

Notices of Archaeological Publications.

A HISTORY OF COGGESHALL, IN ESSEX, with an account of its Church, Abbey, Manors, Ancient Houses, &c. By GEO. FRED. BEAUMONT. Coggeshall : E. Potter, Market End, 1890.

We called attention in a former *Journal* (Vol. xlv., p. 482) to the high value of the little chapel at Coggeshall, and, although the appeal which we then supported has not resulted as favourably as could be wished, it is satisfactory to know that sufficient interest has been awakened, mainly by Mr. Beaumont's efforts, to save, at least for the present, this fragment of Coggeshall Abbey. We now gladly welcome Mr. Beaumont's little book because we know him to be a capable man, and, it having often been our fate to take up a popular history of a place and not to find at once the very and only thing we wanted, it is a satisfaction to have a local history which is arranged in an orderly and methodical manner, is well printed, and, above all, capitally indexed—an index being the rock upon which so many authors split. We may specially mention one chapter—that which treats of ancient houses, field names, roads, bridges, &c., as particularly interesting and well done, and the same remark applies to that entitled "Fairs, Customs, Folk-Lore, and Miscellaneous."

Among the illustrations the most notable is one of the interior of the restored church. This must have been, in the old days, a magnificent structure, built solely by the clothworkers, and not as Mr. H. W. King supposes, partly by them and "the Cistercian fathers," who, in fact, are more likely to have pulled it down if they could, and appropriated its tithes.

No doubt the present restored church is a worthy monument of the zeal and generosity of the inhabitants, and it probably is well warmed, and serves its purpose better than formerly. But, speaking from an antiquarian point of view, and judging from the illustration before us, it is now no longer an old church, and a great deal must have been taken away and a good deal introduced that in these days someone would have fought for or against; in fact, it was restored too soon, and in the ruthless period of 1840-70. The interior is cold and barren, there are, of course, no screens, and it is not saved by the inevitable reredos, and the very "wooden" seats. We notice the brass jug on the base of the font, in its usual truly "gothic" hideousness. Is not this a mere whim of the "art manufacturers" which is neither sanctioned or ordered by Rubric, or Constitutions and Canons Ecclesiastical?

WESTMORLAND CHURCH NOTES being the Heraldry, Epitaphs and other Inscriptions in the thirty two Ancient Parish Churches and Churchyards of that County. Collected and arranged by EDWARD BELLASIS, Lancaster Herald, vol. II. T. Wilson, Highgate, Kendal. Octavo pages, 340.

This is the second half of this very important work, and includes, the parish church and churchyards of such places as Kendal, Kirkby Lonsdale, Kirkby Stephen, Lowther and Windermere. Under Lowther come a large number of monuments and hatchments of the noble family of that name, which give much pedigree and heraldic information. By the way, a scientific pedigree of this family is much wanted, and it is to be hoped that some local genealogist will take the matter in hand; we fancy the editor of the local societies' Transactions would have no difficulty in bringing forward a competent person who has already accumulated considerable material. The monumental inscriptions at Kendal are numerous, and in some instances record persons of more than local distinction. We regret to read that "many stones with inscriptions were buried some time since, following a call to owners (partially responded to), to help in the task of putting the churchyard in order." Can the Chancellor of the diocese have known of, or sanctioned such a proceeding? Mr. Bellasis also records that at Musgrave, "many old tombstones were utilized as "throughs" when the church was rebuilt, in "45."

The puzzles presented by the heraldry in the famous window at Windermere, and on the Wharton tombs at Kirkby Stephen are most carefully worked out, as indeed it is in every case, a fact which makes us regret the book has no heraldic index, which would have gone a long way towards forming "an Ordinary of Arms" for the county of Westmorland.

Notices of Archaeological Publications.

- A HISTORY OF CUMBERLAND. By RICHARD S. FERGUSON, M.A., F.S.A.,
Chancellor of Carlisle : Popular County Histories : Elliot Stock. 1890.
- DIOCESAN HISTORIES—CARLISLE. By RICHARD S. FERGUSON, M.A., F.S.A.,
Chancellor of Carlisle : Society for promoting Christian Knowledge. 1889.
- HISTORIC TOWNS—CARLISLE. By M. CREIGHTON M.A., D.C.L., LL.D. "Dixie
professor of Ecclesiastical History in the University of Cambridge : Longman
Green and Co. 1889.

Cumberland must be pronounced singularly fortunate among English counties in numbering among her home-born sons two men so admirably qualified to write her history—whether it be as county or as diocese—and that of her chief town, as Professor Creighton and Mr. Chancellor Ferguson. The works of these gentlemen, whose titles stand at the head of this notice, are of singular excellence, calculated to popularize the history of the county and city of which they treat, and to show its vital connection with the history not of England only but of Scotland also, and the influence exercised by its people first in the "making of England," and then in the gradual moulding of the country and nation, in which the remote and rugged county of Cumberland has played no inconspicuous part. Each of the volumes is one of a series. Chancellor Ferguson's new volumes belong respectively to Mr. Elliot Stock's "Popular County Histories," and the "Diocesan Histories" of the S.P.C.K., while Professor Creighton's work is one of the "Historic Towns" series, issued by Messrs. Longman, under the editorship of Professor Freeman and the Rev. W. Hunt. Each collection contains works of considerable merit which in some cases reaches a very high standard : but it is not too much to say that in historic accuracy and in literary skill the volumes now before us have in their respective lines been equalled by few, and surpassed by none of their predecessors. The highest literary excellence may be confidently expected from any work of that practised historian Canon Creighton, while in wide and intimate local knowledge, especially of his own county, and in archæology generally, as the readers of this Journal and the members of the Institute are well aware, Chancellor Ferguson has few equals. Orderly in arrangement, clear in description, graphic in style, these three works are models of what such local histories should be. No one can read either of them without pleasure and profit.

Chancellor Ferguson opens his history of the county with a modest repudiation of any attempt to write a history of Cumberland "on the old fashioned lines or scale." For that, he says, "the time has gone past." All that he claims for his volume is to be "an attempt to discharge the functions of the 'general introduction' to an old fashioned county history in two or three quarto volumes." More detailed information on particular subjects is to be sought in the works of

specialists to which the Chancellor affords a needful and most welcome guide in the elaborate classified list of books pamphlets and maps relating to Cumberland, which precedes the index. This index itself extends to fourteen double columned pages. And yet, ample as it is, it cannot be pronounced altogether satisfactory. One who wishes to consult the work for local details requires something more than a reference to the pages where a particular name, local or personal, occurs. Few things are more irritating, especially to one pressed for time, than such entries as "Appleby, 35, 51, 53, 141, &c.," "Dacre, Ann, 167, 168, 173, 178." One has to turn up page after page in search of the particular passage sought, a labour which a word or two of explanation added to the entries would have obviated. Another and still more serious defect in this generally admirable work is the absence of a map. It might be more truly said "of maps," for several are needed to illustrate the different stages of the history of the county. This, however, is probably more the fault of the publisher than of the author. In the other work from Mr. Ferguson's pen, "The Diocesan History of Carlisle," the Society for Promoting Christian Knowledge have supplied this necessary adjunct. The map sufficiently filled but not over-burdened with names, distinguishes by difference of tint, the old diocese, first created, like that of Ely, by Henry I., and originally the smallest diocese in England, consisting only of the old Earldom of Carlisle, and the portions of Cumberland, Westmoreland, and Lancashire, once part of the vast historic Archdeaconry of Richmond, severed in the sixteenth century from the see of York to form a constituent part of Henry VIII.'s new diocese of Chester, and in 1856 transferred from it to that of Carlisle. From what has been already remarked it will be seen that the earlier history of a portion of the diocese of Carlisle, viz., that which lies to the south and to the west, is that of the Archdeaconry of Richmond, and must, therefore, be sought in the diocesan annals, first of York, and then of Chester, and forms no part of Mr. Ferguson's scheme, though embraced in the annexed map. Canon Creighton's "History of Carlisle" is also furnished with plans of the city as it was in the reign of Elizabeth and in 1815, which add much to the intelligibility of the narrative. Both these histories have copious indexes which are not open to the objections urged against that to Mr. Ferguson's county history.

