

Archaeological Intelligence.

THE CAMDEN LIBRARY, edited by G. Laurence Gomme, F.S.A., and T. Fairman Ordish, F.S.A.—Some years ago the late Mr. Albert Way had it in contemplation to edit, under the auspices of the Archæological Institute, a series of what are sometimes called “popular” hand-books, treating of the different subjects contained in the *Journal*, the hand-books to be written by different members, and illustrated by our own woodcut blocks. Mr. Way was, need we say it, *facile princeps* among the antiquaries of his day, and those who knew him best best knew what a loss it was that he could not carry out his cherished scheme. What a volume, for instance, Domestic Manners and Customs, or Arms and Armour, would have made under his own gifted hand, for he was no superficial investigator. To carry out that which Mr. Way had so strongly in his mind happens now to have occurred to antiquaries of our own time, and we are glad indeed to find that there is not only a prospect, but a certainty of so useful a series being issued. We use the word “certainty” advisedly from seeing some of the names of the Editors of the different volumes—men who do not put their hands to the plough and look back, and who have all made their mark in the eighteen years that have elapsed since Mr. Way’s death.

The title of the new series is happily chosen, and under the ægis, as it were, of the father of English Antiquaries, it may not be doubted that Mr. Gomme, shortly about to be released from his long study of—we had almost written, exhumed from his long burial in—*The Gentleman’s Magazine*, Mr. Ordish, and their antiquarian confrères will prove worthy followers of Camden, with all the patience and perseverance, and, what is not less desirable, the succinctness of the old Headmaster of Westminster.

The first volume of the Camden Library will deal, appropriately enough, with the Antiquities of the State and its Executive, *Antiquities and Curiosities of the Exchequer*, in which, among other matters, the Old English Official Life will be treated. Mr. Hubert Hall charges himself with this volume. The Antiquities of the Stage, *Old London Theatres*, which will follow, will be undertaken by Mr. T. Fairman Ordish. A subject so linked with social life in Elizabethan and Stuart times cannot fail to interest in these days when “The play’s the thing.” To this volume will succeed Antiquities of Domestic Architecture. In *English Homes in the Past*, Mr. Ralph Nevill will have an opportunity of bringing his capable hand to bear upon the homes of the people, a subject which has been rather thrown into the shade by the great works upon the mediæval castles and Renaissance palaces. The fourth volume

will be a special tribute to the learned Camden, an instalment of a reprint of the *Britannia* from Holland's translation of 1610, restricting the exegesis to a presentation of antiquarian England in Camden's day; the valuable county maps will be reproduced and a much wanted and complete analytical index given.

Among succeeding volumes Mr. W. H. St. John Hope will undertake that on *Monastic Arrangement*, a subject which he has so ably made his own; *English Armour* is the burden which Mr. H. A. Dillon will take up, surely a light one for so accomplished and enthusiastic a student; and who but Mr. Gomme should pursue the devious paths of *Folk Lore*? *Church Plate* will also fall to Mr. Hope, and Mr. T. M. Fallow. *Parochial Church Life in Mediæval England* will find a worthy exponent in the Rev. J. C. Cox; The story of the *Streams of London* will flow from the ready pen of Mr. W. E. Drummond-Millikin, and the account of *Miniature Portrait Painting in England*, a fascinating subject, is the happy choice of Mr. J. J. Foster.

Each volume will be fully illustrated, and we hope we are right in saying that further books upon other antiquarian subjects, such as painted glass, seals, heraldry, parish churches, needlework, music, and musical instruments, and such like attractive matters, will follow, and complete the series. The aim will be, not only to furnish a series of interesting and concise volumes, each complete in itself, but also to bring them up to the date of the most recent investigations and criticisms,—this is of great importance—so that, while the books will be attractive to the general reader, they will also serve as handy and reliable works of reference to antiquaries. We may congratulate the publisher on his sensible realization of a scheme which we believe and trust will be well supported and further the objects which Societies like *The Institute* have in view, namely, extension of the taste for and knowledge of antiquities, and reverence and protection for the works of our ancestors.

