Nº. 1.

DIVISION III. PART I—C.

DESCRIPTIVE
SOCIOLOGY;
OR, GROUPS OF
SOCIOLOGICAL FACTS,

CLASSIFIED AND ARRANGED
BY
HERBERT SPENCER.

COMPILED AND ABSTRACTED
BY
DAVID DUNCAN, M.A., Professor of Logic, &c., in the Presidency College, Madras;
RICHARD SCHEPPIG, Ph.D.; and JAMES COLLIER.

English.

COMPILED AND ABSTRACTED
BY
JAMES COLLIER.

ATENEO BARCELONÉS

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PROVISIONAL PREFACE.

ATENEO BARCELONÉS

SOMETHING to introduce the Work of which an instalment is annexed, seems needful, in anticipation of the time when completion of a volume will give occasion for a Permanent Preface.

In preparation for *The Principles of Sociology*, requiring as bases of induction large accumulations of data, fitly arranged for comparison, I, some five years ago, commenced by proxy, the collection and organization of facts presented by societies of different types, past and present: being fortunate enough to secure the services of gentlemen competent to carry on the process in the way I wished. Though this classified compilation of materials was entered upon solely to facilitate my own work; yet, after having brought the mode of classification to a satisfactory form, and after having had some of the Tables filled up, I decided to have the undertaking executed with a view to publication: the facts collected and arranged for easy reference and convenient study of their relations, being so presented, apart from hypotheses, as to aid all students of Social Science in testing such conclusions as they have drawn and in drawing others.

The work consists of three large Divisions. Each comprises a set of Tables exhibiting the facts as abstracted and classified, and a mass of quotations and abridged extracts, otherwise classified, on which the statements contained in the Tables are based. The condensed statements, arranged after a uniform manner, give, in each Table or succession of Tables, the phenomena of all orders which each society presents—constitute an account of its morphology, its physiology, and (if a society having a known history) its development. On the other hand, the collected Extracts, serving as authorities for the statements in the Tables, are (or, rather, will be, when the Work is complete) classified primarily according to the kinds of phenomena to which they refer, and secondarily according to the societies exhibiting these phenomena; so that each kind of phenomenon, as it is displayed in all societies, may be separately studied with convenience.

The three Divisions, each thus constituted, comprehend three groups of societies:—(1) *Uncivilized Societies;* (2) *Civilized Societies—Extinct or Decayed;* (3) *Civilized Societies—Recent or Still Flourishing.* These divisions have at present reached the following stages:—

DIVISION I.—*Uncivilized Societies.* Commenced five years ago by the gentleman I first engaged, Mr. DAVID DUNCAN, M.A. (now Professor of Logic, &c., in the Presidency College, Madras), and continued by him since he left England, this part of the work is substantially complete. Thirty Tables are already stereotyped. The remaining forty are in manuscript. The classified Extracts belonging to the thirty stereotyped Tables are ready for the press; and the classified Extracts belonging to the remaining forty Tables, similarly ready, are either on their way from India or will shortly be so. The first instalment of this Division, including "Types of Lowest Races," the "Negritto Races," and the "Malayo-Polynesian Races," will be issued early next year.

DIVISION II.—*Civilized Societies—Extinct or Decayed.* On this part of the work Dr. RICHARD SCHEPPIG has been engaged for the last year and a-half. The first instalment, which will include the four Ancient American Civilizations, is almost finished. One of the Tables is stereotyped; and the remaining Tables and Extracts are nearly ready for the printer. Probably this first instalment of the Second Division will make its appearance towards the close of the year. Some small progress has also been made by Dr. SCHEPPIG with certain ancient civilizations of the East.

DIVISION III.—*Civilized Societies—Recent or Still Flourishing.* Of this Division the first instalment, prepared by Mr. JAMES COLLIER, of St. Andrew's and Edinburgh Universities, is herewith issued. This presents the English Civilization. It covers seven consecutive Tables; and the Extracts occupy seventy pages folio. Mr. COLLIER will forthwith begin collecting materials for presenting, in a similar manner, another of the great European Civilizations.

The successive instalments belonging to these several Divisions, issued at intervals, will be composed of different numbers of Tables and different numbers of Pages. The Uncivilized Societies will be issued, probably, in five instalments; each containing a dozen or more Tables, with their accompanying Extracts. Of the Division comprising Extinct Civilized Societies, some instalments will contain several, and some only one; according as little or much is known about their histories. While of Existing Civilized Societies, the records of which are so much more extensive, each will occupy a single instalment.

Eventually, the Tables belonging to each Division will form a volume by themselves; while the Extracts belonging to that Division, classified after the manner above described, will be printed in accompanying octavo volumes for more convenient reference.

In further explanation I may say that the classified compilations and digests of materials to be thus brought together under the title of *Descriptive Sociology*, are intended to supply the student of Social Science with data, standing towards his conclusions in a relation like that in which accounts of the structures and functions of different types of animals stand to the conclusions of the biologist. Until there had been such systematic descriptions of different kinds of organisms, as made it possible to compare the connexions, and forms, and actions, and modes of origin, of their parts, the Science of Life could make no progress. And in like manner, before there can be reached in Sociology, generalizations having a certainty making them worthy to be called scientific, there must be definite accounts of the institutions and actions of societies of various types, and in various stages of evolution, so arranged as to furnish the means of readily ascertaining what social phenomena are habitually associated.

Respecting the tabulation, devised for the purpose of exhibiting social phenomena in a convenient way, I may explain that the primary aim has been so to present them that their relations of simultaneity and succession may be seen at one view. As used for delineating uncivilized societies, concerning which we have no records, the tabular form serves only to display the various social traits as they are found to co-exist. But as used for delineating societies having known histories, the tabular form is so employed as to exhibit not only the connexions of phenomena existing at the same time, but also the connexions of phenomena that succeed one another. By reading horizontally across a Table at any period, there may be gained a knowledge of the traits of all orders displayed by the society at that period; while by reading down each column, there may be gained a knowledge of the modifications which each trait, structural or functional, underwent during successive periods.

Of course, the tabular form fulfils these purposes but approximately. To preserve complete simultaneity in the statements of facts, as read from side to side of the Tables, has proved impracticable: here much had to be inserted, and there little; so that complete correspondence in time could not be maintained. Moreover, it has not been possible to carry out the mode of classification in a theoretically-complete manner, by increasing the number of columns as the classes of facts multiply in the course of Civilization. To represent truly the progress of things, each column should divide and sub-divide in successive ages; so as to indicate the successive differentiations of the phenomena. But typographical difficulties have negatived this: a great deal has had to be left in a form which must be accepted simply as the least unsatisfactory.

In reference to this first instalment of the Work, I may add that, naturally, it contains more imperfections than it would have done had there been guidance from previous experience. Much has had to be learnt; alike in the course of the preliminary inquiries, in the course of preparing the manuscript Tables, and in the course of passing them through the press. It is to be hoped, therefore, that fewer defects will be found in the sets of Tables hereafter published than may be found in the Tables published herewith.

It may properly be pointed out, also, that the execution of the work has been made difficult, both by the wide dispersion of the facts to be brought together, and by the very inadequate accounts at present obtainable respecting many orders of them. For this reason it is that under sundry heads so little information is given.

While for defects in the classification and arrangement I must be held responsible, the responsibility for the statements as extracted, and as expressed in their condensed forms in the Tables, rests with Mr. COLLIER. He has, however, bestowed long and patient labour on selecting and digesting them. The fact that, besides many works consulted but not quoted, he has made extracts from 170 works, will sufficiently indicate the extent of the investigations he has made.

H. S.

LONDON, *July*, 1873.

TO

MY AMERICAN FRIENDS,

IN RECOGNITION OF

THE ENCOURAGEMENT I HAVE RECEIVED

FROM THEIR

EARLY-SHOWN AND LONG-CONTINUED INTEREST

IN MY WORKS.

ENGLISH.

BRITISH AND ROMAN PERIODS.

ATENEO BARCELONES

TABLE I.

INORGANIC ENVIRONMENT.

General Features.—Island, wedge-shaped; undulating in the centre, level in the east, west and north-west mountainous; many isles off west coast. Covered (in Pre-Roman, Roman, and Early English times) with dense forests; fens numerous and extensive.

Geological Features.—West: Silurian system of rocks, extending into Wales, composed of clay, slate, and greywacké; old red sandstone, prevailing through Hereford, Monmouth, Devon, and Cornwall. Midland district, commencing at Berwick and extending south and west into Devonshire, has basis of limestone, and contains chief lead mines; above lead, are great coal formations, commencing in Northumberland, and extending through Durham, West Yorkshire, Lancashire, Staffordshire, into South Wales. Iron ores found in all the coal fields from South Wales to Scotland; and and in oolites of Northamptonshire, Lincolnshire, and Yorkshire. Hæmatites in Devonshire, Dean Forest, and North Lancashire. Above coal formations lie new red sandstone and magnesian limestone, with (in some places) salt and gypsum. East of these, in a waving line from Whitby to South Dorset, are lias and oolite. Further east, green sand and chalk, and wealden beds of Sussex. Diluvial clays and tertiary formations in Norfolk and Suffolk, and basins of Thames and South Hampshire.

Climate.—Perhaps different from present—hotter summers and heavier rains. Present mean annual temperature, 49° Fahr. Annual fall of rain averages 32 inches (much more falling on west side than east). Salubrious. Earthquakes probably more numerous and violent than they are now.

ORGANIC ENVIRONMENT.

Vegetal.—Oak, elm, ash, alder, birch, yew, pine, lime (?), willow, hornbeam, holly, apple, nut, raspberry.

(Tribes for the most part separated by forests, &c.)

Roman: beech, fir, chestnut, cherry, vine, fig; pea, radish, possibly rose, lily, and peony.

Animal.—Elk, bison, wild horse, wild boar, bear, wolf, tiger, hyæna, (elephant), fox, wild cat, beaver, hare; whale. Fowl, eagle. Fish, pearls. Reptiles.

Roman: mule and pigeon.

Large numbers of swine (fed on beechmast) bred in Early English period.

13th century. Fish (eel, greyling, carp, and perhaps trout) naturalized.

SOCIOLOGICAL ENVIRONMENT.

Britons formed from 35 to 40 tribes, more or less distinct. Exact distribution uncertain; but chief tribes were the *Brigantes* in North, the *Iceni* and *Trinobantes* in East, the *Ordovices* and *Silures* in West, and the *Damnonii*, *Belgæ*, and *Cantii* in South. Intercourse with Tyre and Gaul; probable immigrations from Ireland.

Roman occupation extended over entire country as far north as the Solway and Tyne (southern wall), with doubtful dominion over tribes between that line and the isthmus of Clyde and Forth; and exclusive of non-Cymric population on sea-board of Wales.

Caledonians beyond northern wall; later the *Scots* and *Picts* occupy the country between the two walls.

The *Jutes* occupied Kent; the *Saxons* Sussex, Essex, Hampshire, and the Isle of Wight; the *Angles* the country from Suffolk to the Tyne, and partially also from Tyne to Forth; Midland counties to the borders of Wales occupied by mixed population of *Angles* and *Britons*. *Britons* occupied Cornwall, and also Cumberland and Westmoreland, until driven out of latter by *Angles*. *Cymric* population occupied Wales, and Cumbria to the Mersey. Mixed population of *Scots* and *Picts* in Ayrshire and Galloway. *Danes* (at end of 9th century) spread over country from Thames to Tweed. Danish burghs: Stamford, Derby, Lincoln, Lancaster, and Nottingham; Chester and York also partially occupied by them. 950—1000. Danes and Norwegians occupied greater part of Cumberland and Westmoreland.

PHYSICAL CHARACTERS.

Britons.—Much diversity, but two types: dark and fair. The former were curly-haired and dark-eyed; the latter were tall, slightly-built, with ruddy complexion, yellowish (in the North red) hair, and blue eyes.

Two types of skull—long and short; doubtful if referable to fair and dark stocks respectively.

To these add, a mixed population of foreign settlers, sent as Roman colonists, and drawn from various parts of the Empire; of uncertain numbers.

Angles, &c.—Belonged to fair type, with yellow hair and blue eyes. Strong, long-limbed, muscular, and broad-shouldered. With longer skull than Britons, but less regular. Spatulated hand, and massive under-jaw.

Normans.—Doubtful whether they added to fair or to dark race, and in what proportions.

EMOTIONAL CHARACTERS.

Britons.—Brave, obstinate, and pertinacious; with keen sense of insult and wrong, and of family honour; incapable of other than temporary and local union; jealous of tribal independence; mutinous under foreign yoke, but not averse to alliance with foreign conquerors; relentless in war; submissive to priesthood. (Some) adventurous and fond of travel.

Silures the fiercest and most obstinate.

Angles, &c.—Less impulsive than Britons, with more endurance, steadiness, and persistence. With great capacity for combination. Unimaginative, and Saxon less imaginative than Angle.

Danes.—Similar qualities, in cruder form. Daring, and discipline highly developed. Grosser than Angles in ninth century.

Normans.—Imperious, with pride of race; not wantonly cruel, but regardless of suffering. Sensitive to artistic and natural beauty.

INTELLECTUAL CHARACTERS.

Britons.—Intellectual powers shown by comparatively high development of art of war. Apt, imitative, and readily receptive of foreign civilized habits and manners. Northern tribes lower in scale of civilization.

Angles, &c.—Marked rather by strength than by keenness or delicacy of perception, and without sense of humour.

Normans.—Quick and precocious; with sense of ludicrous; with genius for organization, and inheriting Roman traditions of government.

STRUCTURAL.

Dates.	OPERATIVE. OPERATIVE	OPERATIVE. REGULATIVE.	REGULATIVE. POLITICAL. Civil. Domestic. MARITAL.	FILIAL.	Public. GENERAL.	LOCAL.	MILITARY.
			POLITICAL. Number of independent tribes, frequently at war, and rarely uniting against common foe. Common religion probably maintained some permanent connexion among tribes, and in case of invasion furthered alliance. Chief of strongest tribe for time being was British king. Power of king and chiefs limited by authority of Druids. After Cæsar's invasion probably greater union; and a federal sovereignty more or less established.				
British Period.			Polyandry: ten or twelve families lived under same roof, and had wives in common. Brothers allied with brothers, and parents with sons in partnership of wives (Cæsar). But also instances of monogamy.	Children reckoned offspring of him to whom mother was first married. Probable hereditary transmission of chieftainship of tribe in chief's family.	Tribe the unit. Ranks: 1. Chief, or prince, and his kindred. 2. Druids and bards. 3. Fighting men. 4. Labouring population. 5. Slaves. In some parts probably servile villages (first occupants of soil or prisoners of war) who paid tribute. Taxes of some kind (from which Druids were exempt). Laws made and justice administered by Druids (?)		Fighting men of each clan formed separate band, commanded by chieftain; in case of alliance of two or more tribes, general-in-chief elected. Foot (main portion of army), horse; war-chariots. Fought at first from chariots, which they drove in upon flanks of enemy; afterwards on foot. Swift foot soldiers mingled with charioteers and fought by their side. Fought in corps, wedge-shaped, with reserves in rear. Priests and women excited courage on field of battle. Leaders formed combined movements and enlarged plans of operation; and contrived stratagems and surprises. Inferior in arts of fortification, and of defence generally. Camps (during night) surrounded only by chariots and waggons. As war proceeded, night-camps better secured.
A.D. 78.							
Roman Period (78 — 420 A.D.).	Smiths and wood-carriers (latter probably connected with sacrifices). Builders, masons, wrights, architects, decorators, and other workmen implied by Roman villas. Public works executed by legionaries. Large manufactories of pottery on the banks of Medway, and in Northamptonshire. Chief iron districts were Forest of Dean (Gloucestershire), and wealds of Kent and Sussex. Lead and iron works also in Northumberland. Supposed manufactories of forged coins in Somersetshire and Yorkshire.	Trade corporations: were hereditary, and in those concerned with soil also prædial. Possessed common property, and enacted bye-laws binding on whole community. Represented in judicial proceedings &c., by an *actor*. Derived sanction from State.	Right of *connubium* (legitimate marriage) acquired as part of privileges of citizenship.	Descendants of disbanded legionaries (who were also colonists) inherited land.	Up to fourth century under a proprætor, uniting civil, fiscal, and military administrations. Then civil and military government separated. Divided into five provinces, each with a governor, and all under a vicar, who was under Præfect of West. Each administered justice and collected revenues. Court of each governor copy of that of vicar. Ranks: 1. Decuriones. 2. Equites (descendants of Roman officers). 3. Free citizens. 4. Slaves. Taxation: Britons at first *tributarii* (yielding tribute), afterwards *vectigales* (paying taxes): (1) *decumæ* (originally tenth) for arable land; (2) *scriptura*, for pasture-land and fruits; (3) *portoriæ*, customs collected at ports; and other taxes. Imperial Procurator for collection of taxes, who had superintendence of subordinates over island. Roman laws established.	Country districts presided over by special magistrates, under whom were *eirenarchs*, or village bailiffs. 2 municipal towns, 9 *coloniæ*, 10 cities under Latin law, and 12 stipendiary towns. Coloniæ originally possessed most perfect civil rights, but latterly *municipia* and *coloniæ* nearly identical. Latin law modification of municipal privileges. Stipendiary towns paid taxes in money, instead of produce. *Municipium* consisted of people and governing body, or *curia*; *curiales* alone had right of electing magistrates; and magistrates elected from among them. *Duumviri* chief magistrates, had authority extending over territory surrounding town. *Principales* elected out of *curia*, who formed permanent council, and administered municipal affairs. *Plebs* elected *defensor civitatis*, not a member of *curia*, who protected populace against *curia*.	Military separated from civil administration, and placed under separate heads. Roman legionaries foreign. Britons directly under Romans ceased to be warriors. British youths drafted off as soldiers to Continent. York a military centre, and Chester and Caerleon military stations. 23 military stations stretching across the island, at the base of Hadrian's wall.
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Dates.	REGULATIVE. ECCLESIASTICAL.	PROFESSIONAL.	CEREMONIAL. BODILY MUTILATIONS.	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.	CHIEF PERSONS. Rulers.
British Period.	Justice administered; disputes and litigations, public and private, settled; by priesthood. Order of Druids one of the two honourable classes. Head Druid, elected. Inferior order of Druids—Bards. [Female Druids: 1. Virgins in attendance on rites. 2. Matrons in attendance. 3. Matrons unattached.] ? Exempted from taxes and war. Rites and mysteries celebrated in oak groves. Misletoe cut with golden knife. Two white bullocks sacrificed. Then sacred (annual) festival held. Human sacrifices. Recusant, of whatever rank, interdicted from attending sacrifices. Druids an educating body. Movement against Romans sustained, in some parts, by Druids. In Britain supposed origin of Druidism, and British Druids educators of Gaulish Druids.	Bards, with half-priestly character—poets and musicians.	Tattooed body with dye extracted from woad.	Bodies burned, and ashes consigned, generally in urns, to circular pit; sometimes doubled up and enclosed in cist; sometimes in grave at full length; sometimes in wooden coffin, canoe-shaped, and hollowed out of trees. Huge stone the monument over a chief. Funerals of chiefs celebrated with pomp. Weapons of war, articles of ornament and jewellery, and perhaps dogs, &c., buried with corpse. Vast barrows: bowl-shaped and (later) bell-shaped. Probably erected over those slain in battle.	Torques (of gold or bronze) worn by chiefs.	Great annual religious festivals. Possibly a game like nine-pins played. Imitation by sons of chiefs of Roman manners and customs—dress, banquet, and bath.	B.C. 55. Cassivelaunus. A.D. 43. Caradoc. 50-59. Suetonius. Boadicea. 60—61.
A.D. 78.							
Roman Period (78 — 420 A.D.).	Druidism proscribed and extirpated. Roman worship introduced, and the gods of the provincials added to the Pantheon. Before fourth century Christianity introduced (?). Some ecclesiastical organization: dioceses, presided over by bishops. Establishments of monks.	Probably physicians; and perhaps medicine-vendors. Schoolmasters.	Tattooing disused.	Romans: body laid out and washed; carried to *ustrinum* (ordinary place of burning); burnt on pile, spirituous liquids being sprinkled over it; wine sprinkled on ashes, which placed in urn, and urn in grave. Cremation probably abandoned after introduction of Christianity.	*Insignia* of office borne before chief magistrates of *municipia*.	Probable general adoption, in towns, of Roman usages; rural districts almost unaffected.	78. Agricola. Galgacus. 84. 138. Lollius Urbicus. 207. Severus. 288. Carausius. 297. 382. Maximus. 411. Constantine.
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FUNCTIONAL.

Dates.	REGULATIVE. SENTIMENTS. ÆSTHETIC.	MORAL.	IDEAS. RELIGIOUS IDEAS AND SUPERSTITIONS.	KNOWLEDGE.	LANGUAGE. SPOKEN AND WRITTEN.
British Period.	Fondness for strong colours (stained body with woad). Simplicity in sense of personal decoration.	Strong sentiment in favour of conjugal fidelity (revolt against Cartismundua.) Respect for women; they exercised political power—sovereignty; commanded armies (female sepulchres contain warlike weapons); and assumed prophetic functions. Affection for chief's family, and resentment for wrong done them. Merciless (when in rebellion) to vanquished foes; but capable of allying themselves, on more or less friendly terms, with foreign occupiers; and appreciative of habits of a superior civilization.	Gods: Oghum (=Mercury and Hercules). Belin (=Balder), whose symbol was perpetual self-generated fire. Sul, the sun. Balatucade, god of war. Andate, or victory, to whom captives were sacrificed. Local genii or nymphs, sun-elves. Worshipped planets; some traces of fetichism; oak and misletoe sacred; neighing of horses and cries of birds ominous. Serpent-worship (?) Fowl, hare, and goose held sacred. Divination: consulted quivering human entrails. Believed destiny to be governed by stars. Believed in transmigration of souls. Weapons, implements for amusement, favourite animals, and perhaps food, buried with deceased. The other-world conceived as separated from this by river or sea, over which they passed in canoes (serving first as coffins) or by ghostly ferry.	Art of writing known among Druids (records said to be kept in Greek characters). Druids professed knowledge of heavenly bodies; discoursed on magnitude of world, on other countries; and on the nature of things.	Branch of Keltic stock—Cymric. Closely allied to language spoken in Gaul; more remote from Hibernian. Probably several dialects; as it was parent of Welsh, Cornish and Armorican
A.D. 78.					
Roman Period (78 — 420 A.D.).		Decline of warlike sentiments and habits among Romanized Britons.	Worship of Roman deities, genii, &c. Worship also of other deities, gods of auxiliaries. Christianity leavened with Druidism. Pilgrimages to Holy Land. (Fifth century) Pelagianism dominant.	Latin language acquired by (at least) sons of chiefs; and Roman authors read.	Latin language used (in more or less debased form).
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Dates.	OPERATIVE. PROCESSES. DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	REARING, ETC.
British Period.	Internal: some towns, centres of trade. External: by foreign merchants.	Rings of bronze or iron used as money. Commerce probably carried on mainly by barter. Coined money (imported) used by more civilized.	Probably used animals for draught Housed corn in ear, and threshed as they had occasion for it.	Earthenware made (of an inferior kind): urns. Mechanical arts implied by war chariots. Tin and lead dug for only a few feet deep; no mining. Working in metals; smelted tin, perhaps cast into ingots; spear, arrow, and axe-heads cast. Canoes made by sharpened instruments. Weaving (of cloth). Basket-making.	Domestic animals—horned cattle; sheep; horse; dog (two latter esteemed by Romans for training and beauty). Cultivated plants—corn and barley. Fruit-trees: apple, nut, and raspberry.
A.D. 78.					
Roman Period (78 — 420 A.D.).	Commerce followed track of great highways. Corn exported.	Money coined in island.		Builders and other artificers (sent from Britain to Gaul, &c.). Salt-works, iron, tin, and lead mines developed; mining. Smelting, by blast furnaces scooped out of hills; but imperfect. Manufacture of pottery. Ship-building (Carausius' fleet probably partly British).	Cultivation of corn immensely increased. Trees introduced: beech, fir, chestnut, cherry, vine, fig, &c. Pea, radish, possibly rose, lily, and peony. Mule, and pigeon. Various kinds of oxen.
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Dates.	OPERATIVE. PRODUCTS. LAND-WORKS.	HABITATIONS, ETC.	FOOD.	CLOTHING.	IMPLEMENTS.	WEAPONS.	ÆSTHETIC PRODUCTS.	*Events.*
British Period.	Township or camp, situated on hill, in forest or marsh, and fortified by felled timber and a ditch. Strong piles driven into bed of Thames. Bridge thrown across Thames. Fortified places: composed of circular walls, built of masses of uncemented granite, and surrounded by ditch. Dykes and earthworks. Boundary stones, to mark divisions of pasture land.	Villages circles of huts, hollowed out of hills, sides vaulted and roof thatched. In more civilized parts circular houses with low stone walls, and conical shingle roof, and single arched entrance at once doorway and window. Of earliest habitations some on piles driven into bottom of a bog or river.	In South, grain, bruised and then baked. In North, beasts of prey and fruits; flesh and milk of flocks. Oysters. Beer and mead.	Tunic, short trowsers, and cloak (?). In North, skins worn. Females of rank: long tunic, with mantle over.	Waggons, war-chariots. Boats: coracle, canoe (fashioned out of a single tree). Agricultural implements. Baskets.	Sword, spear, arrow, axe, small shield. Swords long and unwieldy, without points. Spears sometimes had thongs attached. Arrows and spears had flint or bronze tips. Scythe attached to chariot.	Wore rings of iron and brass about middle, and on fingers. Tattooed body (with shapes of animals (?). Harp. Songs to accompaniment of harp. Didactic, epic, and lyric poetry. Bards chanted deeds of chiefs in verse. Stone circles and avenues.	B.C. 55 & 54: Cæsar's invasions. A.D. 43: Claudius invades Britain. 50: Caradoc subdued. 60: Defeat of *Iceni* under Boadicea.
A.D. 78.								
Roman Period (78 — 420 A.D.).	Roads (or causeways) made by Romans, 8 to 24 feet broad in North, sometimes 60 feet in South. In large towns rested on stone or bed of concrete. Passed straight over hills; traversed morasses on piles. Transverse lines of communication, drained by fosses. Forests cleared. Chain of (9) forts built by Romans on "Saxon shore." Wall of Agricola, 74 miles long: a long mound of earth, with ditch, and forts erected at unequal distances. Repaired by Hadrian, and augmented. Severus built wall of stone; stations (military) added, 81 castles, 330 turrets. Bridges over rivers on stone piers, supporting a roadway of timber, and probably without arches.	Towns built; houses of brick or stone, or of wood on foundations of stone or brick. Some towns defended by a wall, with fosse. Roman villas—immense piles: largest covered area of 550 by 300 feet. Common feature is large courts, round which buildings grouped. Behind, a second court with gallery on three sides. Grand hall, decorated, with fountain in centre. Tesselated pavements; and frescoed walls. Sculptures. Large hypocausts, and also baths. Amphitheatres; temples; public baths; and other large buildings (of unknown use).		Roman tunic, reaching to knee, with cloak or mantle; *braccae* (trowsers) disused. Hair of both sexes cut according to Roman pattern.			Mention (fourth century) by Roman poet of a contemporary British author.	78-84: Agricola conquers Britain. 120: Hadrian visits Britain. 207: Severus marches against *Caledonians*. 220: All free inhabitants of Provinces made Roman citizens. 267: Revolt of Carausius. 403: Roman Empire dismembered. Part of Roman troops recalled. 420: Romans finally abandon Britain.
420								

Post-Roman Period (420— -). Probably general anarchy on departure of Roman legions. Tribes which had been subject to Romans resumed independence. Condition of Southern and Central Britain administered by Romans, unknown. Incursions of Picts and Scots from North, and of Saxons, &c., from East. Part of eastern coast conquered and occupied by Saxons, who made continual advances into interior. Between Humber and Clyde an established British Kingdom under Arthur (probably 488—547). Ever-varying alliances between Picts, Scots, Britons and Saxons; and shifting boundaries of kingdoms.

