

Notices of Archæological Publications.

THE HISTORY AND ANTIQUITIES OF THE DEANERY OF CRAVEN IN THE COUNTY OF YORK. By THOMAS DUNHAM WHITAKER, LL.D., F.S.A., Vicar of Whalley in Lancashire. Third Edition, with many additions and corrections. Edited by A. W. Morant, F.S.A., F.G.S., &c. Leeds: Dodgson. London: Cassell, Petter, and Galpin.

The first edition of Dr. Whitaker's *History of the Deanery of Craven*, was published in 1805, and as early as 1812 another edition was demanded, a very unusual circumstance in a topographical book, and a certain evidence that the work was of great interest and value. No further edition had been printed for sixty-five years, and the former editions had become very scarce and costly. This being the case, Mr. J. Dodgson of Leeds, with great public spirit, determined upon publishing a new edition, and, having purchased the original copper-plates and secured the services of Mr. A. W. Morant, as Editor, the third edition of the *History of Craven* is now before the public.

In the execution of this work the text of the second edition has been scrupulously re-produced, but considerable additions have been made thereto. Besides extending, as far as practicable, the pedigrees printed in the second edition, engravings of the arms, in a bold and spirited style, have been added, and many new pedigrees introduced. The lists of Institutions to Benefices have been brought down to the present time from the Records of the Bishops' Registers of York and Ripon. Churches have been more particularly described, and a large number of Monumental Inscriptions printed. This class of records Dr. Whitaker very much slighted, saying, "Modern Epitaphs offend alike against piety, simplicity, and truth." This is true enough, nevertheless they are of great value for genealogical purposes. Carefully prepared ground-plans of Castles and Abbeys have also been introduced. That the new matter, however, may be readily distinguished from the original text the former has been included within brackets.

The Deanery of Craven lies between the Ribble and the Wharfe, embracing, generally, the water-shed of those rivers and extending nearly as far south as Bradford. The deanery contains twenty-five parishes. It lies upon mountain lime-stone, milstone grit, and a kind of shale known locally as the Yoredale rocks, and the scenery is very broken, diversified, and picturesque. At the time of the Domesday Survey about one-fourth of the lands of this district were held by the King in demesne, and the greater portion of the remainder was held by William de Percy and Roger de Poitou, but not long afterwards out of the royal demesne the Honour of Skipton was formed and granted by the Conqueror, or by his son William Rufus, to Robert de Romillé, a Norman adventurer of good family. Roger de Poitou soon afterwards alienated the greater part of

his Craven possessions, which became annexed to the Percy and Skipton Fees. The Romillies were the munificent founders of Embsay Priory and Bolton Abbey, as well as the builders of Skipton Castle, of which a good account, with a newly-made ground-plan and illustrations, are given in the work before us. The Percy and Skipton fees, with the exception of the lands granted by their lords to the great religious houses, continued to be held by two superior lords from the twelfth to the fifteenth century, the manors being held by mesne lords under them, which gave rise to many families of gentry, some of them of equestrian rank, of which some, *e.g.* Tempest, Middleton, Hammerton, Lister, &c., still continue in the district. The Romilly fee descended through the family of Fortibus, Earls of Albemarle, to Edmund Plantagenet (Crouchback) and upon his death *s.p.* 1269, rightly or wrongly, became vested in the Crown, and remained so vested until 1310, when the king granted it to Robert de Clifford. His descendant Sir Henry Clifford, *k.g.*, 1st Earl of Cumberland and 11th Lord of Skipton by his marriage with Margaret sister and heir of Henry Percy 6th Earl of Northumberland, acquired also the Percy fee, so that the Cliffords possessed both these great fees in Craven. To this latter family our authors have very naturally devoted much attention, and have given of it a most interesting and valuable history.

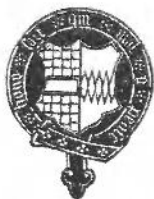
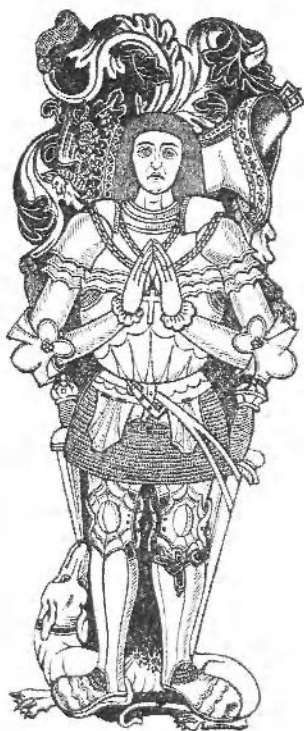
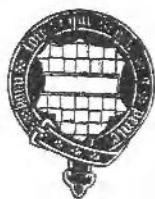
Dr. Whitaker gives the history of each parish separately, shewing very briefly the devolution of the several manors, and considering the increased facilities of access to the Public Records now afforded, this portion of the work might, we think, have been somewhat extended and made more definite by the present Editor.

We have mentioned above the marriage of Sir Henry Clifford, Earl of Cumberland, and Margaret Percy. This alliance is commemorated by an altar tomb in the Church of Skipton, richly panelled and ornamented with brass shields of arms each within the garter, as detailed below. Upon the tomb is a slab of black marble with the following inscription around the edge.

Of your charite pray for the soule of Sir Henry Clifford Knyght of the most noble order of the Garter, Earle of Cumberland sumtyme Governor of the town and castle of Carlisle and President of the King's Council in the North also of Margaret his wyfe daughter of Sir Henry Percy Knyght Earle of Northumberland whyche Sir Henry departed thys lyfe the xxii day of April in the yere of our Lorde Gode mcccccxlii on whose soules Jesu have mercy Amen.

Upon the slab are the effigies in brass of the Earl and his wife. He is clad in armour, namely, in a cuirass, skirt of mail and tuiles, pauldrons, vambraces and rerebraces, his hands are bare, his legs are encased in plate armour and he wears broad-toed sabatons. Round his left leg is the Carter; his head is bare and rests upon a tilting helme, having his crest, a wyvern sejant. He is armed with a sword and dagger, his feet rest upon a greyhound, and round his neck is a chain from which a cross is suspended.

The Countess reposes with her head upon an embroidered pillow. She wears a gown, and over it a mantle charged with the arms of Clifford, Percy and Lucy, quarterly, Bromflete, Old Percy, Vesci and Poynings. The mantle is fastened at the neck by a long cord passed through a knot at the waist, and terminating in two tassels near the feet which rest upon



On tomb of Sir Henry Clifford, 1st Earl of Cumberland.

a dog. She wears a pedimental head-dress and a coronet. Over the head of Henry is a shield with the arms of Clifford; over his wife's head the arms of Old-Percy: Az. 3 fusils in fess or. Beneath his feet Clifford impaling Old-Percy, and beneath her feet Clifford only. The shields are within the Garter. In the panels round the sides of the tomb are the following shields beginning at the north-east corner:—Quarterly of eight four and four. 1, Clifford; 2, Augmentation; 3, Bromflete; 4, Vesci; 5, Az. three roses; 6, Vipont; 7, Atton; and 8, St. John of Bletsoe. Next follows a roundle with **FIE**. 2, Clifford impaling Old-Percy; then a roundle with **ACH**: 3, same as 1; 4, at west end, Clifford quartering Augmentation, &c., as shield 1; and impaling Percy quartering Lucy, Old-Percy, Poynings, Strange and Bryan. On south side 5 same as 1. 6, Clifford impaling Old-Percy; and 7 same as 1. The two roundles as above described also occur on either side of number 6.

