', two large pewter Flaggons, and one Pewter Plate : To be used only at the Communion."

In "An account of the materials belonging to the Communion Table at Taddington," for the year 1695, mention is made, in addition to silver, of "one large Flaggon of pewter (which still remains), one pewter Bason, one large Leather Bottle." This last entry, namely, of a leather bottle or jack, is, we should think, unique in the record of vessels pertaining to the Holy Communion.

Even now pewter vessels may often be found in the vestries of churches of our county, though very rarely in use, except occasionally as alms plates.

At Tickenhall there is a small alms dish of pewter, now in use, nine inches in diameter.

At Osmaston-by-Derby there is a chalice, a flagon, and an alms basin, all of pewter, of the year 1629, but not now used.

At Monyash, a pewter paten and alms basin are still used ; and at Hartshorn there is a pewter flagon of the year 1638 still in use. There is a disused pewter paten at Sawley, and there are various pewter plates at S. John the Baptist Chapel, at Belper. There is also a pewter alms dish in use at Wilne.

Surely we ought to be careful—and irrespective of the reverence due to sacred things, pewter has its own history, its own marks, its own occasional beauty of shape or of engraved design—that such vessels as these, though of inferior metal, are not carelessly discarded or suffered to be put to base uses where they will soon pass into oblivion. I am glad to say that I have been instrumental in one case in this county in recovering a large pewter church flagon from the village "public," and it is now used in supplying water for the font. Careful inquiry in our country parishes would, I believe, result in the recovery of many of these flagons or other pewter vessels that once were put to so sacred a use. I would suggest to the clergy that where they have several discarded pewter vessels pertaining to the church, that are not rendered interesting from any inscription, engraving, or peculiarity of design, that a good way of using up the material for a sacred purpose would be to have the metal re-cast by a careful pewterer into a font ewer, for the purpose of supplying water at Holy Baptism. But I only suggest this where there seems any real fear of such vessel being secularised or misappropriated. Their careful preservation, however uninteresting they may seem to be, should surely commend itself most to us, whether as archæologists or Churchmen. The Bishop of Carlisle, in his Christmas Pastoral for 1880, did not think it beneath his notice to formally address his clergy on this subject. His Lordship said :—"It is very desirable that pewter vessels which have been used for the purposes of the Holy Communion should be carefully preserved, even when their place has been taken by silver utensils ; there is a temptation to neglect them as of no value ; but there is much of historical interest attaching to these pewter vessels, and they deserve a place in the treasury of the parish to which they belong."

This society is not a religious one, and is therefore in no direct sense interested in the promotion of greater reverence in the keeping and use of that which is essential to the due celebration of the mysteries of the Christian faith ; but as our chief object, according to our rules, is "to preserve the archæology of the county," it may not be out of place for me to speak very briefly on the subject of the episcopal consecration of Church Plate, and the great desirability of its continuance. I do not, then, now say a word on the religious advantage of compliance with a usage that can be proved to have commended

itself to the faithful of the Church of England for upwards of 1140 years, but simply argue, from the dry archæological stand-point, that any ceremonial which adds greater sanctity, and therefore greater chance of preservation, to these valuable specimens of handicraft in precious metals, ought to be encouraged by antiquaries. When, therefore, it can so readily be proved, as I have just shown with regard to Derbyshire, how shameless has been the robbery of Church Plate in comparatively recent days, I cannot help hoping that such associations as ours will bring all the influence they may possess to bear upon our bishops to induce them to revert to so primitive and conservative a practice, and not to permit the use of any save consecrated plate at the altar, the plate being in some significant way stamped, if not more fully inscribed, after the completion of the ceremony. The Canons of Elfric, Archbishop of Canterbury, 995, order that :—"No person shall celebrate Mass in any other vessel save in the chalice that is blessed thereto."

The forms for the benediction of sacramental utensils are a principal part of all the ancient Pontificals. The Pontifical of Archbishop Egbert, *circa* A. D. 740, gives this form for the hallowing of the chalice :—

"Let us pray, most beloved brethren, that our God would hallow this chalice to be consecrated to the use of the ministry by the inspiration of celestial grace, and to human benediction apply the plentitude of divine favour, through Jesus Christ our Lord.