ENGLISH.

CONTINUED—OLD ENGLISH PERIODS, PAGAN AND CHRISTIAN.

POLITICAL INTEGRATION.—Till 617, seven independent kingdoms, with separate executives, legislatures, and laws, but united by the common bond of the ecclesiastical organization. From end of 5th century, a certain predominance of some one kingdom, whose king was styled *Bretwalda*. By subjection and amalgamation reduced, in 9th century, to, practically, a single kingdom. At end of 9th century, two separate administrations—Danish and West Saxon—divided the kingdom, and three sets of legal usages prevailed—in Mercia, Wessex, and district occupied by Danes. From 10th century, a single administrative centre, and (especially after 1017) a tendency to assimilation of laws, usages, and local administrations.

Dates.	OPERATIVE.	REGULATIVE.	CIVIL.				
			DOMESTIC.		PUBLIC.		
			MARITAL.	FILIAL.	LAWS.	GENERAL.	LOCAL.
450. Pagan Period.	Marked division of labour between the sexes.	*Agricultural:* Probably most cultivators freemen, with some serf labour. *Industrial:* Probably artizans to a greater extent serfs, attached to lord. *Domestic:* Slave cup-bearers, men and maidens &c.	The wife practically bought: a sum paid to wife's relations. Her consent nevertheless required. A *morgengifu* given to wife after consummation; sometimes dues of cities (in case of royal marriages). Marriage of first cousins, and of a man to his step-mother, customary. Divorce at will—voluntary separation.	Children followed the rank of their father, never of mother. Twelve years of age the legal majority. Father could sell his children into slavery. Possibly father had power of life and death over children. Till 15 daughter could be disposed of by her father; afterwards choice free.		RANKS: Primitive Teutonic community, one of eorls and ceorls—the nobly-born and the free-born. The Heretogas and Ealdormen, who led the invasion, became kings after the Conquest. The KING, originally elective (by all freemen), but only from among the nobles, became hereditary, but could be deposed. No generic distinction between him and the nobles: his life (like theirs) had a price (wergyld); his oath, and the breach of his *mund* or protection (like theirs) a value. He was only the head of the nobles, presided over them and the freemen in the public assembly, called out and commanded the levies. He received an original *lot* in the conquered land, and remained a private possessor of land. But he had no rights in the general land, and was king not of the land, but of the people. The NOBLES: (1) by birth, (2) by service. 1. The *Eorl*, descendant of former king or chief (as the king from the Gentile deity, Woden). At first distinguished from the king only by diminished wergyld, and could intermarry with his family. His rights limited the royal prerogatives. Eorls (with the king) composed the executive, and were alone eligible to offices of priest, judge, or king. 2. The Gesith, vassal of the Eorl, adventurer and warrior, supported by the lord, or got lands from him. Properly unfree, could have justice only in the Lord's Court, had no *absolute* property, and even his life was his lord's. FREEMEN: (1) By birth, (2) by service. 1. The *Ceorl*, had gotten at the immigration a lot, had all the rights of self-government; his wergyld is the unit. 2. Tenants: Britons who submitted, and cultivated the soil, paying a rent. His wergyld same as Ceorl's, but probably had not same political rights. SERFS: (1) *Naturâ*—Britons, by conquest, and children of enslaved Saxons. (2) *Casu*—by fortune of war, by marriage, by settling on a lord's land, by self-surrender from poverty, by crime, by just and unjust action of law. Had no wergyld, and no rights, legal or political. The *Mark* the unit of organization, political, judicial, and religious—a community of related families occupying allotted land collectively. The Mark (as a district) divided into arable, cultivated allodially, and boundary pasture-land, in which each Markman had commonable rights. The Mark is exclusive, but may adopt members; independent, but may have joined other Marks for defence; an administrative unit, and had its own court, officers, and customary law; a political unit, and had its own assembly; a religious unit, and had its own temples, priests, and worship. The Marks coalesced as population grew; the boundary land became folcland; the administrations united. At an early (unknown) period also a union (not coalescence) of Marks into Shires (or Gas). The Shire a territorial division, containing hamlets, parishes, and liberties. Had its own organization—religious, for the great festivals; legal, for the weightier causes; political, for national action. Shires grew by aggression, as well as by union. The *right of feud* at the root of all legislation; the history of law its progressive limitation. Early got so much check as in a *lex talionis*. Then (as sphere of State-action increased) a life-price—*wergyld*. Later, tariff for injuries. The unit of legal responsibility was *maegth* or kindred, who paid or got mulct—a portion going to king, representing State. A *Witenagemot* (assembly of whole people in each sub-kingdom), which every freeman had right to attend. Right gradually lapsed with mass of ceorls; latterly attended by eorls chiefly. Decided only greater questions (initiated by nobles), and by acclamation. Nobles not comprised within popular corporations. Possessed immunity, and had courts of their own, in which they administered law to their own vassals.	
596. Christian Period. 900. 1000. 1066.	Female domestics, and even females of the highest rank, employed in spinning, sewing, and weaving. Also, universally in cooking, except in monasteries. Ecclesiastics skilful workers in metal; and every priest a handicraftsman. Some of them architects, designers. Serfs chief artizans. Attached to monasteries were: carpenters, smiths, shoemakers (or tanners), millers, bakers, and farming-servants; also architects, illuminators, and workers in gold and silver. Tanners were also shoemakers and saddlers, and made many domestic articles. Two classes of smiths: (1) military, (2) agricultural and domestic. Salters, cloth-weavers, and dyers. Localization of industry: Gloucester, Hereford, and Somerset, centres of iron-smelting and manufacture. Stamford, centre of cloth-weaving and of dyeing. Lead-works in Derbyshire. Extensive salt works in Sussex and Cheshire. Important agricultural districts were Norfolk, Suffolk, and Ely. Localization in towns: *e.g.*, in Winchester, shield-wrights'-street, shoemakers'-street, tanners' and salters' streets, horsemonger, fellmonger, fleshmonger lanes, &c.; and therefore also that amount of division of labour.	Artizans attached to monasteries; or belonged to noble; or (free) in larger towns. King claimed labour of freemen towards building royal houses. Guilds of traders, with some organization, periodical meetings, contributions, and a *hansa*, or hall of trade, and with some power of regulating industry.	Attempted modification of marriage by Church: marriage with step-mother and with first cousin forbidden. Marriage with a slave-woman not forbidden, but attended with disabilities. Penitentials recommend sexual abstinence on fixed days—on fasts, feasts, and festivals, 7 months before and after parturition. Marriage held dissolved by adultery of wife. A widow remained twelve months unmarried, or forfeited her *morgengifu* and all her late husband's property. Second and third marriages discouraged by Church and penance imposed.	Christianity generally, and worship of Virgin, tended to modify law that child takes father's rank. Property hereditary, and partible equally among all the sons. Local variety: Borough English, by which land descended to youngest son. Succession to great offices (crown, ealdorman), not lineal. Inheritance not prejudiced by bastardy.	INDUSTRIAL REGULATIONS.—King levied dues at mines; and had power of declaring certain ports in the "peace," at which ships might land. Permission otherwise required for ships entering and departing. Permission also required to sell cargo, and dues paid on sales; in some cases not to be sold without inspection. Dues exacted at ports, and upon transport by roads and navigable streams. Trader travelling with many people announced himself to *gerefa*. Bargains above a certain amount transacted before two witnesses or *gerefa*, or priest. None to be made outside the gate without witness. Right to keep private steel-yard granted as a royalty. Every man compelled to keep two horses for each plough. Making of shields regulated. 597–616. Composition might be made for all crimes; with remnants of *lex talionis*. For *murder* (of freeman) 50/- to kindred and 50/- to king. *Seduction*—according to rank of female: king's maiden 50/-, eorl's 12/-, ceorl's 6/-, and less for slaves. *Adulterer* purchased another wife for injured husband. Scale of restitution for *theft:* God's and Church's property, twelve-fold; bishop's, eleven; king's and priest's, nine; freeman's, three. Graduated tariff for *bodily injuries:* for foot cut off, 50/-; ear, 12/-; eye, 50/-; thumb, 20/-; great toe, 10/-; nail, 1/-. 690—725. *Adulterers* to be excommunicated. Expulsion from country for *fornication*, if by foreigners. *Thief*, if stolen goods found on him, slain at once, or sold beyond sea, or redeemed with wergyld.——688—725. For *theft*, if with knowledge of household, slavery of whole family. For *habitual criminals*, amputation of hand or foot. 871—901. Alfred's "Dooms" preceded by nine of the ten commandments, and Scriptural injunctions. Death for *wilful murder*, for striking or cursing father or mother, and for stealing freeman and selling him, for receiving enchanters, bestiality, and sacrificing to strange gods. For *bodily injuries, lex talionis* (eye, tooth, hand, foot, burning, wound, stripe mentioned) but also tariff. For *theft* of ox, restitution with two; or thief himself enslaved. For *adultery* with twelve-hyndeman's wife, 120/-; with six-hyndeman's wife, 100/-; with ceorl's, 40/-. For *rape* of female theow by male theow, castration. Laws regulating right of feud. 901—924. Under increasing influence of Church on legislation, bishops defined incest and shared in administration of punishment. Fines for withholding tithes, for working on Sunday or festival, and for breaking a fast.	Christianity (by its doctrine) introduced bond of union; and (by ecclesiastical organization) perpetuated administrative divisions. General organization between 7th and 11th centuries:—(1) Mark, united legally by responsibility (at first) of kindred, then of guild; administratively under reeve. (2) Hundred, with magistrate and court, to which Mark sent representatives. (3) Shire; its magistrates, ealdorman, sheriff, and bishop; councillors, thanes; judges, people. Ealdorman leader, and appointed by Witan; the reeve elected. (4) Union of shires the kingdom, with King and Witenagemot. RANKS: (1) King, had double wergyld, half being *cynbot*; (2) Archbishop and Ætheling had equal wergylds; (3) Bishop and ealdorman equal; (4) Hold and High-reeve equal; (5) Priest and thane (called mass-thane and secular thane) equal; (6) Freeman; (7) Welshman (= non-Angle), a sum proportionate to his land. LAND: Folcland was both commonable land and land granted. In former case rights inalienable, in latter granted in usufruct, not at first hereditary, to holders outside the Marks. But before end of 9th century life-interest converted into fee. These estates became hereditary (reversion to State being defeated). Called bocland, and with folcland comprised at early period all land [?] as original allodial possessors died out. *Laenland*, with various conditions of tenure, leased out of bocland. All land subject to military service and repair of roads, fortifications, &c.; also (but not universally) to other dues to king, gerefa, &c. Responsibility for crime and injury transferred from kindred partially to gyld. Certain criminals tried by ordeal (held in church) of water, cold or hot, or hot iron. For other offences, compurgation was used—*viz.*, the accused was condemned or discharged on the declaration of belief by members of his township. Some prisons existed. *The King:* Power consolidated and extended before end of 6th century (by military necessities, and breaking down of Mark organization and by Christianity). He had right to receive *naturalia* and to entertain comitatus. In later times had some appellate jurisdiction. He appoints ealdorman, gerefa, and bishops in Assembly. The *naturalia*, &c., grew into taxes. Got share of fines, chattels of thief, intestate estates, treasure-trove, &c. Semi-servile and servile classes greatly increased—slaves exported, even bred. Church restricted both. Tax to support Saxon school at Rome—first tax (8th century). Power of lords increasing relatively to people, decreasing relatively to king. Deteriorating condition of freemen. Feudalism practically existing over a wide area—power of vassals to leave an estate restricted. Three great divisions, in which separate laws and usages prevailed: *West Seaxenlage, Myrcenlage, Danelage.* Division north of Thames (Danelage) an independent kingdom (Danish). Confederation of five Danish burghs, with some political independence. (871—901). Some re-division of shires (now 32) and hundreds. Frank-pledge extended. Powers of courts increased. Right of feud limited. Generic distinction can be traced between king (who is now a sovereign) and ealdorman (only magistrate). Crime against king now capital—high treason. Increased power of lord over estates. Deteriorating condition of freemen. After 893 ceorl not mentioned in laws. 950 (about).—Feud still further restricted—kindred released from consequences of it. Rank determined by possession of land, partly; ceorl with five hides of land might become thane. Merchant who had made three voyages, made thane. At unknown period nobles by birth supplanted by nobles by service. 1014.—First real universal tax imposed—Danegeld. Slaves fewest in northern (Danish) counties. *Danish Invasion.*—Cnut: Extended royal powers. Ealdormen now disappear, replaced by eorls, who tend to become hereditary.	Burgh or township (aggregation of hundreds). Had a folcmot, jurisdiction, and legislative powers. Elected own *gerefa* (*reeve*), and officers. By a gradual process many townships became (in a restricted sense) the property of a predominant citizen (or family), the twelve-hindman, or lord. His rights of possession limited to demesne, but had sovereignty over whole township. Gerefa became lord's deputy. Acted for him in folcmots and judicial assemblies; received seignorial dues and tolls; and superintended agriculture. The lord held a court, but the presence of a certain number of socmen necessary. Gerefa (still perhaps elected) and four lawful and good men represented the township in shiremot (or scirmot). It met twice a-year. There was a scirgerefa, and the scirmot had jurisdiction and legislative powers. As the cities grew they bargained with their lord for civic rights; compounded for tolls, &c. Subjected kingdoms became earldoms (*e.g.*, Mercia) in dependence on king. By 1050 (about) the larger burghs had become territorial corporations. Had jurisdiction over district outside town. Divided (in some cases) into wards.

Dates.	MILITARY.	ECCLESIASTICAL.	PROFESSIONAL.	MUTILATIONS.	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.
450. Pagan Period.	Military organizations based on family. (Their resistlessness thus explained.) As a military caste there were the Comites, the personal followers of chiefs, called Gesith. Relation between chief and follower intimate. The Gesith out of jurisdiction of Mark or township, and solely in his lord's. Recruited from expelled or deserted Markmen (? or other fugitives). Probably charged tumultuously; but *scyldburh*, or wall of shields, solid as infantry square. Military organization in case of tracts which separated kingdoms (marches) with forts, garrisons, and governors. Sussex divided into "rapes," Kent into "lathes"—supposed for military purposes.	Judicial and priestly functions exercised by same class; perhaps hereditary in families. The king (as descended from gods) also performed some priestly duties. Probably a chief-priest in each kingdom, the chaplain of the king and comitatus. Perhaps a hierarchy, with him as head, more or less organized. Every Mark had its religious establishment—its *fanum*, officers, and rites. Lands assigned for its use; perhaps also free-will offerings. Ecclesiastical and judicial organizations not separated; public pleadings opened with religious ceremonies, and course of procedure regulated by religious ideas. Priests had power over sacred woods and streams; Mark-boundary under the protection of the gods. Religious ceremonies consecrated the defining (limitation) of the Mark.	No judicial class, except elected citizens. No notaries. Probably priests were physicians. Minstrels: sometimes household retainers of chief.	Depilation probably practised.	Among Angles cremation was the rule. Saxons buried corpses. Buried in full dress, with valued articles and accoutrements. Grave 3 to 8 ft. deep; mound raised over it. Barrows in groups or cemeteries; and on high ground. When body burnt, ashes collected in an urn; and deposited in exposed spot or promontory; with high mound raised over it. Cremation of a chief accompanied by imposing ceremonies; helmets, shields, and coats of mail hung round pile.	Title of *King* adopted after Conquest. Wore crown of gold; in council had staff; in war preceded by banner. Fine imposed for drawing swords in ealdorman's presence. He wore a golden circlet, embroidered belt, golden-hilted sword; with staff and sword as judicial symbols. Freeman had right to wear long hair and arms. Guests served with liquor at banquet by wife or daughter of prince.	Life and habits public. Public feasts lasting for several days. King, at election, was raised on shields: probably with some religious rites. Chief amusements: boar-hunting and hawking. Gambling—dice. Minstrel sung and played after feast and during wassail; riddles propounded.
596. Christian Period. 900. 1000. 1066.	Military service compulsory in case of bocland granted to Church—perhaps clergy were themselves compelled to serve. *Fyrd:* one armed man furnished for each five hides of land. (991.) Leaders fought on foot. Army stood in line or wedge. (1016.) King's place between the two great ensigns (Dragon and Standard). Nobility also occupied prominent position. (1017.) Huscarls (a military guild, of which the king was head) organized. The great nobles had body-guard of huscarlas. H. = kind of mercenaries (1041); Danegeld levied by them. Battle of Senlac fought on foot, against mounted soldiers.	Christianity received earliest by oldest kingdoms. Spread downwards from Court to people. Organization began at top—with Bishop, for the kingdom. The Archbishops for North and South. Parish priest has Mark or township. Ecclesiastical organization coincident and coextensive with civil, and advances with it. Bishop presides with sheriff and ealdorman in shiremot; priest leads his people to hundred-moot; clergy, bishops, and abbots most permanent constituents of Witenagemot. Union made still closer by first prelates (after missionary bishops) being of high rank. King president of synod. Bishop's church an ecclesiastical centre, round which grew up an establishment, with monks, presbyters, priests, deacons, &c. Parish church, on site of ancient fane; or erected by landowner; or private. Each (parish) church endowed with one hide of land. Great additional endowments of land, in some cases exempted from all burdens. In most, still subject to military service. Monasteries founded by the kings. By end of 7th century whole church a single organization, irrespective of divisions of kingdoms. Had synods in which minor ecclesiastical affairs settled. But even for summoning them king's consent required, and his sanction to make decrees binding. Witenagemot made ecclesiastical as well as civil laws. Bishops appointed by king and Witan. Independent of Pope (though many Roman forms adopted), and Pope not allowed to overrule appointments. Liturgy, ritual, and prayers in English. Bishop superintended ordeal; judged standards of weight and measure; decided what work might be required from serfs; and enforced Witan's decrees. Clergy were sometimes (though as private individuals) magistrates, *e.g.*, Lincoln. Tithes, kirk-shot, Peter-pence, and other, besides voluntary, contributions to Church. 964. Celibacy made compulsory (but of only partial effect). Secular monks expelled. Minute system of penances for crimes; and numerous ecclesiastical offences created, with penances.	Foreign priests first notaries: drew up charters. Chartulary forms introduced by them. Clergy chief medical practitioners. Anglo-Saxon school supported at Rome. Famous school at York. Schools established (by Ælfred) for sons of nobility. Gleemen played important part in festivities; were dancers, tumblers, harpers, musicians, and poets.	Nobles (at least) had beards shaven hair cropped, and skin adorned with punctured designs.	Corpse probably buried in linen shroud enclosed in sheet of lead. Coffins used, but not generally, of wood or stone. Burial at first outside inhabited district. Oratory or church sometimes raised over graves of princes. Royal banners placed over sepulchres. Passing-bell rung at funerals. Eighth century: Burial in churches permitted.	Kissing after pledging at feasts. Trumpeters marched and played before Mercian kings.	Festivals of winter and summer solstices partially transformed by Church into sacred festivals—Christmas and Easter. Sunday made sacred. King anointed at election; religious ceremonies superinduced; feasts still accompanied it. Family: Probable *liturgical* form of betrothal. Marriage (followed by) a religious ceremony. Festivities followed marriage. Emancipation took place (often) at the altar. Public feasting; dining in private unusual; king and courtiers feasted four times a-day. When wine first served, drinkers pledged each other, with complimentary phrases, then kissed. Progress of ecclesiastical domination in Sunday observance: labour forbidden; then amusements and relaxations restricted; then number of hours held sacred increased. Amphitheatres, with games. Village wakes, where all assembled on holidays. Amusements: hunting, hawking, running, wrestling, leaping. Three principal meals: breakfast 9 A.M., dinner 3 P.M., supper.

Dates.	CHIEF PERSONS. *Rulers.*	ÆSTHETIC.	MORAL.	RELIGIOUS IDEAS AND SUPERSTITIONS.	KNOWLEDGE.	LANGUAGE.
450. Pagan Period.			A warrior people, mingled with an agricultural people, and with the simple virtues and vices of warriors and cultivators. Chivalrous, reverent to women and to the gods, chaste, unluxurious. Fond of carousing; with quick passions; careless of bloodshed. Courage, generosity, and fidelity, chief virtues; cowardice, niggardliness, and treachery regarded with abhorrence. Family affection weak: infanticide, exposure of children, and selling into slavery, existed.	Diseases ascribed to, and to be cured by, spells. Supernatural powers supposed to reside in corpse: *e.g.*, corpse of chieftain carried in battle; and ordeal of touching corpse. *Walheal*, the abode of carousing, fighting, imperishable warriors. *Hel*, the mistress of the under-world, which was all that Walheal was not—cold, joyless, shadowy Hades. *Nastrond*—for the perjurer and secret murderer, a place of torment; dark, cold, filled with foulness, peopled with serpents. Mythology has same general features as Scandinavian. GODS: *Woden*, supreme and universally worshipped deity—ancestor of kings. Trees, places, and animals consecrated, localities dedicated, to him. *Thunor*, elemental god, of thunder, storms, and fertilizing rains. *Tuv*, god of battle. *Fréa*, phallic, fruit and peace-giving; god of marriage. *Baldaeg* (= Apollo), *Geat*, phallic and *Saetere*. GODDESSES: *Friege*, Woden's wife; *Heathe*; *Eostre* (Easter). *Fates* in surviving mythology subordinate to gods; then three absorbed into one. *Wierd* (a personal conception) weaves web of destiny, appoints events, pursues victim, &c. *Fiends and Monster:* Grendel, Nicor, Elves, &c. *Cosmology.*—While *Ymer* lived, a chaos; world made out of fragments of his body. Then constellations made, and seasons divided, &c. Light created. In evening of ages, world should be destroyed. But the gods will be found in Ithavelli, and a new world created. Well-worship, tree-worship, sacred places; with belief in spells, philtres, and witchcraft. Amulets used—especially of boar's head, on which vows sworn; magical medicaments, &c.	Octonary system of numeration. Number 40 used to express a large indefinite number, as the duration of a long reign.	Language belongs to Low-German branch of Teutonic family. Gothic: majority of words in social intercourse of Gothic descent; in grammatical structure Gothic syntax predominates. Derived words from Celtic and Latin, and a few from Greek. Numerous dialects, but two leading ones, Saxon and Anglian. Copious, especially in words expressing mental states and processes. Indigenous roots apt to enter into organic combination: many compound words. Synonyms numerous. Compared with modern English, highly inflected: declension of nouns, conjugation of verbs, abbreviated verbs, or conjunctions, adverbs, adjectives, and prepositions; distinction of grammatical gender. English nomenclature largely original. Great abundance of rhymes; variety of metrical feet. Used old Runic alphabet of sixteen letters.
596. Christian Period. 900. 1000. 1066.	Ecgberht. 836. Æthelwulf. 857. Æthelbald. 860. Æthelberht. 866. Æthelred. 871. Ælfred. 901. Eadward the Elder. 924. Æthelstan. 941. Eadmund. 946. Eadred. 955. 1016. Cnut. 1035. Harold. 1039. Harthacnut. 1042. Edward Confessor. 1066. Harold II. Jan. to Oct. 1066.	Both sexes fond of gaudy colours. Had a taste for gardens and flowers. Sense of arrangement and harmony of colours. Figure-drawing highly developed, but absence of perspective and proportion. Sense of architectural proportion and decoration developed, but imitative. Music limited to melody: chiefly sacred. Later, many songs. Some dances, exhibiting great skill, but professional. Poems consist of versicles bound in pairs by alliteration. In later instances rhyme is added. Rhythm abrupt and forcible. In eighth century a labouring-man was held disgraced if he could not sing to the harp. Art of poetry taught. Improvisation: every village had rhapsodist, and to be able to improvise, an indispensable accomplishment.	Chief development of sentiments which are the basis of order. Others probably almost stationary where not retrogressive. Wars softened by Christianity; henceforth not wars of extermination; and decline of bellicose spirit. Infanticide diminished by influence of Church. Decline of nautical spirit. Growth of unchastity amongst women. Cruel towards slaves. Generous to poor. Hospitable to strangers. Dining in private considered disgraceful. Increase of gross vices: long and late carousing; open concubinage. Increase of treachery. Revengeful, tenacious of blood-feuds. Intolerant: intercourse with Jews restricted; their manners not to be imitated, nor their feasts attended. Spread of brigandage. Example of Danes pernicious; increase of feasting and carousing. 958. Profusion of titles used by Edgar indicates increase of Imperial feeling ("Basileus of Albion," &c.).	Under-world (Hades) united with Nastrond to form Christian *Hell*. Odin and Frea transformed into fiends. Elves became demons. Childish love of miracle displayed by early saints. Every village and craft had its patrons. Frequent relapses into Paganism, and worship of idols. Survival of superstitions—witchcraft, spells, philtres, well-worship, tree-worship, amulets, &c. Even worship of heathen gods,—of sun, moon, fire, rivers, &c. Right of sanctuary in churches; perhaps a survival from inviolable space round sacred springs. Pagan usage of ordeal survived, and was regulated ecclesiastically. *Inward* diseases, particularly fevers, and including insanity, believed (by common people) to be caused by elves or by demons (Christian modification), or by witches or evil eye. Treated by exorcisms and counter-charms. Sick children and cattle drawn through the earth as a means of cure; and invalids exposed on house-top. Strong tendency in people of high rank, sometimes kings, especially ladies, to devote themselves to monastic life. Notion of uncleanness attaching to sexual relations fostered by Church.	Augustine introduced decimal notation, annals, an era, and chartulary forms. *Astronomy:* Earth in centre of an immense concave, on which stars were attached, and which revolved on polar stars as axes. *Geography:* Globe divided into five zones—two temperate, two frigid and a torrid; frigid and torrid uninhabitable; latter preventing intercourse with antipodes. *Medicine:* some knowledge of medical effects produced by vegetable mixtures. Surgical operations few and rare. Saxon chronicle, a narrative of events. Bede's *Ecc. History.* Latin semi-philosophical treatises, &c., translated.	Christian missionaries introduced alphabetic writing. Many Latin words introduced. Called Englisc by Bede; as also by Ælfred. Latin used by historians. Refined but weakened form made prevalent through influence of West Saxon Court.

