

NOTES UPON THE HISTORY AND TOPOGRAPHY OF THE TEMPLE, LONDON,

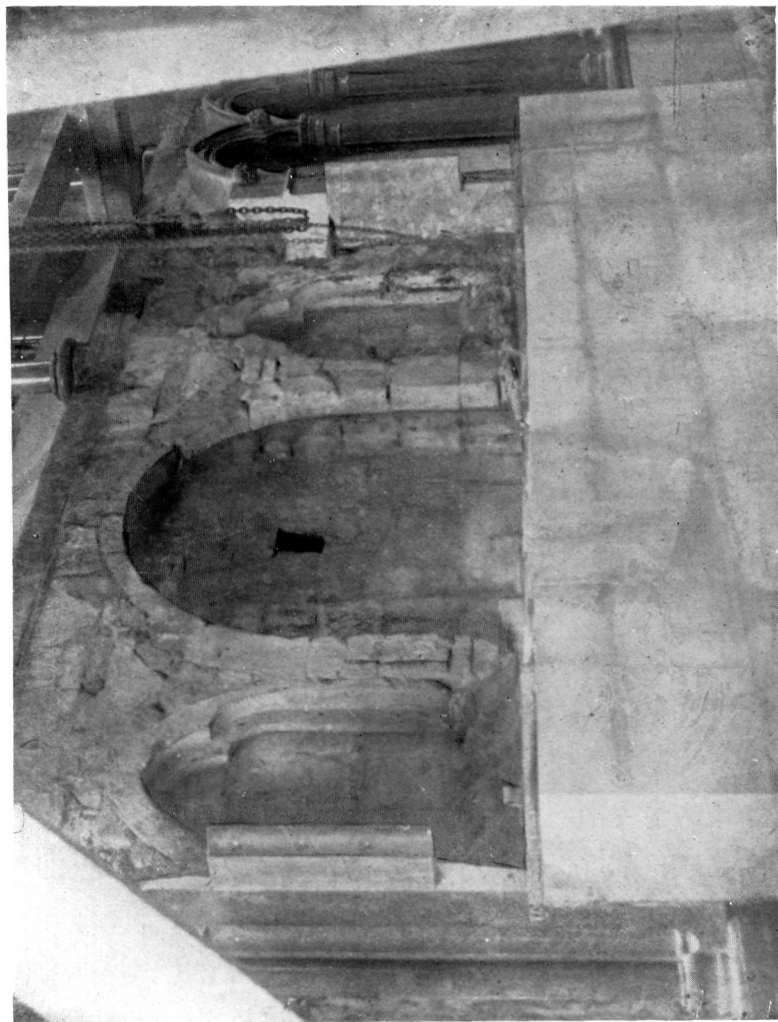
BY THE LATE

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ACCORDING to these discursive Notes, the author, when discussing in the first place the successive embankments of the Temple, finds traces of an early example below the Temple Church and elsewhere and concludes that it coincides with the Roman Road which Mr. Reginald Smith, F.S.A., pointed out as stretching from Ludgate Circus to St. Martin's Church. On this embankment occurred the Watergate in Middle Temple Lane, a name which is still preserved where at high tide barristers were formerly landed on their journeys from the Courts at Westminster. The planning of the church with its associated buildings, almost all of which have disappeared, is shown to be independent of the line of the early embankment. Traces of this planning are still observable. In this connection, it is possible that the width of old Chancery Lane may be estimated. As regards the church, it is shown to be directed 83° east of true north, instead of 90° as true orientation would require. It is suggested that the situation of the Treasury of the Knights Templars was against the High Altar. The east wall of the church also receives attention as well as the site of the rose-bushes in the Gardens from which, according to Shakespeare, the red and white roses were plucked at the Declaration of War.

The need for the recent restoration about the west doorway of the church is touched upon and a myth concerning pillars in the Cloisters is dispersed. A note concerning a physical division between the interlocking properties of the Middle and Inner Temple respectively concludes in the notes.

It is with a degree of diffidence that the author adds to the voluminous publications concerning the Temple; but a long acquaintance with this former habitation of the Knights Templars and a somewhat lengthy residence within its precincts suggests the presentation of a few isolated notes upon sundry details which may have escaped attention.