While Mr. Ferguson's "Diocesan History" regards Carlisle as the centre of the religious life of Cumbria, a life having its beginning many centuries before the erection of the Norman Bishopric, in the missionary work of St. Ninian, St. Patrick (possibly), St. Bridget, St. Bega, St. Kentigern (otherwise St. Mungo), and St. Cuthbert (to the last of whom c. 180. Carlisle and the country round it and Cartmel, were given by Egfrid). Professor Creighton's history, as he tells us, "treats of it not merely as a town but as a centre of provincial life." This mode of treatment, he remarks, is directly suggested by the subject. "Round Carlisle the history of the Borders centres, and apart from its relations to the general condition of the Borders the civic history of Carlisle would lose its distinctive character." The plan thus stated by Professor Creighton is fully justified by its execution. "Border Life" and "Border Warfare" furnish the subjects of two of his most attractive chapters. These are illustrated copiously, but not too largely, from the rich stores of the

Border Minstrelsy, "more Scotch," he truly remarks, "than English," from which the rude and savage life of the district, relieved by the warmer and kindlier feelings of which human nature is never entirely destitute, receives such vivid illustration. The clan system of the Borderers, their family feuds, their natural independence of ordinary land tenures, their life of rapine varied by outbursts of savage warfare; the thatched clay beehive-huts of the peasants, the peels of the landholders, the baronial castles of the heads of great families and the chieftains of clans along the Border line, among which Naworth stands pre-eminent; the powers and governmental system of the "Wardens of the Marches" under which some degree of order and respect for law was maintained, and some attempts at redressing wrongs were systematically made—all receive full and picturesque treatment. He thus sums up this part of his subject:—

The crimes and wrongs there committed were not like those which were committed elsewhere. They were the results of an exceptional condition of society which had created manners and customs of its own. The deeds of the Borderers might be contrary to the laws of more settled society, but they were in accordance with the actual facts of their own lives. The habits of war had been of such long standing that they had formed a second nature, and peace only meant to the Borderer a time in which personal dexterity was substituted for the more highly organized brutality of military expeditions.

Each of the three volumes before us devotes a considerable space to the early character and condition of the district and its inhabitants. Interesting as Chancellor Ferguson's treatment of this period is, and full as this portion of his work is of that historical and archæological knowledge of the district of which he is the practical embodiment, it is rather out of proportion with the rest, and necessitates a more cursory treatment of some of the later parts of the history. But in books dealing with the district through which the Roman conquerors of the island drove their stupendous lines of defence, the scanty remains of which it is impossible to look on without wonder and something approaching to awe, it is only to be expected that the traces of the Roman occupation should take a leading place. It cannot fail to increase the interest with which the Castle of Carlisle is viewed to know that, in Canon Creighton's words, it was the noble, pure-minded Agricola who, "with the eye of a general and the capacity of a statesman," first saw the capabilities of the rocks towering over the Eden, and "turned the hill, with its British huts, into a Roman town, and stamped upon that town its historical character." The "Roman Conquest," the "Roman Roads," the "Roman Forts and Towns," elaborately and learnedly described by Chancellor Ferguson, lead up to the great historic feature of Northern England, the gigantic "Barrier of Hadrian," that "mighty builder" who has everywhere left his mark upon the provinces, most of which he personally visited. His practised eye discerning the difficulty with which the frontier at this point could be secured, he ordered the erection of a stone wall to connect the isolated forts of Agricola with one another, and to constitute an impassable barrier against the northern barbarians. Space forbids our entering upon the fascinating subject of the Roman Wall. And it is the less necessary as so many of the readers of the *Journal* have more than once enjoyed the privilege of accompanying the veteran historian of the great Rampart, Dr. Collingwood Bruce (a name never to be mentioned without affectionate respect) in the visits of the Institute to its best pre-

served and most interesting portions. To those who have not been thus favoured Chancellor Ferguson's pages furnish a clear, concise, and intelligible description of the stupendous barrier, and the huge earthen vallum which accompanies it on the south side all through its length. The respective dates of the wall and the vallum, as our readers are probably aware, have been a battlefield for antiquaries for many generations nor is the controversy yet decided. Mr. Ferguson with Dr. Collingwood Bruce holds what is known as the "Ælian theory," viz., that both are parts of one design and are both to be ascribed to Hadrian. For the arguments by which he supports—and we think successfully supports—this view we must refer to his own pages. Canon Creighton wisely leaves the "moot points" as to the dates of the various works which formed the barrier untouched. He says "it is enough to gain a general conception of this mighty series of military outposts and their effect on the character of the district through which they ran." We unwillingly close this all too brief reference to this most impressive memorial of Roman rule by a quotation from Professor Creighton relating to the famous rockhewn inscription on the banks of the Gelt, which proves that though doubtless the Britons had to take their share in the work by forced labour, the wall was mainly erected by the Roman legionaries themselves.

A few miles from Carlisle by the little stream of the Gelt, a tributary of the Eden, is inscribed on the face of the arch overhanging the water a legend which tells how a vexillation of the second legion under an *optio Agricola* hewed stones in the consulship of Flavius Aper, and Albinus Maximus (207 A.D.) Sharp and impressive stand out these bold letters the work of some Roman soldier in his hours of idleness, a memorial of a far off episode in the history of our land. No wonder that Tennyson regards them as a model of all other inscriptions.

In letters like to those the vexillary
Hath left crag carven o'er the streaming Gelt.

We pass now to the chequered history of the formation of the county of Cumberland, as described in these volumes. Originally a portion of the British or Welsh kingdom of Strathclyde, reaching from the Clyde to the Dee, after the capture of Chester by Ethelfrith, king of Northumbria, in 607, Cumbria was reduced to some sort of tributary position, and in the reign of Edwin, king of Northumbria, was sometimes included within the boundaries of his kingdom, by settlers from which, entering by the great Roman roads and planting themselves on the right and left (their settlement, the Chancellor tells us, "being known by the termination 'ton'") the district was very extensively colonised. The mountains were left to the old inhabitants, the Britons. Thus colonised, Cumbria was partially absorbed in the Northumbrian kingdom by Egfrid, 670-685, who "made Carlisle and the district round it English ground, though not part of the kingdom of England, and, as we have seen, bestowed a portion of on St. Cuthbert." The disastrous overthrow of Egfrid on the field of Nectansmere in 685, of which, we are told, St. Cuthbert, then for the first time visiting his new possessions, had a miraculous intimation as he stood by the Roman well in the market place of Carlisle, crushed the Northumbrian supremacy. Carlisle, however, and the district round still remained tributary to its rule, the weakness of which left the inhabitants pretty much to themselves for a century or so, "during which," writes Mr. Ferguson, "their county was

the scene of much confused fighting, in which English, Scotch, Norsemen, and Danes all took part." The final issue of this period of anarchy was the creation of the kingdom of Cumbria "by the union of Strathelyde, Galloway, and the land of Carlisle" under one "Gregorius Magnus," King or Regent of Scotland. (*i.e.*, of the Scots or Picts,) contemptuously reduced by Mr. Burton in his history of Scotland to a semi-mythical "Grig." Early in the tenth century the kingdom of Cumbria voluntarily "laid itself at the feet" of Alfred's martial son, Edward the Elder, who, in conjunction with his heroic sister Ethelfleda, "Lady of the Mercians," had successfully carried his reduction of the Danesleagh to the very limits of the district in 925, choosing him, as the Britons of North Wales had done before, to be their "Father and Overlord." This surrender is the celebrated "commendation to England of Scotland and Strathelyde," which, though scouted as fabulous by Mr. Burton, and, as Mr. Ferguson says, "at the time practically valueless," was the basis on which three-and-a-half centuries later Edward the First rested his claims as overlord of Scotland. Within a few years of the "commendation" its terms were put in force by King Edmund "the Magnificent," who, on the revolt of King Dunmail, by the advice of St. Dunstan, transferred his kingdom on tenure of military service to Malcolm I., King of Scots, "as a feudal benefice in the strictest sense." Thus, in Mr. Ferguson's weighty words, "Cumbria became a fief of the Crown of England, *but not a fief held within the kingdom of England.* Cumbria was not an integral part of England, *it was without that Kingdom, and had always been so.*"

The period of the Norman Conquest saw "the land of Carlisle" for the first time made an integral part of the English kingdom. The Conqueror's son, William Rufus, in 1092 marched to Carlisle, drove out Dolfin, son of Earl Gospatric, built the castle, strengthened the frontier with a line of forts, and colonized the city, which according to Florence of Worcester had been laid in ruins by the Danes and had remained uninhabited, with "a great number of churlish folk with their wives and cattle that they might settle there and till the land" (Sax. Chronicle) This work of Rufus "in no sense a weak ruler, nor destitute of purpose in what he did" shews as Canon Creighton says "that he meant to be king of England with a definiteness which none of his predecessors had dared to claim. He marked out the Welsh border, he marked out the Scottish border as well. Hitherto Caerwel had wavered between divers masters. He would have it waver no more but claimed it decidedly as English ground." He was distinctly the refounder of Carlisle which henceforth was to rank as an English city and to "enter its historical position as the Border fortress of the English kingdom." But there was no breach of continuity in its history. "Low as the old town had fallen it had not altogether disappeared." The old British name—Caer Lywelydd—which in varied forms Luguvalio, Lugubalia, Caerluel, &c., it had borne through Roman and English occupation still survived; an evidence that the old town had not been entirely deserted, but still remained as that to which "the scanty population of the districts in some way looked up as the centre of their common life," and under this name slightly modified as Caerluel, Carliel, Carliol, and ultimately Carlisle it began its new life as an English stronghold and city "after the model of other civic communities as they were in the days of the Norman kings." "Thus" in Mr. Ferguson's words "the

present boundaries between England and Scotland were established, and the land of Carlisle became for the first time part of the English kingdom, and England became geographically what it is now."