Dates.	DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	REARING, ETC.	LAND-WORKS.	HABITATIONS, ETC.	FOOD.
450. Pagan Period.				They threshed corn with flail, ground corn, broiled fish, boiled meat. Mead, &c., brewed. Manufacture of pottery. Working in metals highly developed.	*Domestic animals:* Oxen, sheep, horses, and especially swine. *Cultivated plants:* Corn, wheat, barley. Prepared land by ploughing.	Fortifications in first stage: a hedge or palisade.	House of a chief, a set of buildings, rather than one, and imperfectly united. Mead-hall principal part; roof high, carved, variegated with gold; walls of wood, and covered with tapestry; floor tesselated. Benches set round it for followers; throne apart for chief. Sleeping chambers detached, and more or less remote.	Animal: beef, mutton, and pork. Drank ale, mead, and wine.
596. Christian Period. 900. 1000. 1066.	Pilgrims to Rome conveyed articles to and from Continent. Internal distribution largely done by chapmen. Companies of traders travelled from town to town. London early a centre of trade. Village wakes resort of merchants, and then markets. Markets weekly in large towns, on Sundays at first; changed to Saturdays by influence of priests. Probably larger periodical markets. 795. Commercial treaty between Offa and Charlemagne guaranteeing protection of pilgrims &c.	Silver coinage. Remnants of barter: cattle, &c., had a fixed value, and could be seized for debt. Teutonic negociators.	Corn ground by hand mills. 650. People of Sussex taught to fish. Water and wind mills used.	Iron mined; not tin; lead made into sheets. Cloth and linen weaving. Working in iron; carpenters; making of silver thread; dyeing; tanning; wine-making; salt-making. Jewelling, and working in gold and silver (beginning seventh century). Glass-making introduced. Teutonic craftsmen imported. Ninth century, (temp. Alfred): ship-building revived and improved.	Figs, vines, almonds pears, apples, and nuts. Dogs (every two villeins obliged to have one). Bees. *Jany.*, ploughed and sowed. *Feby.*, trees and vines pruned. *March*, garden vegetables sown. *May*, sheep shorn. *June* or *July*, grain reaped. *Aug.*, barley cut (for distillation). *Dec.*, grain threshed	Ditches, used as canals, round boundaries of ramparts. Ditch and rampart along Welsh frontier (100 miles long). Towers (York). 963. Canal dug, some miles long. (11th cent.) Great causeway (*King's Delf*) connecting Peterboro' and Ramsay, and carried through marshes.	Built of stone and timber. Sometimes an upper storey. No chimney. Chief room was hall. Around it, but separated from it, were bedrooms. (Probably) building enclosed with earthwork. Windows in hall. Doors of hall and chambers left open.	Animal: beef, mutton, pork, venison, hare, goat, and fowl. Fish—River: salmon, eels, minnows, haddocks and lampreys. Sea: skate, herrings, porpoises, oysters, crabs, mussels, winkles, cockles, flounders, plaice, lobsters. Milk, cheese, and eggs. Broth and soup, seasoned with herbs. Horse-flesh at first used; but only partially. Latterly, forbidden by Church. Used much salt food. Roast meat brought to table on spits.

Dates.	CLOTHING.	IMPLEMENTS.	WEAPONS.	ÆSTHETIC PRODUCTS.	*Events.*
450. Pagan Period.		Glass drinking-cups (of fine quality). Earthenware pottery, of rude kind. Bowls, basins, and dishes—of bronze; locks and keys, knives, scissors, tooth-picks, ear-picks, tweezers, buckles.	Sword, spear, and battle-axe (all of steel). Also bows and arrows; and (some) a heavy club, spiked with iron. Wooden shields, with iron boss. Coats of mail, and helmets.	SELF-ADORNMENTS: Men had sometimes gold and precious stones round their necks, and the wealthier wore bracelets and rings. Women had bracelets, necklaces, gemmed rings, &c.; and their hair was artificially curled. MUSIC: Songs of minstrel to accompaniment of harp. LITERATURE: *Beowulf*, a poem in forty-three cantos, descriptive of the conflict of the hero, in the hall of Hrothgar, with a fiend, Grendel, and his expedition to the abode of Grendel, and slaying of the mother of Grendel; also of his fight with a dragon, in killing whom he is poisoned and dies.	463. Hengist founds kingdom of Kent. 477. Ella founds kingdom of South Saxons. 510. Ella dies, having been styled first Bretwalda (leading king). 527—9. Ercenwine founds kingdom of East Saxons. 495. Cerdic founds kingdom of West Saxons. 547. Ida founds kingdom of Bernicia. 560. Deira founded. 586. Mercia founded.
596. Christian Period. 900. 1000. 1066.	Men: tunic reaching to knees, with long sleeves. A cloak over it for out of doors. Silk, linen, and woollen garments. Some had shoes. Ladies wore hood, with long pendents, made of wool and flax, with silk for lappets, &c. Sometimes embroidered. Leather much used for clothing.	Vessels for boiling; ovens. Chairs (for great personages), stools. Benches with carpets and cushions. Candlesticks; candelabra; lanterns. Tables formed by placing board on trestles at time of eating; no table-cloths. But also round tables (in bowers). Few plates. No forks. Knives not usual. Carts and chariots. Bed was sack filled with straw, and laid on bench or board. Bolster and pillow of straw. Umbrellas.	Danes: Scandinavian mace and battle-axe (sometimes) double-bladed. Slings used at Senlac; not arrows.	Painted their cheeks. OBJECT-ADORNMENTS: Tapestry. Embroidered curtains in halls; dyed in various colours, and with designs. Robes worked in colours, and with designs. Illumination: Gospels written in gold on purple vellum; adorned with paintings; and in a case of gold set with precious stones. DANCING: Rude, and probably accompanied with violent movements; partly posture-making. Also war-dances, with swords. MUSIC: Instruments: horn, trumpet, double flute, lyre, harp, and violin. Organ introduced. Accomplished in harp-playing, which was accompanied by trumpet and violin—dance music. Church music introduced by Roman clergy. Gregorian chant sung. LITERATURE—Poetry: *Judith;* short song of elder Caedmon, *On the Origin of Things* (670); *Metrical Paraphrase of Parts of the Holy Scriptures*, ascribed to a second Caedmon (8th cent.), resembling *Paradise Lost* in the course of action. 938. Æthelstan's *Song of Victory.* Ballads, hymns, &c. Characteristics of Poetry: Periphrasis, abrupt transitions, laboured metaphors. Two measures—a shorter and longer, in same poem; former for ordinary narrative, latter used in passages of greater sublimity.	617. Angles of Bernicia and Deira united in kingdom of Northumbria. 625. Edwin (king of Northumberland) styled *Rex Anglorum.* 647. Britons of Cornwall and Devonshire submit to English. 827. Northumbria submitted to Wessex. 832—1011. Frequent Danish invasions. 950—1000 Cumberland and Westmoreland occupied by Norwegian settlers. 959. Ecclesiastical domination of Dunstan. 994 and 1001. Tribute paid to Danes. 1001. Dane-geld becomes permanent. 1017. Cnut becomes king of all England. 1042. English dynasty restored. Battle of Senlac, Oct. 14, 1066.

ATENEO BARCELONES

ENGLISH.

CONTINUED—NORMAN CONQUEST TO THE ESTABLISHMENT OF THE CONSTITUTION.

Dates.	OPERATIVE.	REGULATIVE	CIVIL.					MILITARY.	ECCLESIASTICAL.	PROFESSIONAL.	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.	CHIEF PERSONS.			ÆSTHETIC.	MORAL.	RELIGIOUS IDEAS AND SUPERSTITIONS	KNOWLEDGE.	LANGUAGE.	DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	REARING, ETC.	LAND-WORKS	HABITATIONS, ETC.	FOOD.	CLOTHING.	IMPLEMENTS.	WEAPONS.	ÆSTHETIC PRODUCTS.	Events
			DOMESTIC.		PUBLIC.									EXECUTIVE	Rulers.	INCENTIVE																		
			MARITAL.	FILIAL.	LAWS.	GENERAL.	LOCAL.																											
A.D. 1066.	*Occupations:* Builders and artificers; weavers of woollen and linen (later); fullers; saddlers; goldsmiths; glovers; butchers; curriers; salt-makers; seal-engravers; refiners and workers in metals. Dyeing hardly a distinct trade. Agriculture: ploughmen, shepherds, and herds for cattle, swine, goats, and bees. Clergy were cultivators. Craftsmen traded in raw materials Occupation of butcher and trading in hides probably originally united. Artizans rarely dealt in finished goods: afterwards the smith supplies horse-shoes. 1110 (about). Colony of Flemings established in Pembrokeshire, for woollen manufacture. Centres of cloth and hemp weaving in Norfolk and Suffolk. Herring-fisheries in Kent, Sussex, Norfolk, and Suffolk; salmon-fisheries in Cheshire and Devonshire.	*Agricultural:* Three degrees of compulsory service: (1) of *free tenants*, who assisted on manor; (2) *villani*, who chiefly cultivated manor, but whose service was limited and specified; (3) *serfs*, whose service was not limited in kind or amount. Peasant serfs, and sometimes free tenants, associated in cultivation: cattle and implements maintained in common. *Factural:* Gild-merchant, local superintendent of trade, and Hanse in some towns; had privileges—of coinage, staple-right, immunity from tolls. Craft-gilds arose out of free handicraftsmen excluded from old (1100—35) gilds. Gilds had a monopoly of each trade. Regulated industry, buying and selling. Even bond handicraftsmen originally ranged by their lords in gilds.	1076. Secular marriages prohibited. Kinsfolk prohibited from contracting marriage within the 7th degree of consanguinity. Marriages of those related by consanguinity or affinity in ascending or descending line prohibited. Crown disposed of tenants' heiresses and widows, or exacted fine. Similarly with all lords. Espousals (promise of marriage) bound like marriage itself. Divorce, either *tori* or dissolution; only cause of latter being *infidelitas* (abjuration, or non-acceptance, of faith).	Some right of primogeniture, except in Kent, where custom of equal inheritance prevailed. Eldest son took first fief.	*Criminal:* Previous laws confirmed, and local customs recognized. Trial by duel established, and rules made for application as between Frenchman and Englishman. Latter acquired right to have innocence proved by result of duel, as alternative to ordeal. Former might purge himself by witnesses, if latter declined duel. If either infirm, a champion might be appointed. A Frenchman, if vanquished, paid 60/- to King. If a Frenchman murdered, the hundred, unless they discovered and gave up slayer, paid 47 marks. Capital punishment abolished, and mutilation (of eyes, hands, and feet, and castration) substituted. Forest laws: Hunting a royal privilege; penalty for killing stag, buck, or boar, loss of eyes. 1217. Laws mitigated, and fine and imprisonment substituted. *Industrial:* Prices of bread, and assize for its purchase, fixed. Purchases above a certain amount forbidden, except before two witnesses. A villein residing in a borough for a year and a day became free. 1100. "Laws of Henry I." contain minute regulations as to nature of jurisdictions, judicature, and procedure; much of which is adopted from Roman civil and the canon law.	Ranks: I. King, as feudal lord, source of all jurisdiction, and himself supreme judge. II. Crown vassals, afterwards called Barons, (1) greater, (2) lesser, both holding fiefs directly from the King. III. Thanes, feudatories of vassals. IV. Yeomen. V. Non-free and serfs. Legislative and Executive (not separated): (1) *National Council*, composed of greater vassals and prelates, chiefly deliberative, but nominally giving assent to legislation. (2) *Curia Regis*, both making and administering law, as advising King. Justiciar appointed (as King's representative); supreme administrator of law and finance. Under him a body of secretaries, chief of whom is called *Chancellor*, formed out of king's clerks or chaplains. 1100–35. Justiciar's administration organized: his staff constitutes a supreme court, still attendant on King, *Curia Regis*. As (1) executive, it assesses and collects revenue; as (2) administrative, it decides appeals; as (3) legislative, it shares in revision and registration of laws. Partial separation of duties: sitting in Curia, members are called *justices*, head *Chief Justice*, and duties judicial; sitting in Exchequer, called *barons*, and employed on finance. Wager of battle introduced. Few public prisons; the great barons and ecclesiastics had private jurisdiction and prisons. Gradual and more or less complete change in tenures: 1 (military). Great fiefs were held directly of the King; smaller fiefs held of greater vassals; both more or less strictly hereditary (subject to forfeiture); with obligation to military service, and subject to *relief, aid, escheat, wardship*, and *marriage*. 2. Socage—tenure by any certain service not military, probably by payment of rent in kind. Allodial lands now held by feudal tenures.	The *Manor*, sometimes coincident with township, was thus constituted: 1. *Demesne* lands, for direct use of lord, cultivated by *villani*, to whom it was partially leased, but could be resumed. 2. *Tenant* land, which could not be legally resumed, and was occupied by (1) tenants in *free socage*, who paid a money rent; (2) *liberi socmanni*, who helped to cultivate demesne lands, and perhaps also paid rent; and (3) *cotarii*, who had house and small plot, and rendered services to manor. Three palatine counties—Chester, Durham, and Kent — founded, with separate parliaments and independent jurisdictions. Great earldoms (of Cnut) abolished, and government of shires placed through sheriffs in direct dependence on King. Frank-pledge and courts of hundred and shire maintained, and local franchises. Sheriff held annually a court in each hundred, and in the county, a shire-mot, which crown and inferior vassals attended. The Tithing retained its character—in each parish a criminal court for minor offences. Taxation local, and assessed by sheriffs and officers of Exchequer, from knights, towns, and socage tenants. *Towns:* two classes (1) in demesne; (2) founded on free gilds, and (some) divided into wards. In latter (as London, Lincoln, Stamford) many landholders exempt from municipal, and had independent, jurisdiction.	Ancient national militia (arising from obligation to military service of all freemen possessing land allodially) survived Conquest. But levies unmanageable, and foreign mercenaries generally employed, though occasionally local levies.	Church connected with State, in so far as (1) Bishops appointed by, or with the consent of, King in Council; (2) many of the greater State functionaries ecclesiastics; (3) greater ecclesiastics sat in the National Council; (4) ecclesiastical sanction necessary for certain civil acts, as for probate of wills; independent (1) as possessing revenues of its own, (2) as having exclusive jurisdiction over ecclesiastics, (3) as exercising civil jurisdiction in certain cases. Ranks: Primate Archbishop, Archbishop, Bishop, Abbot. Regular and secular clergy. Southern Archbishop confirmed in Primacy. First form of separation of ecclesiastic from secular legislative Assemblies—Ecclesiastical held day *after* King's assembly; presided over by Papal Legate, or by Archbishop, and *canons* enacted, which were binding and administered in courts (Canon Law). Ecclesiastical Courts established, and ecclesiastics forbidden to sit in lay courts. Procedure of Canon Law adopted. Appeal from Archdeacon's to Bishop's, and thence to Archbishop's Court, lastly to King. Had jurisdiction over ecclesiastics in all cases, and over all in spiritual offences. Ecclesiastical prisons existed. Many abbeys and convents endowed. Celibacy of clergy at first not general, but (1076) made compulsory. Canon Law code of ecclesiastical courts: prescription gained for seven points in ten, relating chiefly to matrimony and testaments. Relations with Catholic Church more intimate than before; money contributions larger and more regular, but no fealty. Popes promoted formation of jurisdictions subject only to their own authority. Abbeys, &c., founded, which claimed separate jurisdiction and asserted independence of Bishop; later, claimed also by seculars. Papal excommunication could be set aside by legal plea.	Ecclesiastics at first State functionaries, lawyers, teachers, and physicians. Schools established in connection with cathedrals, monasteries, and abbeys. These for training ecclesiastics. But probably elementary village schools, some higher city schools, and academies for higher culture. *Joculator* or bard at Court.	No coffins. Body wrapped in official robes; warriors in armour. Embalming sometimes used. Solemn funeral processions—corpse carried shoulder high or put on hearse.	When vassal did homage to lord, head uncovered, sword and spurs laid aside; then knelt, and placing hands between those of lord, promised to be his man henceforward. Knights wore figure of some animal on crests. Afterwards (as defensive armour increased) additional cognizances painted on shields. These figures of animals, or emblematic devices, at first assumed at caprice and representing individual alone. Chief vassals early accustomed to use surname, derived from birthplace, patrimonial possession, or office. Only surname used among English was one descriptive of some quality. Nobles had numerous and splendid retinues.	Normans shaved face, and closely cropped hair of back of head. English wore flowing locks. Chief sport of Normans, chase. Pursued by prelates, clergy, and even females, as well as nobles. Hawking also; common people forbidden to hawk, as to hunt. (12th cent.) Women excelled men in hawking. Tournament prohibited. Military sports: Pel, quintain, &c. 1087–1135. Both Normans and English now wore hair long, and beards; ecclesiastical injunctions notwithstanding. 1135–54. Worn in long plaited tails, and sometimes encased in a sort of silken pipe, or bound with a ribbon like a pigtail. 1135. Sports of common people: horse-racing, quintain, bull-baiting, sparrow- and goose-hawking. Cock-fighting among boys Tournaments held, generally in honour of some important event. Yeomen and burgesses had sports similar to military sports — Quintain, water-quintain. Latter gave rise to skating. Also archery, wrestling, running, leaping, &c.	Lanfranc. Anselm.	1066 William I. 1087 William Rufus. 1100 Henry I. 1135 Stephen.	Lanfranc. Anselm. John of Salis. Vacarius.	Passion for show (as exhibited in dress). Feeling for gorgeous in colour. Architecture magnificent; solid, but decorations various and profusely ornamented. Music grave and measured. Greater accuracy introduced, by musical notation and marking of time.	Sports and pastimes, both of the military and citizen classes, martial in character. Normans: exhibited moderation and refinement in eating and drinking. Wealthier English the reverse. Military spirit: learning held to belong to clergy. Pride of learning on part of scholars. Religious spirit—of enthusiasm and devotion, leading to undertaking of distant pilgrimages. Union of two in chivalry.	Normans less superstitious than English, but had superstitions of their own: Relics of saints preserved, and produced on occasions of danger. Believed in omens and prodigies, and had superstitious observances. Misfortune indicated by women with dishevelled hair, by lame or blind man or monk; good fortune by thunder, wolf, leprous or hump-backed men. Believed in the efficacy of pilgrimages, relics, and local charms generally.	Doubtful if Arabic numerals known. Mathematics little cultivated. 1082. Systems of calculation studied and commented on. 1086. Gerland observed eclipse of sun. 1091. Model (existing at Croyland) of planetary system. Surgery almost unknown: amputation performed with an axe. 1116. Euclid translated, and study of it introduced. *Arithmetic* (12th cent.): Columns of abacus disused and characters acquired independent value of position (though not yet considered numerals). New character *siphos* (= 0) adopted for vacant column. Philosophical speculation ran into allegory. 1135. Spread of orderly and equitable ideas of jurisprudence. 1151. Canon Law (after Decretals of Gratian) systematically studied. Theology ranked as science. *History:* Saxon Chronicle. Life of William I. History of Abbey of Croyland. Ecclesiastical history (Orderic). Histories of Florence of Worcester, Geoffrey of Monmouth, and William of Malmesbury. Annals of Roger de Hoveden, &c.	1130—1230. Language losing accuracy of inflection, and acquiring new words. Broad sounds exchanged for softer and quicker ones: final *a* for *e*, and prefix *ge* turned into *y* or *i*. English the language of body of people; Latin of literary composition; French of law and the court. Documents in Latin. Words of dignity, state, honour, and pre-eminence (except King) derived from French; also names of articles of luxury and of *cooked* food.	Pilgrims to East also merchants. Distribution carried on largely by fairs (some instituted by King, and granted as royalty to bishop, &c.; often on occasion of Saint's festival, and held in churchyard or even in church. Originally held for religious observances, trade, and amusement. Streets in fair set apart for sale of particular commodities. Court of justice in it with extended jurisdiction. Shops in town, and even neighbouring towns, shut. At first lasted three days; afterwards extended. Market held in Smithfield every Friday for sale of cattle, horses, pigs, and farm implements between country and town. Annual fairs—for sale of produce at Winchester, for cattle at Abingdon, for everything at Stourbridge. Last extended over three weeks, attracted buyers from all parts of country, and sellers from all Europe. Craftsmen traded in raw materials; intermediaries not yet established.	Mints in almost every town. Castles had private mints. Jews exchangers. 1153. Private mints abolished	Dyeing done in private houses. Plough-teams consisted of eight draught cattle, or of horses and cattle together. Water-mills used. Before 1150, wind mills used. Female labour employed.	Shoeing horses with iron introduced. Salt-making. Great development in building. Textile arts improved. Refining and working in metals; smelting. Woollen manufacture introduced. Seal engraving.	Arable and meadows cultivated by a regulated succession of crops. Fields intermixed, cultivated in common, and no permanent enclosures. But early tendency of large landholders to withdraw from this community. Great increase in vine culture. Parks of beasts of the wood kept by persons of distinction. Hare and rabbit warrens.	Land (by some) drained and enclosed; rivers embanked. Canal cut seven miles long, from Trent to Witham 1087—1100. Bridge of timber over Thames.	Norman castles were fortresses. Larger buildings partly stone. Underlying vaults (called cloisters &c.) to support building. Manor houses of stone. Common houses mostly of wood. Peasants' houses very rude—wooden sheds rudely plastered or whitewashed, sometimes of wattles daubed with clay.	Wheat customary food. Wealthy used fine wheat. Poor used brown bread made of rye, oats, or barley. Oatmeal made into porridge. Normans introduced a more delicate style of living. Rich spices used in cooking. Crane and peacock were dainties. Boar's head a royal dish.	Tunic, cloak, long tight hose, leg bandages, shoes or short boots. Saxons distinguished by rich embroidery of dress. Ladies wore a loose gown girded round waist, reaching to the feet. 1087—1135. Dress more costly in material and extravagant in shape. Mantles and tunics much longer and fuller, former lined with fur. Peak-toed boots. Ladies: wore long sleeves (to robes) and veils. Surcoat as upper robe or tunic, and under-garment laced up front.	Houses ill-furnished: for carpets litter of straw; for beds rug spread on bench or floor. Vessels: 1. Buccas with triple sails. 2. Ships of burthen. 3. Carikes. 4. Galleys with oars, or with oars and sails. 5. Flat-bottomed boats. 6. Small boats. Machines for loading and unloading vessels, and conveying heavy weights by land.	Similar to old English. 1. Offensive: long lances, tilting lances, darts, glaves, bills, axe, bipennis, sword, dagger, cross-bow, long bow, hand guns, quarrels &c. 2. Defensive: hauberk of flat rings sewn upon leather. Pear-shaped shield. Scale armour. Helmet conical. Melted lead, pitch, and heavy missiles thrown from keep.	Decoration of Products. — Embroidered stuffs (*e.g.*, ecclesiastical vestments), ornamental vases and drinking cups. MSS. had profusion of ornament and capital letters intricately illuminated (Illuminators worked chiefly for Church). Architecture.—Norman or Romanesque architecture intermediate between Roman and Gothic: chief feature is round arch; decorations profusely used. Latin Cross, established form for larger churches. Castles were fortresses only. Sculpture not yet separated from monumental architecture, and effigies not made. Painting and gilding used, especially in decoration. Rules of perspective imperfectly known. Music.—Harp, violin, dulcimer, horn, and trumpet. Musical notation and correct mode of marking time introduced. Literature.—*Dramatic.* 1125. Elementary form of miracle play; largely choral; either sung or chanted; at first in Latin, and represented on Saints' days in churches by priests; gradually partial English dialogue introduced; then represented, by gilds chiefly, on moveable booths.	1066—73 Gradual Conquest of England. 1075. Removal of episcopal seats from villages or small towns to large towns. 1085. Danegeld re-imposed by the King. Forest Laws enacted. 1100. Henry I. grants charter of liberties; restores rights of Church, and promises to restore laws of Eadward the Confessor. 1118. Order of Templars founded.
1154. 1200. 1307.	Architects confined themselves to general features; operative artists for details. Master-mason also constructor. Architects also constructed. Each village maintained a thatcher; most, a smith, also a carpenter, for common work. For higher, migratory carpenters. Also itinerant tilers, slaters, and masons. Sow-gelders; veterinary surgeons; mole and rat catchers; caligraphists. Gloucester and Winchester were wine centres. 1283. Women took part in husbandry; and also carried on trades, as brewer, baker, and miller. 1301. Trades were—Bowyer, brewer, barber, carter, cobbler, cook, dyer, fisherman, fuller, farrier, girdler, glass-seller, linen-draper, mercer and spice-seller, miller, mustard and vinegar-seller, tailor, tanner, tiler, wood-cutter, wool-comber, &c.	Probably masons went about and worked in companies, contracting to erect buildings. 1180. Saddlers (previously) incorporated. Also weavers. 1216–72. Sharp distinction between villeins *in gross* and villeins *regardant*. Traces of transformation of latter into copyholders. Of former, some migrated to towns and became free. 1283–4. (Berwick) united gilds regulated industry, markets, &c., of town. Labour services in some cases commuted for, or paid in, money.		1154–89. Eldest son inherited all lands held by knight-service. Descent of socage lands depended on particular custom of estate. In lands held by either species of tenure, if only daughters, they all succeeded equally and jointly. Succession of collaterals established. Lineal descent (through representation) not yet admitted: younger brothers succeeded on death of elder, in preference to children of elder.	1154–89. *Criminal:* Any one charged with murder, theft, robbery, forgery, or malicious burning, if he failed in the water-ordeal, lost one foot and his right hand, and was banished. No one could entertain a stranger more than one night, unless he engaged to answer for his appearance. Judicial duels (for felonies): If *appellor* was vanquished, he was *in misericordiâ regis*, and incurred perpetual infamy and certain disabilities. If *accused* vanquished, he suffered judgment of life and limb, his property confiscated, and his heirs disinherited. Pecuniary compensations for crimes no longer mentioned. *Civil:* A debt was proved by sureties and pledge; or made out by fit witness, duel, or charter. *Industrial:* 1199. Exportation of corn prohibited. Dyeing and sale of woollen cloth (except black) permitted only in boroughs and cities. 1197—1216. Importation by license on payment of duties. 1216–72. *Criminal:* Local customs abrogated, and law made uniform. Homicide distinguished into four kinds: by law; in self-defence; by accident; and deliberate murder. Various descriptions of *lese-majesty* distinguished. But not a specific crime. If an offender took sanctuary, he might flee the country, and was allowed a certain number of days to do so, taking an oath not to return. 1219. Ordeal goes out of use. Rape punished by loss of sight and castration, unless the man married the woman. Courts were bound to defend their judgments by duel. *Industrial:* 1245. Fair proclaimed at Westminster; traders in London to shut shop; other fairs to be closed. 1261. Weaving of foreign wool prohibited. 1275. Foreign merchants obliged to sell within forty days of arrival.	1154–89. National Council regularly summoned; composed of archbishops, bishops, abbots, priors, earls, barons, knights, and limited number of freeholders; transacted political, fiscal, judicial, and legislative business. Powers of *curia* extended, and brought into closer contact with local organization. Royal Revenue: *ferm* of shires, Danegeld, proceeds of fines of local courts, feudal aids and other incidents. 1178. *Curia*, limited in numbers, ceases to be final court of appeal; King in ordinary council final court. Rights of Commons: Knights of shires summoned for discussion. 1215. Magna Charta: No tax to be levied (above feudal aids) without consent of national council, which is to be regularly summoned. Common Pleas separated from *Curia* and fixed at Westminster, for decision of civil or private suits. Business of three courts separated, judges still the same. 1230—1237. Parliament begins to be representative, and representatives of shires, elected in full assembly, represent whole body of freeholders. 1216–72. Right of vassals to wage private war still admitted. Three courts take each a distinct staff and become completely separated. 1217. Iters (of justices) made septennial. 1282–3—transition from local to central assent to taxation—towns now summoned through their representatives (1295). Representatives of boroughs united (1318) with knights of shire to form a Third Estate. Parliament takes place of Great Council, and is continuously summoned. It is regularly elected. 1295. Commons take part in legislative business, having been previously summoned to give assent to taxation only. 1272—1307. King compelled to give up right of taking taillages without parliamentary grant. Commons now summoned to enact. Master of Rolls appointed (as keeper). Chancellor has extraordinary jurisdiction, consonant to *equity*. 1276. Private prisons cease to exist.	Visitations of barons to collect revenue lead to judicial visitations. Principle of recognitions by jury applied to examination of property to be taxed, and to justice. Local courts connected with *Curia*, several sheriffdoms being united as the fiscal and judicial province of one justice. 1. Taxation: right examined by knights, elected by knights named by sheriff. 2. Justice: 12 men from each hundred, 4 from each township to present criminals. 1194. Recognition by juries applied generally to taxation. Coroners appointed to "keep pleas of Crown," and elected by whole body of freeholders (first popular election). *Towns:* Most still part of demesne of king, bishop, abbot, or lord; some become individualities, and apart from county. Organization same as manors—reeve, leet-jury (magistracy) and local gild, furnishing councillors. Gradual emancipation: towns purchase ferm of dues payable to King or superior; payment of these apportioned among burghers—political constituents of borough. At same time relieved from villein services. 1100. London elected sheriff, exempt from external judicature and certain imposts, and corporate property protected. Under Henry II. many towns exempted from jurisdiction of sheriff or King's officers. 1199—1216. Some towns obtain (by fine) right to elect own officers. Little further progress during century. Trade privileges granted to gilds—towns not yet *corporations*. 1284. Justices of Assize and *Nisi Prius* replace justices *in eyre*—day of assize fixed. 1290. No new manors could be created; and therefore all copyhold estates are antecedent to 1290.	1181. Assize of Arms: ancient militia system revived and reorganized. Pecuniary commutation for personal service became almost universal. Rise of (superior) chivalry. Every man between 16 and 60 obliged to provide himself with arms according to his wealth.	Growing conflict between civil and clerical jurisdictions. Latter limited by Constitutions of Clarendon (1164): clergy subject to be tried (for civil offences) before King's court, and appeal established from archbishop's court to King's in spiritual causes. 1128. Cistercian, 1180. Carthusian, order of monks introduced. 1176. Constitutions of Clarendon modified: clergy not to be tried before temporal courts, except for offences against forest laws. Ecclesiastical representation (representatives of Church, as possessing land, called together to require assent to taxation). 1207. Regular clergy represented by abbots. 1213. Cathedral clergy by deans. 1254. All clergy summoned. 1283–95. Summoned to parliament, but granted aids in convocation. 1214–5. Right of chapter to elect bishop, and monasteries abbots, conceded. 1226. Franciscan order founded in England. 1307. Convocation now organized.	Probable rise of lay teachers. 1179. Council of Lateran decreed a school in every cathedral, with head-teacher having authority over all teachers in diocese. Increased importance under Henry II. of professional lawyers. Barons of Exchequer, itinerant judges, and (later) sheriffs drawn chiefly from them. 1200. Universities of Oxford and Cambridge founded. 1250. Universities consolidated: colleges erected as separate.	Coffins begin to be used by people of rank. Let into ground only their own depth. Often placed entirely above ground. Corpses of excommunicated persons unburied. Royal coffins lined with lead. Kings, and probably also nobles, buried with insignia of rank. Ecclesiastical dignitaries in canonical robes, and with symbols of rank.	After crusades, bearings on shields became family and hereditary distinction. Asiatic emblems adopted. Then followers adopted military distinctions of patrons. (Middle of 12th cent.) Armorial bearings become distinction of royal and knightly families. (Swallows mentioned as borne by ancestor of Arundel.) Noble birth a necessary qualification for heroic exercises. Introduction of Religious Orders of Knighthood, Hospitallers, and Templars. 1199. Richard's shield emblazoned with three lions *passant regardant*, ever since quartered in English arms. 1216–72. Heraldry becomes a science. Family names not yet adopted (by Norman sovereigns); "Bastard," "Lionheart" cognomens. Young men of high rank, even king's sons, waited at table (a preparatory step to knighthood).	1154–59. Hair closely cropped and shaved. Tournament prohibited. Usages of chivalry: Youth of noble birth placed under distinguished knight; served first as page (instructed in forms of courtesy and military exercises); next as squire (trained in riding, tilting, hunting, hawking, and often music); after seven years as squire, invested with knighthood, amidst imposing ceremonies. 1215. Hair curled with crisping irons, and bound with fillets or ribbons. Beaux wore no caps. Indoor amusements: Jugglers, buffoons, mimes. Dramatic exhibitions by strolling players. Afterwards miracle and mystery plays exhibited (by clergy).	Becket. Glanville. Longchamp. H. Walter. Pembroke. Hubert de Burgh. Simon of Montfort.	1154 Henry II. 1189 Richard I. 1199 John. 1216 Henry III. 1272 Edward I.	Glanville. Layamon. Orm. Roger Bacon. Bracton. Duns Scotus.	12th to 16th centuries (but especially 13th). Romances—tales of love and gallantry—popular, and constituting chief literature of females in higher ranks; a Cycle of Romance gathered round name of Arthur, &c. Sense of natural beauty shown in descriptive poems.	Knightly virtues: devotion, courtesy to females, tenderness to weak; but chiefly theoretical. Hatred against aliens surviving in prohibitions of them as traders. Sense of humour developed (as in pictorial illustrations in MSS. and stall carvings in cathedrals); in latter, practical jokes are exhibited. 13th cent. Rise of spirit of satire against monks and Pope. Rise of amorous poetry: 1200. Earliest love-song. Judicial perjury a common vice. Highway robbery prevalent (coroners instituted to repress it). Religious and military sentiments fused; religion warlike (knight held sword before him at mass), and war religious (monumental sculptures of armed warriors).	Legend of finding of holy cross popular. General belief in ghosts, and in power to call up ghosts; in diabolic agency, and carrying off of evil-doers for punishment in hell.	Geographical knowledge vague and inexact: *e.g.*, Cairo and Bagdad often confounded with Babylon; Troy still supposed to exist; forms of countries represented on maps confused; Jerusalem supposed to be the exact centre of Earth, and Paradise in furthest East. Historians inaccurate, even in relating contemporary events, and in statements of population. 1226. First systematic study of medicine, and physics generally. More methodical treatment of all subjects; keener sense of precision in use of words (dating from Franciscan Schoolmen). *Natural History:* inaccurate notions prevailed about real animals; legends of imaginary animals (griffin, phœnix, unicorn, dragon, chimœra, &c.) were numerous. *Metaphysics:* Realism of Scotus, who posited problem of individuality. 1214–92 (Roger Bacon). Familiar with mechanical, and acquainted with some chemical, principles. Knew general laws of reflection and refraction of light. Conceived a telescope, and made some advance towards explanation of rainbow. Also made classification of sciences, physical, metaphysical, and æsthetic.	Cultivated Englisc destroyed; language became dialectic; from 1100 to 1350 no two authors wrote in uniform dialect. 1250—1330. Early English: grammatically less complex, and vocabulary enriched. *Es* made genitive of all genders and declensions, and both numbers, and *s* substituted for *um* in dat. pl., with preposition *to*. *Es* dropped in gen. if noun preceded by *of*. Documents in French (perhaps through influence of lawyers, and law schools of Continent). Records of gilds mostly in Latin, some in French, some in English. Law (now organized) introduced many terms of Latin and French jurisprudence. Extension of trade also did. Two languages still co-existing. 12 per cent. Romance words.	Exeter a distributing town (in virtue of river); and south coast and east as far as Norfolk. Comparatively few intermediaries employed.	1156. New and uniform coinage. 1199. Earliest mention of letters of credit. Currency entirely silver. 1257. Gold coinage first issued. 13th cent. Beginning of a money economy in agriculture.		Manufacture of paper from rags (middle 13th cent.)	Ploughing probably shallow. Wheat and some kinds of barley sown in winter; most kinds of barley and other kinds of grain in spring. Grass all native. Eel and salmon piscaries. Greyling, carp, and perhaps trout fostered (by monks). Considerable cultivation of herbs, fruits, and roots: melons, gourds, cucumbers, radishes parsnips, carrots, &c. 1272—1307. Three-field husbandry predominant: oats, wheat and rye, and fallow; with permanent pasturage. Marling common. Lime used for dressing soil. Stiff lands ridged.	Hedging and ditching frequent. Trenches dug, and rude drains formed. 1209. Timber bridge across Thames replaced by one of stone.	Keep enlarged, or abandoned as place of residence; rooms erected in tower of entrance, over gateway. Windows on basement only loop-holes, but in upper stories, large and ornamented, though always looking inwards to court. 1272. Castles contain many habitable towers, with communicating apartments.		1154–89. *Men:* full and flowing robes of moderate length, girded with richly ornamented waist-belt; mantles fastened by fibulæ; long hose; shoes or boots; and caps of various forms. *Women:* trailing dresses and long sleeves discarded: robe, girdled round waist, mantle, and hair concealed. Ecclesiastical costume: form of mitre begins to approach that now in use 1216. Velvet and gold and silk stuffs worn. Garments indented or "escalloped." Mantles lined with *ermine* used. Ladies wore the hair turned up behind, and enclosed in a caul of network. Ecclesiastical: 1245. Red hat given to cardinals. 1272. Buttons used for tunics. Ecclesiastical: mitre assumes its modern form.	1189—99. Salt-cellars, and linen sheets, in use. 13th cent. Square-backed chairs, after pointed architecture.	1188–99. Helmet cylindrical. Quick-lime thrown. Engines for throwing fire and stones. Galleys also rams. 1216.–Admixture of plate with mail. Chain-mail introduced. Falchion; short sword; dagger, and some Oriental weapons.	Architecture.—1272—1377. Perfected, pointed, or decorated style of architecture. Seats in churches sculptured, with incidents (burlesqued) of every-day life. Caskets, &c., carved, tapestry worked, and MSS. illuminated, with adventures from Romances. Sculpture.—Effigies in recumbent attitude. Literature.—English: Political songs and ballads; love-songs, alliterated and with chorus; poems descriptive of nature; satirical poems (to be sung); lives of the saints; Biblical translations; and histories, scriptural and secular. Versification various. *Brut* of Layamon; *Ormulum* (1215). Popular metrical romances (after Crusades, and influenced by troubadours) sung in halls by minstrels. Leonine, epic, and elegiac poems written (in Latin). Unwritten songs only literature of common people.	1154. Foreign Companies of adventurers expelled. 1100. Castles levelled. 1167. Tax levied for support of Crusades. 1170. Becket murdered. 1189. Massacre of Jews in London, and (1190) in other parts of England. 1196. Great famine and plague. 1215. King John grants Magna Charta. 1262. Rebellion of the Barons, headed by Simon of Montfort. 1264. Battle of Lewes. 1264. Jews again massacred. 1265. Battle of Evesham. 1265. London deprived of charter. 1290. Jews expelled.