The author states that, "upon a stone standing vertically upon the slab, and at the head of it, are brasses of 3 sons kneeling in tabards, two of them charged with the arms of Clifford differenced with an annulet, and the third having the arms of Clifford impaling Dacre" . . . "to the right are four daughters, also kneeling; two are in mantles, the first charged with Clifford impaling Dacre, the second Clifford only, and the other two in plain gowns." The details of the monument are then further described, for which, however, we will refer to the engraving below, observing that the author is under a misapprehension in the above description. This originally formed no part of the monument of the first Earl, but commemorates Henry the 2nd Earl and Anne Dacres his second wife and their issue. The Earl kneels in front with the arms of Clifford on his tabard impaling Dacre, and behind him his two sons by this marriage, George and Francis, successively Earls of Cumberland, their arms being differenced with their respective marks of cadency—the



Monument of Sir Henry Clifford, 2nd Earl of Cumberland.

label and the annulet—and it should be here noticed that the cadency mark used by the second son is the annulet and not the crescent, which is usually assigned as the cadency mark for the second son. On the right kneels the Lady Clifford, her mantle being charged with the arms of her family impaling Clifford. The eldest daughter Frances, who, subsequently to the erection of the monument, became the wife of Philip, 3rd Lord Wharton, has her mantle charged with the arms of Clifford only; whilst the two younger daughters, who died young, probably before the monument was erected, appear in simple white dresses.

In the Church of Kildwick is an effigy of Sir Robert de Stiverton (*temp* Edw. I) with his arms, which are somewhat remarkable as shewing the “tricking.”

In the Church of Ilkley is a somewhat similar cross-legged effigy in memory of Sir Adam de Midelton—Arms: ar. fetty sa. a canton of the last—but the engraving, as taken from Whitaker's original edition, is stated in this new edition not to be accurate, the figure being shewn with greaves on the legs, which is not the case in the effigy itself. There is not now any base, the effigy lies directly on the floor, and is much concealed by the new seating.

The work is further enriched by a supplementary chapter on the Natural History and Pre-historic Remains of the District, by Mr. L. C. Miall.

The work is exceedingly well got up, and reflects great credit upon the printers, Messrs. Cassell, Petter, and Galpin of London, as well as upon the Editor. There is, however, one serious drawback in the large folding pedigrees which, in many cases, it is not possible to open without damage, and the whole without difficulty might have been arranged upon pages. We are glad to see a goodly list of subscribers, and trust that the spirited publisher will receive that support which he merits.

CHAPTERS OF PAROCHIAL HISTORY—DURSLEY AND ITS NEIGHBOURHOOD, &c. By JOHN HENRY BLUNT, M.A., Rector of Beverston. London: Simpkin, Marshall, & Co. Dursley: Whitmore, 1877.

The opening sentence of the preface to this little work, in which the author writes: “There are few parishes of which there is not something interesting to be recorded, and few of which the records are satisfactorily dealt with in county histories,” would be an indication in an unknown author that he appreciated his subject, and was qualified to do it justice. In the case, however, of an author so well known to fame as Mr. Blunt, his name upon the title page would be an assurance that the reader would find an able, pleasant, and agreeable volume, and in this case, at least, he would not be disappointed.

As the volume before us is entitled *Chapters of Parochial History*, it would appear to be the first of a series, and we venture to hope that after the completion of the great work upon which Mr. Blunt is now engaged, *An Annotated Bible*, he will resume his parochial studies.

The present volume contains historical memorials of the parishes of Dursley, Beverston, Cam, and Uley, in Gloucestershire, all, in former days, more or less famous for the manufacture of cloth, encouraged by the superior quality of the wool produced by the Cotswold flocks, and the

facility of using water-power in the Cotswold valleys ; but now, in consequence of the introduction of steam-machinery, greatly decayed.

We have always urged that the person best qualified to write the history of any parish, if he would give his attention to the subject, would be the clergyman, and the work before us is a justification of that opinion. Though tracing in detail the history of the Berkeleys and other eminent families, and the rise of others from the wool-trade, the author does not attempt to enter very deeply into the devolution of Manors, or to go far-a-field for his materials, but aims chiefly at giving sketches from local records of old customs, men and manners.

His account, however, of the great historical family of Berkeley is of considerable interest, especially that of the true stock of that name, the Berkeleys of Dursley, who, he tells us, were of the Old English blood-royal, Roger Berkeley, Lord of Dursley, being a cousin of King Edward the Confessor, and who seems not only to have escaped spoliation at the Conquest, but in addition to his ancient inheritance to have obtained other lands in fee farm from the Conqueror, including the whole Hundred of Berkeley. After nine descents the line of Dursley expired in an heiress, who married Robert de Cantelupe, and from her, after some few generations, Dursley Castle and lands descended to a representative of the old Berkeleys, and then passed by marriage to Thomas Wyke, who was living in 1474, whose heir-male, Robert Wyke, after five descents, sold them in 1567. The decadence of this great house forms an episode in the vicissitudes of families. The Wykes, their lineal representatives, seem to have fallen into great poverty. Mr. Blunt, quoting from Smyth's MS. Lives of the Berkeleys, printed in Fosbrook's *Gloucester*, i, 428, writes : " I have divers times within twenty-six years past (writing about 1620) beheld Mr. Wikes (the heire of this ancient lyne) then not more old than poore, in Chancery Lane and in Fleet Streete, London, picking up shreds of rags, cast into the streets from the sweeping of taylers' and seamster's shoppes, to get thereby a farthing token for his sustenance : somewhat harsh to be written by me, when myself and others then in my company, knowing his honourable descent, and seeing his present condition, have given him sixpence or twelvecence from amongst us, concealing ourselves and eke our knowledge of him : howbeit, conscious of his ancestors and discent (and of the mount from whence hee was tumbled down) he would never begg of any, for ought I could ever see or learne."

There are few ordinary old Parish Registers which, in addition to records of baptisms, marriages and burials, do not give us some interesting glimpses of past times, but the Churchwardens of Dursley in 1566 established another book called the Churchwardens' Register, "as well flor the yearlie Accompts . . . as for the safe keeping in memorie of all those things that of right belongeth to the said pishe, wherein also anye man y^e will may haue his testament or last will registerid." This curious book was continued down to the year 1758, and though it is to be regretted that it was not commenced thirty years earlier, and continued to the present time, it contains much interesting matter, of which Mr. Blunt has availed himself. We might make many curious extracts, but must refrain from doing so, as space will not allow of it, and merely mention the occurrence of the term "Hogging Money," under which term the Churchwardens received a small sum yearly towards the expenses of

the Church. The entry occurs in eighteen years out of forty-seven years following and including 1579. In 1621 the entry is "when wee went a hogglng," £1 3s. 7d.; in 1622 "in going a hoglen" 16s. 3d.; and in 1626, for hogling, 19s. This may be possibly the same thing as is mentioned in the Churchwardens' account of the parish of Cranbrook in 1556 as "Hognell money for the use of the beam" (*N. and Q.*, 2nd series, iv, 367, 441). At the latter reference it is suggested that Hognell money would seem to be connected with hock-money, of which Brand gives numerous illustrations (vol. i, 108-114). This, however, does not seem to be very satisfactory, and we draw attention to the subject in the hope that it may receive further elucidation.

Under the Parish of Uley Mr. Blunt, referring to the valuable memoir by Dr. Thurnam, printed in the *Journal of this Society*, vol. xi, p. 315, gives a short account of the chambered tumulus in that parish, and of the Roman hill fortress of Uleybury extracted from the *Archæologia*, vol. xix, 161.

We must not close this notice without commending Mr. Whitmore for the manner in which the work has been printed and got up, and for the enterprise shewn by that gentleman in taking upon himself the responsibility of its publication.