The volumes will be issued quarterly in three forms. Price to subscribers—No. 1, 4s. 6d.; No. 2, bound in Roxburgh, &c., 7s. 6d.; No. 3, large paper (50 copies only), 21s. Names should be sent to Mr. Elliot Stock, 62, Paternoster Row, London, E.C.

THE BOOK OF OBSERVANCES OF AN ENGLISH HOUSE OF AUSTIN CANONS, written about 1296. Edited, with an English Translation, Introduction, Plan of an Augustinian House, and Notes, by John Willis Clark, M.A., F.S.A., formerly fellow of Trinity College, Cambridge.

Each Monastic Order had, in addition to the Rule, a body of Observances, collected into a volume, which gradually, by long custom, came to be regarded as of nearly equal value with the Rule. The treatise now offered to the public occupies the eighth book of a MS. in the British Museum (MSS. Harl. 3601) containing a collection of documents and historical notices respecting the Augustinian House of Barnwell, near Cambridge. It prescribes, in the most minute manner, how the brethren are to behave in the Church, the Dorter, the Frater, the Cloister, the Farmery, etc., and what are the specific duties of the officers of the House. Moreover, as less space is devoted to ritual than is usual in treatises of this kind, a graphic picture of the daily life of a great religious house is set before us. Internal evidence shews that the MS. was written in 1295 or 1296.

The treatise begins with a Preface, dealing with the subject generally.

This is succeeded by the chapters relating to the officers of the House : the Prior (here called Prelate), his subordinates, or *Obedienciarii*. These are : the sub-Prior ; the third Prior ; the Precentor, who is to have an assistant called *Succentor* ; the Sacrist and sub-Sacrist ; the Hall-Butler (*Refectorarius*) with his servitor ; the Almoner ; the Chief Cellarer and the sub-Cellarer ; the Kitchenier (*Coquinarius*) with his assistant ; the Grainger (*Granatorius*) ; the Receivers (*Receptores*) the number of whom is not specified ; the Guest-master (*Hospitarius*), with his servant ; the Chamberlain (*Camerarius*) ; and the Master of the Farmery (*Infirmarius*.)

The Prelate was elected by the brethren, but, once in office, was to exercise a despotic sway from which there was no appeal, and to be treated with obsequious deference. Next to him came the sub-Prior. Besides certain specified duties, he was generally to bear the same relation to the Prelate as a College Vice-Master does to the Master. The third Prior stood in a similar relation to the sub-Prior. His principal duty was to go round the house at night, and see that all was safe, and no brother lingering where he ought not to be. In matters temporal the Prelate depended mainly on the Chief Cellarer (*Cellerarius Major*), who is called his "right hand." He combined, in fact, the duties of the Senior and Junior Bursar of a College. He was assisted by the Grainger, who seems to have acted as an agent, and by the Receivers, to whom the rents and other monies were paid.

The services were directed by the Precentor (who was also Librarian and Archivist), and the Sacrist and sub-Sacrist. There was also a Priest appointed for each week, called *Hebdomadarius*. The Sacrist and sub-Sacrist were called "the guardians of the Church ;" in winter they slept in it, and took their meals in it.

The daily occupations of the brethren began with Matins, about which we find the following directions :

"The brethren ought to rise for Matins at midnight. Hence the sub-Sacrist, whose duty it is to regulate the clock, ought to strike the bell (*nolam*) in the Dorter to awaken them. When the brethren have been aroused by the sound they ought to fortify themselves with the sign of the cross, to say their private prayers noiselessly while getting ready, and then to rise. They are then to sit down before their beds and wait for the Warden of the Order [the sub-Prior] to give the signal for them to leave the Dorter. Next, when the lantern has been lighted, which one of the younger brethren ought to carry in front of them, and a gentle signal has been given, they should put on their shoes and girdles, march into Church in procession, and devoutly and reverently begin the triple prayer.