ENGLISH.

TABLE IV.

CONTINUED—FROM THE ESTABLISHMENT (OR CONSOLIDATION) OF THE CONSTITUTION TO THE REFORMATION.

Dates.	OPERATIVE.	REGULATIVE.	CIVIL.				
			DOMESTIC.		PUBLIC.		
			MARITAL.	FILIAL.	LAWS.	GENERAL.	LOCAL.
1307. 1350.	1325. Newcastle a coal centre. 1331. Colony of Flemings established for *fine* woollen manufacture. In 14th cent. Sheffield a seat of steel manufacture. Worsted manufacture carried on in eastern counties (principally Norfolk). Woollen manufacture, at first in London, spread through Surrey, Kent, &c., into Dorset, Wilts, &c. (where wool was grown.) Trading in wool and hides originally carried on conjointly with craft of butcher. The two separated when craftsmen excluded from trading gilds. Tailors made women's garments. Washing of clothes perhaps done by men. Milliners were originally men. Division of employments most complete in woollen manufacture. 1376. Forty-eight trades in London. During the course of the century artizans deal in finished goods.	1313. Merchants of Staple incorporated. About 1350. Privileges now confirmed to craft-gilds by charter (after struggle of two centuries), and now called Livery Companies. Perhaps fraternities of bridge-builders—itinerant. By 1350. Rise of a working class, by emancipated villeins migrating to towns, and becoming handicraftsmen. Copyholders (developed out of villeins *regardant*) acquire *fixed* tenure of estates. Smiths worked by piece.		Since 1307, Crown absolutely hereditary. 1377. Advance in conception of hereditary right, implying doctrine of representation. Succession of grandson to crown.	*Criminal:* Punishments still various, and in some measure discretionary. 1307. Notorious felons punished by "prison *peine et dure.*" 1351. Treason distinguished into *high* and *petit;* offences coming under each specified; and thus constructive treasons abolished. Sudden, equally with deliberate, killing becomes a felony. Larceny extended to stealing hawks. 1389. First *Game-law* proper. *Civil:* Statute of mortmain. Entails established. Increasing sphere—dealing with procedure: statute securing freedom of elections. Each statute a body of statutes—all Acts of one session = one statute, of which they are chapters. Statute of Mortmain evaded by *Uses,* introduced by ecclesiastics about 1370, but gradually applied to civil purposes. From 1327–77, *rents* became objects of conveyance. 1357. In intestacy, nearest friends deputed to administer goods—origin of *administrators.* *Industrial:* 1309–13.' Officers who took articles for King's use in fairs and markets. King's Exchanger prevented exportations. Money or plate forbidden to be exported. Staple (town for sale of produce) fixed. Forestalling prohibited. Lengths fixed for cloths. 1349. Labourers to hire themselves at same wages as before. No master to employ more than his proportionate number. 1350. Wages and prices regulated in all trades in London by Mayor. 1361. Combinations among workmen prohibited. 1363. Sumptuary law. 1388. Labourers restricted to their hundred; and following of same trade as father compulsory after 12; wages of *agricultural* labourers fixed. 1390. Foreign merchants permitted to carry away half value of imports in *money,* spending other half in English commodities. 1391. Parsons, &c., enjoined, simply, to provide for poor.	*Ranks:* Some distinction between greater and lesser barons. 1321–41. Latter excluded from peerage, now limited to greater—earls and barons. Peerage becomes personal; barons sit by right of title, even if without barony. About 1350 dignity of Duke conferred. 1385. Dignity of Marquis created. *Judicial:* 1307–27. Jurisdiction of Chancellor more strictly defined. 1330. Court of Chancery fixed at Westminster. 1348. Court of Chancery becomes a Court of Equity; and jurisdiction established in cases of injury to subject by king, in relieving against judgments, and in frauds, accidents, trusts. Clerks of Chancery still ecclesiastics. 1326. Keeper of rolls appointed. King's Bench separated from Court and becomes stationary. 1349. Witnesses now gave testimony to jury; had no longer voice in verdict. *Legislative:* Privy (or Continual) Council developed out of Great Council. From 1307—Commons summoned *to assent and enact.* Clergy, military tenants (earls, barons, knights, &c.), and citizens and burgesses, made separate grants, presented separate petitions, advised separate laws; consent of one body not asked for laws affecting others; political and general laws passed by king and Great Council. 1372. Knights and burgesses voted separately in same house. Gradual coalescence. 1377. Appointment of permanent Speaker marks consolidation of separate bodies. 1388. Lords no longer representative, but a distinct branch of Parliament. Principle of appropriating money by Commons established; acquired right of directing application of subsidies; and of impeaching king's ministers. Taxation: tonnage and poundage become regular. 1371. First parliamentary grant of specific sum—poll-tax, marking fusion of separate tax-paying classes.	*Municipal:* Struggle continues between burgher-aristocracy and citizens; latter gradually acquiring rights of self-government. Gradual decrease of independent jurisdictions in London; but till 1307 still 20. 1315. Popular right to elect sheriffs taken away. 1375. Election of (London) city officers transferred from ward-representatives to trading companies. 1393. Ward of Farringdon Without engrafted with city. 1327. Officers appointed in every county to keep the peace (by Crown, having been formerly elected). 1330. Allowed to take indictments. 1340–62. Greater powers conferred, and become justices of peace, presiding over a court. Jurisdiction of county assembly correspondingly diminished. 18 towns "counties corporate."
1400.	1416. Patten-makers, fletchers (arrow-makers), turners, wood-mongers, cole-makers, &c., mentioned. 1423. Division legislatively promoted: Statute forbidding cordwainers to use mystery of tanners. 1455. Mystery of silk-women, in whose hands silk-weaving was. Workers in metals numerous. 1482. Iron manufacture (*e.g.* of cannon) in Kent and Sussex. (End of century.) Seats of iron manufacture tend to shift and to grow up in coal districts. 1483. Point-makers, pinners, pursers, glovers, cutlers, blade-smiths, spurriers, gold-beaters, saddlers, founders, card-makers, wire-mongers, horners, bottle-makers, coppersmiths, goldsmiths. Numerous crafts in working of metals.	1404–8. Governors elected by merchants trading to Hanse towns; resided abroad (prototype of consul). 1464. Nearly every craft now incorporated; government uniform; and restrictions on membership numerous. Thus a working-class formed outside gilds, which were aristocratic, and included masters only; journeymen being under rule of wardens. By 1485 agricultural services for most part commuted into money. A gild-merchant formed in some cases out of amalgamated trading gilds.		Gentlemen of rank bore menial offices in great houses, and sent children there. Young ladies brought up in slavish deference; sent to houses of the great to learn manners.	*Criminal:* 1461–70. Definition of *larceny* becomes fixed, and restricted to *personals.* 1403. Transmutation of metals into gold made a felony. 1530. Breach of trust and embezzlement of effects in custody, previously not thought felonious, made so. Many new treasons created. *Civil:* During wars of Roses, Uses became universal, and land thus conveyed during life-time. 1399—1413. *Trespass* discriminated into *trespass* and *trespass on the case,* the former being always *forcible;* the latter, *malfeasances* and *neglects.* Great development of law by fictions: Trespass *sur le case* (1422–60) gradually extended to *non-performance of promises,* and breach of contract generally. 1422–61. *Personal* property now legally protected: defined, and conditions of contracts fixed. Property transferred, and entails barred, by collusive proceeding of *common recoveries* (thus gradually emancipating land from feudal restraints), and gradually adapted to almost all purposes. Civil substituted, in one case, for criminal action. Rapid development of legal principle by judicial decisions. *Industrial:* 1405. No one, with land of less than 20*s.* per annum, to put son or daughter apprentice within a city. Exports and imports allowed only in English ships. 1436. Exportation of corn allowed, home-price being under certain point. 1463. Importation forbidden of wheat under 6*s.* 8*d.* Import of many foreign manufactured articles prohibited.	*Executive:* 1422. King's dispensing power ceases—prerogative practically limited and defined, as king was obliged to give assent (or not) to *bills.* 1468. Private war between nobles survives. About 1450. King's secretary becomes *permanent* member of privy council; 1420. Subordinate secretaries for separate branches; 1483–5, chief secretary acquires higher rank and importance. 1471. Rise of arbitrary power (king's). Feudal influence of aristocracy almost extinct. *Judicial:* About 1400. *Evidence* now submitted to jury; and complete separation of witnesses from inquest. Directions of judge to jury the foundation of law of evidence. 1414. Certain franchises brought within jurisdiction of Common Law, and fugitive labourers to be taken in any county. 1471. King still could preside in King's Bench. 1422–61. Appellate jurisdiction of king's Steward passed to King's Bench. 1422–83. Trial by battle limited: felon taken with manner, or if appellant maimed, or above 60, or infant, excepted, or if indictment depending. Transition now made from inquisitorial to litigious Criminal Law. 1461. Equity begins to be reduced to a system (by application of statute of Uses). *Legislative:* 1399—1413. "Parliament" ceases to be applied to King's Ordinary Council and Supreme Court, and means definitely a Legislative Assembly. 1407. King ceases to be present in legislature. Matters of business were authoritatively prescribed to Parliament. 1400. Grants made conditionally on redress of grievances. Commons now *originated* money bills. 1432. Privilege of Parliament: Special protection given to members on way to House. 1429. Number of county electors restricted: the possession of a 40/- freehold made a qualification. 1477. Latest instance of separate granting of subsidies by Lords and Commons.	Spontaneous organization for embanking and drainage of marshes: 24 elders elected, who levied a rate. Custom prevailed in and extended from Romney Marsh. Court of Piepowder [*pié poudre,* so called from dusty feet of suitors] determined contracts in fairs. 1444. Sheriffs now appointed by king. 1461. The tourn, gradually supplanted by justices in eyre, practically abolished, and powers transferred to quarter-sessions.
1485. 1530.	1522. Women sometimes devoted themselves to spinning; also measured out corn to be ground; looked after poultry, swine, and cows—feeding and baking; and the garden. Of smaller yeomen, wives winnowed corn, made malt, made hay, cut corn, and even ploughed, &c. Cables and ropes made at Bridport.	Number of yeomen greatly reduced by numerous enclosures: became day-labourers, or perhaps handicraftsmen. Certain craft-gilds amalgamated, as fullers and shearmen, in 1527.	Women confined closely to domestic labours—spinning, weaving, embroidering, &c.		*Criminal:* 1485. Criminal code now sanguinary. Many new treasons created. Many severe disused laws revived for the sake of their pecuniary penalties. 1509. Many new political offences created, with severe penalties. 1523–5. Hares and wild-fowl protected. Felonies created:—fishing during certain hours; poaching in disguise; malicious mischief, &c. Vagrants to be whipped out of a place, and impotent poor authorized to beg. Shooting with cross-bows and hand-guns, playing at tennis, dice, cards, &c., prohibited. *Civil:* 1488. *Statute of Fines,* legalizing transfer of land by fines. Action on case admitted wherever no other remedy. By a fiction, debts not contracted in staple allowed to be sued for under staple-merchant. *Industrial:* 1522. Apprentices limited, leases voided, wares to be inspected, in case of alien traders. Searchers in various trades successively appointed (from 1485 to 1620). 1523. First Act for repair of streets and highways, but only *permissive.*	*Ranks:* 1485. Peerage composed of 25 temporal, and 5 spiritual, peers. 1495. Dignity of Viscount created. *Executive:* Now single executive: power of feudal families destroyed. 1487. Star Chamber new-modelled (in 1505 called Star Chamber); developed out of criminal jurisdiction of king's council. 1509. Regular succession of Prime Ministers begins. *Judicial:* 1485. Imperfect procedure in criminal cases, tending to collusion with Crown. Frequent trials by attainder. Present procedure before juries now established. Master of Rolls begins to exercise jurisdiction. Pleading become a science of great refinement. *Legislative:* Parliament infrequently assembled; sometimes (1523–30) out of session for several years. 1485. Taxation: Tonnage and poundage conferred, as usual, on king for life; but reversion in 1491 to benevolence, or apparently voluntary, but really extorted, contributions from richer subjects. 1523. Tax raised on lands and goods. Benefices taxed; and forced loans made.	1493. Sheriffs appointed annually by Sovereign. Custom of placing entire towns under gilds ceased; form "communitas perpetua et corporata" used. Towns now *corporations.* Lords-lieutenant appointed; chief conservators of peace; and supplanted sheriff as head of local militia.