CALENDAR OF STATE PAPERS RELATING TO IRELAND, OF THE REIGN OF ELIZABETH, 1586-1588, Edited by HANS CLAUDE HAMILTON, ESQ., F.S.A., Assistant Keeper of H. M. Public Records, 1877.

A good history of Ireland has yet to be written and is much to be desired, to the accomplishment of which the Irish State Papers of the reign of Elizabeth are indispensable. The third volume of the series now before us, edited by Mr. Hans Claude Hamilton, extends from January 1586 to the end of July 1588 upon the recall of Sir John Perrot from the office of Lord Deputy. Lord Grey of Wilton had been removed from that office in August 1582, and the administration of affairs committed to Archbishop Loftus, Lord Chancellor, and Sir Henry Wallop as Lords Justices.

In the following year by the slaughter of the aged Earl of Desmond in cold blood, the rebellion in Munster was suppressed. This rebellion was caused by an attempt on the part of the English Government to abolish, with a high hand, the system of feudalism and certain Irish institutions which obtained before the Irish had been prepared for the change. The evil was aggravated by the introduction from abroad of religious rancour, the excommunication of the Queen, and the setting up of a Papal authority, which has ever since formed one of the greatest difficulties in Irish politics. It was now, generally, felt that the time for pacification had arrived and that conciliatory measures should be adopted, and Sir John Perrot commenced his government in that spirit; but he was met with the hostility of the English settlers and the discontent of the officers of the army at his pacific policy. Among his chief opponents were the late Lords Justices, and continual complaints were transmitted to England charging him with oppressive and overbearing conduct towards the Council.

Meanwhile difficulties again arose with the Irish, commencing in Connaught through the severity of Sir Richard Bingham, then Lord President of the Province, and his subordinate officers. In January 1586, about the time of the commencement of the papers calendared in the volume under notice, no fewer than seventy persons, men and women, some of them persons of distinction, were condemned and executed at Galway. Sir John Perrot was greatly incensed by these and other oppressions, and being of an irascible and violent temperament, very unseemly contentions arose between him and some members of the Council.

The volume before us opens with the preparation for new troubles in Ulster. The great potentate of that district, Furlough Lynagh Oneil, was becoming old, and his differences with O'Donnell and the Baron of Dungannon, afterwards so famous as Hugh, Earl of Tyrone, caused Perrot considerable anxiety. Hugh O'Neil was steadily working his way up, and preparing his forces for the Great Rebellion, which lasted until the end of Elizabeth's reign. Upon the character of this remarkable man and his astute proceedings, and also upon the measures adopted by the Lord Deputy for *settling* the forfeited lands of the Irish Chieftains, who had been subdued, and upon the strife, discord, and mutual recriminations between the Lord Deputy and Council of Ireland, very much light is thrown by the papers in this volume. It is needless to add that the Council prevailed. Sir John Perrot was recalled, and charges of treason were trumped up against him, aggravated by some contemptuous words, which it was alleged he had spoken against the Queen. He was convicted and attainted, and possibly only escaped execution by dying suddenly in the Tower.

BIBLIOTHECA CORNUBIENSIS. By GEORGE CLEMENT BOASE and WILLIAM PRIDEAUX COURTNEY. Longmans, 1878.

This work, of which the second volume has been recently issued, is one of the best of the class which we have seen. It purports to be a catalogue of the writings, both MS. and printed, of Cornishmen, and of works relating to the county of Cornwall, with biographical memoranda and copious literary references. The authors seem, from their bibliographical knowledge and skill, to be well qualified for the task they have undertaken, and they have evidently spared no labour to render their work as complete as possible. The amount of research, of which this is the result, must have been very great, for few works, even tracts, sermons and leaflets, would appear to have escaped the authors' observation, whilst the biographical notes are very full.

This volume completes the alphabet, but we are glad to see that a third volume is in course of preparation. This latter will contain an alphabetical arrangement of miscellaneous matter, which does not admit of classification under the names of Authors, Private Acts of Parliament, Civil War Tracts, &c. relating to Cornwall, and works published during the years in which the "Bibliotheca" has been passing through the press; to which will be added a copious index to the contents of the whole work.

Though the publication must have been undertaken as a labour of love, we hope the book will command such a sale as in some measure to compensate the authors for the time, the labour, and the expense involved in its production.

THE ROMANS OF BRITAIN. By HENRY CHARLES COOTE, F.S.A. London : Frederic Northgate, 1878.

This is a very remarkable book and an important contribution to the early history of this country. In the short space at our disposal it is impossible to do it that justice it deserves, for although we are not, at once, prepared to agree in all the Author's theories, it must be frankly admitted that his arguments are lucid and supported by a vast amount of varied learning. His contention is that the Roman colonists and Romano-Britons were not exterminated by the Barbarian Conquest, but, though reduced to a state of thralldom, preserved their nationality and continued in the free enjoyment of their religion and laws ; and he establishes his point by many curious isolated facts, collected from a very wide range of reading and study. The book treats of the most dark period of the history of the country, and unquestionably, it removes a considerable amount of the obscurity in which that epoch is enveloped. It deserves an attentive study, and should find a place in every historical library.

GLEANINGS FROM THE MUNICIPAL AND CATHEDRAL RECORDS RELATIVE TO THE HISTORY OF EXETER. By W. COTTON, F.S.A., and the VENERABLE HENRY WOOLLCOMBE, Archdeacon of Barnstaple. Exeter : James Townsend, 1877.

It would be difficult to over value the Municipal and Cathedral Records of this Country. Unfortunately little is known of them. For many years they received very scant attention. Even the Dean and Chapter of Exeter in 1602 transferred 132 of their MSS., and among them the priceless "Codex Exoniensis," to the Bodleian Library. It is gratifying therefore to know that of late years the value of these treasures are becoming recognised. The Municipal and Cathedral Corporate bodies of Exeter have had their Records classified and calendared by the able hands of Mr. Stuart Moore. The Rev. Canon Wickinden is doing the same for the Archives of the Cathedral of Lincoln, and a most interesting volume of letters has recently been published by the Camden Society, under the editorship of Mr. J. B. Sheppard, from the Archives of Christ Church, Canterbury.

The little volume recently issued by Mr. Cotton and Archdeacon Woolcombe would seem to be the first fruits of Mr. Stuart Moore's labours at Exeter. It may be said to consist of two portions, the first, which is the largest, gathered from the municipal records, is divided into seven sections ; and the second, contains two lectures of considerable interest on the muniments in the Chapter House, delivered at Exeter by Archdeacon Woolcombe.

The most valuable portions of the first part seem to us to consist of the sections which relate to the "Siege of Exeter in 1549," and "Exeter

during the Great Rebellion." In the former is given a very vivid account of the judgment and courage of the Mayor and citizens in the defence of the city, and the privations endured by the inhabitants during a close siege which lasted thirty-five days. The notices of the proceedings in the ever loyal city during the time of the great rebellion are of still greater interest, justifying the ancient city's proud motto *Semper Fidelis*, in her devoted loyalty to the king, and affording many curious insights into the condition of the city and its inhabitants during the rule of the Sectaries. We hope to see a second series with an Index to the whole.

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THE ABBEY CHURCH OF ST. ALBAN, HERTFORDSHIRE. Illustrated by
JAMES NEALE, F.S.A., Architect, London. Folio, 60 plates.