THE BACK OF THE ALTAR OF THE TEMPLE CHURCH, FLEET ST.

THAMES-SIDE EMBANKMENTS.—The declivities that connect the Strand with the modern Victoria Embankment—a work of the 'sixties—are patent to all. That they have been modified from time to time is also certain, for they were there long before the Embankment was constructed. That they have existed from the earliest times scarcely admits of a doubt, as also their extreme utility. Even when delectable sites were chosen for palaces and river-side residences between the Strand and the Thames, ways and alleys for securing public access to the river were preserved. Therefore, to-day, we see squeezed in between the great riparian houses, ancient declivities still opening out to the Embankment, while history records many another passage which has been lost to the public. Although levels have changed through the centuries together with the steepness of the descents, yet the steepness is still considerable. To secure the full amenities of the situation, the construction of terraces was a necessity whereby courts would be provided and protection secured against abnormally high tides. In such construction, advantage was no doubt taken of any banking which the river in its flight to the sea had set up.

In the instance of the Temple, no one in the habit of passing from Fleet Street to the Embankment can have failed to notice here and there a terrace. Comparatively few, however, have realised their significance. If the present reading of surface indications is correct they are relics of former embankments. An early recorded instance of an embankment as such was that constructed in the reign of Henry VIII when, in 1528, an embankment was built under the auspices of Sir John Packington, Treasurer of the Inner Temple. But long before this date, there must have been other embankments of importance and slopes for access to the river. Thus we learn that in 1330 complaint was addressed to King Edward III to the effect that a free passage to the Thames through the Court of the New Temple had been

obstructed so that the justices' clerks and others who wished to pass by water to Westminster were prevented from attending their business. [For a discussion of the question of a right-of-way through Middle Temple Lane, see *Notes and Queries*, 6th S. III. Jan. 22, 1881.] A water-gate would be required and some kind of embankment, possibly with piers, "bridges," or wharfs for embarkation and landings. Indeed the "Temple Bridge" or landing-stage is heard of on many occasions from the time of Edward III. The situation of the original "Gate" was in the middle of the present Lane just above the archway that leads into Crown Office Row.

Many references to the Watergate occur from time to time, some of which are quoted by the late Dr. Bellot (*The Inner and Middle Temple*). In the Hall of the Middle Temple there is preserved a door which, still doing duty, goes by the name of the "Watergate." The door is of wood, in two halves, and is of the pointed-arch type. By the style of the carvings upon the door it would seem to antedate the buildings of the Hall, 1560-72, by some considerable time. The door may once have led direct from the Hall to the water's edge.

That the Thames flowed up the Lane to this level as late as the early portion of the nineteenth century is vouched for by direct evidence, for one Riley, a member of the Waterman's Company, is known to have rowed members of the Temple from Westminster Hall and to have landed them at high tide at the steps leading to the entrance of the Middle Temple Hall. The Watergate must, therefore, have been on the embankment which apparently ran along here, east and west. Traversing the centuries, a prominent embankment is shown in an eighteenth century engraving of the Temple. At the foot of the engraving there is the legend: "A view of the Temple as it appeared in the year 1671, when James, Duke of York, afterwards James II, was a member of the Inner Temple and Sir Heneage Finch, Knight and Bart., Attorn-Gen^l, afterwards L^d Keeper, L^d Chancellor &

Earl of Nottingham, was Treasurer of that Honourable Society, at whose expense the same is now re-engraved An^o 1770."

The original of the engraving is unknown, but from its general character it is fairly certain to have been based on an earlier painting. On the engraving an embankment is seen to commence, at the east, at the Tower end of King's Bench Walk, and, inclining northerly, to pass close to the end of Paper Buildings. Soon after a length stretches towards the river until a short run parallel to the river is reached. In this run the then Temple Pier or Bridge was situated. Another length of embankment inclining towards the river then follows. Substantially the same zig-zag line fronting the river is contained in the plan of London by John Ogilby, 1677. It is probable that this was the embankment which was exposed about the year 1875 near No. 5 Paper Buildings. The embankments of later dates, interesting enough in themselves, are not within the purview of the present paper, although it may be mentioned that the embankment which immediately preceded Bazalgette's great work ran close to No. 13 King's Bench Walk and was removed in 1862.