Dates.	MILITARY.	ECCLESIASTICAL.		FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.
			PROFESSIONAL.			
1307. 1350.	1307–27. Feudal levies called out; but probably were paid. 1327–77. Probably whole army paid, and raised by contract. Ranks: 1. Heavy cavalry in plate armour–knights, esquires, and their followers. 2. Hobblers—light cavalry—those rated at £15. 3. Archers. 4. Rest of foot soldiers. Constable and Marischal command—if levy of military tenants. Fleet: galleys of Crown; 57 sail provided by Cinque Ports; contract galleys and merchant ships. Admirals: if numerous, two for North and South. Admirals of districts. 1357. Court of Admiralty established. 1385. Lord High Admiral appointed. 1309. Order of Templars suppressed.	Pope had gradually acquired right of appointing to bishoprics. 1354. Imprisonment enacted for appealing to Pope. 1371. Parliament required King to fill all offices with laymen. 1383. Rise of Lollards. 1390. Statute of *præmunire*—Pope deprived of right to institute by provisions. Elimination of clergy from Upper House of Parliament: by exemptions spiritual element reduced to few abbots, priors, and the bishops. 1327–77. Clergy were a legislative council, by which, in ecclesiastical matters, king enacted laws binding laity. Clergy did not interfere in enactment of temporal laws. From 13th century voted subsidies by themselves. Four orders of mendicant friars.	*Legal:* Year-books (law reports) begin. Lincoln's Inn founded. *Medical:* Practice of medicine in great part passed from clergy. Physician and apothecary now distinct. Surgery also a separate branch. *Scholastic:* Perhaps rise of lay teaching. 1373. Winchester School founded.		Elaborate code of etiquette. Rank and age distinguished with great strictness. Younger served elder, inferior superior, and junior scholars senior, in menial offices. *Thou* a pronoun of (1) affection towards friends, (2) good-humoured superiority to servants, and (3) of contempt or anger to strangers. Knights a separate class, distinguished by armour and clothing, and addressed by titles of more respect. 1363. Costumes fixed by statute for respective ranks. 1377. Retainers of noblemen begin to wear liveries.	*Fashions:* Beards fashionable. Hair worn long and curled. *Public:* Jester regular appendage of a noble household. Jugglers, tumblers, rope-dancers, and buffoons visited castles. Mummings. Pageants introduced between courses of banquets. Dancing followed banquet and tournament. Dancing girls (consequence of Crusades). Archery chief popular exercise. Feast of Fools, enacted by people at large. *Private:* Custom still retained of sleeping naked in bed.
1400.	Large part of forces raised by parishes; each parish furnishing a horseman, equipped, for sixty days. 1449. Every thirty men in parish required to furnish one horseman. 1454–85. Army still largely composed of feudal retainers. Subordination under single commander imperfectly established.	1400. Statute permitting the burning of heretics. 1422–61. Benefit of clergy restricted—clerks arrested compelled to plead privilege. 1414. Statute enacted against Lollards: heresy assimilated to felony, and forfeiture imposed; and accused to be tried by Church. 1400–85. Policy of Crown and clergy allied. Three parties in Church: abolitionists, reformers (within Church), and conservatives. Clergy refused to make concessions to reformers; interfered with fairs and professions, added holidays, made new saints, multiplied images, and amplified ceremonial. More defined separation of clergy and laity in ritual.	*Legal:* 1402. Attorneys must now be enrolled as attorneys of Superior Courts. 1461. King's Solicitor and (1471) Attorney General appointed. *Medical:* Barber-surgeons incorporated. *Musical:* 1469. Minstrels incorporated. Ecclesiastical music studied at Universities, with a view to promotion. In *painting,* illuminators only artists. *Laureate* appointed.	1461. Mourning habits used.	Earls addressed by king as "cousin" (began with Henry IV., who was so related). Order of Bath founded. 'Esquire' originally a military, became a civil, title. Place at dinner-table regulated by rank. 1422–61. Heads of houses styled esquires; younger sons gentlemen. 1482. Apparel of lords and commons distinguished.	*Private:* Two meals a-day increased to four. Breakfasts, suppers, and liveries probably secluded; but dinner public, important, and solemn. Minstrels, jesters, tumblers, performed in intervals of long dinner. Glutton-masses in honour of Virgin. 15th cent. Decreasing publicity of private life. Building of parlours caused old halls and bedrooms to be less used. Ladies used parlour for social intercourse (having formerly used bedrooms). *Public:* Bull-baiting and bear-baiting amusements of lower, hunting and hawking of higher, classes. Masquerades. Robin Hood and Maid Marian adopted into May festival. Gambling carried to great height: dice and back-gammon, and after middle of (15th) century cards. *Fashions:* Hair cropped close; face shaven, except by official personages; military men wore moustaches.
1485. 1530.	1485. Yeomen of guard and king's servants only standing army. Lord-lieutenant becomes head of local militia. 1512. Navy Office instituted for permanent direction of navy, with commissioners.	1485—1509. Benefit of clergy further modified: clerks convicted of felony burned in the hand. 1513. Benefit of clergy entirely taken away from murderers and highway robbers. 1523–40. Dissolution of monasteries. 1526. Small sect of Protestants. 1529. Probate and legacy duties and mortuaries cut down. Church fasts rigorously observed, under penalty of imprisonment. All highest offices still in hands of Churchmen.	1485—1509. Play-acting now a profession. 1511—1594. Many colleges and some great schools founded. *Medical:* Bishops and deans licensed physicians and surgeons till 1518, when corporation of physicians was erected. Ecclesiastics still occasionally architects; and musicians frequently ecclesiastics.	Stone coffins not quite obsolete.	Purse, the badge of Lord Treasurer's dignity. Members for boroughs first styled esquires. Yeomen called *Goodman,* gentlemen *Master,* and knights *Sir.*	16th cent. Cessation of chivalry, and rise of duel: fencing becomes an art. Archery enjoined by law, but continues to decline. At Christmas festival, company went dancing to church, and banqueted in church-yard. Midsummer festivals, with private superstitious accompaniments. Coventry game, representing defeat and expulsion of Danes. Custom of both sexes sleeping naked in bed disused. Fans introduced; used by both sexes; and carried by servants in case of ladies.

Dates.	CHIEF PERSONS.			ÆSTHETIC.	MORAL.	RELIGIOUS IDEAS AND SUPERSTITIONS.
	EXECUTIVE.	Rulers.	INCENTIVE.			
1307. 1350.	EDWARD III. GLOUCESTER.	1307. Edward II. 1327. Edward III. 1377. Richard II. 1399.	LANGLAND. OCCAM. MANDEVILLE. WICLIF. CHAUCER. GOWER.	*Form:* Less simplicity: perpendicular tracery supplants flowing forms. *Colour:* Ostentatious splendour universal: gorgeous spectacles, dress costly, and without taste. *Motion:* Domestic dancing simple, professional more violent. *Sound:* After Wiclif sacred music bald and solemn. *Combination:* Landscape (partly foreign) limited, unvaried, and tame. *Decency:* Great plainness of speech.	1350. Tendency to suicide after Black Death. Gross cruelties on enemies. Violent crimes common. Insolence and injustice to all not of knightly birth; passion for warfare; licentiousness; love of glory chief motive. 1363. Occupation of a merchant had become honourable. 1381. Rise of sentiment of political equality; connected with dislike of ecclesiastical power. Lollard protest against capital punishment, and goldsmiths' and sword-cutlers' trades. Spirit of chivalry reached height: courage became daring; courtesy formalism; liberality profusion. View of love in poets materialistic.	Other-world vaguely but vividly localized (*e.g.,* in Miracle Plays), and divided into three parts—heaven, purgatory, and hell. Anthropomorphic ideas of the Trinity, and of the spirits of the under-world. Dealt with, in plays, in free and humorous spirit—even to license. The doings of God, the heavenly hosts, and the evil spirits, assimilated (often grotesquely) to human affairs; and the creation of the world, the fall of man, the Redemption, and scriptural events generally, freely and graphically represented. Frequent pilgrimages to shrines. 1395. Lollard revolt against a priesthood, rites, celibacy, transubstantiation, prayers for the dead, pilgrimages, confession, and absolution.
1400.	GLOUCESTER. BEDFORD. SUFFOLK. WARWICK.	Henry IV. 1413. Henry V. 1422. Henry VI. 1461. Edward IV. 1470. Henry VI. 1471. Edward IV. 1483. Edward V. Richard III. 1485.	OCCLEVE. LYDGATE. FORTESCUE. LITTLETON. GROCYN.	Ostentatiousness of all kinds. Love of sight-seeing, and fondness for wonderful. 15th cent. Want of sense of cleanliness. *Form:* Want of symmetry, and mixture of styles in architecture. *Literary:* Dawnings of poetical colouring of expression, and facility of versification. Love of nature in popular poetry.	Anarchy: Confederacies (mentioned from 1377) to prosecute claims, intimidate Courts, and take forcible possession of lands. 1399. Heretics burned. 1483. Aliens prohibited from exercising any handicraft or trade by retail. Feelings of hostility transitory. Fantastic chivalrous sentiment supplanted by "maxims of a shrewd common sense." But predominant spirit a mixture of devotion and romance.	Fairy land and purgatory under earth's surface, and also in the air; entrances known, and position and extent described. Popular belief in narrow 'brig of dread.'—Hell-mouth, interior, and doings there, painted. Belief in a fire-god. Notion of Devil composite—out of heathen gods, elves, giants, and demons. Rite of New Fire Christianized. Images of Trinity, Virgin, and saints, with miraculous powers. Virgin a Christian Lucina. Holy wells venerated. Consolidation and increased precision of dogma, and growth of ritualism. Pilgrimages jovial. Folk-lore: Jack and Beanstalk.
1485. 1530.	WOLSEY. MORE. CROMWELL.	Henry VII. 1509. Henry VIII.	COLET. ERASMUS. MORE. LINACRE.	Compositions for keyed instruments unimpassioned and without grace. The dialogue of courtship was indelicate, even with the most refined. Growth of a sense of delicacy (in eating).	1485. Decline of chivalric spirit. Morals of women low; tempers overbearing and quarrelsome. Judicial torture introduced. 1530. "Italian" crime of poisoning frequent—alien form of crime. Spirit of mercantile adventure prominent.	Superstitions: tendency to believe in prophets, male and female; fairy stones; witches. Other-world still vividly represented. Demons partly animal, but become more human, in appearance. Devil had horns, red beard, cloven feet, and tail. Virgin shown in Heaven, moon under her feet. Virgin glorified; immaculate conception now settled. God, of Miracle Plays, had leather coat, sandals: angels had wings. Burning of the world represented. Mankind rescued by descent of Christ to under-world.

Dates.	KNOWLEDGE.	LANGUAGE.	DISTRIBUTION.	EXCHANGE	PRODUCTION.	ARTS.	REARING, ETC.
1307. 1350.	*Arithmetic:* Arabic numerals known, but probably not in general use. Augrim stones for computation. Mathematics widely studied. Bradwardine wrote on "speculative Geometry," Proportions of Velocities, made Astronomical tables showing equations of planets; and treated theological questions mathematically. Properly no science; astrology and alchemy still predominant. *Medicine* implicated with Astronomy, as part of it, or as same science. Patients treated according to rules of Astronomy, and operations performed with help of occult sciences. But art of surgery developed. *Geography:* Knowledge of East extended (after 1327) by travel. *History:* Absence of mental perspective; remote events related in feudal terms, and native institutions ascribed to foreign countries. *Metaphysics:* Occam re-established Nominalism, and departed in some respects from scholastic method. Philosophy begins to be separated from Theology.	Three great dialects; Midland becomes standard. Nouns confused in gender; masculines and feminines become neuter. Plurals in *en* and *es* used indiscriminately. Words, now discriminated, applied to either sex; words now connoting age or *status,* described rank or sex; words of measure acquire precision. Diphthongs and broad vowels gradually changed into *o* and *e.*	Local distribution: tradesmen of London had shops in Cheap; mercers dealt in toys, drugs, &c. Grocer preceded by pepperer. Drapers originally manufacturers of cloth. Two branches of fishmongers—dealing in salted and fresh fish. 1335. Liverpool becomes an independent port. Statutes against forestallers and hawkers. 1353. Staple fixed at various places in England, to which all wool, &c., was to be carried for sale. Annual herring fair at Yarmouth. King's Exchanger superintended transactions, and prevented exportations. Commercial intercourse began (early in century) between south and north Europe; London an intermediary; Hanseatic merchants the carriers.	1066—1500. Weights and measures determined by rude natural system—weight of 32 grains of wheat. 1344. Gold coined. 13th and 14th cents. Surplus products of manor exchanged at neighbouring fair or market. Labourer and artizan often paid in food. Wages doubled after Plague. 1381. Bills of exchange said to be introduced.	Hand-mills used for grinding oatmeal and bruising malt. Clothing of husbandmen home-made; spun from wool and flax produced on farm. 1327–77. Fulling of cloth done by walking over it. 1350. After Plague, bailiff-system of farming adopted; then brief interval of stock and land letting; lastly, tenant-farming. 1386. Fine linen made by a company.	Book-binding introduced. No metal yet cast. Various kinds of cloth-manufacture.	Wheat, barley, and oats, chief crops. Rye, beans, peas, vetches, and hemp also, but not largely, cultivated. In *northern* countries oats chief crop. Vine cultivated even in Norfolk. Winter roots and artificial grasses unknown; stock starved in winter. English wool highly esteemed. About 1350 deer introduced. By 1377 great increase in area of cultivated land.
1400.	1400. Laymen occasionally received learned education. Sons of wealthy taught reading and writing, French, and a little Latin. *Grammar* (Latin) imperfectly known, and frequent barbarisms. *Mathematics:* Two books of *Euclid* read at Oxford. *Alchemy:* Chemical operations divided into twelve processes. *Geogeny:* Five elements (ether, fire, air, water, earth). Commonly assumed to be separately created. *Cosmogony:* Ten heavens—spheres of seven planets, fixed stars, *primum mobile,* and empyrean, which were, respectively, instruments of intelligent powers. *Literature* mostly imitative. Many annalists and chroniclers, monastic, ecclesiastical, and military. 1461–71. Treatises on English laws, and on forms of government. Verse used for history, biography, and science.	1350—1550. National English. Early in 15th cent. inflections further neglected: final *e* at first ceased to be sounded, and then dropped. Great multiplicity of dialects. Additions to vocabulary through imitation of Latin models. Probably printing aided in fixing grammatical and linguistic forms. 1470—1509. Diminution of (now) obsolete phraseology; and modern aspect in style. *Le* and *De* before surnames dropped.	Internal communication superior to that of Continent, in virtue of sea, inlets, slow rivers, stronger police, and fewer restrictive duties. Small and corporate towns decayed, and national supplanted by international distribution; commodities supplied by foreign seats of industry and by London. Few shops except in large towns. Localization in large towns complete. 15th cent. Bruges medium of trade with Spain. About 1485. Besides export and import, domestic sale of foreign commodities largely in hands of foreign residents.	1461–83. Many commercial treaties with foreign powers. 1464. Employers in some cases paid wages in kind. But payment in wages general. 1300—1500. Gradual rise in value of silver.	More extensive use of coal as fuel. 1474. Printing introduced. 1482. Mechanical power applied to making of hats (forbidden by statute).	Great activity in handicrafts and manufactures. Competition between foreign and native artizans. Armourers and goldsmiths distinguished for skill and taste. Wool of finest quality superior to Spanish. But cloths inferior in fineness of texture. Coarse fabrics excellent.	Vast extension of sheep-farming. Fields began to be enclosed. Arable land farmed on improved principles.
1485. 1530.	Boys of higher classes taught, under various masters, English, including etymology of Latin or French words, French, writing, casting of accounts, "pastimes of instruments"; later, Latin (in Erasmus), instrumental music, and Greek and Roman history. 1486. Higher education almost confined to School metaphysics; but (1486—1516) mathematics and Greek added, and improved understanding of Aristotle. 1487. Extension of geographical knowledge by voyages. 1490. Study of the Classics began. 1496. Revival of letters theological. Contest between old and new learning. Early in 16th cent., study of scholastic philosophy ceases. 1516. Beginnings of political science in *Utopia.* Rise of historical writing: 1523, translation of *Froissart; Life of Richard III.*	Orthography still unsettled: words spelt almost at the caprice of writer, and sometimes two or three different ways in same page.	Antwerp the great emporium for English commodities. Internal distribution (of cloth) by hawkers, pedlars, and traders who visited fairs. New branches of foreign trade established. Auctions at a spike or spear, and called port-sales (originally having been made in "ports.")	1488. Act against usury. 1526. New and uniform standard of fineness of gold. Troy weight substituted.	1505. Merchant adventurers incorporated. 1513. Dry calendering of worsteds prohibited. 1529. Leases acquire a legal value.	Manufacture of cottons and cotton velvet. 1524. Soap now made, mottled soap having been previously made.	1485—1603. Most of our common flowers introduced. Horses bred at large on heaths and commons. Mares beneath a certain size destroyed. Plants "rogued" by gardeners. 1524. Hop introduced, but rather garden than field plant; also pippins and artichokes.

Dates.	LAND-WORKS	HABITATIONS, ETC.	FOOD.	CLOTHING.	WEAPONS.	IMPLEMENTS.	ÆSTHETIC PRODUCTS.	*Events.*
1307. 1350.	About 1300, bridge built over Trent, 1545 ft. long, with 34 arches. 1337. Beacons, hitherto stacks of wood, now high standards with pitch-pots. 1346. Tolls levied for repair of metropolitan roads, which in wet weather were almost impassable.	Art of brick building introduced. Castle-palace: mixture of defensive structure with attempts at convenience and magnificence. 1327—77. Growing abandonment of defensive characters; large arched windows in hall. Greater division of apartments.	Cookery had now become complicated and artificial. Many new dishes introduced. Materials heterogeneous, and highly seasoned. Some dishes painted and turreted.	1307. Particoloured garments henceforward (for two centuries) fashionable. Lawyers ceased to wear tonsure and adopted coif. Ecclesiastical habits covered with gold and precious stones, and embroidered with figures of animals. 1327. Entire change of costume. Long robes and tunics disappear; replaced by close-fitting garment, buttoned and girdled. 1363. Beaver hats worn. Ladies wore sideless gown, with full skirts. Mourning habits used. 1377. Garments in shapes of leaves. Boots with long peaked toes.	1307. Pole-axe wielded by leaders. Mail-mitten superseded by gauntlet. 1327. Plate armour supersedes chain armour in every part of body. 1377. Movable vizor attached to bascinet; helmet used only for joust and tournament. Stone balls now hooped with iron. 1375. Hand-guns used; bombards (hooped bars of iron).	13th and 14th cents. Few implements, and furniture scanty, in manor-house. Brass pot, a few brass dishes, &c. Walls and ceilings painted, as substitute for tapestry. Clocks used, with strings and weights. Fixed tables occasionally used.	*Architecture.*—1377. Perpendicular Gothic. Profusion of decoration, especially heraldic. *Sculpture.* — Sculptured figures of larger size, in niches, with canopies, &c. *Painting.*—Miniature painting; painting on glass, in water-colours on cloth, and (coarsely) in oils. Wall-paintings, altar-decorations, and on canopies—religious and semi-scholastic, or warlike. *Music.* — Masses in four, five, and six parts, and secular songs in good counterpoint. Portable organ, trumpet, cithern, pipe, flute, clarionet, bass-viol. *Dancing.* — Professional and domestic; latter simple—a round dance. *Literature.* — 1382. Wiclif's translation of Bible. 1400. Miracle Plays: beginning with priestly representations of Saints' miracles, became representation of Biblical events in dramatic form. Conflict of styles in poetry: In Chaucer, only Romance forms of composition; in Langland, composite diction, rhythmical and alliterative. War, satirical and moral-allegorical, poems. 1362. *Piers Plowman's Vision.* 1386. *Canterbury Tales.* 1394. *Confessio Amantis.*	1313. Battle of Bannockburn. 1319. England invaded by Scotch. 1323. Thirteen years' truce with Scotch. 1327. Edward II. resigns crown. 1346. Battle of Crecy. 1347. Calais acquired. 1348. The Plague ravages London. 1349–56. War with Spain, Scotland, and France. 1356. Battle of Poictiers. 1378. Jack Straw's rebellion. 1381. Wat Tyler's insurrection. 1388. Battle of Otterbourne. 1399. The King deposed.
1400.	1417. Many London streets paved. 1427. Land reclaimed by draining, and by diverting rivers and embanking them. London supplied with water from Thames and wells. Bridges were narrow and steep, and inconvenient for vehicles.	15th cent. Castellated houses: two wings joined by central hall. Living rooms few compared with lodging rooms and offices. No facility of communication: open court only passage from one part of building to another. Neither wood linings nor plaster ceilings yet introduced. Brick again begins to be used. Town houses of nobles (inns) of immense extent, and accommodated great number of retainers.	Now four meals a-day. Cookery still coarse, though complex and costly. Only gentry had wheaten bread always; poorer, bread made of barley or rye—sometimes of beans, peas, or oats. Diminution of grossness and advance in refinement. Little variety in meals—same meats, &c., taken at each meal.	Some assimilation of female costume to knightly equipment: wimple adjusted like helmet, and belt adopted. 1422. Prevalence of horned and heart-shaped head-dresses; short waists and long trains to gowns. 1470. Doublets slit at elbows. 1483. Clogs or pattens used. 1422–85. General costume a mixture of all preceding fashions.	Battering-rams and machines for projection of stones. Hand-gun improved into harquebus. At first fired by lighted wisp, then match, then by match applied by trigger. Raised armour. 1413–22. Advances in military art: lines of circumvallation and contravallation; approaches made by entrenchments and even mining; erection of tents. Cannon decorated.	Yeomen slept on straw pallet covered with sheet and coarse coverlet: servants sleeping on straw. Had wooden trenchers and spoons. Straight high-backed armed chairs. Table-cloths generally used. Plate; wax torches; Turkey carpets; and many additions to bed-furniture of chamber. Many instruments of agriculture so simple as to be made by farmer himself.	*Architecture.* — Late pointed Perpendicular. *Sculpture.*—Bold and characteristic; equestrian groups furious and warlike. Manuscripts illuminated, less rich in purple and gold, but with many natural objects, well (not as before, grotesquely) painted. Receive increased detail. Subjects were devotional or warlike—also portraits. Romantic narratives worked on tapestry. 1450. Engravings on wood and copper. About 1470. Portrait-painting, life-size, with real likeness. Hand-writing becomes in 14th century angular Gothic; in 15th, return to simpler minuskel. *Music.*—Drums introduced. 1413. Harpers accompanied instruments with heroic rhymes. 1415. First musical production proper,—song of triumph for Agincourt. Grammatical rules often violated. Secular and sacred melodies interchanged. Latin rhymes gave metrical effect to hymns. *Literature.* — Arthurian legends. Heraldic narratives, describing tournaments, &c. Lydgate's poems — showing foreign influence. *Drama:* Rise of Moral Plays (out of Miracle) by substitution of allegorical personifications for natural and supernatural characters; contain rudiments of plot, delineate characters and manners.	1400–8. Insurrections in Wales and North; and war with France. 1414. Lollards hanged and burnt. 1415. Battle of Agincourt. 1451. Jack Cade's insurrection. 1452. War of the Roses begins. 1461. Battle of Barnet. 1471. Second Battle of Barnet. 1485. Struggle of Roses ends, in union by marriage of the two Houses.
1485. 1530.	40 ft. canal cut, 40 miles long, draining overflow, and enabling navigation. Old roads, when become impassable, abandoned, and new tracks selected. 1523. Extensive reparation of roads and highways.	Chimneys introduced. Houses of common people still ill-ventilated—windows fixed, and many crevices in the walls. 1485—1509. Regular quadrangular houses, not castellated, become general. Entrance on ground; staircase now within; kitchen, &c. (originally detached) connected with hall.	Great variety at dinner—many kinds of beef, game, fish, fowl, pastry, and wines. Lamb the most popular.	1485—1509. *Male:* Doublet, laced over stomacher, petticoat, long coat or gown, with loose or hanging sleeves, long hose, and broad-toed shoes. Felt hats and caps take place of hood, which remains official. In *female* costume, sleeves slashed, laced stomachers.	1450—1500. New and supplementary pieces of armour; form, dimensions, and adornment become extravagant. 1500–25. Become still more massive. War-helmet takes shape of head. 1509. Match of hand-gun superseded by wheel and iron.	Pins made and substituted for skewers, &c. Moveable seats become commoner. Chairs and stools more abundant. Cushions now parts of chairs. Spiked candlesticks superseded by socket. Four-masted ships, bowsprit added.	*Architecture.*—Arms and emblazonments of heraldry profusely worked into decorations. Characterized by multiplicity of parts. Roof vaulted, and with fan tracery (sort of imitation of delicate lace-work). Decline of ecclesiastical architecture. Castellated and unmixed Gothic architecture extinct. Tudor style. Revival of classical architecture, affecting at first only decorations; from middle of 15th century. *Painting.* — Altar-piece, on boards, indicating advance in perspective, in range and details, but unreal. *Music.*—Counterpoint and church music reached great perfection. Virginals, a keyed instrument. Christmas carols. *Literature.*—*Poetry:* 1506–14. Imaginative apologue, satire, eclogues, macaronics.—Metrical prologues inserted in histories.—*Prose:* Romances of home-life, and (1516) More's *Utopia,* a political allegory.	1485. Modern English history assumed to begin. 1485. Sweating sickness breaks out in London. 1487. Discovery of America. 1496. Western counties rebel. 1500. A plague rages in London. 1513. War with France. 1513. Battle of Flodden. 1521. Heretical books seized. 1528. Sweating sickness breaks out.

TENEO BARCELONE

TABLE V.

ENGLISH.

CONTINUED—FROM THE REFORMATION TO THE REVOLUTION OF 1688.