This is truly an admirable work, such as could not have been produced ten years ago; full advantage is taken of all the modern appliances of photo-lithography, by which every stroke and touch of the artist is reproduced in fac-simile, without the possibility of errors, such as used to occur very frequently from the engraver's misunderstanding of the drawings. One of the finest and most remarkable buildings in England is thus thoroughly illustrated in all its parts, and with all its beautiful details, by a careful and clever architectural draughtsman, who has given up his time entirely to the work for several years, and his time has certainly not been wasted. Of course only a young man could have done this; no architect in full employ could possibly have given the time to it, but Mr. Neale has had the advantage of the advice and superintendence of Sir Gilbert Scott and Mr. Street, perhaps the two most competent persons to direct such a work. St. Alban's is commonly said to be the longest building in England; Mr. Neale shows that this is not strictly true, as Winchester is 7 ft. longer, but both being more than 500 ft. long, this slight difference is of no importance; the misfortune is that there is no point of view from which the length of the interior can be seen. The great altar screen introduced in the 15th century, about the middle of the building, entirely blocks up the view of all beyond it.

Notwithstanding its enormous size, and its evident adaptation to the purpose, St. Alban's was only made into a Cathedral in 1877. It was originally a great monastic church, belonging to one of the largest monasteries in England, which was refounded in the time of William the Conqueror for 100 Benedictine Monks, on the basis of an earlier Saxon foundation; it was richly endowed with landed estates, but as there were 100 monks to be fed and supported, and the dignitaries must be kept up in proper state, there was no large sum left for building purposes. They had a great idea of their own importance, and were desirous of having the finest Church in England, and so did not stop to count the cost. It must have been evident to them from the beginning that so great a work could not be completed in a single generation, but they went on in faith, that their successors would complete what they left unfinished; and they boldly laid the foundations on this magnificent scale. The work had been commenced by the last Saxon abbot, who had collected a quantity of materials from the ruins of the Roman city of Verulam, about half a mile off. These consisted principally of Roman bricks or tiles, as it is not a stone district. The balluster shafts for the windows had also probably

been collected before the Conquest, as they are not a Norman feature, but in other respects the Normans no doubt modified the plan, and made the building higher than the Saxons would have done. Some people have fancied that there are traces of a stone vault having been intended, but that is exceedingly improbable. Possibly they may have intended to vault the aisles, but certainly not the central space. We have no instance of a stone vault having been erected over so wide a space before the year 1150, either in England or Normandy.

One of the peculiarities of St. Alban's is, that no one plan at any period was ever completed in this building, owing, no doubt, to the scale being too ambitious in proportion to the funds.

Mr. Neale observes as a peculiarity, that he finds no masons' marks in any part of the building. This probably indicates that the monks were their own masons, or employed their own dependants. Masons' marks mean the marks of each individual mason to show the work that he had done, so that the clerk of the works would have no difficulty in seeing what each mason had to be paid for; the Free Masons (that is the masons of freestone) were always paid by piece-work, and not by time. These masons' marks occur as early as the wall of Servius Tullius in Rome; that is some centuries before the Christian era, and they occur at all periods and everywhere.

Although no one plan of this great building was ever carried out, yet at each successive period, the work is generally some of the most beautiful work we have anywhere of that period, perhaps because the monks were their own masons, and so did not spare time or pains though their zeal could not provide them with sufficient means to complete what they had begun. Mr. Neale shows us the construction, and the details of each period, in the most careful and satisfactory manner, and the work is quite a history of architecture in England for four centuries. It is quite *the* architect's book; no architect's library will in future be complete without it. Mr. Neale gives the outline of all that is known of the history of each period, quite sufficiently for the purpose, and although he professes not to give a history of Saint Alban's, he quietly and unostentatiously exposes the blunders of his predecessors by the satisfactory evidence of the stones themselves.

The early work of Abbot Paul partakes so much of the Saxon character as to show that the Norman Conquest made no immediate change in architecture, although this work went on until 1115. We then have an interval of half a century, during which we have no building recorded, or none remaining. of pure Norman work, until the time of Robert de Gorham, 1155-1166, to whom is attributed a fragment of the cloister, with an intersecting arcade of *transitional* Norman character, which does not look so early as the date to which it is assigned, such work would usually be about 1180.

We next come to the very beautiful work of John de Cella, 1195-1214, some of the richest and most beautiful Early English work to be seen anywhere, admirably illustrated by Mr. Neale in four plates. This work corresponds with that of St. Hugh's choir at Lincoln, of the same period. They are not quite the same, and it would be difficult to decide which is the most beautiful. It seems as if our most beautiful national style had started at once into perfection, but this could hardly have been the case; it seems to have been

rapidly developed in the last twenty years of the 12th century, in the southern part of Yorkshire and north of Lincolnshire.

The eastern part of the small Church of Clee, at the mouth of the Humber, dedicated by St. Hugh in 1192, is almost as much advanced as his own choir begun in that year, and some of the Yorkshire abbeys come very near to it. Canterbury is not so much advanced, but then it is some years earlier (1185).

There is no work in France so much advanced in style as this early part of the west front of Saint Alban's for thirty years afterwards. This question was discussed at Lincoln with some of the best French antiquaries, in comparing St. Hugh's work with their own; and what applied to St. Hugh's work applies equally to this very beautiful Early English work at St. Alban's. The French antiquaries will not allow the truth of the dates of the English buildings, of which there is, in fact, no doubt; but they frankly acknowledge that they have nothing in France of this character earlier than 1230. It had been so customary to consider France as always in advance of England in the progress of architecture, that it seemed to them impossible that at this particular period, when the Gothic style was first fully developed, the reverse of the usual opinion was true. Even Professor Willis had thought that St. Hugh's work at Lincoln must have been the work of a Frenchman, and was probably copied from the very light and elegant Church of Notre Dame at Dijon, but it turned out that the date of that church is 1230, so that the Dijon architect might have copied Lincoln or St. Alban's, but the reverse could not have been the case. There is a certain degree of resemblance in the very light and elegant small arcades in the west front of the church at Dijon with similar work at Lincoln; but the beautiful Early English style was certainly developed in England in the time of Richard I, that is, in the last ten years of the twelfth century.

The next great builder at St. Alban's was William de Trumpington (1214-1235), still in beautiful Early English style, but much plainer than that of its predecessor. He seems to have been alarmed at the extreme richness of the work begun, and to have despaired of being able to carry it out in the same rich manner. He seems to have completed the west end and part of the nave on the north side, and to have begun a vault, but could not carry it out. His successor John de Hertford (1235 to 1260) began at the east end, and we have some fine work of his remaining. This eastern work was carried on by Roger de Norton (1260-1290), to whom the anti-chapel belongs. Of this beautiful eastern part Mr. Neale gives us no less than a dozen plates. We have also two beautiful plates of fac-similes of painted glass of this period: a lamb and an eagle, and some very fine ironwork on another plate.

The Lady Chapel was added by John de Berkhamstede 1291-1301, of which we have five plates of the very beautiful Early Decorated style. His successor, Hugh de Eversdon, greatly altered the former design, when part of the south side fell down. We are indebted to him for part of the south side of the nave and part of the cloister, illustrated in seven plates. The beautiful shrine was erected by Richard de Wallingford 1326 to 1335. This was broken to pieces by the Puritans and used as building stone. These fragments were discovered, collected, and put together with wonderful skill by Sir

G. Scott, and we have here an engraving of it just as if it had never been destroyed. The cloister was continued by Michael de Mentmore 1335-40. The beautiful rood-screen of the church was erected by Thomas De la Mare. This brings us to the Perpendicular style of the fifteenth century, when John De Whethamstede (1420 to 1440) inserted many Perpendicular windows, erected the watching loft, and painted the roof of the sanctuary, of all of which we have engravings. The reredos of the high altar was erected by William de Wallingford 1476 to 1484, which is a fine thing in its way, but sadly impedes the view.