And now for the earliest embankment of which, apart from record, there is any indication. If, in Fountain Court, we face the river, we find ourselves standing upon a plateau immediately above a fall of some 9 ft. to the level below where by a flight of steps the modern Garden Court is reached. Now without descending this flight let us walk a few yards easterly along the edge of this terrace. On our right is the Hall of the Middle Temple, 1562-71, with its foundations rising from a level below the terrace on which we are standing. Passing across the cutting which intercepts our path—the cutting known as Middle Temple Lane where the "Watergate" was situated—we enter Elm Court. Immediately on the left and abutting on the Lane lay the old Hall until its demolition in 1628. On

the other side of Elm Court, a block of chambers, built in 1880, is situated. The backs of those chambers overlooks an area which is a continuation easterly of the low level upon which, as pointed out above, the present Middle Temple Hall stands. The area at the back of Elm Court is still occupied by domestic offices of a character similar to those associated with the side of a flowing stream. Passing down from the Court by a few steps guarded by vertical bars, we are in Fig Tree Court, the houses of which form the back of Crown Office Row. Penetrating this block and forming a descent from the higher level, flights of steps take us down to Crown Office Row, which forms a continuation of the plateau of the Middle Temple Hall. Proceeding easterly along Crown Office Row, we arrive at an open space, a few feet in front of the south face of the Hall of the Inner Temple and its adjacent buildings. Continuing our walk, we reach the place where the lower plateau and the upper terrace or embankment meet each other. Before the union of levels here, we may notice the steps which pass below the Inner Temple Hall and which connect the lower level with the higher level where Lamb Building and the Cloisters are situated. In common with the steps penetrating Fig Tree Court, they are attributable, if the present theory is correct, to the need of a convenient passing from the top of the embankment to the riverside. Beyond the Hall, Library, etc., there is the spacious area in front of King's Bench Walk, the range of chambers that bounds the City side of the Temple.

The result of these topographical and surface indications point to the existence at a very early date of a terrace or embankment which ran from one end of the Temple area to another. Owing to the centuries which have lapsed, it is not to be supposed that these surface indications can be marked out along a straight-edge; for the marvel is that they are present at all, but that they are significant in this connection, is beyond dispute.

Although there is no evidence in its favour, it may be supposed that this level or embankment was that which the Templars utilised and adapted to their own purposes when they took up their quarters here in the latter end of the twelfth century.

The theory of an old embankment running through the Temple at a high level receives remarkable confirmation at the hands of Mr. Reginald Smith, F.S.A. Mr. Reginald Smith, in alluding to London as occupying the first place up the Thames where adequate watch could be kept on shipping from the shore, said "for military reasons a carriage way for British chariots was necessary along the nearest dry ground (*Archaeologia*, Vol. lxxviii, p. 234). He proceeded to trace this road, and by linking up certain burials, which had been discovered, he found a road "incidentally coinciding with the terrace of the Inner Temple."

If on the west we now leave the Temple and cross Essex Street and Milford Lane, we shall find Water Street behind Milford Lane, where, on the line of our supposed embankment, is to be seen an archway opening at length to Arundel Street. On the other side of Arundel Street on much the same line, Howard Street occurs, close to which a Roman burial was found. Howard Street is on the line connecting Pilgrim Street, Ludgate Hill, with the "portico of St. Martin's-in-the-Fields and the west end of Cockspur Street" (*Archaeologia*, Vol. lxxviii, p. 235).

It is fairly certain, therefore, that the Roman road of Mr. Reginald Smith coincides with the early embankment, traces of which, as explained, are still to be seen in the Temple. Mr. Arthur Bonner, F.S.A., suggests that the road in question represents the *akemannestræte* mentioned in King Ethelred's Charter, of A.D. 1002, to Westminster Abbey, and these indicated as running westward to Charing. Incidentally, the Roman Bath in the Strand lies on the line of the supposed Roman road. The road as it approached Charing Cross would

cross the Strand and, without descending towards Charing Cross, as does the Strand, would keep along the level ridge until the site of St. Martin's Church was reached.