Dates.	OPERATIVE.	REGULATIVE.	CIVIL.					MILITARY.	ECCLESIASTICAL.		ACCESSORY INSTITUTIONS.	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.	CHIEF PERSONS.			ÆSTHETIC.	MORAL.	RELIGIOUS IDEAS AND SUPERSTITIONS.	KNOWLEDGE.	LANGUAGE.	DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	REARING, ETC.	LAND-WORKS.	HABITATIONS, ETC.	FOOD.	CLOTHING.	WEAPONS.	IMPLEMENTS.	ÆSTHETIC PRODUCTS.	*Events.*
			DOMESTIC.		PUBLIC.					PROFESSIONAL.					EXECUTIVE.	Rulers.	INCENTIVE.																		
			MARITAL.	FILIAL.	LAWS.	GENERAL.	LOCAL.																												
1530.	The clothier was the capitalist who distributed wool for weaving 1575. Rise of cloth manufacture outside cities—in towns of husbandry—caused by exclusiveness of town-gilds. Increasing division in cloth manufacture—weavers, walkers, fullers, carders, &c. Women sorted wool. Multiplication of implements required for manufacture of wool. Coarser cloths made in northern counties. Manchester manufactured rugs and friezes, York coverlets, Lancashire and Cheshire "cottons," &c., &c. Considerable immigration from agricultural districts to towns. Cordwainers same as shoemakers, and tanners not quite separated from them.	Merchants mutually insured their merchandise. Craft-gilds tend to become hereditary, aristocratic, and exclusive; government becomes an oligarchy; and members divided into castes. 1540–50. Gild-property confiscated; except trading-gilds, and thus livery companies survive. 1574. Bondsmen on the royal domains emancipated.	Marriages made practically without consent of *fiancées*. Baby contracts followed by juvenile marriages. 1563. Table restricting marriage within certain near degrees set forth by authority. Divorces *à vinculo* allowed for adultery.	Parental authority upheld by fear; children knelt in presence of parents; and both sexes chastised while under parental roof. 155–. Still no conception of crown as lineal, though hereditary.	*Criminal:* 1531. Murder more exactly defined; but not discriminated from manslaughter. 1535. Vagrants to be whipped, and have gristle of ear cut off; for third offence to suffer death as felons. Third conviction for joining trade union punished with cutting off of ear. 1543. First Statute of Bankrupts: judges to dispose of bankrupt's effects, he being still liable to all unsatisfied demands; and considered a criminal. 1547. Vagabonds and sturdy beggars to be branded, and enslaved for two years—perpetually, if they ran away. 1564. Theft from the person, capital; soldiers and sailors wandering without pass liable to capital punishment. 1561. Forger of deeds pilloried, ears cut off, nose slit, seared, and suffered forfeiture and perpetual imprisonment. *Civil:* 1530. Process of debt allowed in actions of covenant or annuity. 1535. Statute of Uses made equitable estate legal one. 1540. Statute of Wills permitting testamentary disposition of land. *Industrial:* 1545. Acts against usury repealed, and interest fixed at 10 per cent. 1562. Statute of Labourers, making service in certain trades compulsory; regulating wages, time of labour, and apprenticeship. Varying regulations affecting export of corn, commodities, and machinery; granting monopolies; prohibiting machinery; regulating methods; enforcing tillage; and limiting pasture.	*Ranks:* Fifty-one temporal peers existing. Class of gentry created, and additions made to nobility and wealth of old nobility, by the spoils of the monasteries. *Executive:* After 1530 King's secretary, and (1547) Chancellor, cease to be ecclesiastics. *Judicial:* 1558. Court of High Commission erected. 1580. Appellate jurisdiction of House of Lords established—(derived from Great Council). 1584. Court of Exchequer Chamber remodelled. 1547. Two witnesses required for proof. 1552. Indictors examined before jury. 1554. Accusers now compelled to give evidence. 1547–58 (at latest) jury now a tribunal, judging for itself. Criminal law and jurisdiction reduced to greater certainty and precision. *Legislative:* Great Council wanes in presence of Privy Council and Parliament. Legislative power of Convocation finally subordinated to Parliament. 1533. No new canons could now be made without consent of Crown. Convocation still granted subsidies, but grants now confirmed by Parliament. Lords mostly supported Executive, but independence increases. Commons acquire independence as regards both Lords and Executive. Taxation still (till at least 1547) arbitrary.	Parliamentary franchise conferred by crown on many small boroughs (to increase Royal influence in Parliament). Considerable domestic supervision by magistrates in, at least, small towns. 1580. Form of Commission of Peace settled by judges.		1534. Royal Supremacy declared. In Ecclesiastical Courts, appeal stops with archbishop. Fall of mitred abbots: spiritual element in Lords further weakened. 1534. Annates abolished. 1548. Public service reformed, and liturgy compiled. Surface of religious ordinances undergoes change; procession of host forbidden, &c. 1549. Clergy released from obligation to celibacy. 1559. Acts of Supremacy and Uniformity: (1) making Crown supreme over all ecclesiastical rulers; (2) prohibiting changes in worship. 1562. 39 Articles adopted by Convocation, and enacted by Parliament. 1570–90. Sect founded by Cartwright; presbyterian in government; professing extreme ecclesiastical independence.	Several professions frequently united in same individual. First *lay* organists of Chapel Royal.	1547–53. Five great London hospitals founded, and (1557) organized under a general Board. 1509–71. Several grammar and free schools founded.	Passing-bell rung at funerals. Ivy, sprigs of laurel, and rosemary, and cypress garlands, carried by mourners. Coals, holy-water, and frankincense sometimes put into grave. Yew-trees planted in churchyards. Two burning candles set over the dead body.	When King issued from palace in royal state people fell on knees. Acquaintances kissed when they met. Decline of retainers; Elizabeth refused to grant licence to any nobleman to entertain more than 100 followers. But royal train still remained numerous. Nobles had three classes of followers: (1) gentlemen and retainers, (2) retainers, (3) liveried servants. Citizens accompanied at nights by 'prentices, who bore lanterns. 1558. Table of queen served with solemn genuflexions, and food tasted by ladies of rank.	Most of festivals abolished. Those retained observed much the same. Cock-fighting popular. Hawking reaches height; and falls into disuse. 1558— Jesters, tumblers, &c., discarded at banquets. Banquets decorous and solemn. Christmas carols; masquerades and plays in house and church; a Lord of Misrule in every noble household. Horse-racing becomes systematic amusement. Dancing chief elegant accomplishment. Age of pageants. *Ludi* perfected; masquerades improved. Public banqueting takes rise. Places for athletic sports decreased; sedentary ones had multiplied: cock-pit, bear-garden, tavern, tennis-court, bowling-green frequented. Puppets of miracle plays developed into "Punch."	CROMWELL. CRANMER. GARDINER. POLE. CECIL (*or*) BURLEIGH.	Henry VIII. 1547. Edward VI. 1553. Mary. 1558. Elizabeth.	MORE. ASCHAM. HOLBEIN. WYATT. SURREY. SIDNEY. LYLY.	Conceits in architecture; houses built in shape of initial letters, of gridiron, and in shape suggesting Trinity. Portrait-painting a fashion. Music (instrumental) partakes of pedantry and foppery of age. Fugues and canons have gravity and grandeur. Passion for fantasias in music. Euphuism predominant passion for conceits in style.	Religious tolerance not a growth of Protestantism: attendance at church compulsory; excommunicated persons inhibited commerce, and communion of faithful. Ferocity of public amusements; many forms of torture; number of public executions. Excess in use of intoxicating liquors. Spirit of aristocracy still anti-commercial; "traffickers" looked on with disdain. Spirit of gaiety the characteristic of age. Change in manners of higher ranks: from being turbulent and lawless, had become polished and courtly.	1536–63. Doctrine became gradually less ceremonial. 1536. Baptism, absolution, transubstantiation, prayers to saints, and for the dead, retained. Some insistance on justification by faith. Redeeming effect of Christ's descent into hell gradually transferred to death on cross. Ascended Christ only mediator. 1551. Real presence, purgatory, and polytheism (of saint and Virgin worship). Decline of sacramentalism. Ordeal still believed in. Weather omens; lucky and unlucky days; spirit-questioning; divination with rods, &c.; calculation of nativities.	1550. Immediate effect of Reformation was to discourage learning. 16th cent. Conflict between partisans and enemies of new learning. *Philosophy* becomes less theological. 1551. System of *Logic* published in English. *Mathematics* now (1551) written on in English. Algebra introduced; algebraical operation distinguished from numerical interpretation. Cubic equations unknown. Rule for extracting square roots compounded. Spherical trigonometry studied. 1560–95. Arithmetical geometry applied to mensuration and war. *Astronomy* still chiefly Ptolemaic; but (about 1560) Copernican system known. *Botany* greatly cultivated. *Sociology:* 1581. Origin and distribution of wealth discussed. 1551. *Art of Rhetorique* published. 1582. *Art of English Poesie.* 1563. Ascham's *Schoolmaster.*	1566–87. Rapid process of refinement in language: many words became obsolete. In structural and syntactical character, language reached very nearly the state in which it exists.	1539. Fairs (*e.g.* Bartholomew's) cease to be connected with religion. —1551. Struggle between country clothiers (who had been excluded by restrictions in towns) and town clothiers. 1557. Act limiting number of clothiers. Small towns began to fall into decay, as commodities were furnished by foreign cities. Hitherto letters carried by pilgrims or friends. Post-horses established for conveyance of travellers. 1564. Coach introduced.	1546. Act repealing most of laws against usury, and interest fixed at 10 per cent. Money-economy made rapid progress.	1554. Application of machinery to the manufacture of cloth. Iron-furnaces driven by water-power. 1565. Wire-drawing done by machinery. In northern counties household manufacture general.	1554. Manufacture of satins and fustians introduced. 1567. Flint glass made. 1565. Oil expressed from herbs, &c. 1582. Pumping engine in London Bridge, driven by tide, forced supply of water through pipes. After 1585 great multiplication of manufactures.	Much arable changed into pasture-land. Produce of soil now doubled. Manure extensively used—limestone and sweepings of streets. Cattle now more numerous and finer. Clover introduced: thus supplying green food, supporting more cattle and supplying manure. (1524–47.) Hops, salads, cabbages, gooseberry, apricot.	1534. Paving of London streets began. Chain of fortresses for protection of southern coasts. 1555. First *general* statute for repairing highways, &c. 1540–50. Piers rudely constructed and basins enclosed.	Great mansions affected in plan and arrangement by new architecture: hall becomes chiefly an entrance, chief rooms in upper storey, and staircase a principal feature. Houses now generally of brick or stone (yeomen's); rooms more capacious; and outhouses further removed from dwelling.	Improvement in food; greater consumption of meat, and of beer. Greater elegance and refinement. Except at dinner, little variety. Great variety at dinner: many kinds of flesh, fowl, fruits, and wines. Even private tables supplied delicately.	1558. Doublet, fitting closely at first, but kept lengthening, and swelling into "peacod-bellied" shape. Cloak over doublet. 1560. Ruff now of cambric, and continually increased in size. Fardingale introduced. Conical and steeple-crowned hats worn. Fluted and puffed armour perhaps made in imitation of costume.	*Offensive:* Artillery included bows, ram, catapults, cannon. Before 1590 musket, larger arquebus, and fired from rest, introduced. Flint-lock succeeded pyrites and wheel. *Defensive:* Armour seldom came below knee; complete suits used for only jousting.	Apparatus for smoking clumsy: tobacco-box, ladle, tongs, and priming iron (of silver or gold). Wooden trenchers superseded by pewter plates; and straw mattress by feather bed. Table-cloths general; napkin for master; still no forks. 1541. Watches made. Skewers developed into pins.	1544. Regular architecture begins. Rise of Drama proper. Perhaps intermediate stage: "Chronicle Histories," in which narratives of secular events thrown into dramatic form, without regard to course of action. 1. *Comedy:* 1550 (or ante). *Ralph Roister Doister*, and *Gammer Gurton's Needle*, plays, in rhyme, divided into acts and scenes, with rough boisterous merriment. 2. *Tragedy:* 1545. *Kynge Johan*, in which some characters are still allegorical, some historical. 1562. *Gorboduc*, with real characters, and pure tragedy, but no evolution of action or character. 1557. Introduction of blank heroic verse: translation of Virgil. General improvement in form of poetry (influence of Italian poets). 1557. Wyatt's and Surrey's poems published. 1578. Tragedy and comedy not yet sharply distinguished; and "Poesy" included prose romances. 1586. Rise of regular drama. *Prose:* 1579. *Euphues.*	1534. Royal Supremacy proclaimed. 1535. Catholics executed for denying supremacy. 1553. Durham made a county palatine. 1554. Cranmer, Latimer, and Ridley condemned to be burnt. 1555, &c. Burnings for heresy.
1588.	Manufacture of linens still in great measure a domestic employment. 1601. Jack-making a separate trade. 1617. London Apothecaries' Company separated from Grocers'. 1629. Cannon cast in the Forest of Dean. 1637. Type-founding separated from printing.	Trading chiefly carried on by companies; trading by private individuals of secondary importance. 17th and 18th centuries were the great age of chartered companies.	Divorces *à vinculo* hitherto allowed in cases of adultery; but (in 1601) adultery ruled to be a cause of divorce *à mensâ et thoro.* 1603. Prohibited marriages declared incestuous. Some apparent remnant, in customs, of marriage by capture.		*Criminal:* 1596—1600. Poor-legislation begins to separate itself from that respecting rogues and vagabonds. Latter severely punished, former relieved by compulsory taxation. *Civil:* Accumulation of decisions produced respect for, and quoting of, precedents. 1600. Statute of Charitable Uses, for protection of hospitals. *Industrial:* 1588 and '97. Encouragement of small proprietaries. 1566–86. Number of printers restricted. Importation, sale, and even possession of books restrained and regulated. 1606. Patents granted for exclusive sale or manufacture of particular commodities. 1621. Monopolies declared illegal. 1625–40. Universal interference with trade, by royal proclamation: import, growth, and manufacture of various articles regulated, and exercise of trades limited. Rate of legislation diminishes: statutes average two per annum.	*Ranks:* 1614. Dignity of baronet created. Compulsory acceptance of knighthood compounded for. *Executive:* 1597. 48 bills out of 91 vetoed. 1606. None vetoed. 1601. Royal Secretary now styled Principal Secretary of State; 1630–40. Drew up reports at conclusion of sittings of Privy Council, but still subordinate there. 1603–25. Royal prerogative limited (1) by power of King to interfere with parliamentary elections, and to bind the subject by proclamation, being successfully disputed; and (2) by specific growth of power of House of Commons. Cabinet Council exists apart from main body or Privy Council. *Judicial:* 1603. Intervention of King in courts declared illegal. Tendency to limit jurisdiction of Chancery. Power of Star Chamber increased, exercising arbitrary jurisdiction and inflicting severe punishments. Torture declared illegal, but the pillory, &c., in use. *Legislative:* 1625–40. Struggle between King and Parliament. Petition of Right asserts the illegality of arbitrary detention, of compulsory loans, of tonnage and poundage levied without consent of Parliament.	1600. Under the poor-law parishes levied a poor-rate; and overseers appointed, to be nominated by two justices. If parish was too large, a special body might be constituted. 1611. Select vestries grew up for management of poor.	1632. Cavalry divided into four classes—Lancers, Cuirassiers, Carabiniers, and Dragoons.	1604. New Canons authoritatively substituted for old Canon Law: relating to ecclesiastical courts, parish routine, ceremonial, enjoining subscription and denouncing excommunication. Growth of a Puritan party within Church. 1572–90. Presbyterian churches set up. Independents, with government and doctrines defined, prior to 1607. 1608–16. Baptists separate from Independents. 1635–40. Church at zenith: prelates chief statesmen, and sat in Star Chamber. Conformity enforced; and general approximation to Catholic Church in idea and ritual.	Dramatic writing becomes a profession. Before 1625 sculptors scarcely considered artists. Stone, a popular sculptor, was also master-mason to king. 1629. Practice of surgery except by Company of barbers and surgeons prohibited.	Several colleges and grammar-schools, parochial and local, set up. 1606. Bodleian Library founded. 1622. First regular newspaper appears; developed out of periodical news-letter; and at first weekly.	Like-wakes: it was customary to sit by corpse from death till burial. Most of these customs ancient.	In the streets, courtiers were lighted with torches; merchants and lawyers with links; and mechanics with lanthorns. Only a magnifico or royal merchant could prefix *Master*; rarely addressed as *Worshipful*; never called *Gentleman* or *Esquire*. Healths sometimes pledged on knees. Some remains of practice of uncovering when a person sneezed.	County aristocracy preserved rustic semi-feudal life: rising early, the men hunted, the women superintended the dairy, &c., and visited the poor. At noon, dinner in the great hall, to which the bell gave universal invitation. After 1603 simplicity of rustic habits declines; country gentry take to town life; and celebration of May and other festivals less jovial. Chief amusements: masques and emblematic pageants. Popular sports become more in doors. Theatres become popular. Minstrels, jugglers, and tumblers superseded by private plays.	CECIL. BANCROFT. ESSEX. BUCKINGHAM. RALEIGH. LAUD. STRAFFORD.	Elizabeth. 1603. James I. 1625. Charles I	MARLOWE. BACON. SIDNEY. SHAKSPERE. CHAPMAN. SPENSER. JONSON. FORD. MASSINGER. VANDYKE. RUBENS. JONES.	Great coarseness and intemperance in banqueting, in both sexes. Dress and personal ornaments extravagant. 1615. Large collections of foreign statues and pictures made. Popularity of madrigals partly supplanted by fantasias.	Growing disposition to question authority. General sense of the inviolability of law began to prevail. Yet much lawlessness: private feuds pursued even to murder. Town-thieves and robbers numerous; highwaymen scoured the country in bands. "Era of buffoons" followed style in which Elizabethan ladies were addressed. Dandyism rampant, and effeminacy predominant.	Predestination asserted; and general conformity to Genevan doctrines on part of Reformers. But (1610–40) transition from Calvinism to Arminianism. 1629-40. Clerical return to Catholic doctrine: doctrine of divine right of kings formulated, and similar origin and consequent independence claimed for Church; apostolical succession and consequent nullity of Presbyterian ordinations, doctrine of real presence, and necessity of confession, maintained.	*Logic:* 1605–20. Bacon shows Nature is to be *interrogated*; enunciates three methods; and classifies fallacies. *Mathematics:* 1594. Tables of sines, tangents, and secants. 1614. Logarithms invented. 1620–33. Logarithmic tables, and scale. Operations of algebra simplified. *Astronomy* conceived as *physical*. 1621. Solar spots and satellites of Jupiter observed. 1640. Micrometer applied to telescope, and telescope to quadrant. Two convex lenses in telescope. *Physics:* 1621. Law of refraction of light. *Magnetism:* 1600. Poles of magnet discovered, with attractions and repulsions; magnetism distinguished from electricity. *Physiology:* 1616. Circulation of blood.	Translation of Bible (1611) fixed language, and perpetuated words; is itself archaic. Continued decay of inflections, and conflict of dialects. Gradual assimilation of French words. Much latitude in using parts of speech, and much grammatical inaccuracy.	Frippers' and brokers' shops mentioned. Goods conveyed on horses' backs, but also (1603–25) in covered waggons ten to fifteen miles a-day. 1625. Hackney-coaches, and (1634) Sedan-chairs, introduced. Before 1632 foreign posts existed. 1635. Limited system of internal posts set up, and letters carried on horseback. Intelligence even of great events spread slowly. Much of the country impenetrable.	1589. Negotiability inserted on Bills of Exchange; but practice had sprung up before. 1613. First copper coinage (farthings) issued. Private tokens of brass and lead made by merchants for own use abolished.	1589. Stocking-frame invented, but not yet applied to production. 1633–40. Coinage fabricated by machinery, instead of by hammer; but fell into disuse.	New dyes. Tanning of leather made more rapid. 1589. Weaving of sail-cloth now first accomplished. 1620. Gunpowder applied to copper-mining. 1624. Iron smelted with coal.	Cabbages, cauliflowers, turnips, carrots, parsnips, and pease cultivated. 1608. Planting of mulberry trees recommended. Potato introduced. Flowers and curious plants generally cultivated. 1632. Public botanic garden at Oxford.	After 1603. Sedgemoor reclaimed by drainage and embankment. Great Bedford Level drained: one deep cut 21 miles long, 70 ft. wide, and many shorter cuts, drains, and sluices. 1626. Hatfield Manor drained.	Use of parlour in transition; but gradually becomes chief living room. 1605–14. All street fronts commanded to be built of brick or stone; but with partial effect. Most of the common houses sheds of wood, or wood and brick.	In 17th food similar to 16th cent., but extravagantly expensive and much compounded. Still much coarseness in cooking. Wines, &c., much drunk, but common people still temperate.	Short jackets or doublets, with hanging or false sleeves; ruff succeeded by piccadilly; materials sumptuous. Silk and thread stockings worn by wealthy.	*Offensive:* 1595. Caliver and fusil lighter varieties of musket. Rapier and dagger came into use. 1635. Modern fire-lock invented. *Defensive:* Back and breast-plates and head-piece only remained of armour.	Vessels hitherto of about 150 tons, but now (1610) merchant vessels of 1,100, and war-vessels of 1,400 tons. *Table:* Ornamental wood-work substituted for trestles. This soon gave way to table with legs.	*Architecture:* Palladian style introduced. *Sculpture:* Transition to modern monumental composition. *Music:* Transition, marked by greater expression, new principles of composition, and greater skill. 1598—1609. Many madrigals. 1617. Masques; air distinguished from recitative; with all the characteristics of opera. *Literature:* 1593. *Arcadia*, first scholarly prose fiction. 1590. *Faery Queene.* 1586—1612. Historical and topographical poems. 1597. First satires. 1599. First philosophical poetry. Many lyrics and sonnets. Tragedy chiefly heroic; comedy remote, with beginnings of modern description. Poetry exuberant and formless; no prosodial system.	1588. Spanish Armada defeated. 1589–90. War with Spain and Portugal. 1604. Ecclesiastical conference at Hampton Court. Hostile laws between England and Scotland abrogated. 1604–5. Gunpowder plot. 1629. Seven members committed. 1635. Ship-money levied.
1640.	1643. Fine scarlet dyeing established at Bow.		1653. Civil marriages legalized: might be solemnized before justices of peace, and upon mere declaration of the parties. Adultery made a capital crime.		*Criminal:* 1654. Cock-matches prohibited. Challenges to fight duels punishable by six months' imprisonment. Provoking words and gestures exposed offender to fine, and to liability to make compensation. *Civil:* 1640–60. Writs, &c., to be in English tongue. Court of Wards and Liveries, feudal dues, purveyance, and many fees abolished. 1650. Reports and law books, writs, processes, and pleadings, to be in English. *Industrial:* 1651. Navigation Act, prohibiting import of foreign merchandise in any but English-built and -manned ships. 1623–63. Exportation of corn made successively freer.	1640–8. *Long Parliament:* Parliaments made triennial, and power of King to dissolve restricted. Ship-money and leying duties on merchandise declared illegal—thus ending arbitrary taxation. Courts of Star Chamber and High Commission abolished—thus ending arbitrary jurisdiction of Crown. Privilege of Parliament further asserted against Crown, by repudiation of King's right to take notice of Parliamentary proceedings. *Taxation:* Monthly assessment (afterwards continued as land-tax); 1643. Duties imposed on beer, tobacco, sugar, &c., and afterwards on bread and other necessaries; tonnage and poundage, feudal aids, &c.; poll-tax. All administered by board of Parliamentary commissioners. 1648. COMMONWEALTH. Monarchy abolished. 1648–53. Parliamentary Republic. April to December, Government by Council of State and Parliament. 1653–9. Protectorate. 1653. Country divided into eleven military districts, under major-generals, who partially collected taxes. 1656. Courts of Wards and Liveries, and military tenures, abolished. Jurisdiction of Chancery regulated. New trials and special juries originated. 1657. Post-office established.	1653. Register of births, marriages, and burials, to be chosen by the inhabitant householders in every parish. Local powers conferred on justices of peace for solemnization of marriages.	1640. Tenants by knight service called out for last time. *Royal army* composed chiefly of aristocracy, knights, and gentry. *Parliamentary army* composed of farmers and freeholders; (1645) remodelled; and civil officials incapacitated for commands.	1642. Bishops expelled from Parliament. 1643. Attack on Prelacy: cathedral worship put down; altars, crucifixes, images, and pictures removed. 1645. "Directory of Public Worship," superseding Liturgy, sanctioned by Parliament. 1646. Archbishops and bishoprics abolished. 1646–9. Presbyterian government established by law. 1653. Board of Presbyterians, Independents, and Baptists presented to livings: thus dividing Church among three sects. *New Sects:* Fifth-Monarchy Men, Quakers, Millenaries, Antinomians, Arminians, Socinians, Arians, &c.	Miniature and portrait-painting become distinct professions.	1645. First meeting of what became Royal Society.		Absence of state, and general simplicity of manners during Commonwealth. Regal and similar titles in abeyance.	Many kinds of sport discouraged, especially bear-baiting, but also amusements generally, music and dancing, merry-meetings and festivals, and drinking of healths.	PYM. ELIOT. CROMWELL. FALKLAND. HAMPDEN. SYDNEY. VANE. FAIRFAX. IRETON. MONK.	Executive Council. 1653. Cromwell. 1659. Richard Cromwell.	SHIRLEY. MILTON. HARRINGTON. HALES. CHILLINGWORTH. HOBBES. BEAUMONT *and* FLETCHER. HERRICK. BROWNE. FULLER. COWLEY.	Architecture in abeyance. Music and painting repressed and discouraged, except by leaders. Drama suppressed.	Two types: Cavalier, the successor of the knight, and the sentiment of personal loyalty to king becomes prominent; and Puritan. But three parties, each with different ideals. Sanguinary laws enacted against libertinism; profane pictures burnt; drapery put on nude statues; fast-days numerous; and amusements generally repressed. Cruelty to animals suppressed, and judicial torture disused.	Wide-spread fanaticism and great multiplicity of sects. Fifth-Monarchy men, believing in a universal monarchy over which Christ should reign, Millenarians, Perfectionists, Infallibilists, Anti-Scripturists, Arians, Socinians, Anabaptists, Libertines, Familists, Seekers, &c. Puritan conception of Deity said to be Arabian. Miltonic descriptions of Deity and Heaven reflect political struggles of the time. Singular union, in some poets, of amatory and religious sentiment.	*Botany:* Plants divided into seventeen classes, according to known or supposed characters, and external qualities. *Psychology* becomes a science of observation; mind constructed out of sense; contiguity stated as law of association; sensations and external qualities asserted not correspondent; Nominalism established. *Ethics:* Notions of right and justice maintained to be relative to society, and fruits of civil compact. Casuistry a subject of discussion. *Sociology:* State of nature a state of war, ended by civil pact, from which laws are consequences. Still partly ecclesiastical. Historical, but uncritical inquiries into Law of Nations. Histories of philosophy, uncritical and theological.	Moods used more comprehensively than now, and particular words. Continued decrease of impersonals. Metaphorical sense of words decays, and continued process of specialization of sense. Ellipses frequent, and much confusion in syntax.	No shops in smaller towns; few in larger, and even these badly supplied. Countrypeople supplied by hawkers. Thus utensils sold, and, till canals made, whole of pottery. In autumn, materials stored up for winter. 1659. Stage-coaches, travelling four miles an hour, and only near London; shortly extended to Hull, York, Leeds, and Lancashire. Foreign commodities imported more cheaply by sea than internally on horseback.	1640. Mint used by goldsmiths as a bank of deposit. Goldsmiths began to receive deposits. First called bankers when they began to receive gentlemen's rents. By 1645 all the principal banking operations in use.	Floating-machine, worked by horses, for towing ships against wind and tide, invented.	1641. Cotton-manufacture first mentioned, but had doubtless been growing up before. Manufacture of salt improved by discovery of it in mineral state.	First hint of rotation of crops; manures now in use well-known, especially lime. Green-houses or plant-stoves introduced. Liquorice, saffron, cherries, apples, pears, hops, and cabbages abundant.	Streets crooked, narrow, and dark; being unpaved, also damp, dirty, and muddy.	Fire-place had taken nearly present form, but dogs or andirons not yet generally superseded by grate, though grate in use. Glass not yet in general use.	Greater temperance in eating and drinking, and severe simplicity, even to coarseness.	*Cavalier:* Buff coat, and cloak worn loosely; high boots of jacked leather; broad-leaved beaver hat, with feathers, hair hung in ringlets over shoulders. *Puritans* wore cloths and coarser stuffs of black and sober colours; old high-crowned hats; shoes; and had hair cropped. Masks worn by wealthier females; mufflers by poorer.	Cartridges invented, and bandolier superseded by cartridge-box of tin. Cannon mounted on carriages. Howitzers and mortars used. Musket rest and swine's feather disused. Wadding not yet used for match-lock.	Plain table legs replaced ornament, and kept their place. Squirts, 2 or 3 ft. long, for extinguishing fires.	*Architecture* in abeyance. *Music:* Choral service interdicted, choirs dispersed, and organs destroyed. Thus, as best art was religious, music practically interdicted. *Literature:* Poetic language of preceding age becomes dialect of *Prose.* Prose imaginative, sonorous, and architectural. The prose-sentence was the analogue of the stanza, containing, besides the direct predication, all the conditions and exceptions. *Poetry* now (1630–88) exhibits pure description of Nature, political feeling, religious thought and philosophic statesmanship.	1640. Long Parliament opens. Strafford and Laud impeached. 1641. Strafford beheaded. 1642. Civil war begins. Battle of Edgehill. 1645. Laud beheaded. Battle of Naseby. 1649. Charles beheaded. 1652–3. Naval defeats of the Dutch. 1658. Parliament dissolved.
1660.	1660. Baize manufacture planted in Essex. 1669. Fine linens manufactured at Ipswich. 1676. Calicoes printed in London. Silk-weaving mostly confined to London; but (in 1678) a few silk-weavers in small cities and market-towns. 1685. French weavers established themselves at Spital-fields. Wire manufacture set up at Richmond. Before 1686 lock-making established at Wolverhampton.	1660. Military tenures abolished: all tenures held of the king, except frankalmoign, copyholds, &c., turned into free and common socage. 1682. Law of Settlement passed, restricting each labourer to his parish.	Power of correction by husband of wife began to be doubted in law-courts.		*Civil:* 1670. Distribution of property of intestates regulated. 1677. Statute of Frauds and Perjuries, making only written contracts in certain cases legal. *Industrial:* 1660. Export of wool prohibited. 1662. Silk-throwsters required to serve seven-years' apprenticeship. 1666. Export of wool prohibited, and manufacture otherwise encouraged. Manufacture of linen cloth and tapestry encouraged. 1670. Import of corn practically prohibited. 1682. Agricultural wages fixed. Rate of legislation still slow—not above six statutes enacted annually.	*Executive:* Monarchy restored, and Crown replaced in its prerogatives. No resolutions of Crown hitherto taken without deliberation and assent of Privy Council. Cabinet Council now obtains final assent of Crown for measures, only laying them before Privy Council for formal ratification. Character of a monarchy still predominant, but increasingly qualified by existence of Cabinet. *Administrative:* 1668. Council of Commerce established by Government, consisting of salaried members. Modern history of public revenue begins. Customs duties, as a permanent tax, imposed. Nucleus of National Debt formed. *Legislative:* Parliaments cease to be necessarily triennial. 1665. Clergy practically resign power of self-taxation: Convocation no longer grants subsidies; and thus final fusion of tax-paying classes. Right of Commons to frame, as well as originate, money-bills established. 1665. Supplies now generally granted by appropriation for specified purpose; (1678) refused by Commons except on declaration by King of alliances. Many restrictions imposed on liberty of Press. 1681. Liberty of the subject further secured by *Habeas Corpus* Act. 1660. Tenures held in chivalry again abolished, and converted into free and common socage.	About 1680–7. Remains of old popular elements eliminated from town constitutions. Municipalities receive new charters, making them oligarchical, and vesting in Crown right of first appointment of mayor, aldermen, &c.	1660. Militia remodelled. 1660–88. Gradual formation of standing army. 1662. Paymaster-general appointed. No professional naval officers—ships commanded by generals. 1660–88. Navy in royal hands. Board of Ordnance (of great antiquity) constituted for service of Navy.	1660. Episcopacy re-established. From 1662 Convocation in abeyance; 1665. Clergy give up right of self-taxation in Convocation. 1661. *Corporation Act*, requiring municipal officials to take sacrament and subscribe declarations. 1662. *Act of Uniformity*, enforcing amended Book of Common Prayer; consequent secession of 2,000 Puritan clergymen from Church. 1664. *Conventicle Act*, making illegal all meetings for worship, except according to Church. 1665. *Five-Mile Act*, forbidding Nonconformist ministers to approach borough. 1673. *Test Act*, directed against Popish recusants. Other Acts imposing civil disabilities.	1662. Teachers obliged to have license from bishop. Authorship pursued as distinct profession, but through the intermediation of patrons of rank. Professions not completely separated, *e.g.*, architects were astronomers, mathematicians, dramatic authors, &c.	1660. Royal Society established. About 1685. Many newspapers now published; but never oftener than twice a-week; and never larger than single small leaf.		King served by attendants on knees. Court paid to nobles and persons of distinction with presents. When travelling, they were entertained by Corporations; met by horsemen on entrance into town; inhabitants proffered all their houses contained; bonfires lighted; healths drunk. Inferior partizans introduced at supper, after removal of cloth. Quakers addressed these magnates submissively, but with covered heads. Huzzaing after health-drinking dates from this time.	Return, with extravagance, to customs and amusements of time before Commonwealth. *Sports and games:* bear, bull, and horse-baiting; boxing and deadly fighting with weapons; horse and foot racing; tennis; skating (now with steel skates); boat and yacht racing; bowling; and athletic exercises. In-doors: card-playing, backgammon, chess, cribbage, nine-pins and (in rich families) private theatricals. Play-going popular. Politics now important part of business of life. Coffee-houses popular, and political clubs frequented. Puritans and some Royalists resisted habits of time. Royal fool (for last time) a Court official. General foppery in dress and speech.	CLARENDON. BUCKINGHAM. CABAL MINISTRY. TEMPLE. HALIFAX. ROCHESTER. SUNDERLAND. DANBY. GODOLPHIN.	1660. Charles II. 1685. James II.	TAYLOR. BARROW. NEWTON. CUDWORTH. BUNYAN. BAXTER. DRYDEN. BOYLE. WREN. LELY. HUMPHREY. HOOKE. PETTY. DAVENANT. CUMBERLAND. WALLER.	Paintings of still life, and portraits, in fashion. Wide-spread popular love of music. Cathedral music in favour with higher ranks. More delicate sense of rhythm and modulation, of proportion, and grace, in prose and poetic style. Immodesty as to personal exposure in both sexes.	1660. Reaction to frivolous amusements and criminal pleasures. Immorality prevalent, and in high places shameless. Amusements popular, especially theatres; the drama being also obscene and degraded. Gallantry the predominant temper: intrigues frequent, and public places of assignation. Rage for duelling, and rioting by bravos. Passive obedience revived, supported theologically, and receives philosophical basis. Judicial bench servile. Public virtue almost extinct. Spirit of cruelty revives.	Partial reaction, under influence of Court, towards Catholicism. 1630—1700. First stage of Deism—with a political aspect, and arising out of relation of religion to political toleration. Toleration the subject of prolonged debate. 1530—1388. Religion the great subject of speculation and controversy. Some extravagant views about the number of the "elect." Other-world materialistically conceived as a "lake of fire." The ideas of the Christian life in *Pilgrim's Progress* lineally descended from chivalric conceptions and knightly warfare.	*Mathematics:* 1664–6. Binomial Theorem and Fluxions invented. *Mechanics:* 1666–83. Law of gravitation discovered. Statics and dynamics imperfectly differentiated. Laws of impact correctly stated. *Astronomy:* Return of comet predicted. Solar rotation, and rotation of Mars and Jupiter, discovered. 1676. Series of astronomical observations begin. 1666. First reflecting telescope; 1674. First Gregorian; reflecting octant. *Physics:* 1666. Non-homogeneity of light discovered. *Chemistry:* Three elements of alchemists overset. *Botany:* 1669–78. Classification of plants according to fructifying organs. *Ethics:* 1672. Utilitarianism founded. *Sociology:* Political arithmetic created. Manufacturing and mercantile systems discussed.	Gradual transition from Romance to Teutonic accentuation. *Consciousness* of rapid change in language, and anticipations of future change, not since justified.	On best highways goods conveyed by stage waggons, at great expense; on by-roads, and north of York, and west of Exeter, generally, by long trains of pack-horses. Internal distribution still largely by great markets, for agricultural produce and cattle; and by fairs, to which commodities flowed from London, and where rural dealers supplied themselves. 1685. Bartholomew Fair declines as seat of trade, and is suppressed. 1673. Books first sold by auction.	1663. Guineas coined. 1666. Coinage a public matter, expense borne by nation.	1660–80. First wire-mill erected. 1663. Coinage now milled. Lord Worcester's steam-engine set up. 1670. An improved weaving machine introduced from Holland.	1660. Many new descriptions of woollen stuffs now made; and Indian stuffs imitated. Coarse vases still only produced, and to limited extent. 1670. Pulverized lead-ore used for glazing. 1685. Rude kind of stoneware made.	Arable and pasture only half the area of the kingdom; rotation imperfectly understood; cattle not yet fed on turnips, but killed at beginning of winter. But some improvement: new vegetables, implements, and manures; and some scientific planting. Greenhouse only a receptacle for plants in winter.	1663. Act authorizing toll-gates and turnpikes; but till 100 years later, no turnpikes except within 100 miles of London. North of it, there was only a narrow causeway fit for pack-horses, with clay sloughs on either side.	1666. After Fire, houses built mostly of brick, which was of better quality. But stone also used, and buildings higher.	Tea, coffee, and chocolate came into general use. Except game and river-fish, little fresh animal food, even among gentry. Stock of salted meat laid in for winter in November.	*Male:* (1) Short-waisted doublet and petticoat breeches, to knees; lace ruffles beneath knee; lace collar and cloak; high-heeled shoes. (2) 1666. Close vest, over which a loose tunic. (3) 1668. Vest became long square-cut coat, and tunic waistcoat. *Female:* Tight dresses discarded; full and flowing draperies adopted; neck and arms bare; trains of rich satin and velvet.	Most of foot now musketeers; but still large intermixture of pikemen. Foot soldier had sword for close fight. Dragoon armed like musketeer. Bayonets introduced, three-edged or flat, with wooden hilt, and screwed into muzzle of gun.	Furniture in wealthy houses greatly advanced in splendour and comfort. Leather portmanteaus introduced. 1676. Fire-engines with leathern pipes. Two-pronged forks introduced, probably before 1600. 1680. Silver forks, for invalids.	*Architecture:* Italian style predominant, and Italian detail superinduced on Gothic forms. Modifications caused by adaptation of Gothic structure to Protestant worship. *Sculpture* applied to decoration. But also bronze and marble statues. Carving in wood light and delicate. *Painting:* Chiefly voluptuous portraits. *Music:* Harmony, melody, and plan new; masses of harmony subordinated to one rhythmical idea; greater adaptation to words and sentiment. *Literature:* Sentence gradually broken up, as stanza dissolved into couplet. Pedantry, quaintness, &c., give way gradually, and style more easy and idiomatic. Perfection of form sought, especially in rhythm. *Pilgrim's Progress*, &c., and novels of real life. Epic poetry reaches climax. Rhymed heroic tragedies; many comedies, mostly in prose, and reflecting daily life.	1660. Charles II. proclaimed. 1662. 2,000 Puritans secede from Church. 1665. Plague rages. 1666. Great Fire in London. 1676. Charles II. pensioned by Louis XIV. War with Holland. 1678. Popish plot. 1685. Rebellion of Monmouth, who is defeated at Sedgemoor. Jefferies' "campaign." Trial of the bishops. 1688. Flight of the King.
1688.																																			