* * * *

"When Matins are ended, the brethren, after making a profound obeisance, ought to leave the quire, the younger leading the way with a lighted lantern, and proceed to the Dorter. No one is to remain in the Church, except the guardians, unless he have leave to do so. When the brethren have reached the Dorter they are not to sit down before their beds, but to place themselves in them, and rest.

* * * *

"In the morning, at a signal from the Warden of the Order, all the brethren ought to leave their beds. When they leave the Dorter, after washing their hands and combing their hair, they ought to go to the

Church before they turn aside to any other place. There, after sprinkling themselves with holy water, let them pray with pure hearts fervently, and first seek the Kingdom of God and His righteousness. After this, while the priests are preparing themselves for private masses, let some attend to the duties assigned to them, others take their books and go into the Cloister, and there read or sing without conversation."

Before they left the Church, Prime would have been said—but there is no special mention of this hour—or indeed of many of the other hours—as in the Premonstratensian or Benedictine Statutes—because it was taken for granted that all the brethren would attend them. There is a special chapter, headed, *that all ought to be present at the hours*, which the writer probably thought would be sufficient for his purpose.

Prime was succeeded by the Mass of the Blessed Virgin, and the morning-Mass or chapter-Mass, after which they went to Chapter, which was presided over by the Prelate, or, in his absence, by the sub-Prior.

In Chapter, which all brethren were bound to attend, the ordinary business of the House was transacted, and the offences committed during the previous twenty-four hours made public and punished. Chapter was succeeded by Terce; then came High Mass, followed by Sext. After this the brethren went to dinner in the Frater. The food consisted of fish, meat, and vegetables, and apparently did not vary—for the Almoner is directed "to make up every day for ever three plates for the use of three poor men; viz., of the remnants of bread, meat, fish, and occasionally of vegetables left over." Cooked fruit is also mentioned. The directions for the care of the Frater, and for the behaviour of the brethren in it, are very minute and curious. Scrupulous cleanliness is insisted upon; and, besides, it is to be beautified in summer with fresh flowers, and made sweet with mint and fennel.

After dinner the brethren went, in summer, to the Dorter for a siesta. They were awakened by a bell for Nones; after which came Collation (the drinking of a glass of beer in the Frater, followed by a reading in the Chapter House); then Vespers; then Supper; and lastly, Compline. This over, they retired to their beds in the Dorter.

Silence was to be kept, as directed by the Rule, from morning till after Chapter. After Chapter the brethren might converse in the Cloister till the bell rang for Terce. After this there was to be no more conversation until the same time on the following day. Silence might, however, be broken in the event of four accidents, viz., robbers, sickness, fire, workmen. If strangers of rank, whether lay or clerical, visited the convent, they might be spoken to, and a few words might be used at meals. If brethren were compelled to speak during the hours of silence, they might do so in the parlour.

The curious custom of bleeding (*Minutio*), has a chapter devoted to it from which a short extract may be given:—

"Those who intend to be bled ought to ask leave of the president in chapter, and, having received a bleeding-licence, are to leave the quire after the gospel at High Mass, and to be bled at the usual place in the Infirmary. * * * After an interval of seven weeks permission to be bled is not to be refused, except for a reasonable cause. Those who have been bled ought to take their meals for three days in the Infirmary. During this interval they ought not to enter the quire for Matins or the other Hours." * * *

It should be mentioned, in conclusion, that interesting notices are given of the regulations for the Farmery, the office of the Almoner, the duties of the lay-brethren or *Conversi*, and the selection and reception of Novices.

We are glad to have the opportunity of bringing before our readers from Mr. Clark's prospectus his very interesting résumé of this valuable treatise, which will, fortunately, fall under his editorial hand. Mr. Clark tells us that he has prepared an English Translation of the work; this will be printed opposite to the Latin text, and, as the Rule is constantly referred to in the *Observances*, he has printed it also with a translation. And he has added a few statutes of the Premonstratensians, or Reformed Augustinians, as illustrating and explaining the *Observances* of the present Order. The plan of an Augustinian House has been drawn in accordance with the researches of Mr. W. H. St. J. Hope, so nothing will be left to be desired on this score.