THE ORIENTATION OF THE TEMPLE CHURCH IN ITS RELATION TO THE ROMAN EMBANKMENT.—If the theory of a Roman road embankment is correct, we have here the visible remains of the earliest river-side road in the neighbourhood. Of the conditions of the road before the Templars occupied the site on the bank of the river, ante 1185, we have no knowledge, but it is reasonable to suppose that the huts or buildings along the embankment gave the key to the "building line" of the Templars' habitations, the line of their erections would be roughly parallel to the embankment. When, however, we look at the church we find that its orientation, strangely enough, does not conform to the line of the embankment, but is inclined thereto. Thus the central line of the church makes an angle of some ten degrees with the central line of the Inner Temple Hall and its adjoining buildings. Accordingly then we have two groups of buildings in this region of the Temple, each of which is set out with reference to two different building lines. We may call them the church group and the hall group respectively. The modern Hall of the Inner Temple, 1866-70, includes the site of the old Hall and strictly preserves the orientation of the structure for which it was substituted. At the west end of the Hall, there still stand two superposed chambers with groined roofs of probably fourteenth century construction or earlier. Their floors are a few feet above and below the floor of the Hall. Although integral with the old and the new Hall, they seem to belong in some fashion to the church and possibly to a covered way from the Hall to the west end of the church. Information, which however lacks confirmation, runs to the effect that a door leads from the lower of the two chambers to the site of an

old covered way and that the lower chamber was on a level with the original floor of the church. The chambers perhaps formed a portion of the range that preceded the present Cloisters, 1681-2, but they seem to be aligned with the Hall and not with the church, thus forming originally no part of the church-planning scheme.

Passing along westerly from the Inner Temple Hall we find all the buildings orientated with respect to the Hall, whether the buildings lie to the south of the line as in Crown Office Row, or to the north of the line as in Fig Tree Court and Elm Court. The point to observe is that they do not conform to the line of the church. Let us look again at the church. We find that the bay which forms the porch at the west end is strictly aligned to the church. The result is that the modern walk on the south of the church between the Hall group and the church and known as the Cloisters would not, if continued to meet the bay, meet it squarely, but would join up with it at less than a right angle. Moreover, inspection shows clearly that the Cloisters—the modern buildings, 1681—form no part of the church and its appendages and that they have been aligned with the Hall group.

The buildings that constitute Pump Court and Elm Court are also aligned with the Hall group; but the covered ways that connect these Courts with Middle Temple Lane on the west are not so aligned, the covered ways not being at right angles to the buildings they penetrate; they are parallel to the orientation of the church and its western porch. Further, if we look to the central line of the early Jacobean archway at the Fleet Street end of Inner Temple Lane we find that it is at right angles to the church and not to the Hall group. Similarly also as regards Wren's entrance to Middle Temple Lane, 1684. Now, knowing how conservative were architects and builders in times before Acts of Parliament denuded whole areas in favour of grandiose schemes of ground-planning, the conclusion

is inevitable that the original buildings through which these modern passages run were orientated to the church and not to the Halls as is the case with the modern buildings.

We have, therefore, at the present day indications of two distinct periods of buildings, viz. a period when the erections about the old Inner Temple Hall dominated the lay-out and when the church set its standard of alignment.

The question naturally arises as to the cause of the want of parallelism between the central lines of the hall group and of the church group respectively. Granting the Roman road embankment, it would seem that the builders of the church, dedicated in 1185 and 1240, desired an orientation which conformed to the prevailing religious views and were content to suffer, by reason of the converging of the central lines of the church and hall groups, the presence of inharmonious grouping. On rebuilding the houses on the east side of Middle Temple Lane, a change of orientation apparently took place and, apart from the penetrating passages—atrophyed lines of way—the line of the Inner Temple Hall dominated the lay-out.

INNER TEMPLE GATEWAY AND OLD CHANCERY LANE.—As already mentioned, the Inner Temple Gateway is at right angles to the line of the church. If the central line of the Gateway be produced across Fleet Street and up Chancery Lane, it is probable that the line coincides with the central line of old Chancery Lane. Between the line and the present stationer's shop at the south-east corner of Chancery Lane, a shop which seems to occupy the original site of previous buildings, we should have half the width of the road. Measuring this amount towards the west of this line we should arrive at the frontage of the row of houses which were removed in the year 1611, a row which, judging from the present

appearance of the roadway, extended northerly as far as the premises of the Law Fire Office.