The first act of William Rufus continues Mr. Ferguson and of his advisers after adding the land of Carlisle to the English kingdom was to make the new accession of territory available for the defence of the realm. The '*turris fortissima*' he caused to be built at Carlisle, commanded the passage of the Eden and one of the two only roads, both old Roman roads, by which wheeled carriages could enter this district from Scotland, while the Castle of Bewcastle built on and out of the ruins of the Roman station there stopped the other road, viz., the Maiden Way.

Canon Creighton reminds his readers that Rufus' stronghold "whose keep towered above the houses which clustered round it as a menace to the rebellious and as an earnest of protection to the well disposed" was not in the strict sense a castle at all—

But only a tower strong in its position and by the solidity of its walls, facing northwards, and designed as an advanced post to keep watch and ward over the Scots. There was no thought of a walled town elaborately guarded by a castle, for indeed there was no town to defend. The fortress extended its dimensions The ground behind it, on the slope of the hill, was enclosed with a curtain wall, adding greatly to its strength, and with its battlements and galleries enabling a small force to hold it against a considerable army of assailants.

To complete its defensive character as emphatically a "Border City" designed to resist the attacks of its northern neighbours, and to guard the frontier against devastating inroads, Henry I. "organised it for military defence in the same way as the Border lands of Wales by setting over it an earl, who within his district was entrusted with all the rights of the Crown as regards land-tenure and jurisdiction." The first holder of this office was Ranulf le Meschyn, i.e., "the younger," the nephew of Hugh Lupus, Earl of Chester, and the third husband of the great Lincolnshire heiress, the much-married Lucy, daughter of the sheriff, Thorold, and the wife first of Ivo Taillebois, and then of Roger de Romara, and finally of Ranulf. The Earldom did not last long. The scheme for defending the frontiers by means of great earls enjoying *jura regalia*, proved "a very bad policy for the Crown, because these same great earls were hard to control." So on the death of his ill-fated nephew, Richard, Earl of Chester, who perished with Prince William and the flower of the English nobility in the "White Ship," Ranulf, in Canon Creighton's words, "gladly exchanging his poor Earldom of Carlisle for the richer prize of the great Earldom of Chester," no new earl was sent to succeed him. The lands of the earldom were torn asunder. The barony of Appleby was taken from it and added to the barony of Kendal, and formed into the new county of Westmoreland, while what was left of the old earldom, with the addition of the piece of the ancient Yorkshire between the Derwent and the Duddon, and the parish of Alston (which, as Mr. Ferguson remarks, being separated from the rest of the county by a *col* whose summit is 1,900 feet above the sea—by all the laws of geography belongs to the county of Northumberland and actually did belong to the diocese of Durham, and now belongs to that of Newcastle) was constituted the county of Cumberland, under which designation it first appears in the Pipe Roll of 1177, A.D. This new county was portioned out into eight baronies, to collect the king's dues and guard the king's rights. To these baronies Mr. Ferguson devotes an interesting

chapter, carefully tracing their descents through the mazes of genealogy and avoiding the pit-falls which lie in wait for the half-instructed, which well deserves the attention of the student of family history. Among these the great "martial house of Dacre" stands out the most prominent, "so far back as ever they can be traced *αἰρώχθους*, De Dacres of 'Dacre'—ever fierce, rough, and ready"—inseparably connected in history and legend, with memories of Flodden, of Border warfare and Border raids, whose banner was ever a terror to the Scotch, and a rallying point for the English Border-men. Among these Lords of the Border one of the best known is the celebrated "Belted Will," a picturesque title, which appears to owe its origin to Sir Walter Scott, the great Lord William Howard of Naworth, around whose name have grown so many wild and picturesque legends of his sharp and summary severity, which it has been the ungrateful task of the late Mr. Ornsby to dispel under the cold clear light of historical research. The "Boy of Egremond" also appears here, Fitz Duncan's only son, to whose sad fate, celebrated by Wordsworth and other poetic pens, Bolton Abbey by the Wharfe owes its foundation.

The Earldom of Carlisle reappears again when the feeble rule of Stephen threw the whole kingdom into disorganization. Canon Creighton writes:—

The Scottish King David, had seen with alarm the spread of Henry's organization on the borderland, and he was glad to lend his help towards plunging England into confusion. Taking up arms in behalf of his niece, Matilda, he forced his troops into Northern England, which was left unprotected. Carlisle at once fell before him, and Stephen made peace with Scotland on condition that he conferred on Henry, the son of the Scottish King, the Earldom of Carlisle, which so went back again into the same condition from which William Rufus had rescued it. For some years Carlisle was a Scottish town.

At Carlisle, David held his court and here he died in 1153, being succeeded by his young grandson Malcolm, who very speedily was compelled by the stronger will of Stephen's successor to surrender the domain which had been rent from the English crown, receiving in exchange the Earldom of Huntingdon.

This recovery of Carlisle from the Scottish King, continues Canon Creighton, marks a decisive start in the history of the city. David had occupied Carlisle in Matilda's name, and Matilda's son when he had won the English crown, reclaimed its heritage. He would not have it said that any personal motive of gratitude had led him to barter away the right of his possessions. He maintained that the ancient boundaries of England must remain as they had been fixed before his time. Carlisle was a border city, but it must be the fortress of the English border. Henry II. made that fact clear beyond dispute, and though the Scottish Kings tried to assert their claims, they had no chance thenceforth of maintaining them. They were powerful enough at times to ravage the lands of Carlisle, or even to occupy the city, but they had no hopes of winning it back to form a portion of Scottish territory.

The Scottish wars above referred to and the Border warfare which dragged on its disastrous career quite to the end of the sixteenth century, in the so called "Debateable Land," a district fertile in song and ballad by which, "clothing this stern narrative of a savage past with poetic pathos," its name and fame chiefly survive among us, but still more fertile in slaughter and rapine, desolation and misery, are the subjects of chapters full of stirring incidents both in Mr. Ferguson's and Canon Creighton's volumes. They shew us that in Canon Creighton's words "Carlisle cannot have been an attractive place to live in" continually beleaguered as it was by Scottish armies, now by that of the Earl of Buchan who "finding the place too strong for him," writes Mr.

Ferguson, "and the citizens too determined, the very women mounting the walls to throw stones and boiling water upon the assailants, raided through the district, sparing neither man, woman, nor child,"—now summoned to surrender by Wallace and meeting his summons with a bold "come and take it if you can,"—now sustaining a ten days' siege from Robert Bruce who was beaten off by the prowess of the gallant commander of the castle Sir Andrew de Harcla, who, though "to this day it is an article of faith in Westmorland that Sir Andrew died an innocent man" was in a few years apprehended on suspicion of treason in the very castle he had so nobly defended, and suffered the death of a traitor. The fourteenth century is described by Mr. Ferguson "the most miserable the citizens of Carlisle and the men of Cumberland ever had to endure." Perpetually devastated by the ravages of the Scotch, the country folk were almost reduced to starvation. The clergy all fled. Pestilence followed in the train of hunger and misery, the "Black Death" stalked through the land and enforced a temporary truce by the utter exhaustion of both sides.

This lengthened period of warfare converted every man into a soldier. "Even the Bishops of Carlisle became military personages." Bishop. Halton planned, if he did not carry, out the transformation of his manor house of "the Rose" into a castle, on the concentric Edwardian plan, in which in 1300 he entertained Edward I. and his Queen Margaret. A few years later the bishop was himself a fugitive, taking up his abode, far enough away from his diocese, at Horncastle in Lincolnshire, the benefice of which, on the plea of excessive poverty, the Pope had in 1318 appropriated to the See. It is only within the last twenty years that this strange historic link has been broken by a triple exchange between the Bishops of Carlisle and Lincoln, and Queen's College, Oxford, by which the last named body transferred the patronage of Burgh-on-the-Sands to the Bishop of Carlisle who made over that of Horncastle to his brother of Lincoln, Queen's College receiving one of that bishop's livings in compensation. Bishop Halton was succeeded by John de Ross who in 1332 made way for John de Kirkby. This last completed the conversion of Rose into a fortress which had been already planned by Halton. He is an example of a fighting prelate characteristic of the times who proved himself one of the most vigorous defenders of the Border. In 1345, writes Canon Creighton, "he pursued a band of marauders and though his forces were but small he hung upon their rear and annoyed them until on their retreat he ventured on an encounter. Though unhorsed in the fray he managed to recover his saddle and rally his men so that the Scots retreated with considerable loss." It is not surprising, that at such a time of distress, with a bishop more often in the saddle than on his episcopal throne, the restoration of the Cathedral choir, which had been devastated by fire, hung long on hand, to rise from its ruins eventually in all the beauty of the complete Gothic of the Decorated period, and to receive the crowning glory of its east window at the hands of Bishop Kirkby, c. 1360.

This was the epoch of the erection of peel towers which, though often hidden among the later buildings which cluster round them, form the kernel of almost every country house of any importance or age in the district. These are well described by Canon Creighton.