We have said that this splendid book is *the* architect's book *par excellence*, and that no architect's library is now complete without it; but just because it is so extremely useful to an architect from the great number of sections and details, measured and drawn with great care and accurately engraved in outline, we should have thought it not likely to suit the amateur student of architectural history. To make a proper use of it requires more knowledge than he generally possesses; we were therefore agreeably surprised to see a list of more than 200 subscribers, a large proportion of whom are nobleman and gentlemen of property, who can only be amateurs and patrons of the work. This looks well for the profession in the next generation; such patrons will no longer tolerate the ignorant blundering to which we have been too long accustomed; well-informed men are likely to find good employment, and young architects must look carefully to their work, or they will find their employers knowing more about their own profession than they do themselves. This also seems to show that the Archaeological Institute has really succeeded in doing the work it has so long aimed at, from its very foundation, when the Marquis of Northampton, Mr. Albert Way and Professor Willis tried to make the nobility and gentry take a real interest in our old abbeys and castles, in other words, in the history of their country and its civilization, written in stone by the inhabitants of each succeeding generation.

J. H. P.

THUNOR THE THUNDERER, carved on a Scandinavian Font of about the year 1000. The first yet found God-figure of our Scando-Gothic Forefathers. By Professor Dr. GEORGE STEPHENS, F.S.A., &c. London: WILLIAMS and NORGATE. Copenhagen: LYNGE, 1878.

On the demolition of the old Church of Otrava in West Gottland, Sweden, in 1813, there was discovered an ancient sculptured font, which is now preserved in the National Museum at Stockholm. A short account of this font was published in 1877 by an eminent Swedish antiquary, the Rev. C. J. Ljungström, from explanations of the sculptures given him by Professor Stephens, who, in the work before us, has given a most poetical and interesting description of this ancient work of Christian art, ancient especially for Sweden, for it is coeval with the conversion of that country to Christianity by English missionaries in the eleventh century.

The learned Professor assumes the character of a Christian priest about to receive a child to baptism, and before the administration of the sacrament takes the opportunity of expounding, in very quaint

and eloquent language, the figures carved on the font, the "Laver of Regeneration." The font or "dipping stone," as he calls it, is circular, the circumference being divided into eight panels, in each of which a subject is sculptured, viz. :—

1. *The Fall*. Exhibits a serpent with an apple in his mouth.
 2. *The Restoration—Holy baptism*. A priest uplifting a cross in his right hand and holding the book of the Gospels in his left, on which, and extending to the panel, is the text from S. Mark's Gospel, cap. xvi, v. 16.
 3. *Confirmation*. The Bishop seated in his chair, his right hand held in the act of "blessing," and in his left a book.
 4. *Heavenly Mysteries*. St. John the Divine above the Rainbow, holding the cross in his hand.
 5. *Paradise restored*. Here is represented the Garden of Eden having a wattled gate, and within is seen the tree of life, whilst the four rivers are symbolized as flowing from it.
 6. The Scandinavian god, "*Thuner*" or "*Thur*," a bearded figure, represented as the symbol of strength and courage, holding in his right hand the mystic hammer and in his left his steer-oar, and surrounded by monsters which he has vanquished; thus encouraging the beholders to fight, with no less daring, against the world, the flesh, and the devil.
 7. *The Vine*. The most ancient symbol of our Lord and His Church. So says Professor Stephens, but we are rather inclined to agree with Pastor Brandt, who, as stated in a note, considers that the figure symbolizes the Lord's Supper, the True Vine.
 8. *The Crucifixion*, represented in a very conventional manner.
- The sculptures on the font are, with great learning, compared by Dr. Stephens with various Runic inscriptions and other objects of antiquity, and his little work, which is beautifully illustrated, may be highly recommended to all who take an interest either in ancient Christian art or Runic literature.

Notices of Archaeological Publications.

DESCRIPTION OF THE CHURCH DEDICATED TO SAINT MAGNUS, AND THE BISHOP'S PALACE AT KIRKWALL. By SIR HENRY E. L. DRYDEN, Bart., Honorary Member of the Society of Antiquaries of Scotland. Kirkwall : WILLIAM PEARCE and SON. London : SIMPKIN, MARSHALL and Co.

The church of Saint Magnus at Kirkwall is a remarkable structure, not only as an early example of architecture, but as the only monument of the kind left in this kingdom by the Northmen, and it is satisfactory to find that its examination and description have fallen into the hands of an antiquary so well able to deal with it. Few buildings of so early a date present more reliable proofs of the history of its construction, and these evidences have been made to tell their own story, not, as is too often the case in the present day, from one or two casual examinations of them, but after a long series of visits, begun in 1845, and involving many months of conscientious labour in accurately measuring and carefully drawing, *in situ*, the various features of the building.

The author chooses, and we think, in this case, with sufficient reason, to discard the usual architectural nomenclature, for, as he argues, the terms "Early English," "Geometric," "Decorated," and "Perpendicular," are unsuited to that which is Scotch or Norse, Plain and Curvilinear. In the same manner, the terms First, Second, and Third Pointed are considered as badly applied to a style which retained abundant use of the round arch throughout.

In this book, therefore, we have five "Styles." To the First (1137-1160) belongs so much of the church of Saint Magnus as it was designed and partly built by Kolr and the Norsemen of that time who came from Norway and recovered Orkney from Paul, the son of Hacco, the murderer of Earl Magnus. Kolr's church comprised the choir, its two aisles, and the foundations of the central tower.

The Second "Style" includes the central tower, of which the features are of rather a puzzling kind, for the earlier style seems to have been returned to, both here and in some of the windows of the clerestory of the choir and transepts. The choir was now vaulted.

The Third "Style" takes us from 1200 to 1250, in which period much was done in the nave, and probably the nave and aisles vaulted.

The Fourth "Style" includes all the best work, and carries us on to 1450, during which time Kolr's apse was removed and three bays added to the east end, with the surface of the piers finished with a pick. The upper portion of the tower and the west end, with its three fine doorways in stone of two colours, ornamentally arranged, are also of this period. The story of the three western bays is not easy to make out, but the author gives a very probable theory. The fine wheel window at the east end is perhaps unique in its arrangement.

The Fifth Style, chiefly comprising alterations, ends at 1500. The masons' marks, the bells and the monuments are noticed with much care and precision, and the book concludes with a description of the Bishop's palace.

We have stated our concurrence with Sir Henry Dryden in his architectural nomenclature as applied to the church of Saint Magnus, but we are far from saying that any general departure from the simplicity of Rickman's division of styles could ever be advantageous: for it is only under the hand of a skilful antiquary and in very special cases that new lines can be satisfactorily worked upon. Sir Henry Dryden has certainly succeeded, with his method, in giving us a thoroughly careful and practical account of a building of high interest, hitherto but little known, and far removed from the common haunts of English antiquaries.

THE FIRST BOOK OF THE MARRIAGE, BAPTISMAL, AND BURIAL
REGISTERS OF ECCLESFIELD PARISH CHURCH, YORKSHIRE, from
1558 to 1619; also the Churchwardens' Accounts from 1530 to 1546. Annotated
by ALFRED SCOTT GATTY. (London: Bell and Sons. Sheffield: Leader and
Sons. 1878.)