THE ORIENTATION OF THE TEMPLE CHURCH.—According to an excellent and well-known guide book to the church, there occurs the remark that “the church is strictly orientated.” This, however, is not exactly the case. At the request of the writer, Mr. H. Norman Gray, F.S.I., was good enough, in 1919, to take observations by theodolite. The theodolite was set up between the two columns nearest the west door and in direct line with the line of division of the pews and the continued line of separation of the tiles which form the division between the portions of the church occupied respectively by members of the Middle and Inner Temple. The readings gave 97° east of north “The magnetic variation at present (*i.e.* is in 1919) is about $14\frac{1}{4}^{\circ}$ west of north, so that deducting $14\frac{1}{4}^{\circ}$ from 97° gives the orientation of the Temple Church as about 83° east of true north,” and not 90° if it were strictly orientated.

Incidentally one curious point was noted during the measurement. The centre line of the cross above the altar was found not to be exactly in accord with the centre of the arch over the centre lancet-window at the east end.

THE TEMPLE TREASURY.—Speaking of the Knights Templars, Stow says “This Temple in London was often made a storehouse of men’s treasure, I meane such as feared the spoile thereof in other places” (*Kingsford*, Vol. ii, p. 48).

After recounting King Henry III’s successful endeavour to seize the treasure of Hubert de Burgh, Earl of Kent, which was at the Temple, Stow continues:—“Then the king commanded the money to be faithfully told and laid up in his Treasure by inventory wherein was found (besides ready money) vessels of gold and silver

unpraisable and many stones which would make all men wonder, if they knew the worth of them" (*Ibid.*, p. 49).

A full account of "The financial and administrative importance of the London Temple in the Thirteenth Century," by Miss Agnes Sandys, appears in the volume of *Essays in Medieval History* 1925, p. 147. In the *History of the London Temple*, by Mr. J. Bruce Williamson, there is also a valuable chapter on "The New Temple as a Centre of Finance."

Now the question has been raised as to the exact position of the Temple Treasury, the receptacle for the bullion, jewels, etc., entrusted to the Grand Master of the Order. So far as is known, there were no crypts or vaults under the church at the time that would have served the purpose. Further, we do not lose sight of the early chambers at the west end of the Inner Temple Hall; but that these were used for such a purpose seems improbable. It is more likely that the body of the church itself and not its vaults, if any, would have been the safest place for the deposit of treasure. In the thickness of the walls which enclose the steps to the gallery of the Round, there is the well-known "watching-chamber" which could have served as a strong-room, but such employment would have impaired considerably its use for the continuous duties of watching.

The most likely suggestion relates to the provision of a strong chest of such dimensions as to preclude its easy removal and to its placing on the floor of the church in full view. Everybody would then note its absence or displacement on any violation or removal taking place. Analogous instances of the provision of parish-chests, of which a goodly number are still remaining, comes to mind. At a later date, in 1628, we find that a certain Dr. Mickelthwaite, who was Master of the Temple in 1628, petitioned the King in respect of a dispute which he had with the Temple authorities, with the result that, among other things, "an iron-bound oak chest" was

purchased for the church plate and ornaments (Bellot's *The Inner and Middle Temple*, p. 222).

We also learn that in the petition of John Playford, clerk of the church to the Benchers of both the Societies of the Middle and the Inner Temple, mention is made in 1675 of the "church wherein now standeth the chest with your communion plate and also the several vestments and books belonging to the church."

Now in the church under the altar there is a large chest which is capable of holding much bullion, etc., but is or was employed for the storage of muniments, and particularly for the safe holding of a deed of 1732, executed under peculiar circumstances. As is well known, the respective properties of the Inner and the Middle Temple interlock; but there is scarcely a physical division between them. At the present day the relations of the governing bodies are extremely friendly, but such was not always the case. There were frequent disputes as to the title of the respective Societies to adjacent premises and to the line between the properties. To end this state of affairs, the Societies nominated certain individuals to ascertain the boundaries and to embody their finding in a deed acceptable to both parties.

It is this deed which, in particular, is contained in the large chest in the church.