"Vouchsafe, O Lord God, to bless † this chalice for the use of Thy ministry, formed by pious devotion, and to bedew it with that sanctification with which Thou didst bedew the sacred chalice of Melchisedec Thy servant, and may that, which by the art and nature of metal cannot be accomplished, through Thy benediction become worthy of Thy altars, precious and sanctified, through our Lord Jesus Christ."

Here let the bishop anoint the chalice and say :—

"Almighty God, indivisible Trinity, pour upon our hands the help of this bene†diction, that through our benediction this vessel may be sanctified, and by the Spirit of Thy Grace be made a new sepulchre of the body and blood of our Lord Jesus Christ. Amen."

This form, with one or two trifling verbal alterations, is to be found in all the known varieties of English Pontificals of different dates down to the Sarum Pontificals of the fifteenth century.

It is a complete mistake to imagine that the consecration of sacramental vessels ceased with the Reformation. When one of the charges against Archbishop Laud was that in his chapel he "consecrated plate," that prelate replied that "in all ages of the Church, especially in Constantine's time, there have been consecrations of sacred vessels as well as of churches themselves ;" and explained that he made use of the form drawn up by the saintly Bishop Andrewes. This form, first used by Bishop Andrewes when consecrating the

new plate of the cathedral church of Worcester, is to be found in his Minor Works, pp. 159—163. This form, in addition to the separate presentation and consecration of chalice, paten, and flagon, provides also for the consecration of the altar candlesticks, and likewise for the censer for incense.

Archbishop Sancroft consecrated the altar plate at Coleshill Church, Warwickshire, in 1685. The chalice belonging to the Communion Plate of the Parish Church of Stretham bears the following inscription :—

"Ecclesiæ Parochiali de Stretham infra Insulam Eliensem Consecratum, A.D. 1686."

Francis Turner was at that time Bishop of Ely ; he afterwards became a Non-juror. When the form of consecration used by Archbishop Sancroft at Coleshill was published in 1703, Mr. Tisdale, the editor, prefaced it with a statement that it was after the fashion of like forms that "had been generally used since the Reformation." Archbishop Sancroft is also said to have consecrated some Elizabethan plate for his private chapel at Fressingham after his deprivation, thus establishing a precedent for consecrating that which has been already some time in use. This plate is now in use at the Parish Church of Starston, Norfolk, and is inscribed "Deo Servatori Sacrum."

Dr. Patrick, Bishop of Ely, when consecrating the chapel of St. Katherine's Hall, Cambridge, in the year 1704, made use of the following prayer in consecrating the Communion plate :—

"Most Blessed Lord, accept, we beseech Thee, of the oblation we make unto Thee of these vessels, which we humbly dedicate to Thy Divine service at Thy Holy Table ; and as we now wholly give them up to Thy use, in the ministration of Thy Holy Communion of Christ's Body and Blood, so we pray Thee to receive them for Thine own ; preserve them from being any way profaned ; and being here set apart and consecrated by our office and ministry to Thy service, let them always continue to be so employed, through Jesus Christ our only Lord and Saviour. Amen."

The preservative influence of so solemn a prayer as this cannot, I think, be gainsayed. One of the most interesting specimens of English medieval plate is a silver-gilt cup, now preserved at Pembroke College, Cambridge, the gift, in 1497, of Langton, Bishop of Winchester. It is commonly styled the Anathema Cup, from the legend that it bears—"Qui alinaverit anathema sit." May it not well be the case that this threatened curse is the cause of its present existence? And would not the sense of sacrilege be in a like manner deepened if a specific and inscribed act of consecration was used and marked on all our sacramental vessels? It is true that many of the clergy are in the habit of having, not only Church Plate, but altar linen, font ewers, or anything of a like nature that may be given to the Church, presented at the altar there to receive a special priestly benediction betokening the future separation of the articles so presented from any secular use ; but this is quite a different matter

to the solemn act of episcopal consecration of sacramental vessels which it is to be hoped may soon be again the rule, and not the exception. That well-known theologian, Dr. Forbes, the late Bishop of Brechin, was in the habit of thus consecrating, after the ancient forms, Church Plate and other matters pertaining to the altar; a portable altar slab that received consecration at his hands is now in use in this county.