All along the Borders the dwellers had to be prepared for the sudden inroad of a marauding foray, which swept away their cattle, and all else that they possessed. To provide against this constant source of danger the better class of Borderers built themselves solid square towers of stone, which reproduced on a small scale the keep of a Norman castle, surrounded by a certain wall of wooden palisade and being what was known as the *barmkyn*. Strongly built they could stand a siege even of some days. Generally of three stories, they were accessible only by a ladder which led to a wooden platform in front of the door, on the first storey. It was the work of a few moments to flee into the tower, draw up the platform and the ladder, and secure the door. The ground floor room was vaulted with stone and if the assailants managed to make a breach and take possession of it, they still had to fight their way upwards before they could capture the garrison who could retreat if need were, to the roof.

"It is true," remarks Mr. Ferguson, "the inmates might be starved out, but for that the raiders had no time," one tower also was generally in view of another, the beacon fires were kindled and sped, and help was along its line soon forthcoming from Carlisle or Naworth, unless those places were themselves beset. In many Cumberland villages the church towers were virtually peels and the refuge of the parishioners in time of stress.

After more than two centuries of butchery and violence a treaty of peace was signed between England and Scotland in 1551, and both parties set to work to bring about the pacification of the Borders. The "Debatable Land," that fertile source of difference which had been a shelter to rebels, traitors, outlaws, and 'border-men' of all sorts, were divided by a joint committee, and an earthen mound and ditch was made to mark the frontier line between the two kingdoms. A regular guard was established to keep watch by night and day, and to give signal of danger by horns or beacon fires. Needless fords were done away with. The arable and pasture lands of the townships were enclosed with stout quickset hedges, for which young thorns were furnished in large numbers, as an effectual safeguard against marauders. "Even Will o' Deloraine himself," says Mr. Ferguson, "could not drive a fat bullock through or over a good quickset hedge of thorns."

The quiet and order thus partially restored was confirmed by Elizabeth's wise policy; Carlisle was "once more set in its proper place as an English town, and delivered from the anomalous condition of being mainly a military centre." There were occasional outbreaks, but the Queen regarded such frays as matters of international concern, and insisted on their being put down. Her peremptory orders were obeyed, and for the last quarter of the sixteenth century peace on the border was only disturbed by the well-known picturesque episode of the illegal incarceration in Carlisle Castle of "Kinmount Willie"—or Willie Armstrong—and his daring rescue by Sir Walter Scott, laird of Buccleuch, so celebrated in Border minstrelsy, and so vividly told by Professor Creighton.

'Twas horse and away with bold Buccleuch,
As he rode in the van of his border crew;
"You may tell your Virgin Queen," he cried,
"That Scotland's rights were never defied."
Wi' the stroke of a sword, instead of a file,
He ransomed Willie in auld Carlisle.

With this picturesque episode our notice of these interesting volumes must come to a close. The reception and residence of Mary, Queen of Scots, who here probably, as Canon Creighton remarks, "spent the happiest days she was to enjoy,"—"The Troubles, the Restoration, and

the Revolution," the appetising title of one of Mr. Ferguson's closing chapters,—“The '15 and the '45,” which is the head of another, the barbarous executions of the Young Pretender's followers by a government “determined to enact a fearful vengeance and leave behind a terrible warning”—the “modern growth,” by which the “dirty and dispirited town of 2,500 inhabitants which existed in 1747 has passed into the neat and prosperous town of to-day,” with its population of more than 35,000, with the numerous other matters included in these closing pages, must be read in the authors' own words, always clear, always instructive, and sometimes rising to something almost akin to eloquence. This article can have no fitter conclusion than the paragraph with which Canon Creighton ends up the history of his native city.

The tract of country over which the eye gazes from the ramparts of Carlisle Castle is rich in memories of the past, and tells as no other landscape tells, of that phase in our national history which these pages have endeavoured to recall. The title of the “Border City,” has little meaning at the present day; but the view from the walls of Carlisle Castle can teach a stranger to understand how profound are the feelings which it awakens among a folk tenacious above all other of old memories, because they are proud of the strong sense of personal independence which has its roots in an historic past.

THE GENTLEMAN'S MAGAZINE LIBRARY being a classified collection of the chief contents of the *Gentleman's Magazine* from 1781 to 1868. BIBLIOGRAPHICAL NOTES, edited by A. C. Bickley, General Editor, George Lawrence Gomme, F.S.A. London: Elliott Stock, 1889.

The advantage of having the valuable contents of the old “*Gentleman's Magazine*,” for a period approaching a century and a half, classified is not easily over-estimated. The present volume is divided into two sections, and is full of interest from cover to cover. The first section contains “Notes on Special Books” and the second, “Notes on Special Subjects.”

Under the first section many rare and curious books are brought under notice, some of them unique. The first, and most remarkable, are some very rare Caxtons which are carefully and very fully described by that famous and enthusiastic bibliographer, the late Rev. T. F. Dibdin, the author of many bibliographical works, and the founder of the Roxburgh Club. There are also other interesting notes on many early printed books, among which, not the least interesting are the notes with illustrative extracts “on Old English Poetical Facetiae.”

Passing to the second section, the first subject treated of is “Almanacs” their origin, etymology, and early date. The first printed is generally admitted to be that of John Muller, of Monteregio, who was better known as Regiomontanus, published at Nuremburg, in 1472. He not only gave the characters for each year, and of the months, but foretold the eclipses, &c., for thirty years in advance. It is stated that “there are various manuscript almanacs of the fourteenth century in the libraries of the British Museum, and Corpus Christi College, Cambridge; Mr. Jackson of Exeter, also mentions one in his possession made in the reign of Edw. III., of parchment, being about 140 years prior to Muller's, not in the usual form of a sheet or a book but in separate pieces, folded in the shape of a flat stick or lath, in the Saxon fashion.”

Though some of the earliest English Almanacs were printed in Holland the first recorded account we have of almanacs printed in this country

appears to be about the time of King Henry VII; that the earliest known specimen was from the press of Wynkyn de Worde in 1508, and from this time they have been continually increasing in number. At an early date they were distinguished for the mixture of truth and falsehood they contained, and even now those which have the largest circulation are characterised by the same qualities. Dr. Moore, according to his own account, by his predictions and hieroglyphics amused and alarmed the world for 140 years. An anecdote is related of a visit paid by this famous almanac maker to Lilly his rival, to endeavour to get at the secret of his calculations, when Lilly bluntly exclaimed "I see what you are driving at Dr. Moore, you wish to know my system, I tell you what it is, I take your almanac and for every day that you predict one thing, I predict the reverse, and, he continued, I am quite as often right as you." Mr. Henry Andrews of Royston was for many years the maker of this popular almanac for which he received from the Stationery Office £25 a year. Since the reduction of the Stamp duty its sale has materially increased, and last year (this was written in 1839) it is stated, to have amounted to the vast number of 521,000 copies, and it is noted that of the famous Murphy almanac, of which 75,000 were printed, 70,000 were sold. It appears from a Parliamentary return of 1828 that the Stamp duty paid upon the almanacs of England amounted to £80,136 3s. 9d., which, the duty being 1s. 3d. each, would show an annual circulation at that date of 451,593 copies annually. Many special almanacs are described, and much curious information is given concerning them, but our space will not admit of our entering more fully upon this subject.

The next special subject treated of is "Newspapers" their origin and definition. This will be read with singular interest. Newspapers are known to have existed as early as the reign of Henry VIII, for that monarch issued a proclamation prohibiting them, and ordering those printed to be brought in and burned within twenty four hours after the issue of the proclamation under pain of imprisonment, and the authors to be further punished at the King's pleasure. This proclamation would seem to have been effective, for we hear no more of newspapers for a century or upwards. The real origin of newspapers took place under the Long Parliament, who originally appear to have used them to make their proceedings known. They were generally called "Mercuries." The notes on this subject afford much most curious knowledge respecting the origin, growth, and circulation of these periodicals. There is a list of London Journals in 1833 and 1835, giving the circulation of each paper between those dates, distinguishing the issue of each half year from the former period. At the head of the list stands the *Times*, with an issue within the first period 1,779,494 copies, followed by the *Morning Herald* with 1,206,500.

The origin, antiquity, and first use of Cards next claims attention. It is shewn that playing cards were first invented about the year 1390, for the amusement of Charles VI, King of France, who had fallen into a state of melancholical depression, and it is stated that the inventor proposed by the suits or colours to represent the four states or classes of men in the French Kingdom. Various other classes of cards are described with regard to which we must refer to the volume, especially to the Terocchi cards of which a very full description is given.

To this follows remarks on the works of special Authors. For example

those of Thomas Lodge's numerous works on the drama, &c., those of Sir Philip Sidney, Sir Kenelm Digby, Garrick and others. This is succeeded by works on various special subjects, such as Archery, Gardeners, Calendars, Grammar, &c., and fragments of Literature which are most curious and amusing.