Too great value cannot be assigned to our Parish Registers as genealogical evidence, and no class of documents has been more disgracefully neglected. In the Georgian era they were left by careless clergy in the keeping of ignorant and illiterate parish clerks. The entries were shamefully written, and many events were left altogether unrecorded; whilst the old registers, which these parish clerks could not decipher, were cast aside as useless, or destroyed. It is, however, satisfactory to remark that during the last half century, in which increased life has been infused into the Church, together with it has grown up increased care of the registers by the parochial clergy, but still in parishes in which the offices of the Church are neglected the registers continue to be neglected also. Another evidence of the growing recognition of the value of parish registers is shewn by the not infrequent publication of volumes of these important records, so indispensable for tracing the descent of all classes of the community. Few of these volumes are of greater interest than that just issued by Mr. Gatty, relating to the extensive parish of Ecclesfield, and no one has been more ably and satisfactorily edited. There is evidence on every page of the most punctilious care. The churchwardens' accounts are of great value. We could wish they had been continued during the reign of Elizabeth, though it appears that they are lost for the period between 1540 and 1568, nevertheless the time of Elizabeth is of great interest in Church matters.

The Extracts from the Rolls of the Manor of Ecclesfield and the Abstract of Wills with which Mr. Gatty has annotated his volume greatly enhance its value, especially to northern genealogists. We trust Mr. Gatty will be induced by the support accorded to him to continue his useful labours.

Notices of Archaeological Publications.

THE CHURCH BELLS OF NORTHAMPTONSHIRE, their Inscriptions, Traditions, and Peculiar Uses, with Chapters on Bells and the Northants. Bell Founders. By THOMAS NORTH, F.S.A., Honorary Member and Honorary Secretary of the Leicestershire Architectural and Archaeological Society. With illustrations. Leicester : Samuel Clarke, 1878.

Mr. North has well fulfilled the promise held out in this somewhat lengthy title, which is, *mutatis mutandis*, that of his *Church Bells of Leicestershire*, published in 1876. The present volume is, in fact, uniform with the previous one, both in its outward appearance and in the arrangement of its contents; and the introductory chapter on the general history of bells is reproduced, with additions and improvements. This chapter is full of matter which will be specially useful to those whose attention is being directed to bells as a new subject for research, and its value is much increased by the copious references to authorities which will be found at the foot of every page. Although Mr. North's new book is a further contribution to the history of the bells of the diocese of Peterborough, and is to be supplemented by the Rutland Bells, it is complete in itself, as was its predecessor, which is already out of print. We therefore have the more pleasure in recommending the Northamptonshire volume as containing the first chapter in an improved form, together with an equally good supply of fresh information as announced above. The next chapter is statistical: it seems there are in Northants. 1,317 Church Bells, of which about 137 are earlier than 1600. The earliest dated bell is one named Mary, at Cold Ashby, dated M^{CCC}XVII^o. We next have chapters on Northants. Founders, classified under the places where they had their foundries, viz:—Chacombe, Exton, Kettering, and Peterborough; and on other founders, known and unknown, ancient and modern, who cast Northants. bells. These chapters will be indispensable to all who wish to trace out the bell-history of other counties. The chapter on "Peculiar Uses" will be read with peculiar interest, being very thoroughly done indeed, taking in not only the ordinary uses of bells, but some very curious, and in some cases strictly local uses, such as are constantly dying out. Then come all the Latin inscriptions, arranged alphabetically, with translations. And here we would remark that we think it would have been much better if the inscriptions had been always quoted in the body of the work in the original Latin rather than in English. Half the character of a bell inscription is gone, when we miss the Latin jingle of the leonine verse, and the unlearned could always have turned to the part where the translations are given.

In looking through the inscriptions we find a great many old friends, but not many new ones. The fourth bell at Paulersbury has

Vox dni ihu xpi vox exultacionis.

Which we quote for the sake of the *vox*, which is found elsewhere from Sussex to Durham, in the well-known inscription

Vox Augustini Sonet In Aure Dei,

but not hitherto so far as we have seen in the same line with *Vox*. Mr. Coote, in his *Romans in Britain*, has called special attention to the presence in our language of the non-Teutonic sound represented by *m*, as one of our proudest distinctions, testifying to a far greater descent than that claimed for us by Mr. Freeman and his school. The inscriptions form the main bulk of the volume, occupying, as they do, nearly 300 pages. Then follow twenty "plates" of woodcut illustrations of founders' marks, for the most part very good, and often presenting to the bell-student's eye the impression of some well-known block. For all writers on the antiquities of bells help one another by loans of blocks and electrotypes, and each adds some new ones to the general stock, so that with regard to each new book we may quote the lines addressed to the veteran rector of Clyst St. George on the appearance of his "Great Tome" on the Devon Bells.

"Marke, how the Cutter's art adorns the page,
"And shows us how they stamp in every age,
"The ffoundors' markes and letters strange,
"That on the Brass perennial never change,
"But to the curious eies that scann them wel,
"Ful manye a tale of olden craft cann tel."

In looking through "Northants. Bells," we have noted a few points for special remark, either as being, in our opinion, open to question, or as shewing how full of interesting detail Mr. North's pages always are. The tin trumpets mentioned in the note to p. 3 were not analagous in function to the silver trumpets of the Levites, but were used to hum or "vamp" the tunes through, by way of enhancing the effect of the village psalmody, some person with a "scare-babe mighty voice" (like old Scarlet's): being no doubt preferably selected as performer. On page 10 we have Southey's "Doctor" quoted as the authority for rites prescribed in the Pontificals. Indeed, we note that Mr. North is a little apt to go astray on liturgical matters. At p. 139 the "Order of Communion" of 1547 is spoken of as if it were the same thing as the Reformed Liturgy of 1549, whereas it was simply supplementary to the old Sarum Liturgy, and used with it. At p. 151 the principal portion of our present Liturgy is oddly styled "the post Communion office." It is also curious to see it stated that the office for the consecration of a bell so closely resembled that of Holy Baptism, "as to be frequently considered synonymous with it." At p. 374, as in the Chronicle of St. Martin's, Leicester, p. 219, "Morrow Mass" is explained as apparently meaning "Early Matins," and Dr. Rock is referred to as the authority for this quaint notion. No doubt the First Mass bell, at Ludlow (pp. 22, 125), went for the morrow or morning Mass, not for Matins. Mr. Ellacombe is quoted (p. 19) for founders' stamps being handed on "for a century or more." But one set has been traced from the fifteenth cen-

¹ See below.

tury to 1744 (*Yorks. Archaeological Journal*, ii, 65). At p. 129 there is a quite touching extract from Peterborough C.W. Accounts relating to the old man with the "scare-babe mighty voice," whose "picture standing high" is so well known to all visitors to St. Peter's minster. It is cited with reference to the original use of the passing bell.

"Itm' to Scarlet beyng a poore olde man and rysyng oft in the nyghte to tolle the bell for sicke persons the wether beyng grevous, and in consideration of his good service towards a gowne to kepe him warme—viij8."

It seems that the tolls at the end of the passing-bell, which now denote the sex of the departed, are sometimes called "tellers," and that "nine tellers mark a man," which saying is thought to have been corrupted into the better known "nine tailors make a man," p. 133. The corpse-bell (p. 141) was rung during the funeral procession of the late Dr. Routh through the cloisters of Magdalen College, Oxford, according to immemorial custom. Pancakes were made on Shrove Tuesday in order to use up the dripping, etc., which might not be used in Lent, p. 147. "Nipper" for "boy" (enapa), common enough in Sussex, seems to be used in Northants, p. 235, as does the curious term Tantony bell, for a small bell of Tingtang, probably derived from St. Antony, one of whose distinguishing emblems is a handbell. We had marked a few inscriptions for special notice, but it is so difficult to know where to stop in a selection of this kind, that we must refrain ourselves. Of the later sort, this is one of the most common (for a tenor bell)—

THAT ALL MAY CVM AND NON MAY STAY AT HOM
I RING TO SERMON WITH A LVSTI BOM.

But this is surely unique, on the treble at Towcester—

RING BOYES AND KEEP AWAKE
FOR MR WILLIAM HENCHMANS SAKE. R.C. 1725.

