

camail and jupon type of equipment, and the date of the sculpture cannot be much later than that of the other two pieces described. It may be noticed that the embattled canopy at the head of the relief is very similar to that above the heads of Sir Godfrey and his Lady. An interesting feature of the costume of the guards is that those on the right and left wear a short cloak over their armour; this obviously represents an additional protection against cold when engaged on night-duty. It does not seem to be known where the relief came from; it would be idle to speculate, and it is sufficient for our purpose to show that it is roughly contemporary with the other two, and that in the latter half of the fourteenth century very striking work of this character was being turned out from the workshops in the Trent Valley.

H.L.

IV.

A DERBYSHIRE PRIEST, TEMP. ELIZABETH.

In the publications of the Historical Manuscripts Commission (Marq. of Salisbury ii, 252), there is a letter from the Earl of Shrewsbury referring to a priest whom he had apprehended, who perhaps may be identified with William Fieldsend who was vicar of Tideswell from 1551 to 1576. This is interesting in view of the fact that the notorious Nicholas Garlick was also connected with Tideswell as Master of the Grammar School there. It is evident that he was a member of the family of Fieldsend, a well-known Glossop one, whose name is variously spelt in the registers Feldsend, Fielden and Fielding. The last name is at present a common one in the parish. I am indebted to Mr. Kipling for calling my attention to the letter, which runs as follows:—

“ I had forgotten to let you understand of a certain papist I caused to be apprehended that I have a good while laid wait for, within my lordship of Glossop. His

name is Feldsende, sometime vicar of Westall (?),¹ and because he could not mass and mask in his garments he resigned up his vicarage, and hath ever since kept himself in secret, and denies not his absenting himself both from service and receiving of the communion. And surely he is both wise and stout (?) and bears the name of learning and therefore may do much harm; and do mind to keep him here till I hear from you what shall be further done with him.

Sheffield, 15 April, 1579."

The letter is addressed to lord Burghley, and it would be interesting to know what was "further done with him."

H.L.

V.

ONEMANSHOUSE.

Mr. Kirk in his valuable article on "Monastic Settlements in the Peak Forest" (*Journal*, n.s. i, pp. 222-233) mentions a place in Derwent called Onemanshous which together with arable lands, meadow and pasture, had belonged to the Prior of Welbeck, and in 1558 was the property of Thomas Barber. In her will, proved in P.C.C., in 1620, Dorothy Howard of Onemanshouse in Derwent, desired to be buried in Hope church. I think that one or two Barbers are mentioned in the will, but I did not take full notes. They were related to the Balguys who were afterwards of Derwent Hall. The name seems originally to have meant a hermitage, and we may compare it with the German *einsiedelei*, which has the same meaning, and is of ancient origin. We have in England a parish called Onehouse in Suffolk and a village called Onecote, in Staffordshire, but I do not know the early forms of these words.

¹ Probably Tidsall.