Notices of Archaeological Publications.

RENTAL OF ALL THE HOUSES IN GLOUCESTER, A.D. 1455, from a roll in the possession of THE CORPORATION OF GLOUCESTER, compiled by ROBERT COLE, Canon of Llanthony, edited with a translation by W. H. STEVENSON. Issued under the authority of the Corporation of Gloucester, Gloucester: Printed by JOHN BELLOWES, 1890.

Sir John Dorington, in the admirable Inaugural Address which he delivered before the recent Meeting of the Institute, at Gloucester, mentioned the valuable parchment roll or rental of 1455, which the Corporation of that city has just permitted to be printed and issued to subscribers. A copy is now on our table, printed by Mr. John Bellows: the beauty of the type and paper, and the excellence of the work afford additional proof, if such was required, that one and the same individual may combine in himself the qualities which make a successful man of business, and those which make an enthusiastic, painstaking and accurate archaeologist, such as the members of the Institute were delighted, at Gloucester, to recognise under the unassuming garb and modest demeanour of the master printer, who was their *cicerone* round Roman Gloucester.

The roll itself was exhibited at the conversazione given by the Mayor to the members of the Institute: it is in good condition and well preserved, nearly fifteen inches in width by thirty-three feet in length, and written in a bold and legible hand. The manuscript is arranged in two parallel columns with a blank space between: this denotes the street, and has the name written thereon. This blank space is further ornamented, here and there, with spirited sketches in black and red of the various churches and crosses of Gloucester, and also of the pillory, which was on a liberal scale, calculated to accommodate at the same time the heads and wrists of a brace of delinquents. These valuable sketches, valuable because we believe them to be accurate, though rough, are well reproduced in the book before us. Each column of manuscript represents a side of a street, and contains in due order the tenements therein with the names of the owners and occupiers, their avocations, some particulars as to their title, and the amount they pay to the landgavel (if anything is paid). Blanks are left for the dimensions of the various tenements in front, *i.e.*, to the street, which blanks have never been filled up. The roll, is in fact, a street directory to mediæval Gloucester, but fuller in its particulars by many items than modern directories are. It is compiled from older rolls, and Mr. W. H. Stevenson, the able editor, shews that the oldest roll, Robert Cole, the compiler, makes use of, is one of the time of Henry III. It would also seem that these older rolls were landgavel rolls, as in the case of tenements

paying landgavel, Cole traces their titles back, which he does not do in the case of tenements paying no landgavel. Of these latter, Cole enumerates 346 as against 310 paying landgavel, which is very nearly the number of houses, 300, given in an earlier roll, now in the British Museum, as standing on the King's demesne in Gloucester. As the landgavel was a seigniorial and not a crown due, it must not be supposed that the owners of the 346 tenements paid no landgavel at all. They paid it to their chief lords, while the owners of the 310 paid to the bailiffs of Gloucester, who farmed the city from the King. Cole is described in the roll as "*Fratrem Robertum Cole, Canonicum Lanthon[ie] juxta Glou[cestriam] Rentarium ibidem.*" He was probably the rent-collector of landgavel under the bailiffs.

The back of the roll is occupied by an elaborate pedigree of the kings of England, which is printed with the other matter. A good general index concludes the book, which commences with an introduction by Mr. W. H. Stevenson full of most valuable matter.

We hope that many other municipalities will be encouraged by the appearance of this to do likewise, though Gloucester is far from being the first in the field. Good work would be done by any one who would compile and print a list of those municipalities whose records can be, more or less, consulted in print. London, Oxford, Manchester, Carlisle, St. Albans, Nottingham, Macclesfield, &c., occur to our recollection, but many more names could be added.

THE MONUMENTAL INSCRIPTIONS of the Church, Churchyard, and Cemetery of S. MICHAEL'S DALSTON, CUMBERLAND, by JAMES WILSON, M.A., Vicar: Dalston, Cumberland, W. R. Beck, Octavo pages, xvi, 163. Price 5s.

The fashion for publishing Monumental Inscriptions appears to have "caught on" in the north. In 1878 Mr. Wake published those in Brigham and Bridekirk parishes, in Cumberland; in 1888 and 1889 Mr. Bellasis (*Lancaster Herald*) did the whole of those in the old parishes of Westmorland; and in 1889 Miss Ferguson did those of S. Cuthbert, Carlisle. An energetic vicar and a patriotic parish clerk now combine to do those of Dalston, near Carlisle; the first edits, and furnishes an interesting preface and notes, while the second prints and publishes at his own risk. No great county families are recorded on these monuments: there was little room for such in a parish that held the bishop of Carlisle and his palace of Rose, but there are many substantial families of intermediate rank between county families and "statesmen" (yeomen they are called in the south), whose pedigrees should be put on record by the local genealogists; to that end this book is valuable help. Only two bishops of Carlisle, Rainbow and Percy are buried and have monuments at Dalston, but the near relatives of many others have found sepulchre there.

The book is well printed and got up, and does credit to Dalston and its parish clerk. We believe that the Monumental Inscriptions of the neighbouring parish of Wigton are in the press.



THE PHOTOTYPE COMPANY, STRAND, LONDON.

GRENADIER OF H.M. SECOND REGIMENT OF FOOT, 1714-1727.

FROM PICTURE BOARD DUMMY, NO. 1, COUNTY HOTEL, CARLISLE.

Notices of Archaeological Publications.

AN INVENTORY OF THE CHURCH PLATE OF LEICESTERSHIRE, with
Some Account of the Donors. By the Rev. ANDREW TROLLOPE, B.A.
Leicester : Clarke and Hodgson, 5, Gallowtree Gate, 1890. 2 vols, 4to.

These two handsome quartos contain certainly the most honest and most systematic investigation into the Church Plate of any district ever made. The labour involved, extending over six years, must have been immense ; there has been no shirking it ; no working the district by the unsatisfactory means of circulars. Mr. Trollope has personally examined every single piece of plate (not far below a thousand in number) enumerated in this vast catalogue, and has given a full and technical description, with measurements and weights, of each piece. Mr. Trollope's notion of "Some account of the donors" covers the bringing together of a mass of genealogical, and heraldic matter as to Leicestershire squires and parsons, that would well stock a county history of the old-fashioned size and ponderosity. It would seem, should Mr. Trollope find imitators, that pedigrees and armorial bearings, now banished from the modern seven-and-penny county histories, will find refuge in inventories of Church Plate. Imitators of Mr. Trollope can, however, hardly be hoped for, except *longo intervallo* ; not only has a wealth of labour (evidently of love) been bestowed upon the production of this book, but there is a luxury in print, in paper, and in broad margins, and a revelling in illustrations, that bespeak an outlay, which, commercially, cannot hope for any adequate return. It is too much to hope that a copy of this book may find its way into each Leicestershire parish, but a copy should find its way into the library (we had almost said the deed chest) of each family mentioned in the work ; gratitude to Mr. Trollope should insure this.

The first volume of 430 pages and 57 illustrations is the inventory proper : it is preceded by thirty-six pages : these contain the introduction, and also the additions and corrections, which are thus brought into very useful prominence. In the introduction Mr. Trollope shews the vast wealth of plate given and bequeathed to churches in mediæval times, and he tells what he calls the "oft-told tale" of what has become of it all ; how it is that in Leicestershire there is, with the exception of some half dozen pieces, nothing older than the reign of Elizabeth. The theft by Henry VIII. of monastic plate brought parochial plate into jeopardy. The evil example of plunder so set made sacrilege fashionable, and the vestries took alarm. They began to sell their plate, expending the proceeds on the repairs of their churches. This movement received an impetus from the injunctions of



Chalice at Blaston St. Giles. Circa 1500. About full size.



Chalice at Wymeswold. 1512. Full size.

the first year of Edward VI. (1547), and from the visits to each parish of the King's Commissioners to see if there remained any "monuments of idolatry, superstition, and hypocrisy." In the following year (1548) Commissioners were appointed to make inventories of church goods, with the view of stopping further sales of plate. This may possibly have stayed the sale of actual plate, but churchwardens continued to raise money for church purposes by sale of bells, altar furniture, and church goods, rendered useless by the change of ritual. In 1552 Commissioners were again sent round; they took away all the plate except one chalice and its paten in a small parish and two in a large one; they also took all vestments of any value and made exact inventories of the goods left in each parish. In the middle of Queen Mary's reign she appointed Commissioners to enquire into the doings of the second set, or the Commissioners of Edward VI., but the parishes got nothing back. The reign of Elizabeth found each parish with one chalice and its paten, or two according to size, and no other plate. Then the Puritan followed the plunderer, and the mediæval chalice was ordered to be exchanged for a "decent Communion Cup." This was done; the actual silver was in most cases melted down and re-made. Few escaped the pot but by happy chance or careful concealment. In Leicestershire only six pieces survived—two chalices and four patens.