The treble at Hanington has—

LOVE HORTETH NOT,

From Romans xiii, 10, in the "Great Bible" and other early translations.

Mr. North is strongest on the subject which he has made so thoroughly his own, and we heartily wish him health and strength, not only to give us a book on the bells of the little county of Rutland, but also one on those of the great county of Lincoln, with which we think Rutland might very well go. But books of this kind, which are "as caviare to the general," and can never have a large circulation, are costly to publish. We therefore hope that should Mr. North appeal for subscriptions for another bell volume, he will meet with a ready and liberal response, at least from archaeological students.

CALENDAR OF THE CHARTERS AND ROLLS, preserved in the Bodleian Library. Edited by WILLIAM H. TURNER, under the direction of the Rev. H. O. COXE, M.A., Bodley's Librarian. (Oxford: At the Clarendon Press, 1878.)

That the Bodleian Library is most rich in MSS. is well known to archaeologists, as is also the uniform courtesy of the librarian to all who seek to avail themselves of its treasures; but the public has now reason to be grateful to him and to Mr. W. H. Turner for the publication of a

calendar of the numerous charters and rolls there preserved. These, we are told, formerly constituted the collections of Anthony a Wood ; Roger Dodsworth ; Ralph Thoresby ; Thomas Martin of Pulgrave ; Thomas Tanner, Bishop of St. Asaph ; Dr. Richard Rawlinson ; Richard Furney, Archdeacon of Surrey ; and Richard Gough ; but of these collections, the most important is that of Anthony a Wood, bequeathed by him to the Ashmolean Museum, and now in the Bodleian. This collection contains the greater portion of the archives of twenty-two religious houses, which, under the authority of a Bull of Pope Clement VII, confirmed by Letters Patent, 16th Henry VIII, were suppressed, and the revenues granted to Cardinal Wolsey for the foundation of his proposed college at Oxford, who conveyed thither all the muniments. The Cardinal having, however, fallen into disgrace, the design was never carried out, and by his death the property devolved upon the king, who afterwards granted a portion of the estates to divers persons ; the writings belonging to which lands, being considered of no value, lay at Oxford uncared for for several centuries, and were to a very large extent, destroyed by rats and damp. But the records relating to the lands granted by the king for the foundation of Christ Church were carefully preserved ; to which college was also transferred a large number of charters upon the dissolution of the greater monasteries, and, 150 years afterwards, not being thought of any value, the whole were, it is supposed, given by the authorities to Wood. After his death a similar fate seems to have awaited them, for from that time until lately they appear never to have been opened, for the original wrappers remain undisturbed since he endorsed them with the names of the religious houses to which they respectively belonged. Some of them were printed by Dodsworth and Dugdale in the *Monasticon*, described as being in Wood's possession. The brief history which we have here given of this important collection, we have gathered from the preface of the work before us. It is simply a repetition of the destruction which, in past times, has befallen our ancient records, both public and private.

The monastic charters, many of which are of very early date, are of great interest and value. Of these there are 162, which formerly belonged to the Priory of Holy Trinity at Wallingford, three of which have been printed in the *Monasticon*. There is also an extensive collection of charters and rolls, dating from the twelfth century, which belonged to the Priory of St. Mary Magdalen, at Tunbridge ; some of the documents in which throw considerable light upon our domestic history and the social condition of the people during the period which they cover ; but it is thought that the most important series, whether for local interest, extent, or value, is that which belonged to the Abbey of St. Mary Oseney, which was selected by King Henry VIII as the seat of his newly founded bishopric of Oxford. The revenues, site, and muniments, together with the See itself, were afterwards transferred to Christ Church.

Besides these collections there are many other documents which demand our notice. Among these are the hundred rolls for part of the Hundreds of Leightonstone and Norman Cross in Co. Hunts, some portion of which are duplicates of returns, printed in the *Rotuli Hundredorum*, but those for the Hundred of Norman Cross are wholly unlike those printed by the commissioners, and contain much additional matter relating to the value and tenures of manors, &c.

We might add a great deal more of interest of a general nature, but

have said sufficient, we think, to indicate the great value of this calendar. The arrangement is good, the charters are briefly and clearly abstracted, and there is a good index. We cannot, however, but regret the omission in the abstracts of charters, of the testing clauses. The names of the witnesses are often as valuable as those of the parties. To have inserted them would, of course, have largely increased the size of an already bulky volume, but we think it would have added still more largely to its value.

COURT, HOUSEHOLD, AND ITINERARY OF KING HENRY II, instancing also the Chief Agents and Adversaries of the King in his Government, Diplomacy and Strategy. By the Rev. R. W. EYTON, M.A., late Rector of Ryton, and Author of "Antiquities of Shropshire." London: Taylor & Co., Little Queen Street, Holborn. 1878.

Any book from the able pen of Mr. Eyton could not fail to receive a cordial welcome from every archæologist. That before us treats of an important period of English history. The state of anarchy into which the country was plunged during the internecine strife of Stephen's reign had not subsided on Henry's accession. He was a wise, able and politic prince, anxious to secure order and good government in his country, and his ceaseless activity in this object, and in the wars arising out of the complicated affairs of his continental possessions, are fully illustrated in Mr. Eyton's Itinerary.

Mr. Eyton disclaims his work being regarded, in a strict sense, as history itself, and justly and eloquently states that the most important basis of history is "Facts; simple facts; where they were accomplished; when they were accomplished; who accomplished them; and what was said as to how they were accomplished at the time of their coming to pass; these," he says "are the primary and most essential elements of pure history." "Estimates of causes and consequences," he continues, "physical or moral; of personal intellect, mind or character; of individual feelings, motives or principles; of social sources or influences; of national or party creeds, whether religious or political; these indeed all belong to real history, but they are not its primary elements: they are its superstructures, they are deductions, they are calculations from, or upon, those elements. They subsist on facts, on facts analysed, facts pluralised, facts combined. Rightly conceived they form the philosophy of history, wrongly conceived they exhibit only the bigotry of prejudice or the folly of opinion. Broadly and honestly worked out, such estimates will endure for all time as the credentials of the true historian. Garbled, or narrowly dealt with, they will obtain but an ephemeral currency. Posterity will regard them only as the badges of the essayist, the sophist, or the partisan."

Such is the canon of history he lays down, and all must admit its accuracy. He assumes simply the former and more modest character, and only "affects to supply a broad basis of facts, references, dates, places, names and documents for the use of some genuine and impartial historian who may come hereafter to review the reign and biography of Henry Fitz-Empress; and who may prefer rather to take his stand of observation among the things and doings themselves, than to contemplate the twelfth century through the haze or halo of the nineteenth."

These are the true principles of an honest chronicler, and it is impossible to overrate their value. History, so called, now-a-day, notwith-

standing the facilities available for the acquisition of a knowledge of facts, is, too often, founded upon sentiment, preconceived notions or partiality, than based upon a critical examination of historical documents.

The value of Royal Itineraries for the verification of historical facts must be fully acknowledged by all historical students. That of King John, compiled by the late Sir Thomas Hardy and annexed to his edition of the Patent Rolls of that sovereign; and that of Henry III. when visiting the northern counties, printed in volume xv. of the *Journal*; and also the Outline Itinerary of King Henry II, appended to Professor Stubbs's edition of Benedict of Peterborough, to which our author acknowledges his obligations, all these, and others like them, are well known and valued; but such an Itinerary for a period antecedent to the dates of our Public Records, which, with the exception of the Pipe Rolls, commence only in the reign of John and in some cases still later, is not only of more than ordinary value from the absence of other records, but of infinitely greater difficulty in the compilation—but notwithstanding these difficulties Mr. Eyton has succeeded in presenting to the public almost a diurnal record of the monuments of Henry II. and his court from his accession to his death. In some cases, it is true, the figures are necessarily hypothetical, but they are so fully supported by evidences as to inspire a confidence in their probability if not an assurance of their actuality.