With this sentence I proposed to close this paper, but three days ago I received information that enables me to give a still more recent instance of episcopal consecration, or solemn dedication of Church Plate—an instance of peculiar interest to us of this Society, as our Right Reverend Vice-President, who has honoured us by occupying the chair to-day, dedicated a few months ago some altar vessels at Gailey Church, near Penkridge, according to the form of consecrating plate drawn up by Bishop Andrewes, with a few slight alterations.*

Finally—not so much for the information of those parsons and wardens who have proved their interest in the matter by coming here to-day, but as a warning to those officials who are responsible for the custody of Church Plate, but apparently think it a matter of but slight moment—I wish to state that, to the best of my belief, the sale, the exchange, or even the re-casting of Church Plate without a faculty is illegal.

At the conclusion of Mr. Cox's paper, the Bishop said—"This was the first time since he came into the diocese that he had been able to attend a meeting not directly connected with Church matters; he was very glad to attend this meeting, because he thought the objects of the Society were as interesting and as profitable for their thoughts and leisure as they could possibly be. The study of nature was most elevating as being the reverent contemplation of the handiwork of the Great Creator. The study of archæology was very instructive, combining the study of history and art; it acts as a very wholesome corrective to nineteenth century self-esteem. Comparing the exquisite architectural remains to be found in this country with modern attempts, we must confess that the palm is to be awarded to past generations. He ventured to believe that the present very strong utilitarian spirit was too much inclined to do away with the devotional spirit

* "The Order of Consecrating Plate for the Altar," in Andrewes' *Minor Works*, Library of Anglo-Catholic Theology. In addition to the consecration of paten, chalice, and flagons, it provides forms for the consecrating of the altar candlesticks, and also for the censer for burning incense.

of past ages when time and talents were ungrudgingly bestowed over their work. The exhibition of plate brought together by the Society was a very happy idea; he felt strongly the importance of preserving these sacred vessels with the greatest care. The amount of real loss in past years from culpable carelessness could scarcely be over-estimated. For himself, he made it a rule never to consecrate a new church without having a complete inventory of everything belonging to it."

During the past year there have been ten meetings of the Council, at which a fair proportion of the elected members of Council have attended with great regularity, and their deliberations have been aided by the same Vice-Presidents, who have always displayed so keen an interest in the work of the Society.

The first expedition of the Society for the past year was held on Saturday, June the 2nd, to Steetley Chapel and Welbeck Abbey. The party, in number about one hundred and thirty, left Derby, at 9 a.m., in a special train provided for their use by the Midland Railway Company, and travelled, viâ Ambergate and Pye-Bridge, to Whitwell Station, where breaks from Mansfield were in readiness to drive to Steetley Chapel. Here the party was received by the Vicar of Whitwell, the Rev. G. E. Mason, who pointed out all the interesting features of this unique specimen of Norman architecture, and read the following paper on the "History of Steetley":—

The neighbouring village of Thorpe Salvin is said by some lovers of romance to be the celebrated Castle of Front de Bœuf. If that be so, I maintain that Steetley Chapel is the ruined shrine where the Black Knight enjoyed the hospitality of "the holy clerk of Cotmanhurst." Certainly when "the gentle and joyous passage of arms of Ashby-de-la-Zouch" took place, this chapel had been standing nigh a hundred years. For it was probably built by Gley de Breton, when Stephen was on the royal throne of Westminster, and seated Roger de Clinton, 33rd successor of S. Chad, on the episcopal throne of Coventry. It was the hand of a Clinton that first blest this altar and these walls, and now, when seven centuries have rolled away, it is under the noble patronage of a Clinton that this altar and these walls have been restored. Steetley Chapel, then, is older than Welbeck Abbey. Gley de Breton built it, perhaps for his own convenience as a private chapel to stand near his house; and no doubt Parson Hugh or Parson Walter used sometimes to walk down

here from Whitwell early in the morning to say mass for the benefit of Gley, with his four sons and their sister, Matilda, and the Gurths and Wambas of his day. These four young men, if they married, left no children, and Matilda, becoming heiress, brought the property by marriage to the Vavasours, who held it till the year 1360. Thenceforward, and all through the Reformation period, it was held by the Frechevilles. From them it passed to the Wentworths, to the Howards, and to the Pelham Clintons. Although for some 200 years this building remained as a "capella" in Whitwell parish, yet in the 14th century, while Roger Northburgh and Robert Stretton were Bishops of Lichfield, nine separate institutions are known to have been made, and the priest is called "Rector of Steetley Church." This brief independence of 40 years lapsed as mysteriously as it arose, and Steetley Chapel serves now once more the purpose for which Gley de Breton built it.