The two chalices are hardly happy specimens. That belonging to the parish of Blaston St. Giles in the Deanery of Gartree III., has been restored in 1842 at a cost of £14 14s.; the restoration appears to have included a new bowl, and much engraving and retouching up—obviously a great deal of mischief can and has been done for £14 14s. This chalice much resembles the well-known one at Hornby, in Lancashire. It has a modern bowl, hexagonal stem, knop with six bosses bearing daisies in relief, mullet foot with loops or knots by way of toes. Mr. Trollope assigns this chalice to *circa* 1450. The other mediæval chalice, if chalice a thing can be called that in no way resembles a chalice, belongs to the parish of Wymeswold in the Deanery of Goscote II. It has three hall marks. 1. Small black-letter P in outline shaped to letter—London date letter for 1512. 2. Leopard's head crowned within a circle. 3. A tun in an oblong. This cup has a wide, shallow, straight-sided bowl resting on a conical stem and foot. Around is inscribed in Tudor letters SOLI DEO HONOR ET GLORIA. It has been suggested that this ugly piece of plate was originally a ciborium or pix. A similar cup with cover is at S. Mary's Church, Sandwich, Kent, and is engraved in the *Archæologia Cantiana*, vol. xvi, p. 329, and has on it THIS IS THE COMMUNION CUP. This type of cup is frequently to be found in Scotland: the theory is, that when the Scotsmen gave up their chalices, they economically utilised their ciboria as cups, thus getting a large awkward cup, whose awkwardness was minimised by their habit of receiving, sitting at a table. The type "caught on" in the Scotch Church, and ciboria-shaped communion cups were frequently made in Scotland in the 17th century; some twenty were exhibited in Edinburgh in 1886; more clumsy vessels could hardly be imagined. In the English Church, where kneeling is the rule, the ciboria-type of cup did not take, and but a couple or so of the ciboria now survive. The Wymeswold cup or ciborium much resembles a class of drinking cups common *circa* 1400 in Austria, the north of Italy and

the south of France, in which a second cup inverts upon the first as its cover: illustrations are given in the *Archæological Journal*, vol. xi, pp. 186, 187. The mouldings on the foot of the Wymeswold cup are peculiar—the sort that in architecture would be distinguished as mouldings that will hold water.

There is a third mediæval chalice in Leicestershire at the private chapel at Launde Abbey, but it was purchased in London half a century ago, and is of foreign make, to all appearance made out of two chalices, the stem knop and bowl from one, and the foot from another. We are indebted to our author's kindness for the loan of the blocks of the Blaston St. Giles and Wymeswold cups.

The paten at Great Easton is assigned by Mr. Trollope to 1350, and is believed by him to be the oldest piece of church plate in the county; so far as is known, no paten that can be classified with it has yet turned up. It has a rim like a plate within which is an eight-lobed depression, whose points meet a circular central depression, within which is the device of the Vernicle. The other three patens Tugby *circa* 1480, Ratcliffe and Syston both *circa* 1500, are of ordinary types.

Of the Elizabethan communion cups in Leicestershire, Mr. Trollope points out that no two are exactly alike, except when made by the same maker, and even then a perfect match is rarely obtained. He points out, what perhaps has not been noticed before, that the Elizabethan cups marked with the London assay marks are superior in shape and decoration to those supposed to be by country smiths, and the numerous illustrations given in his second volume quite bear out this statement. Leicestershire has four groups of Elizabethan cups marked with a maker's mark only, thirty pieces in all. These were probably cups made to order out of the silver of massing chalices, and thus, not being "set for sale," would not require to be assayed. The first group is one of seven, all found in the N.E. quarter of the country, clustered round Melton. The mark is a *leopard's face in a shaped outline*. From the bold curves and good finish, Mr. Trollope thinks that these were made in London and distributed by a silversmith at Melton, who got them from London, as most silversmiths nowadays get their wares from Sheffield or Birmingham. A little group of three are marked with a *maiden's head coupéd at the shoulders in a shaped shield between G.N. or N.G.* There is little clue as to where these cups originated, probably from London through the agency of the supposed middleman at Melton. Another group of three bear a *cross between four pellets in a dotted circle*, a mark said also to occur in the county of Warwick, which leads to the suggestion that they were made at Coventry. Then there are seventeen cups with a mark called and somewhat resembling, a *rose*. Five more, without any marks at all, so closely resemble these seventeen that they must be by the same maker. He was evidently a provincial—in design and construction he is decidedly inferior to the London makers, his curves are not so fine, flatter; his bowls are in two pieces, the upper part being inserted into a shallow saucer with a turned up projecting edge. This is clumsy work compared with the London smith, by whom the bowls were beaten out of one sheet of metal. The craftsmen employed by the maker with the *rose* mark were certainly far inferior as hammermen to the London craftsmen. Some of our readers may recollect that the Carlisle Elizabethan silversmith, Edward Dalton, made

the bowls of his communion cups in two pieces. The provincial smiths in range of work far excelled the London men, who were specialised and of great skill in one branch of their trade, while the provincial smiths were blacksmiths, whitesmiths, silversmiths, and goldsmiths all in one. Edward Dalton probably sold many more pairs of spurs in a year than he did silver cups, and he repaired the city's muskets, as well as kept the corporation plate in order. The Elizabethan armourers who could do, what no smith of the present day can do, viz., hammer a sheet of metal up into a combed morion, could have had no difficulty in hammering a sheet of silver into the bowl of a communion cup. But such a degree of skill in either metal, or rather in both metals, was probably only to be found in London and at a few special centres.

With the exception of the twenty-two cups of the *rose* mark group, Leicestershire is singularly destitute of specimens of church plate from provincial assay offices: four of modern Newcastle exhaust the list, for we do not count the Sheffield and Birmingham examples that are frequent since 1800. Three of the Newcastle pieces bear the well known *gem ring* mark of John Langland, a mark which he probably took on succeeding to the business of Isaac Cookson, who also used it. Some half-dozen specimens of German work occur: a covered cup at Waltham-on-the-Wolds has the Nuremberg mark on its bowl and the Augsburg mark on its foot. This is clearly a make up from two genuine cups, both *circa* 1610, and was purchased in 1842 from a well-known London silversmith. Wanlip, in addition to an English silver gilt cup with its paten of 1636, has a German basin, a Spanish dish, and a Portuguese flagon (Lisbon mark), all of silver, and all marked Wanlip, 1815.

Mr. Trollope goes much more fully into the pewter vessels of his district than previous writers have done in their districts. He gives a rough chronological table of the pieces he has inspected, some three hundred or so in number. He gives the marks upon them, consisting generally of several separate marks in imitation of those upon silver. All these Mr. Trollope includes under the term of makers' marks: in the present state of our knowledge about pewterers' marks, he is right in so doing; we cannot assign to each of the marks on a piece of pewter a meaning, as we can to each of those on a piece of silver. Apparently each maker had his real mark, such as the "swan under an archway," used by James Hogg, of Newcastle; in addition to which he stamped on his work three or four small marks in as near imitation of the hall marks on silver as the law let him do. Thus I. Hardman stamps his name and a crown with the Prince of Wales' feathers as his mark, to which he adds four oblongs containing respectively a lion passant, a leopard's head, a cock, and I.H. In many cases a letter appears in one of these subsidiary marks, and it did occur to us that this letter might be identical with and change with the silver date letter—an idea we soon abandoned. Some marks appear to be used by several makers, the "swan and archway" appear on London as well as on Newcastle pewter. X under a crown is a universal mark, and probably, as a writer has suggested, is the equivalent of XXX on a barrel of beer. The Cripps of pewter has yet to arise, and the field of labour awaiting him is extensive.

One fault we have to find with Mr. Trollope,—that he has needlessly helped to confuse the nomenclature of his subject by the introduction of

the word *knob* as the designation of the bulb on the stem of a chalice. The late Mr. Octavius Morgan, the father of modern writers on plate, long ago wrote :—

A chalice consists of three parts: the cup or bowl; the stem, which is its middle swelled into a bulb called the *knop*, and the foot.—*Archæologia*, vol. lxii, p. 413.

This passage is classical; embalmed in the *Archæologia*, its nomenclature may be considered to have received the sanction of the Society of Antiquaries of London, and has been adopted by subsequent writers of repute on the subject, Mr. Cripps for one. It should not be lightly disturbed, to the eternal confounding of future students: the habitual mediæval laxity of nomenclature is bad enough without the addition to it of modern confusion. But Messrs. Hope and Fallow, in their valuable paper on “English Mediæval Chalice and Patens,”¹ define a chalice as having three distinct parts.

(a) the bowl.

(b) the stem, which has a *knot* by which the vessel was held.

(c) the foot.