In the preparation of his work Mr. Eyton has had recourse to various sources of information involving much reading and enormous labour in research: Chronicles, Pipe Rolls, Norman Exchequer Rolls, the Liber Niger Scaccarii—a Feodary containing most of the names of the tenants in capite and their sub-tenants by knights' service, an undated record, to which we shall again refer—the Rotuli Dominabus et Pueris et Puellis de donatione Regis in xij Comitatus; a record of Wardships, Reliefs, &c. in the Eastern Counties; Royal Charters, which for the reign of Henry II. are mostly undated, but when carefully studied are most valuable for the *personel* of their Testing-Clauses; Epistolary Correspondence, a class of documents of great importance as testifying to facts, because they are closely dated; Law reports and English histories have been closely studied.

In the arrangement of his work the author has disposed his matter under the Fiscal as well as under the Dominical years. This he explains was occasioned by the fact that the evidences contained in the Pipe Rolls, which annually end at Michaelmas, do not quite run parallel with those of the Dominical year. On the left hand margin of the text he has shewn the months in which the several events recorded occurred, whilst on the right hand margin is stated the places at which they happened. The arrangement is very clear.

The work will be found most useful to historians of all classes. It will not be without interest to the topographer, though notwithstanding that this is its weakest feature, we have derived from its pages some interesting topographical facts, but its chief value will be to the genealogist and general historian. The copious *personel* of the testing clauses of the numerous charters which are cited, to which we have before alluded, together with the notes appended, will afford a vast amount of information upon genealogical points, establishing the dates of appointments to,

and removals from, high ecclesiastical, and judicial and other state offices. To the general historian it will afford the means of establishing the facts and dates of various important events hitherto uncertain, and of rectifying the dates of others which have been erroneously stated, as well as of correcting many historical misapprehensions.

It will be sufficient to cite one or two examples. And first, the acknowledgement by the author of an error of his own. On a former occasion he had stated "that William Longespee, King Henry's son by "Rosamond Clifford, was born before the king's accession to the throne. "This was" he says "on the very natural presumption that Longespee "was older than Geoffrey Fitz Roy, who was put into the Church, and "became eventually a Bishop; and that again was on the mistaken "assumption that Geoffrey was son of Rosamond Clifford. But Geoffrey, "it transpires, was not Rosamond's son. His mother was a common "harlot. He was older than Longespee—perhaps fifteen years older."

With respect to the second council of Clarendon, Mr. Eyton has made an important discovery. He does not claim for himself the original discovery of the *fact* of this council having been held. This was first stated by Sir Francis Palgrave, in his "British Constitution" (p. cxlviii), who supposed it to have been held between the years 1165 and 1176, and most probably between 1170 and 1176. Professor Stubbs, in the appendix to his *Chronicle of Benedict of Peterborough*, has, however, shewn that the latter suggestion of Sir Francis Palgrave is clearly wrong, and gives reasons for fixing the date within the two first months of 1166; but Mr. Eyton, before Professor Stubbs' book was written, had come to the conclusion that the council was held in the month of February 1166; and he has now discovered another very important fact connected therewith, viz., that it was at this council that the king issued to all the barons and military tenants in Capite the writs which commanded them to make a Return before the first Monday in Lent (which in this year was on the 13th March) of the constitution of their several fees; that is, how many of the old feoffment, and how many of the new feoffment, and how many there were in each fee or barony; and these returns were to contain the names of the knights or sub-tenants, who were holding such old or new fees in each barony. It may be here noted that the old feoffments related to fees which were constituted before the death of King Henry I, and that the new feoffments consisted of fees created subsequently. Mr. Eyton points out that a misapprehension has arisen with respect to the incidence of these returns. It has been supposed that they were intended as the basis for levying the aid on the marriage of the king's eldest daughter, Matilda, to the Duke of Saxony, but it is now clear that at the time these returns were ordered, the princess' marriage had not been agreed upon, and did not take place until two years afterwards; consequently when the aid was levied it was naturally based upon the returns as being the latest made. Even Madox has fallen into the error here pointed out, which arose from the uncertainty of the date on which the returns were obtained. These are the returns which form the basis of the "*Liber Niger*."

We might refer to many other important disclosures to be gathered from this Itinerary, but the space at our command will not admit of our proceeding further. We can only commend Mr. Eyton's work to attentive study.

THE DIRECTORIUM ANGLICANUM. 4th Edition. By the REV. FREDERICK GEORGE LEE, D.C.L., F.S.A., Vicar of All Saints, Lambeth. London: John Hogg & Co. 1879.

The exhaustion of three large editions of a work of this character within a period of twenty years, and a demand for a fourth is a very striking circumstance, and testifies to a spirit of enquiry on the part of the clergy of the Church of England as to the origin and rationale of the service book which they are required to use. Our clergymen have not had, or had not until of late years, any special training upon this subject, and we know not to what extent, even now, the recently instituted theological colleges have supplied this want. Heretofore, and, indeed, still, in too many instances, the services of the Church, from ignorance or negligence, have been conducted "any how," according to the taste, or the absence of taste, on the part of the officiating minister; and even in parishes in which a desire has been shewn to attain to a greater degree of decency and reverence in holy things, the effort has too often been marred from want of knowledge by many absurdities which, in some instances, have aroused just displeasure on the part of the parishioners.

The apostle's rule is "let all things be done decently and in order." We are no extreme ritualists, using the vulgar term, but looking at the subject in its lowest aspect, it is clear that in all cases in which a rite has to be performed, there must be some ritual or manner of performing it; and we confess to a preference for the ritual or manner authoritatively prescribed by the ancient unreppealed canons of the Church, or traditionary usage, rather than such fancy ritual as may be adopted by the varying idiosyncracies of individual clergymen, from want of a better acquaintance with the usage of the ancient Church.

It is not our intention to enter upon the vexed question of ritual details, but bearing in mind that the Church of England is not a community of yesterday, but has come down to us from an antiquity of many centuries, it reasonably follows that it possesses some established rules, both authoritative and traditional, for the manner in which the Offices of the Church should be performed, and especially as to the ritual attendant upon the sacraments, the validity of which indeed depends upon their right and due administration, both in *matter* and *form*.

With respect to the continuity of the Church there can be no question. The Church governed by Augustine and Elphege and Lanfranc and Anselme is identical with that presided over by Parker and Laud and Sancroft and Howley and Tait. That certain necessary reforms were introduced, both in doctrine and ritual in the sixteenth century, is generally admitted, but the canon law which obtained before these changes, unless specifically altered like similar cases of common law, remains still in force. "Why some ceremonies were abolished and some retained" is authoritatively set forth in the invaluable preface to the present Book of Common Prayer. The terms of the commission upon which the revision of 1662 was made are very important and instructive. They were to advise upon and renew the said Book of Common Prayer, comparing the same with the most ancient liturgies which have been used in the Church in the primitive and purest times. It is feared that few take the trouble to read this important document. It is upon the principles here stated that Dr. Lee has with great learning and research elaborated the work before us. We

are unable to agree in all the minutiae of ritual set forth. We believe it to be unsuited to the English character, which is not by any means demonstrative, and we think that had such wearisome details of ritual been avoided, and a greater breadth and dignity been sought after, the general advance of ritual order would have been more extensive and successful. Dr. Lee's, however, though not without some defects, is a very able work, and few will read it without gaining valuable information.