For a chest holding a deed of such importance it was requisite to find a safe place wherein to place it. The tradition of the Templars' Treasury and its situation might still have been in existence at the time, either directly or impliedly, through the presence of an earlier chest in this situation. This, in accordance with the conservative habits of a Society of long standing, would point to the one and only place where the chest should be stored. So, to-day, we find a chest between the legs of the altar table at the east end. The conclusion at which we may arrive is that the Templars' Treasury was in the church under the altar or, at any rate, in close proximity thereto. That the altar itself

might have been hollow so as to serve as a deposit is not likely; we shall probably be more correct if we suppose the treasure chest to have been deposited somewhere in the sacrum, but always in full sight of the church officials.

THE EAST END OF THE CHURCH.—From the altar of which we have been speaking to the east wall is a matter of a few inches. Concerning the present altar-screen, discreet silence is preferable, beyond mentioning perhaps that a wooden altar-screen was removed in 1840 and is "now preserved in a house somewhere in England." Concerning the wall behind the present screen, the accompanying photograph, which was kindly supplied by Mr. Stone, the custodian of the church, reveals a central cupboard-like opening with a semi-circular arch, together with an aumbry on each side having a pointed arch and tricuspid moulding. The semi-circular arch is puzzling. It seems impossible for it to be "transitional," since the rectangular portion of the church dates from about the year of the dedication, 1220. Perhaps the central cupboard-like space is the product of a late restoration. The photograph dates from about the year 1914 or 1915.

THE TRADITION OF THE RED ROSE AND THE WHITE.—It was within the Temple Gardens that Shakespeare placed the outbreak of the Wars of the Roses (*Henry VI*, Part i, Act ii, Sc. 4), the parties to the "Brawl," which was commenced "Within the Temple Hall," signifying their intentions by plucking from a briar hardby a red rose or a white rose respectively as adherents of the Lancastrian or Yorkist cause.

The point has often been raised as to the site of the bushes within the Temple Gardens which were thus brought into prominence. In the first place it is to be said that the site is not that in the Middle Temple grounds which is occupied by a picturesque well-head

looking structure directly to the south of the Hall. This structure was built as a ventilating shaft, but as it was found to perform its functions too efficiently it was closed, since when, it has served as a picturesque pedestal for flowering plants. As regards the site of the rose-bush, the following was told the writer by Mr. Downing, the late surveyor of the Inner Temple. Mr. Downing was a recipient of the tradition as far back as the 'sixties of last century. As a young student he measured a railing in the Inner Temple Grounds which enclosed within an oval space the aged trunk of "a thorn-bush or thorn-tree," the trunk still having a main branch radiating from it. Both trunk and branch were strapped and secured by iron ties. The railing was 6 ft. in height and 31 ft. in circumference. The relic was situated at the edge of the lawn opposite to the west face of No. 4 Paper Buildings and, with the railings, was removed about the year 1870. "A very old man," who all his life had been in and around the Temple, narrated the legend concerning the tree: "It was supposed that under this tree or bush Dr. Johnson wrote the greater part of his dictionary, and it was rumoured that the tree marked the site of the rose-bushes," from which the red rose and the white were plucked to symbolise the outbreak of the Wars of the Roses.

It is curious how Dr. Johnson became mixed up with the tradition, unless indeed the event of Dr. Johnson sitting there was a fact. Perhaps "the very old man," the narrator, received his information from an eye-witness, for Dr. Johnson died in 1784, a date not long antecedent to his boyhood.

After this was related to the writer, it was discovered that the *Illustrated London News* (October 30, 1858, p. 399) had already referred to the "trunk of an aged sycamore in the Temple Gardens," and had given a small view of the trunk. The accompanying letterpress said: "The old tree, which we herewith engrave, is still an object of great attraction. It is the trunk of a sycamore

which died about 10 years since, and is now protected by an iron railing. This venerable tree marks the site of the old Thames wall, on which it was growing in the reign of James II, and here under its shade on what was then the margin of the river, Dr. Johnson, Oliver Goldsmith, and their companions used to sit for hours in the summer months."

RESTORATION OF THE WEST DOORWAY AND PORCH OF THE TEMPLE CHURCH.—The world over knows the charm and beauty of the moulding about the west door of the church, moulding considered by experts to date from the end of the twelfth century onwards, and the finest remaining example of transitional Norman in London. Unfortunately, the hand of the restorer has recently fallen heavily upon the doorway and its associated porch, so that now there has been substituted brand new arches, capitals, shafts, and bases in the place of their immediate weather-stained and superficially corroded forbears.