The chapel is 56 feet long. It is divided into three parts—a nave, a chancel, and an apse (a parallelogram, a square, and a semicircle). The nave is 15 feet 9 inches broad, and the chancel measures 13 feet 9 inches across. Mr. J. C. Cox (whose name needs no comment) has pronounced Steetley Chapel to be "the most perfect and elaborate specimen of Norman architecture to be found anywhere in Europe." The chief features of interest are the porch, the chancel, and the apse. Observe the porch. It is composed of a triple arch resting on three pillars. The inmost member of the arch is plain, the second and third are ornamented with the beak head and with the zig-zag design. On the pillars the sculptor has lavished his art. The inmost one is simply moulded; the next is very rich with deeply-cut interlacing foliage, and on the capital are two fish; the third is ornamented with picturesque medallions, and on the capital is a syren or mermaid. It is not extravagantly fanciful to suppose that these three pillars represent the works of Creation, three steps in the progress of life. The inmost is inanimate; the second displays the wealth of vegetable growth; the third the activity of animal life—the sea monster; the wild beast, the lamb of the flock, the man; and the flying eagle—that is, things "in heaven above, in the earth beneath, and in the water under the earth." This idea is visible on both sides of the porch. There is no doubt a further meaning in the medallions. Thus, on the left side, is plainly seen the Good Shepherd delivering the lamb out of the paw of a bear, on the right the figure of the pelican in her piety. Two new pillars have been added by Mr. Pearson on the old basement discovered. The carved stones lying on the grass may have originally belonged to the porch. They were found blocking up the lower of the two west windows. Outside the porch, right across the entrance, was found yonder priest's tombstone, and beneath the stone a skull. On the stone is carved an altar with three legs, and on the altar a chalice and paten, and hand extended in blessing. At the head and foot is a sort of cross in a circle. There are two other stones—one plain, the other with a cross

rudely scratched on it. Perhaps that unearthed skull beneath the carved stone was part of the skeleton of Lawrence le Leche, who was instituted to Steetley the year before the great plagne of 1349, during which 77 priests in Derbyshire died, and 22 resigned. It is not difficult to imagine him, like Mr. Mompesson, at Eyam, in 1666, refusing to quit his post, comforting the sick and dying, or restoring them to health by that medical skill which had earned for him the title of "le leche." Then, after seven years' service he died, and, in the humility of his self-devotion, chose, like St. Swithin, at Winchester, to be buried before the porch, so that the people whom he had so faithfully served during his life might tread upon his bones as they passed within to pray. Dying, he left no name, no epitaph on his tomb, only a hand, eternally to bless. It was a happy omen to find, when we began to restore, a holy hand that blessed us from the grave. To these ancient graves are now added new ones; a few little children, and two old men who made their first and last Communion here before they died.