NEO BARCELONES

TABLE VI.

ENGLISH.

CONTINUED—FROM THE REVOLUTION OF 1688 TO THE END OF THE EUROPEAN WAR.

Dates.	OPERATIVE.	REGULATIVE.	CIVIL.				
			DOMESTIC.		PUBLIC.		
			MARITAL.	FILIAL.	LAWS.	GENERAL.	LOCAL.
1688.	*Division:* In working up cotton yarn, weaving done by men, and spinning of weft by women. *Localization:* Calico-printing established at Richmond, Yorkshire; gun-manufacture at Birmingham; of pantiles at Tilbury. Removal of iron-manufactories to coal districts had been long going on: works in Kent and Sussex not entirely relinquished. 1710. Lloyd's originates in coffee-house frequented by business-men.	Hat trade carried on by means of sub-contractors.			*Criminal:* Original definition of treason, applying to crimes against sovereign only, gradually becomes, by application to new circumstances, crime against State. Citizens better secured against charges of high treason. Stealing in shop to value of 5*s.* made capital. 1698. Denial of Christianity or divine authority of Scriptures. *Penal:* Severity of law diminished by extension of "benefit of clergy" to women: discharged, in case of clergyable felonies, after being burnt in hand and (at discretion of judge) imprisoned for a year. 1706. Reading no longer required for benefit of clergy; and for theft and larceny imprisonment not exceeding two years. *Civil:* 1698—1705. Inland (equally with foreign) bills of exchange now legally protected. *Industrial:* 1689. Export of wool prohibited. Bounty of 5*s.* per quarter on export of wheat. 1690. Import of printed cloth prohibited. 1696. Export of stocking-looms prohibited. 1698. Export of wool and woollen goods, except to England, prohibited to Ireland. Penalty for importing French silks increased. Monopoly of lustrings given to a company. Export of watch cases and dials prohibited. 1699. Exported corn relieved from Customs' duties. Import of lace prohibited. 1703. Commercial treaty with Portugal. 1700. Taxes on export of woollens, corn, meal, and bread removed. 1706. Assay-masters appointed in various towns.	*Crown* becomes more purely official, less personal: monarch no longer bears expenses of government, but has income assigned; oath of allegiance hitherto feudal, but becomes in 1688 official; character of government rather aristocratic than monarchical; and veto on bills practically given up—last exercised in 1707. Standing army gives power to Crown. Admiralty put into commission, having been a royal function. *Executive* becomes Parliamentary: king's ministers introduced into Legislature. Separation of Cabinet from Privy Council, and of latter from business of State, established; by 1714 king ceased to preside, but Cabinet still transitional. Ministries date from 1695: small body of statesmen agreeing with one another and majority of Commons. Ministerial responsibility reduced to practice. But (1688—1702) king was his own foreign minister. From 1688 money borrowed on annuities; other loans charged on taxes. 1697. Undischarged debts constituted into funded debt, and certain taxes set apart for liquidation. *Judicial:* None of present rules of evidence habitually observed before 1688, but by 1700 established in all their rigour. Criminal assimilated to civil trials: transition from inquisitorial to litigious theory complete. Both accomplished by judges.	
1714.	Before 1719, iron-works established in Warwick, Stafford, Worcester, Hereford, Monmouth, Gloucester, and Salop, and in 1750 in Yorkshire. 1748. Brass and (before 1761) iron, steel, and hardware manufacture at Birmingham. Calico-printing chiefly in London till 1764–9, when introduced into Lancashire and Carlisle. About 1770. Men, women, and children employed in copper mines; girls in cutlery, lead-works, and silk-mills, &c. Grinders most highly paid. In stocking-manufacture, wool-combers each employed five spinners, and each spinner five knitters. After 1769, when machinery introduced, extended to adjacent counties.	1761. 600 master-cutlers in Sheffield a corporation. 1760–84. Rise of large farmers, with rentals between £300 and £900. Apprentices and journeymen of incorporated trades widely separated from working-classes and were tradesmen in probation; in London trades, capitalist and operative, not yet separate classes.	Consent of female not necessarily implied; compulsion on part of parents not unusual. 1752. Marriages, without special license, to be solemnized by publication of banns. Marriages of persons under 21, if without such publication, or consent of guardians, null and void.	Relationship between parents and children one in which physical compulsion to marriage was possible.	*Criminal:* 1717. Clergyable felons transported for seven years, instead of being burned or whipped. 1725. Arrests for debt, in superior Courts, limited to sums exceeding 10*l.* Theft to value of 40*s.* on board ship made capital. *Civil:* 1719 and '45. Assurance of ships made legal. 1736. Mortmain Act further limits right of disposing property. 1750—1800. Jurisprudence of Dutch publicists influences Chancery law. 1773. Insurances of lives legally protected. *Industrial:* 1717. Export of linen freed. 1721. Bounties granted on export of silks; export of all native produce and merchandise free, except a few articles; import of substances used in dyeing freed. 1736. Sale of gin, &c., practically prohibited. 1730-60. Woollen manufacture locally regulated. 1746. Duty on materials of glass-manufacture, and on import of foreign glass. 1750–7. Bounties on fisheries. 1772. Nearly all export duties on manufactures taken off. 1773. Spitalfields Act, regulating wages of silk weavers.	*Crown:* 1714. King ceases to touch for king's evil. Dominant party assert right to nominate ministers, and supremacy of sovereign proportionately weakened. 1743. King last commands army. 1746. Attempted re-assertion of royal power abortive. 1772. Liberty of relatives of monarch to marry limited. 1715. Feudalism extinguished, but aristocracy regain in nominees and boroughs influence equal to lost power. *Executive* strengthened (1714) by Riot Act. 1715–42. Begins to assume modern form: Government administered according to views of Minister; support of servants of Crown in Parliament insisted on. Since 1742 impeachment of ministers unusual: responsibility insured by loss of office. Government carried on by separate departments of State, each independent of other, and only under general control of Crown. Till 1767 office of Secretary of State divided into departments. *Judicial:* 1714. Judges become irremoveable. Executive incompletely separated from Judicial: so late as 1735 Chancellor of Exchequer gave judgment in Exchequer Court. *Legislative:* 1702—1779. Petitions prayed for special relief, but seldom interposed in general legislation. 1715–42. Commons acquire predominance in State.	
1774.	1774. Lloyd's established at Royal Exchange. Silk manufacture driven by protective laws from Spitalfields to Manchester, Macclesfield, Norwich, Paisley. 1775. London bankers' Clearing House set up. 1785–90. After steam-engine applied, streams no longer determined sites of factories. After 1785, growth of manufactures created numerous class of capitalists. 1792. Coal-works at Tyne: men and boys working and conveying coal and loading keels; keelmen with boys and coal-boatmen; seamen in coal-ships; coal-factors, merchants, clerks, lightermen, meters, &c.; and other persons indirectly, as purveyors of provisions and stores. 1790–2. Children substituted for men in wool-combing enabled by machinery. Strong and small cloth made in different shires in Wales. 1814. Some spinners also manufacturers of linen.	Till 1779 miners still serfs; they were fixed to the pit and sold with it. Status modified in 1779, but not freed till 1797–9. 1772—1805. Trade societies formed among hatters, shipwrights, clothworkers, tailors, and silk-workers, against rising manufacturing lords. In 1806, 3,500 small masters around Leeds, who carried on woollen manufactures in own homes, in villages and scattered houses. Each employed on average ten journeymen and apprentices.			*Criminal:* 1760—1810. 63 Acts passed creating capital offences. 1789. Hanging substituted for burning in case of women accused of treason. 1795. Definition of treason enlarged, and judicial constructions made statutory. 1795–9. Many political offences created; and many offences made substantive treasons. 1792—1801. Many laws relating to forgery. 1793. Offences on high seas assimilated to those on shore. 1807—12. Initial mitigation: private theft from person, &c., no longer capital. 1811. Burning of factories and revenue offences made capital felonies. *Civil:* 1756–88. Law of insurance grew up into system; and Equity rules infused into Common Law. 1800. Due execution of contracts by pawnbrokers provided for. Right to accumulate rents, &c., of property is limited. 1811. Summary remedy for abuses of charitable trusts. Charitable donations registered and secured. 1813. Bankruptcy Act, separating insolvency from Criminal Law. 1814. Drafts, bills, promissory notes, &c., regulated. *Industrial:* Stringent laws against export of wool; multitude of restrictions. 1783–7. Bounties on export of cotton goods and drawbacks on import of materials. 1785–91. Fisheries encouraged and regulated. 1797. Cash payments suspended. 1773—1815. Export and import of grain regulated. 1806. Laws prohibiting import of machinery repealed.	*Ranks:* Many peers created. *Crown:* 1720—1810. Heirs-apparent usually in opposition. Land revenues of Crown surrendered for Civil List. 1811. Royal assent given to Regency Bill by commission. *Executive:* 1781. Secretariat divided into Home and Foreign; 1794. Secretary for War and Colonies appointed. 1783. Paramount authority of prime minister maintained, but even in 1792 ministers did not always act together. 1786. Consolidated Fund established. 1787. Customs and excise duties consolidated. 1786. Affairs of trade placed under committee of Privy Council, as also foreign plantations, and (till 1794) colonies. In 1792 king still partly his own administrator—personally distributed patronage. 1806. Modern system of Ministries established, with a policy, overruling king's. *Judicial:* 1813. In Court of Chancery Vice-chancellor appointed. Court erected for insolvent debtors. *Legislative:* 1760—1806. Influence of king over elections great: dismissal of Ministry by king, and dissolution, would have insured parliamentary majority. 1779. Extensive organization in country to promote reform gave rise to system of general petitioning. 1782. King overruled by Commons, and American War brought to an end.	
1815.							