The edition will be limited to 300 copies, 8vo., price to subscribers 12s. 6d. Names should be sent to Messrs. Macmillan and Bowes, 1, Trinity Street, Cambridge.

THE "BOKE OF RECORDE," or Register, containing all the acts or doings in or concerning the Corporation within the Towne of Kirkbie Kendal beginning at the first entrance or practising of the same, which was the Eighth of January in the year of the reign of Elizabeth, &c., &c. the Eighteenth, 1575. — Burgus . de . K . Kendall . — Liber . iste . quu tantu . Liber . Albi . paperis . fuit . Aldermano . et . Burgensibus . Burgi predict . p . Henricu . Dycksonn . unu . Burgensium . p'd . gratis . Emptu dat . ut . pro . Libro . de record . ville . vel . Burgi . prd . Remanet . in ffutur . Ano . 1575.

This most interesting Volume is a copy of the first Minute Book, or Register of the Acts or doings of the Corporation of Kendal. It was commenced on July 8th, 1575, in a thick quarto book, which seems to have been specially and strongly bound for the purpose, in "antique calf," with diced bands and strap, and was presented by one of the twenty-four Burgesses of the town to the Corporation, to be used as a record for preserving the accounts of their doings to future times. The MS. is mainly engrossed in the peculiar spelling of the period, in a good bold hand, and commences with a list of the Free Inhabitants then residing in each of the streets or "gates," distinguishing the position of their habitations, and recording their several contributions or rates. It also contains a list of the various trades then carried on, including Chapmen, Mercers, Salters, Shearmen, Fullers, Dyers, Websters, Feltmakers, Haberdashers, Drapers, Tailors, Embroiderers, Whilters, Cordyners, Curriers, Tanners, Girdlers, Sadlers, Cardmakers, Glovers, Armourers, Butchers, Smiths, Innholders and Alehouse Keepers, Wrights, Wallers, Joiners, Slaters, Glaziers, Plasterers, Barbers, Fletchers, Coopers, Masons, Labourers, Petty Chapmen, Pewterers, Scriveners, &c., with the names of the freemen employed and the apprentices enrolled from 1571 to 1621. Besides the by-laws of the various trade companies, the "Boke" contains orders relating to the Corpus Christi Plays; the perambulation of the Boundaries of the Borough; the Market Tolls, and regulations for the standings in the Market and for purchasing Victuals; the restrictions against Foreigners and Strangers, Beggars, Lewd Women, common Drunkards and Scolds; Football playing in the streets; swine ranging

about unringed, working on Sundays, &c. There are also curious orders for the regulations of games, and of feasts at Weddings, at Churchings, and on other occasions; for the attendance of Aldermen and Burgesses on set days, when they shall wear their best violet gowns; for the lighting and watching, and the quenching of sudden fires. It also contains a great many rules and orders for the regulation of domestic matters, and gives an insight into the social life and condition of the people, their municipal customs, peculiar trade arrangements, and the management of the concerns of the town; and presents a vivid picture of urban life of the middle class inhabitants of the Borough in medieval days.

As one of the valuable series of extra volumes issued by the Cumberland and Westmorland Antiquarian and Archæological Society this volume will naturally be very welcome locally, but it will have a more than local value and interest inasmuch as it will, like the rest of the extra volumes, be edited by the erudite President of the Society, Mr. Chancellor Ferguson, who has done so much to give this body the high position it occupies among county antiquarian societies.

Possibly the publisher is over cautious in limiting the edition to 250 copies. We should imagine the list will be rapidly filled up and that the book will soon become as scarce as some of the extra volumes of *The Archæological Journal*. Subscriptions to the "Boke of Recorde," 12s. 6d., should be sent without delay to Mr. T. Wilson, Publisher, Kendal.