The chancel arch forms a kind of frame, through which the second arch and the lovely apse are seen. It gives an effect of solemn depth and rich beauty. The arch is triple. The inmost design is the zig-zag, the next the battlement, and the third is "an escalloped border over reticulated cones." The two pillars on the north side are richly carved, one with a double-bodied lion, the other with a St. George and the Dragon. The winged dragon, his long sweeping tail curled round the next capital and terminating in foliage, tramples on a prostrate lady. The warrior, in a complete suit of armour, strides to the rescue. His left hand thrusts a kite-shaped shield against the monster's mouth, and his right hand, grasping a long broadsword, is stretched out behind him to deal a death-blow. The chancel is paved with stone, as it was anciently. The aumbrey in the north wall contains a specimen of the stone tiles with which the chapel was once roofed. An old copper key, a piece of wrought iron, and a silver penny of the reign of Richard II. are the only other things found here. In Lysons' *Magna Britannia* (vol. v., pp. ccxxii-iii.) are shown two doors opposite each other in the chancel, evidently cut for the convenience of the pigs or sheep that once lived inside. The decorated window in the south side is the only feature later than the Norman period. The apse has a stone vaulted roof, supported by four ribs resting on engaged pillars. In the centre, where the ribs meet, immediately over the altar, is a medallion containing the "Lamb as it had been slain." The capitals of the pillars are elaborately carved. On the left is represented the tree of knowledge, loaded with fruit. Round it curls the serpent, and on either side stand Adam and Eve; an emblem of temptation and defeat. On the right are seen two doves; a symbol of peace after resisted temptation. The two together suggest and teach the wisdom of the serpent and the harmlessness of the dove. Some remains of the colour can still be seen on the capital of the south pillar

of the arch. It would be a thousand pities to touch the carving with modern paint. It is painted with the inimitable art and colour of the great master, Time. But the chapel needs colour and enrichment. And if the spaces between the ribs were tastefully decorated, the stone carving would appear to greater advantage. One word to suggest a scheme. Behind the altar is a reredos, representing the Crucifixion; in the central window, the Ascension; in the central space of the roof, Christ in Majesty, surrounded by the four living Creatures, the Angels, and the Saints after whom the chapel is named. Between the arch and the ribs of the roof is a semi-circle, which surrounds and frames the vaulted roof. This is the "rainbow round about the throne in sight like unto an emerald," and it is composed of created things. In the summit the ranks of the angels, then the sun, moon, and stars, the clouds, lightnings, and storms, then the birds, then the beasts, the trees, the flowers, the water, and the fish.

It only remains for me to call your attention to the grotesque heads that surround the Chapel immediately beneath the roofs, and also to the very beautiful string course of carved foliage that girdles the apse immediately below the three exquisite little narrow windows. The Chapel has not been re-consecrated. It was reconciled by the prerent Lord Bishop of Lichfield on the 2nd of November, 1880. As we moved in procession round the outside, we intoned the same psalm which was used by Bishop Hackett when he reconciled Lichfield Cathedral after its desecration by the Puritans. If the spirits of the departed are able to understand what their descendants do on earth, then I think that Gley de Breton, and Matilda de Vavasour, and William de Mykall, and Anker Frecheville, and John de Bristowe, and Hascuil Musard, must rejoice to see the little shrine they loved saved from desecration and decay, filled with youug men and maidens, old men and children, praising the name of the Lord, and professing the same creed, in the faith of which they lived and died.

The party drove on to Welbeck Abbey, and, by special permission of the Duke of Portland, lunched in the riding school, after which they were conducted, in sections, over the gardens, stables, and cow-sheds, the glass gallop, the underground rooms and corridors, the rosery, kitchens, and Gothic hall. Tea having been taken in the riding school, the return journey was made through the park, past the "Greendale Oak," and through the Duke of Portland's private drives, past "Robin Hood's Larder Oak," and the water meadows, to Mansfield, whence the special train conveyed the party back to Derby.

The second expedition of the Society was held on the 4th of

August, to Youlgreave and Arbor Low. The party left Derby at 10.23 a.m. in special saloon carriages attached to the train for Rowsley. Brakes were waiting at the station, and the party was driven to Youlgreave Church. The Vicar of Youlgreave was unavoidably prevented from receiving the party, and his place was supplied by the Rev. J. Charles Cox, who pointed out the various features of interest in the church, calling special attention to the unique font, beautiful monuments, and general careful restoration of the fabric.

Luncheon was taken at the George Hotel, after which the party drove to the stone circle of Arbor Low. Here the Rev. J. Charles Cox read a paper upon "Stone Circles," generally, with special reference to that of Arbor Low; this paper appears in another part of the volume. The return journey was made, viâ Middleton, to Rowsley Station, in time for the 5.11 p.m. train to Derby.

Early in the past year your Council was informed of the probable demolition of the 17th century brick-house in S. Peter's Churchyard, and at once communicated with the Mayor and Corporation, asking if nothing could be done to preserve so interesting a specimen of domestic architecture. The answer (if such it can be called) was a newspaper slip announcing the date of the sale by auction of the site upon which the old house was standing!