To the use of the word *knot* for the bulb on the stem, they have been led by some inventories, cited in their paper, in which *knot* is clearly so used, but they cite just as many inventories in which *knop* is used for the same thing. They also cite inventories in which *knoppes* or *knappes* are used for the projections or toes at the points of some mullet-footed chalices. These contradictory instances can in no way settle the nomenclature of the subject; they only prove that mediæval scribes were as liberal in their notions as to nomenclature, as they were in their notions as to spelling: every man did as he pleased. But it may be well to consider the nomenclature applied to swellings into bulbs on stems of analogous objects. In the *Archæological Journal*, vol. xviii, pp. 144 and 145, original documents of the time of Henry viii are printed, which show that the bulb on the stem of a glass cup was called a *knopp*; so also was the bulb on the handle of a spoon, or a fork. Such a bulb on a candlestick or its branches is also called *knop*, as may be seen by reference to the account of the seven-branched candlestick in the twenty-fifth chapter of Exodus: perhaps some persons would like to amend the passage by substituting throughout it *knot* or *knob* for *knop*, a sad descent to the commonplace. There can be little doubt that the compilers of the authorised version of the Bible would have used *knop*, and not *knot*, or *knob*, for the bulb on the stem of a chalice, or of a standing cup of metal or glass, or of a wineglass, on the stem or the branches of a candlestick, or on the shaft of a mace: the said compilers were good authorities on the English language. But leaving authority, let us go to common sense. Let our readers refer to Messrs. Hope and Fallow's picture² of one of the toes of the Hornby Chalice, which they call “*Knop* on foot of Hornby Chalice”, but is not this flat projection with its lobes and loops more sensibly called a *knot*, rather than a *knop*: and is not the bulb on the stem better described as a *knop*, than a *knot*.

To return to the volumes before us, the second contains about 100

¹ *Archæological Journal*, vol. xliii, pp. 137, 140. Also reprint with large additions, p. 4.

² Page 31 of their reprint “*English Mediæval Chalice and Patens*.”

pages of letter press and thirty-three plates of illustrations, beautifully rendered by the Typographic Etching Company : some of these plates contain as many as six pieces of plate, on either one half or one-third scale, so our readers will see what a wealth of pictures the work contains. The letter press is devoted to seven appendices. The first gives the inventories of church goods in 6 Edward VI. for two deaneries in which they have happened to survive. The second deals with the Commissioners of Queen Mary. The third gives a most useful piece of information—the dates of all the Leicestershire terriers in the Bishop of Lincoln's Registry at Lincoln, while any entries in them relating to church plate are printed *in extenso*. Most of the terriers of early date in the last century appear to include the plate, though not all. This was due to Bishop Wake (consecrated in 1705), who in his monition for his primary visitation ordered the churchwardens to include in the terriers,

Furniture in the church or chancel, the utensils, bells, clock, books, surplices, with the weight of the communion plate and the inscriptions thereon.

The list of terriers and their dates will be valuable to many besides those who take an interest in church plate, and many a tedious search may be saved by a glance at this appendix. Two other appendices contain inventories of Leicestershire church plate made by good archdeacons of Leicester, men in advance of their days, Bickham in 1775-80 and Bonney in 1832 : a portion only of the first archdeaconal inventory survives, while the second does not include the donatives and peculiars, which were exempt from the archdeaconal jurisdiction. Then follows a chronological list of the silver plate mentioned in this great work, with the makers' mark : this must have been a laborious task, and, if a suggestion might be hazarded, it is that an asterisk might well have been placed against all the makers' marks that appear in Mr. Cripps' list in *Old English Plate*. A summary of the pewter plate follows.

In parting with these two magnificent volumes, one cannot conscientiously say they are books to be continuously read : they are great books of reference, dictionaries of church plate, of makers' marks, of Leicestershire heraldry, and genealogy. Not that they are dull : far from it. A dip into them at random, anywhere, is sure to reveal something of more than parochial or county interest. Mr. L'rollope has been lucky in his artist, Mr. Matthew Pearson, whose work cannot well be excelled ; and his printers deserve high praise. Excellent indexes add to the value of the book.

MARKET HARBOROUGH PARISH RECORDS TO A.D. 1530. By J. E. STROOKS, M.A., and W. B. BRAGG. London, 1890 : Elliot Stock, pp. 267.

It seems at first sight somewhat curious, considering the title of this book, that only pages 159 to 208 are really devoted to Market Harborough Parish Records. An introduction takes up 158 pages, and the rest of the book is made up of local wills and inventories from the registries at Leicester and Lincoln. Two short appendices, one of which contains some curious legal proceedings as to the appointment by the Rector of Little Bowden of a chaplain for Little Oxenden, and an excellent index make up the book.

The town of Market Harborough is singularly situated : it is in two counties and in four parishes, viz., Market Harborough, Great Bowden,

St. Nicholas Little Bowden, and St. Mary's Little Bowden (or St. Mary's-in-Arden). This affords opportunity for those bewildering complications of local government in which the British Constitution so much delights. St. Mary's-in-Arden, or St. Mary's Little Bowden, has its church in Leicestershire, and most of its parishioners inextricably mixed up with the parishioners of St. Nicholas, Little Bowden; but for ecclesiastical purposes it is united to Market Harborough, which was a chapelry of Great Bowden, while for civil purposes the two Little Bowdens (St. Mary's and St. Nicholas) are one parish. The whole form since 1880 one Local Board district, but how they are situated as regards the County Councils of Northamptonshire and Leicestershire we are not informed: possibly no one knows. The confusion in mediæval times was nearly as great. Harborough had no common fields of its own, but the men of Harborough had their holdings and common rights in the fields of Bowden Magna, in which fields also the men of St. Mary's Little Bowden had holdings, while they had further holdings in the fields of Little Bowden in Northamptonshire. To unravel this tangled skein, and to show how the tangle originated is the task the authors of this book have set before them in their lengthy introduction; to it we refer our readers for the solution. They have cast about far and wide for records that throw light on the subject, and so have gathered together incidentally valuable matter, much of which is most interesting to the student of early village communities and their growth into towns. The field names, all carefully brought together under one head in the index, are peculiar and will afford much opportunity for ingenious conjecture. The Market Harborough Parish Records, consisting mainly of small grants and demises are the mines from which these field names are disinterred. The wills and inventories given in the section devoted thereto are all of the early sixteenth century and of no special note: but the introduction contains some early ones; in particular one of Geoffrey le Scrope, rector of Great Bowden and Canon of Lincoln: the will is dated 1382, and contains much information about that cathedral. The family of Scrope figure prominently in the history of Market Harborough, they having had grants of the local manors. Of the index to this book we cannot speak too highly, but otherwise the arrangement is faulty; the sections into which the book is divided should have been numbered as chapters, and the *running head* changed on the *recto* with each chapter, as in other works issued by the same publisher: such a change is a great assistance in consulting a book.

STAFFORD IN OLDEN TIMES, being a reprint of articles published in THE STAFFORDSHIRE ADVERTISER with illustrations. Compiled and edited by J. L. CHERRY, Stafford, J. & C. Mort, Octavo: pages 152.

The ephemeral literature of every county, of every city, and of every place contains much that is of permanent interest to the antiquary, to the genealogist, to the historian, and to the students of men and manners, but the paragraphs of a provincial paper, six months old, are entombed as surely as are the coffins in a family vault: a search through the one is about as cheerful a task as through the other. Thus it comes to pass that a well selected volume of departed paragraphs is a welcome contribution to the common stock of local and general information,

frequently containing items of intelligence nowhere to be found. The volume before us is remarkable as preserving from oblivion papers of rare merit upon the Anglo-Saxon and Anglo-Norman coins, struck at the Stafford mint. A well executed plate with illustrations of fourteen of these coins is given with the volume, all silver pennies. Of the Anglo-Saxon pennies from the Stafford mint no examples are known, as the book under review says, in English collections: the only examples are in the cabinets of Stockholm and Copenhagen, where exist immense numbers of Anglo-Saxon coins found in Sweden and Denmark; how those coins got to those countries, and how they, escaping the melting pot or other untoward fate, got into these cabinets, is matter for much speculation on early trade routes, with philosophical observations on the laws of treasure trove prevailing in those countries and in this we forbear here to go into these questions. This article on the Stafford mint, with its illustrations, is the gem of the book. Hardly inferior to it in interest is an account of the trial in 1726, at Stafford, of Edward Elwall, a tradesman, of Wolverhampton, for heresy and blasphemy. Elwall held Unitarian doctrines, and advocated them in several tracts, published from time to time, particularly one in 1716, but it was not until ten years later that the neighbouring clergy indicted him at the assizes at Stafford. He was tried before Judge Denton, who took pains to see that he had fair play. Elwall conducted his own defence, and declined a suggestion from the bench that he should promise to write no more. The judge directed an acquittal.