Many people have deplored, and with reason, the exclusion from the operation of the Ancient Monuments Consolidation and Amendment Act of 1913 of ecclesiastical buildings still in use (Sec. 22). Had they been within the Act it is possible that much of the restoration of the Temple porch in the form that it took in 1927 and 1928 would never have materialised.

The porch of the church is the only remaining vaulted bay of a series which presumably connected the church with the old Hall of the Inner Temple. It owes its preservation to incorporation within a house built during the sixteenth century. Less than a hundred years ago the house with others adjacent were wholly removed, thereby exposing this last bay of the cloister. It is not altogether clear what repairs were executed at that time, but there is reason to suppose that much original work was untouched. But even if that were not the case, what was then substituted was far more

likely in the nature of things to be nearer the original than subsequent copies. That the stonework of the church required attention was obvious, since weatherings of the surfaces had proceeded apace; but that structural substitution was required was equally seen to be unnecessary. Although judicious cleaning and a patching here and there would have met requirements, the recent restoration has gone farther than mere weathering demanded. Thus the vaussiors of the western arch of the porch have been wholly replaced by new stones, yet the old arch carried nothing but an insignificant load. Similarly the arch on the southern side has been replaced. But the worst feature of the restoration was the complete removal of columns on either side of the doorway with their curiously carved capitals, their bases, and a large portion of the backing that had escaped the ravages of time. In the opinion of the writer there was no justification for so drastic a restoration of this last surviving bay of the Transitional Cloister, even if the carving now removed were of the last century only, concerning which strong doubts have been expressed.

It is doubly unfortunate, then, that the rich moulding around the doorway is at the present time in such a condition that repair is urgently necessary. It is to be hoped that the precedent set in respect of the porch will not be followed, otherwise extremely little of the original work of this unique doorway in London will be left to us and our descendants.

PILLARS IN THE CLOISTERS.—In recent years the tale has gone the round that the central row of seven pillars below the chambers in the Cloisters were put up by Sir Christopher Wren in accordance with belated instructions, and that they supported nothing, as he considered them to be wholly unnecessary. Confirmation of the truth of the tale was to be seen, so it was said, in the fact of the empty spaces appearing between the caps of

the pillars and the beam above. To test the truth of the story, an examination was recently made. It was then found that between each pillar and the long, overhead beam a block of wood of approximately the size of the top of the pillar was present and that the beam rested firmly on these blocks. This disposes of the myth that the pillars were placed there by reason only of instructions and that they had no duties to perform.

PHYSICAL DIVISION BETWEEN THE TWO TEMPLES.—As alluded to previously, the two areas of the Inner and the Middle Temple curious interlock.

By means of enamelled plates affixed to doorways bearing the respective badges of the Societies it can be seen at a glance whether a building belongs to the one or the other Society. The only visible physical division between the properties is that between Elm Court and Fig Tree Court, where at the bottom of six steps a grille of three vertical guards the way, the grille being surmounted by a crosspiece which carries the arms of the Middle Temple.

It is probable that this grille takes the place of the door which the late Dr. Bellot refers to (*The Inner and Middle Temple*). Writing of a separating stone-wall on the west side of Fig Tree Court, he said:—"At this period [c. 1584] there was a door into Elm Court, which was supposed to be kept locked, though presumably only at night. In 1610, a new lock and key were ordered, and again in 1638 we find another new lock provided" (*Ibid.*, p. 91). Now if the grille be examined, the upper part of the central upright will be seen to be divided from its continuation and the two parts to be secured by a hasp and padlock, evidently to permit of the removal of the upright in question as occasion may require. The lower end of the upright is, however, cemented or leaded into the stone step from which it rises so as to render the upright immovable.

If the grille and the door which Bellot referred to

occupy the same position, and the present padlock takes the place of the former lock, we have here an amusing instance of an order being carried into effect without regard to the object which the order had in mind.

From the foregoing it will be gathered that nothing of a startling character has been given. The author's chief excuse for the presentation of a few items which may have hitherto escaped attention is the veneration and interest which is shown in the Temple, not only by Londoners, but by the multitude of dwellers beyond the seas to whom English history appeals, and to whom information concerning the homes of two of the four Honourable Societies of the Inns of Court is ever welcome.

W. M.