This circumstance is mentioned to you in order to show how little sympathy is to be looked for from utilitarian bodies, and to impress upon each individual member of our Society the importance of keeping a look out upon, and doing all they can to preserve from destruction, the interesting relics of the past, which are so rapidly disappearing from amongst us. Your Council is thankful to be able to add that the site in S. Peter's Churchyard was purchased by a member of our Society, and as a happy result the old house, minus only a chimney stack, is still an ornament to the town.

Your Council has also been instrumental in causing the erection, in the grounds of the Free Library, of portions of the old

S. Alkmund's Cross, which were lying uncared for on the premises of the Museum.

It is with keen regret that we mention the fact that the old Guest House at Dale Abbey has been pulled down during the past year, and we cannot help feeling that there were members of the Society residing in the neighbourhood who might have notified to the Council the intended demolition before it was actually accomplished. It is impossible for the Vigilance Committee to do its work thoroughly without help from members in their own neighbourhoods.

The Society will be glad to learn that the Vicar and Churchwardens of All Saints have consented to the erection of the wooden effigy in front of the Chambers' monument in the north aisle of All Saints' Church. On the strength of this permission, your Council decided to authorise certain proposed restorations of the effigy; these are now all but completed, and it is expected that the effigy will be erected on the proposed site before Easter. The effigy will, with your permission, be previously exhibited in London before the Society of Antiquaries.

In April last it was notified to your Council that it was intended to build a new school at Repton upon the ground occupying the site of the old Priory Church. The Council at once communicated with every member of the Governing Body of Repton, giving them a lithographed plan (drawn by Mr. St. John Hope, F.S.A.) of the probable position of different parts of the Priory, and expressing a hope that the new buildings might be erected so as not to conceal the traces of the old church. By permission of the Head Master of Repton, Mr. St. John Hope made some experimental excavations on the site, and laid bare portions of the nave and choir piers, leaving no room for doubt that further excavations would produce valuable results. The Governing Body having appointed Mr. Bloomfield as their architect for the new buildings, this gentleman consented to meet, at Repton, a sub-committee selected by your Council. The Council also voted £20 from the funds of the Society towards

further excavation. The details of what has resulted are put before you in the paper about to be read to you.

Your Council has sent an invitation, in the name of the Society, to the Royal Archæological Institute, to make Derby the headquarters of their annual meeting in 1885; this invitation has been accepted, and it is hoped that a very successful gathering may be held.

So many complaints have been made as to the very imperfect indexing of the Society's Journal, that it has been decided to issue a new and correct index for the five volumes already published, and to maintain an index of equal completeness for the future.

The proposed volume upon the Church Plate of Derbyshire is being prepared. The delay is entirely owing to the returns asked for not being sent in by the clergy or wardens. About one-half of the returns are now to hand, and it is hoped to obtain the remainder before the end of the current year. It is still open to any member of the Society to help in the collection of these returns; any offer of such help will be gratefully accepted

The Library of the Society increases in bulk and value. We have lately received a very handsome addition in the shape of a volume by one of our members, Mr. John Sleigh, "The History of the Parish of Leek."

We now exchange publications with the following Societies :—

The Royal Archæological Institute.
The British Archæological Association.
The Society of Antiquaries of Scotland.
The Sussex Archæological Society.
The Bristol and Gloucestershire Archæological Society.
The Norfolk and Norwich Archæological Society.
The Somersetshire Archæological and Natural History Society.
The Cumberland and Westmoreland Antiquarian and Archæological Society.
The Cambridge Antiquarian Society.
The Kent Archæological Society.
The Surrey Archæological Society.

The William Salt Archæological Society.

The Essex Field Club.

We have this year to regret the death of two of our Vice-Presidents, Lord Vernon, and Lord Howard of Glossop; no fewer than twenty ordinary members have been removed by death or other causes. We still, however, continue to increase in number. The accompanying balance-sheet is satisfactory, and the Council can congratulate members upon the result of the Society's sixth year of proceedings.

ARTHUR COX,

Mill Hill, Derby, Hon. Sec.

January 22nd, 1884.