Many curious paragraphs abound; our editor will be interested in those that relate to the hanging and quartering a priest in 1588, to the pressing a man to death in 1674 because he refused to plead, and to various executions on the gallows. In 1621 it cost six shillings to whip six rogues, and their meat cost eightpence, but in 1789 a guinea was charged for whipping a couple. Many extracts from the Corporation records and accounts are given. It is to be regretted that these were not printed together and in chronological order, instead of being scattered anyhow over the book. The Maypole was disestablished in 1612, and it was made into a couple of ladders; at what cost cannot be told, as the sum paid is left in blank. So is the price of a sugar loaf bestowed upon Judge Warburton at the summer assizes in 1621, but 7s. 6d. is paid for two pottalls of wine and sugar for the Archbishop [sic: query Archdeacon] at a Visitation in 1634; this included a gallon of wine for the justices. In 1698 it appears the Corporation used to give the judges two dozen of wine, namely, four bottles of sack, eight of white wine, and twelve of claret, and also ale; while a peck of mixed peas, beans, and oats was allowed for each saddle horse, and a peck and a half for each coach horse. These donations were discontinued in the following year on account of the augmentation of the salaries of the judges. In 1672 and 1701, when the Bishop of Lichfield and Coventry visited the town, he got a dozen and a half of wine, six bottles of three sorts. In these degenerate days we are afraid bishops and judges might regard presents of wine as in the nature of a contempt of court, and be anything but civil to the Corporation who proffered such hospitality.

We must not omit to notice that in, addition to the plate of coins, the book contains some very good illustrations by Mr. Herbert Raiton,

of St. Mary's Church, the ancient High House, the Noah's Ark (an old house), St. Chad's Church, the Castle Gate. As we have already hinted the book is ill arranged, or rather is not arranged at all: the paragraphs or articles skip from one subject to another in a way that makes the book very amusing reading for a spare half hour, but is perplexing to the student, say, of municipal customs, and usages who wishes to compare Stafford with some other town. Nor is the table of contents quite full enough to make up for the want of arrangement. Apart from this the book is a welcome one, and many newspapers might with advantage to the world, imitate the plucky example of "The Staffordshire Advertiser."

THE GENTLEMAN'S MAGAZINE LIBRARY: Being a Classified Collection of the Chief Contents of the *Gentleman's Magazine* from 1781 to 1868. Edited by GEORGE LAWRENCE GOMME, F.S.A. Architectural Antiquities, Part I. London: Elliot Stock, 1890.

The recent volume of this popular series is quite as interesting as its predecessors. It is remarkable in that the excerpts from the old magazine are the contributions of one man, and relate to one subject—the description and condition at the time these essays were written (from 1784 to 1816) of the most prominent of our national buildings in England and Wales—*e.g.*, cathedrals, important parish churches, castles, ruined abbeys, &c., &c. The author was Mr. John Carter, an architect and antiquary of considerable repute. In his preface the Editor gives a brief biographical sketch of Mr. Carter's life. He was just fifteen years of age when his father died, leaving him unprotected and unprovided for, and, moreover, imperfectly educated, to fight the battle of life as best he might. He would seem, however, to have been a clever and sensible boy, a good draftsman, and fond of music. He had to choose his own walk in life, and he selected architecture, and set himself to make drawings and study the details and construction of the best examples of English architecture. He was now sixteen years of age, and commenced his labours by drawing the ruins of the Herald's Tower in Windsor Castle, with which his great and valuable collection of drawings, extending from this date to 1816 inclusive, commences. His talent for drawing soon brought him into notice, and he found sufficient employment for his pencil, and time as well, to study the principles of architectural design, and he executed some works of great merit.

The Editor relates that "When it was determined to build a new Sessions House on Clerkenwell Green, instead of the 'Old Hick's Hall,' the persons in authority advertised for designs, and promised to adopt that which should be approved of. Carter sent in a design, which was rejected for reasons which were to him the cause of singular mortification. He had in the *Builders' Magazine* inserted a design for a new Sessions House; this design was copied by some person from the magazine, offered to the county, accepted, and is the design for that building which is now standing on Clerkenwell Green. Those who possess the book may ascertain their identity by comparison. The magazine was published before the house was built, so that there is complete evidence that an artist of talents had his design for a building rejected in favour of a design that was likewise his own, but which had been artfully or luckily borrowed from an existing publication without

acknowledgement by some person who obtained all the credit and emolument, while the real inventor never received more than two or three guineas for his design. As the evidence is complete and the fact incontrovertible, I have much pleasure in mentioning the Sessions House on Clerkenwell Green as a further proof of Carter's talents as an architect.' (Preface, xi.) This was very vexatious, and Mr. Carter also suffered other disappointments, but he persevered and succeeded.

Mr. Carter's first communication to the "Gentleman's Magazine" was in 1784, and was anonymous, under the signature "An Architect," which signature he continued to use throughout. It had relation to the cathedral of Hereford, and affords evidence of his knowledge of the principles of architecture, and force of character. It appears that on viewing the cathedral, he noticed that the north-west angle of it appeared in a dangerous state, as several large fractures were apparent in many places. On expressing his apprehensions for the safety of the building, he was shewn what had lately been done for preserving it from any danger that might happen from such appearances. He was shewn a prodigious pile of masonry which had been raised against the inside walls of the above mentioned angle. This business he plainly observed, looked to him a palpable design to throw down the fabric, not to protect it. And his prediction, was but too soon verified.

Mr. Carter's nomenclature is very confusing in the present day, and the style in which he writes is very objectionable, and often offensive; but we can forgive him these faults, for his architectural descriptions are of great value, having been made just a century ago from an actual survey on the spot, and the editor assures us that he thinks the statements of facts may be relied upon, though he cautions the reader against accepting too implicitly the theories put forward by Mr. Carter. Carter had an absolute hatred of every thing like "sham," and just as fully disliked what even then, as now, is called "restoration." What would he have said of it if he had lived to see of it what we have seen during the last thirty or forty years! With all his faults we respect him, because we believe him to have been an honest man.

Writing from Canterbury in 1798, Mr. Carter says:—"In the cathedral the fine monument of Archbishop Warham has lately been beautified, an ominous term in the ears of an antiquary! the literal meaning of which is the whitewashing, painting, pewing, mutilating, and altering the several parts and arrangements of our ancient churches. In the above monument this modernizing system has much transformed it. The tomb, whereon lay the statue of the Archbishop, stood with its head abutting against the west end within the monument, leaving sufficient room not only for a passage from a door on the north side, which gave admittance from the adjoining buildings, but from a small altar at the east end, some of its appendages remaining, as the basin for the holy water, niches for the utensils of the altar, vestiges of the table, &c. Now this door and the altar appendages have been obliterated, and the statue and tomb moved into the centre of the monument, leaving an equal space on each side. Here, they say, they have improved the design of the monument, by making the several parts more uniform. Allowing this pretence, yet have they not in this innovation destroyed a link of the history of this cathedral?"

A very full and interesting description is given of the Abbey Church

of Westminster in 1799. Its then condition should be compared in detail with its present. The ancient palace of the Kings of England, then nearly adjoining, has also received a most careful survey. The description of what remained of the palace after the fire in the time of Henry VIII. down to the above-mentioned date shews that it must have been a superb residence. The apartments then existing are fully detailed, as are also the magnificent pieces of tapestry with which the rooms were adorned. This is of great interest, for not a vestige of it now exists. The great fire of 1834 consumed what the former fire had spared, and the Houses of Parliament have been built on its site. We are fortunate in possessing so painstaking and accurate a description as that furnished by Mr. Carter.

He seems to have visited all the more important buildings in England and Wales, and reported on them. We find notes, more or less extensive, on the Abbeys of Bermondsey, Coverham, Fountains, Howden, Jervaux, Kirkstall, Margam, St. Albans, St. Mary, York, Selby, Waltham, and Westminster; the Cathedrals of Bristol, Canterbury, Chichester, Gloucester, Hereford, Lichfield, Llandaff, Oxford, Peterborough, Ripon, Rochester, St. Albans, St. Davids, Southwell, Winchester, and York; the Castles of Abergavenny, Cardiff, Carew, Conisborough, Knaresborough, Middleham, Newark, Porchester, Raby, Raglan, Warwick, Windsor, and many others, together with innumerable other places of note. He gives a sad account, generally, of what he saw, but in some instances he was able to write in glowing terms of satisfaction. His reports would afford many extracts of considerable interest had we space, and we would commend the volume to the perusal of all who take an interest in Architecture and Antiquities.

Mr. Carter expresses his feelings in the following passage:—"Some few readers may be surprised at the concern which I express from the preservation of the antiquities of this kingdom, which a renegade antiquary lately told me 'in public were but a parcel of old walls and trumpery!' I presume to express myself a real antiquary; I venerate the history of my country, I venerate the names of the great, the warlike, and the good of former times; I venerate those astonishing, those magnificent fabricks, those enchanting monumental memorials, which they have left behind them as proofs of their enlightened genius and skill! Thus far as an antiquary, but as an artist, who from my earliest years have been in the habit of constantly admiring their sublime performances, in critically surveying and minutely copying of them, I cannot but feel in the most sensible degree any innovation made in their arrangement, or any destruction made in their several parts. And, however weak my efforts may be in the task which I have undertaken to point out to the public the pursuits of architectural innovation, and to stay its iron hand, yet I am confident my efforts will not be entirely in vain. In this consideration I shall continue to bring forward the observations which I have made in the various parts of the kingdom to this purpose."