Dates.	MILITARY.	ECCLESIASTICAL.		ACCESSORY INSTITUTIONS.	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.	CHIEF PERSONS.		
			PROFESSIONAL.					EXECUTIVE.	Rulers.	INCENTIVE.
1688.	A small standing army legalized. Except during war, no Mutiny Act: soldier subject to civil law only. 1690. Admiralty put into commission—origin of Board of Admiralty. Marines become a separate body. 1704. Board of Ordnance splits into two divisions: Military branch (ultimately developed into Ordnance Corps) and Civil (purely administrative). 1712–5. Sovereign empowered to make Articles of War.	A kind of constitutional ecclesiasticism established, but Episcopacy consolidated. 1688. Act of Toleration, relieving Dissenters (except Catholics). 1689. Convocation met and (1690) was dissolved; after 1714 its meetings were prevented. About distinction between High and Low Churchmen grew up, corresponding to Tories and Whigs: former pretending to sacerdotal power, spiritual and temporal, and repugnant to toleration; latter, the reverse. Absentees from church "presented" by churchwardens, who were sort of spiritual policemen; parsons read statutes in church.	Literature becomes an independent profession. Still imperfect separation of professions: architects were dramatic authors.	Four lunatic asylums founded in 1549, 1697, 1713, and 1751. 1688—1702. Parochial and Ladies' Charity Schools founded. 1699—1701. Societies for promoting Christian knowledge and propagating Gospel. About 1709 first daily newspaper (or almost first) published.		Manners stately and formal: gentlemen made profound congées and bowings; ladies demure and slowly-sinking courtesies.	1688—1760. Towns with medicinal springs became fashionable resorts. Besides theatre and opera, many other dramatic exhibitions, especially Punch. "Hops" for lower classes. Shooting matches in outskirts. Chief outdoor sports were—bowls, skittles, football, and cricket. Prize-fights frequent, with broadsword, sword and dagger, and single-stick, attended even by ladies; and boxing-matches even more popular. Public executions, and civic fairs, drew large numbers. Late hours now fashionable—a result of prevalence of gambling. But soberer part of upper classes still went to bed by 11. Rural: Fox-hunting often followed exclusively, and by larger number (than now) of rustic squires; old laws of venerie observed. Some change in habits of great ladies: less domestic, and became politicians or "Lady Bountifuls." Chief domestic amusements were great festivals.	Danby. Nottingham. Shrewsbury. Somers. Halifax. Sunderland. Rochester. Godolphin. Schomberg. Russell. Marlborough. Peterborough. Oxford. Bolingbroke.	1689 William & Mary. 1694 William. 1702 Anne.	Vanbrugh. Burlington. Kneller. Purcell. Congreve. Dryden. Addison. Pope. Wallis. Flamsteed. Woodward. Ray. Locke. Gay. Shaftesbury. Mandeville. Halley. Berkeley. Bentley.
1714.	System of standing armies consolidated. 1716. Brass Gun Factory established. 1743. Sovereign commands army for the last time. 1757. Militia established. 1759. Powder Factory set up. 1761. Laboratory set up at Portsmouth.	1719 and 1728. Disabilities of Dissenters relieved. Low and High Church parties now completely divide the Church. 1727–9. Methodism founded, at first within the Church. 1738. Separation of Methodists from Church. Organization gradually established, by extension of fiscal system. 1744. Methodist Conference originated. 1741. Whitfield separates from Wesley, and (1748–70) followers of Whitfield separate into two bodies; one of which was re-absorbed by Church, and formed in it sect of Evangelicals	1744. Company of barbers and surgeons broken into two distinct corporations; the latter afterwards becoming Royal College of Surgeons. 1750. Perhaps first professional gardener. Kent professed himself to be also sculptor, painter, and architect. Engineering separated from architecture. 1765. First professional road-maker. Contractors not yet in existence.	1715–47. County and foreign school societies. 1719–45. Five great hospitals. 1746. Small-pox hospital. 1718–58. Schools and orphan asylums. 1749–65. Five maternity hospitals and charities. 1717–53. Literary and scientific societies. 1760–84. Many boarding-schools. 1768–70. Public meetings an institution; and Society formed for supporting claims within the Constitution.		Eminent merchants and civic functionaries were knights. All of any consideration had title of *esquire* or, at least, *gentleman.* Still marked difference of dress between men of family and citizens. 1760. Gentry and nobility more on a level, and young men of family no longer trained in great houses.	Breakfast at 9, 10, or 11; rose from late dinner at 7; supper at 11. 1760. Last trace of Feudalism: permanent establishments of nobility in London; country houses only for retiring to; households differently organized: inmates now few—chiefly menials; but chaplain retained. Great nobles had still "groom of chamber" and "master of the horse." Sexes, among upper classes, had equal liberty in pleasure-taking; not so in middle classes. Assize balls and elections aided in assimilating manners and customs. Till about 1750 gaming chief amusement of fashionable assemblies; other diversions now invented: Ranelagh, Vauxhall, Pantheon, &c. Superstitious rural observances, especially those relating to courtship and marriage, retained, and each season had appropriate spell.	Halifax. Stanhope. Carteret. Walpole. Pelham. Newcastle. Pitt. Fox. Bute. North. Argyll. Pulteney. Cumberland. Wolfe. Townshend. Derwentwater. Pretender. Wilkes.	1714 George I. 1727 George II. 1760 George III.	Swift. Defoe. Gainsboro'. Reynolds. Hogarth. Thomson. Richardson. Fielding. Goldsmith. Taylor. Black. Hutton. Bolingbroke. Hume. Hartley. Butler. Cotes. Cavendish. Bradley. Hunter. Hutcheson. Johnson. Robertson.
1774.	1775. Store Department, for army, set up, and conducted by merchants. 1793. Commander-in-chief appointed. But duties still wholly undefined 1795. Military secretary appointed. 1808. Storekeeper-General was appointed: the department being converted into an official one. 1812. Parliament formally sanctions office of Commander-in-chief.	1778–8. Several disabilities of Catholics and Protestant Dissenters relieved. In 1791 oath of supremacy and declaration against transubstantiation no longer required. 1797. Methodist New Connexion secedes from Original Connexion, and admitted lay participation in Church government. 1801. Clergymen incapacitated for sitting in the House of Commons. 1803. Clerical farming restrained, residence enforced, and building of churches encouraged. 1810. Primitive Methodists seceded, reverting to early forms of Methodism. 1812. Dissenters could be licensed as religious teachers; and Five Mile and Conventicle Acts repealed. Three communions per annum still obligatory; and parson still bound to "present" delinquents, though law really nugatory. In 1814 writ against excommunicates changed.	1814. Power of practising as apothecaries limited.	1778—1815. Various hospitals, infirmaries, and asylums. 1780—1814. Several great missionary and religious societies. 1780—1802. Sunday-schools founded and organized. 1786—1804. Industrial schools for both sexes. 1788—1810. Eight scientific and sectional institutions 1778–87. Public meetings and political societies organize. 1787. Slave-trade association.		1780–3. Swords gradually reserved for Court dresses. 1792—1801. Badges of rank laid aside, and aristocracy less public in habits. New clubs promoted equalization of ranks.	Gladiatorial prize-fights ceased; and bull-baiting and boxing matches decline. Public amusements unchanged in name or form, but modified in spirit: places of gay resort closed, or changed in character. Habits more domestic. 1792—1801. Latest period of habitual private high play among nobility. 1804. Games reflected international hostility: "Scotch and English," with a variety of it, played with minute imitation of war. Harvest-homes, with feasts and superstitious customs, remnant of festival of summer solstice. May festival kept up by milkmaids, and by bathing face with May-dew. 1802. Pic-nic suppers an innovation.	North. Rockingham. Pitt. Grenville. Perceval. Liverpool. Wellington. Castlereagh. Thurlow. Shelburne. Burke. Fox. Dundas. Eldon. Windham. Nelson. Romilly. Dunning. Erskine. Wilberforce. Mackintosh.	George III.	Adam. Flaxman. Lawrence. Cowper. Sheridan. Edgeworth. Coleridge. Scott. Byron. Chambers. Banks. Burns. Wartons. Austen. Southey. Wordsworth. Priestley. Dalton. Davy. Leslie. Young. W. Smith. Jones. Gibbon. Paley. A. Smith. Malthus. Bentham.
1815.										

Dates.	ÆSTHETIC.	MORAL.	RELIGIOUS IDEAS AND SUPERSTITIONS.	KNOWLEDGE.
1688.	Formality superseded by easy, graceful melody: indigenous expressions of passion; and Purcell's energy of modulation was bold, affecting, and sublime. Strong passion for Italian opera, which initiated advance in musical sentiment. Little expected from singers besides voice and ear; and even long after good taste little diffused. Literary descriptions crude and anatomical. Style cadenced, polished, and artistic.	1688. Revolution advanced and consolidated political sentiments: indefeasible right, and paramount prerogative, of Crown, uprooted in national conscience. Supposed duplicity of clergymen in taking oaths of allegiance: general corruption of principle traced to this. But outward appearance of virtue and sobriety. 1689. Toleration vindicated by Locke; but atheists and Catholics excluded. Perjury not thought dishonourable; even applauded. Want of human and natural sympathy, and spirit of true humanity, in poetry. 1698—1711. Lotteries suppressed.	Doctrinal reaction against Puritanism. 1688. Rise of Latitudinarians in direction of Arminianism. Increasing boldness in religious inquiry, and more disregard of authority. Rationalism, extending from about 1688 became common; sacerdotalism, witchcraft, and Calvinism decline. But "atonement" was still an actual expiation; and "justification" a legal act, distinct from "sanctification." Divines adopted ideas of moralists: not sin but vice, not works but virtue, spoken of. Faith was an intellectual perception. Christ's "sacrifice," by some, sceptically explained. Scientific experiments proved to be not dangerous to Christianity. 1690—1700. Great Trinitarian controversy; some change in Trinitarianism, perhaps generated by Unitarians; doctrine takes reflection of philosophies of the day, and is variously expressed. 1714. Clarke was thought to assign "undue pre-eminence" to first person of Trinity. Anne last monarch who touched for king's evil. Ghosts, witches, portents, fortune-telling, nativities, and "grand magisterium."	1691. *Logic* systematized. 1698. *Magnetical* observations made over the world. 1705-11. *Electricity:* Production of light by friction detected. *Astronomy:* 1705. Periodical comet first detected: discovered to be a planet, and orbit an ellipse. *Geology:* 1695. Strata of other countries assimilated to English. *Botany:* 1703. Classification of plants, as Flowerless or Flowering, and latter as Dicotyledones and Monocotyledones. *Psychology:* 1690. First application of Association to Mind (by Locke)—doctrine of Complex Ideas; and first comprehensive survey of Mind; with some remains of Realism. 1709–10. That perceptions of sight are acquired, and that real existence consists in perceptions, asserted by Berkeley. His motive theological. 1671—1713. School of *Ethics* rose out of discussions on religion. *Sociology:* 1689-90. Social Contract stated; toleration contended for, the theory arising out of theological discussions. Neither Political Economy nor Language yet independent sciences. Æsthetics and Ethics confused, as (1713) by Shaftesbury. 1699. Criticism advanced by Bentley: internal evidence becomes a test of genuineness.
1714.	Landscape conventional; little feeling for, or exact description of, natural beauty. Painters naturally colourists: manner large, simple, and pure. Low, vulgar, and disreputable life also exactly depicted. Rise of sentiment of natural beauty.	Reaction in public spirit, reforming stage. But improvement in morals rather negative. Political controversy unscrupulous. Maxims and practice of persecution abandoned; nonconformity with established Church not a legal offence. Government carried on by systematic Parliamentary corruption. Extreme depravity of manners. Continued effect of reaction against Puritanism. In ladies, rage for play, appetite for scandal, levity of carriage, and licentious freedom of conversation. Marriage tie lightly treated; and incontinence in unmarried ladies not rare or disadvantageous. 1754. Act for naturalization of Jews repealed in deference to popular prejudices. Marked indifference to suffering, and much wanton barbarity. Movement against bull-baiting and cock-fighting.	1700–40. Maturity of Deism (almost confined to upper classes), asserting supremacy of reason and natural against revealed religion: as regards (1) dogma, (2) ethics, (3) sacred books, and (4) constructive and speculative. Intermediate state of dead discussed: (1) man perishes in grave, as consequence of sin, but restored by God, (2) soul naturally immortal, and exists separately. Future rewards and punishments doubted, and by some rejected; and even future state held doubtful. Sceptical Theology: Deity exercised general, not special, providence; world a machine moving by delegated powers. Orthodox and sceptic alike tested belief by evidence. Rural conceptions of Religion modelled on feudalism. 1760. Rise of "Evangelicalism": insisting on saving merits of Christ, strictness of life, and personal sense of acceptance with God. Calvinism and Arminianism divide all sects. Influence of criminal law visible on theology: on Wesleyans, of legal fictions; on Calvinists, of harsh and uncertain penal code.	*Mathematics:* 1715. Taylor's Theorem added new branch to analysis of variable quantity; afterwards modified and extended. 1722. New property of circle discovered, enabling generalization in Fluxions, to which Logarithms were applied. *Chemistry:* 1755. Gases recognized as constituents of solids and fluids. 1766. Properties of air identified. 1757–8. Latent *Heat* discovered. 1727. Aberration of *Light,* and (1757) achromatism, discovered. *Electricity* and *Magnetism:* 1722. Diurnal variation of needle, and (1729) properties of conductors, discovered. 1747. Electric fluid suggested. 1769. Law of electric force stated. *Astronomy:* 1750. Solar system asserted to move round some central body. 1730–1. Reflecting quadrant re-invented; 1757, developed into octant. 1747. Nutation of Earth's axis, and density of Earth, calculated. *Geology:* 1719–62. Stratified structure, and direction of escarpments, ascertained. *Psychology:* 1738. Intellectual elements resolved (by Hume) into impressions and ideas, and causal nexus denied. 1749. First systematic application of Association to Mind. *Ethics:* Standard variously asserted, as in Conscience, Moral Sense, &c.
1774.	1784–5. Scarlet a favourite colour. 1780. Music a rare accomplishment in country towns. Oratory gaudily coloured; and characterized by excesses and general want of taste. After 1789. Classical revival: showing itself in furniture, &c.	Gambling the great vice. Drunkenness common vice of middle and lower orders. About 1780. Parliamentary corruption supposed to have ceased. First movements in administrative reform. Growing purity of drama; but fiction still gross and indecent. 1785. Penal law barbarous and uncertain; and uncertainty defended by moralists. 1792—1801. Pursuits, and standard of morals, hitherto characteristic of citizens spread upwards; by two agencies—Methodism, and taste for scientific inquiries; standard of decorum raised and life more domestic. 1792—1815. Insular exclusiveness exaggerated to an unprecedented height. Prevailing tone of morality sectarian, narrow, and unelevated.	Deism continues, but under changed form: historical spirit interfused with speculative, and *origines* of Christianity discussed. Two aspects of it: philosophical contempt (as in Gibbon); political exasperation (as in Paine). Astronomical argument (from vastness of Universe) adduced, especially against Incarnation and Atonement. Growth of an evidential school, treating exterior evidence. Belief in inspiration of Bible qualified—regarded as belonging to religious elements. When disease among cows, one sacrificed. Festivals took place at holy wells, assisted in by clergymen, and accompanied with prayers, &c. Other less religious rites at wells. 1800-14. Southcote sect sprung up, believing in the immediate advent of a Messiah.	*Chemistry:* 1774-9. New kinds of air discovered, including oxygen. 1784. Water analyzed. 1802–3. Four new metals; 1807. Potassium (followed by resolution of alkalies and earths); 1809. Three hydracids; 1813. Iodine, discovered. 1803–4. Atomic theory, and law of chemical cominations, stated. 1806. Electrical and chemical actions identified. *Heat:* 1802. Law of expansion of gases. 1804. Three laws of radiation stated. *Light:* 1802. Undulatory theory re-established. 1813. Laws of depolarized light discovered. *Astronomy:* 1781. Planet Uranus detected. 1789. 40 ft. reflecting telescope constructed. *Meteorology:* 1802–3. Clouds classified. *Geology:* 1793—1815. Strata identified, and succession determined by fossils. 1807. Descriptive Geology separated. Great extension of geographical knowledge by travels and voyages. *Ethnology:* 1813. Prichard's Researches. *Ethics:* 1789. Bentham's Utilitarianism; with its applications to Law and Government. *Political Economy* (1776) raised to a science. 1787. *Defence of Usury.* 1798. Malthus' Theory of Population. *Æsthetics:* School of criticism arises out of discussions on early native poetry.
1815.				

Dates.	LANGUAGE.	DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	REARING, ETC.	LAND-WORKS	HABITATIONS, ETC.	FOOD.	CLOTHING.	WEAPONS.	IMPLEMENTS.	ÆSTHETIC PRODUCTS.	Events.
1688.	Specialization of functions: of contrary meanings of words, one remains; words used as verb *and* noun, now only verb *or* noun. Of correlative pairs, of affirmative and negative, of group formed on same scheme, one only survives. Certain words become wider or vaguer in meaning.	Separate localities, in London, for beef, veal, and mutton, and for various kinds of books; shops for cheese, old clothes, and millinery also localized. Also many hawkers. In many shops goods disposed of by raffle. Ladies rode on pillions. Distinguished persons in horse-litters. 1700. York a week from London, and Tunbridge Wells two days. Rise of Liverpool dates from 1709.	1694. Bank of England established; 1697, obtained a monopoly. Promissory bills introduced by goldsmiths; not till much later recognized by merchant law. 1694. Promissory notes of Bank of England negotiable; and, in 1704, notes of all other persons. Bills of Exchange at first foreign exclusively; then inland; at last between persons in same town.	1688—1760. Weaving and spinning, in cotton manufacture, domestic: weavers, dispersed in cottages, purchased materials, worked them up, and sold to dealers; woollen and linen manufacture domestic. 1698. Steam applied to raising of water. 1705. Newcomen's atmospheric engine superseded Savery's. 1710. Winnowing machine introduced.	1688–96. Men's hats made. 1690. White paper manufactured. Pottery manufacture improved: red unglazed porcelain introduced, and earthenware glazed with salt. 1705. Pantiles manufactured. Glass manufacture now important. Till early in century copper-ore of Cornwall neglected. Manufacture of cutlery, watches, ribbons, &c., improved.	Fresh land brought into cultivation. 1701. Drill husbandry introduced. 1710. First Enclosure Act, and winnowing machine introduced.	1696—1700. First Eddystone lighthouse, polygonal and unstable. 1706–9 Second, conical. Both of wood. 1715. Dagenham and Havering Levels closed against tide by embankments.	After Great Fire, loftier buildings became common, and were improved in outward aspect.	Wheat the food of the great majority of people in southern and midland counties; in Wales, barley; in northern counties rye the food of one-third, and oats of another third, as well as in Lancashire, &c.	*Male:* Straight square-cut coats, waistcoats of equal length reaching to knee, breeches fastened beneath knee, long stockings drawn up over them. *Female:* Stomacher more formally laced. Sleeves of gown straight and tight. Revolution in clerical costume dates from 1688, when gaudy apparel finally disused. 1711. *Female:* High head-dresses abandoned; hoop introduced.	Bayonets at first attached by rings to muskets; but, about 1700, socket substituted for rings.	Furnishing of mansions complete: they contained nearly every article of convenience or luxury. Porcelain much used. Japanned cabinets and folding screens fashionable. Mahogany furniture introduced.	*Architecture.*—Largely ecclesiastical, with adaptation of Grecian style. But also picturesque Gothic and massive castle grandeur in palaces. With continuation of Italian style. First English garden executed and planned. Some monumental and dramatic *Sculpture* (latter biblical), but of poor quality. 1702–27. Coinage of artistic execution; and also historical medals. *Painting* still chiefly portraits, still dissolute and unreal—men drawn in warrior costumes. But also fresco-painting in saloons, and dome of St. Paul's. And much decorative painting. *Music* little encouraged. But (1691) *King Arthur,* real parent of British opera. 1703—10. Italian opera introduced: first as interludes, made up of singing and dancing; next, music Italian, text English; next, chief parts in Italian, others in English; lastly, wholly in Italian. *Literature.*—Couplet finally adopted. Poetry didactic and conventional—almost prosaic. Epic translation prevalent. In Classic tragedy costume anachronistic, as (1712) in *Cato.* Comic drama of modern life cultivated. Comic tales in verse. Beginnings of prose fiction.	1690–1. Rebellions suppressed in Scotland and Ireland. 1692. Massacre of Glencoe. Battle of Steinkirk. 1697. Peace of Ryswick. 1698–9. Scotch settlement in Darien. 1702. War with France. 1704. Battle of Blenheim. 1706. Battle of Ramilies. 1709-10. Impeachment of Sacheverell. 1713. Peace of Utrecht.
1714.	Many depreciatory and contemptuous words then used now obsolete; and words then expressing earnest moral disapproval, now weakened. Great sound-changes in 17th and 18th cents., orthography remaining unchanged; partly through introduction of foreign elements.	Commercial travellers rode, generally in company. Manufactures of Manchester sent into adjoining counties, and malt, feathers, &c., received in exchange; balances paid in guineas, and carried by manufacturer, who was absent on such journeys great part of year. Woollens and cottons for exportation, carried on horses' backs to Severn whence floated down to Bristol. After 1759. By canal system towns of Yorkshire, Cheshire, Lancashire, and manufacturing districts of Staffordshire, Warwickshire and other central counties, brought into business connexion with Liverpool.	Custom of indorsing bank-notes fell into disuse; and by 1757 had become a usage that bank-notes passed by mere delivery. 1759. Bank of England issued 15*l.* and 10*l.* notes; in 1797, 5*l.* notes. 1759–72. Banks adopted system of creating "credits" in their books, and cheque-books issued.	1719. Silk mill erected; somewhat on type of modern factory. About 1750, mill supersedes manual labour in pottery manufacture. About 1750. Cotton-trade: dealers gave out wool and yarn to weavers; yarn spun in family or by those paid by weaver; and weaver paid by dealer for cloth. Woollen manuf.: transition to factory-system.	1720. Printing type hitherto imported, now made and exported. 1730. Tinned iron manufacture. 1742. Sheffield plate made. 1748. Brass manufacture at Birmingham. 1750. Sulphuric acid used in bleaching, and time reduced by half. 1762. Copper mines of Anglesea worked. In 1769 copper-mine in Staffordshire.	1717. Modern art of "forcing" begins. Great increase of cultivated land: 1727–60. 182 and (1760-74) 700 Enclosure Acts. Various improvements in processes increased produce. By 1760 rotation adopted in some districts. 1760-84. Garden crops (turnips, potatoes, &c.) become field crops. New breed of cattle created. 1769. Hereford breed "selected."	1736. No flag-stones in street pavements. 1749. Roads in northern and midland districts still unenclosed. 1738. First iron rails, like plates, laid down. 1738—69. Two bridges across Thames; latter with elliptical arches. 1745–74. Roads and highways extensively made and repaired. 1759–61. Bridgwater Canal.			1745–6. Gipsy straw hats, and bonnets almost of modern shape. 1744. Long aprons worn.		1726–64. Marine chronometer made and improved, rendering determination of longitude certain. 1742–50. Buttons, snuff-boxes, and articles for sideboard made of Sheffield plate. By 1760 carpets very general.	*Object Adornment.*—1763. New kind of cream-coloured ware, and printed devices transferred to pottery. *Architecture.*—Villa architecture takes rise, modelled on Italian. *Sculpture.*—Personification and allegory predominant. But little of it native. *Painting.*—About 1748. Characteristic English landscape. Dramatic painting originates. Revolution in painting effected by Reynolds—especially portrait-painting, which gained in expression, freedom, and dignity. Attempted classical revival. *Music.* 1720. Oratorio introduced. 1727. *Beggar's Opera.* *Literature.*—Descriptive poetry of nature arises, and also poetry of religious reflection. 1760–5. Reversion to early native poetry. Drama much cultivated: chiefly comedies and farces of modern life, in prose. Great development of oratory, chiefly political. *Fiction.*—1719. *Robinson Crusoe.* 1727. *Gulliver's Travels.* Subjects still chiefly adventures; social life not dealt with; language of heroes,&c., not characteristic. Production of new prose forms: 1740–9. Fielding's, Smollett's, Sterne's, and Richardson's Works. 1766. First novel of domestic life.	1715. Bolingbroke and Oxford impeached. 1716. Jacobite rebellion suppressed. 1720. South-Sea Company formed. 1721. Walpole becomes Prime Minister. 1739. War against Spain. 1745—6. Jacobite rising. 1748. Congress of Aix-la-Chapelle. 1750. Nova Scotia colonized. 1755. War with France. 1765. American stamp-tax imposed. 1776. American Colonies declare themselves independent.
1774.	Many so-called Americanisms introduced. Some monetary and diplomatic words and phrases originate. Some words confined to one of two meanings, and variety of same word formed to express the other meaning.	Liverpool thus becomes focus of export and import for north and west districts. Cheshire salt readily conveyed away, and sold moderately in all midland districts. Pottery manufactures, and materials for them, conveyed from and to Staffordshire. Carriage of articles reduced to one-fourth. 1765–92. Distribution widened by roads opened up in Yorkshire, Lancashire, &c. 1784. Coaches for conveyance of letters set up at Bristol; (1785) employed on other routes; and soon became general. Manufactures of copper and brass sent to great ware-houses at Liverpool.	1775. London Clearing House set up.	1775. Cylinders bored by machinery. 1777. Stocking-frame applied to lace-making. 1780. "Mule" invented. 1784–88. Steam engines, hitherto employed in pumping water, applied to mills, hoisting, &c., loading, fanning, sifting, &c. 1785-90. Steam engine applied to manufactures. 1788. 119 cotton-mills existing.	1775. Manufacture of machinery improved; and also quality of wrought and cast iron. 1778. Saws, knives, forks, scissors, razors, lancets, files, carpenter's edge-tools, shears, buttons, and plated goods, made at Sheffield. 1779. Coal-tar manufactured. 1780. Stereotyping re-invented. Before 1781 verdigris equal to French.	1780. Drilling and horse hoeing spread southwards. 1787–92. Culture of ornamental plants stimulated. 1792—1801. Improved and swifter breeding of sheep and cattle. 1802–20. Superior husbandry spread: heavy, barren, and acid soils fertilized; root crops and artificial grasses cultivated; and new processes and instruments.	1765–92. 186 miles of roadway made in Yorkshire, &c 1777–9. First iron bridge. After 1777. Grand Trunk Canal, and Thames, Trent, Severn, and Mersey connected by canals. 1790. Iron aqueducts. 1776. Cast-iron tram-way, with wooden sleepers. 1789. Cast-iron edge-rail introduced. 1800. Stone props.	Art of gardening has influence on architecture: principal rooms united into compact *corps de logis,* with offices extending in a wing on one side. The hall begins to be converted into lobby.		"Court dress" abandoned bit by bit, and reserved for Court or levées. After 1789, modern muslin cravat, stand-up collar, pantaloons and Hessian boots, and round hats. *Female:* Ladies' gowns like present. Modern bonnets (1793) supersede hats. 1796. Hoops discontinued. 1802-20. Frock-coats, loose trowsers, and short boots worn (chiefly after war).	1803. Percussion lock invented.	About 1800, rosewood supersedes mahogany. Slender-legged scroll-backed chairs, stuffed horse-hair sofas and chairs, Pembroke tables, register stoves, argand lamps, modern sideboard, Venetian blinds, &c., introduced. Agricultural implements improved.	*Architecture* divides into two great schools: pure Greek and literal Gothic. Palladian supplanted. *Sculpture.*—Much heroic, monumental, and portrait sculpture. Mechanical processes defective. *Painting.*—Historical painting much cultivated. Familiar domestic scenes dramatically represented. Heroic landscape (in Turner). About 1790. *Engraving* separated from painting, and has various branches—dot, line, landscape-line, and wood. Water-colour painting: (1) done by pen, light and shade, local tints lightly indicated; (2) more colour added; (3) sunshine and other effects introduced, and pen dropped; (4) landscape, with lights and perspective, produced. Caricature became an art. *Music.* — 1790. Harpsichord still in general use, but pianoforte being introduced. Opera, hitherto treated as accessory, now ranks with Tragedy and Comedy. Glee music much cultivated. *Literature.*—Popular and patriotic song pre-eminently cultivated. Much literary and political satire. 1782–91. Great poetic advance in naturalness and simplicity of diction, and rebellion against conventional forms and usages. 1793–8. Rise of the "Lake-School," and (1805–10) of "Gothic" poetry. Narrative forms predominant.	1780. Gordon riots. System of "Armed Neutrality" originates. 1781. Cornwallis surrenders. 1782. Pitt proposes scheme of Parliamentary reform. 1789. French Revolution. 1792. Mysore annexed 1793. Second Partition of Poland. Louis XVI. executed. Reign of Terror. 1798. Battle of the Nile. 1799. Siege of Acre. 1800. Ireland united with Britain. 1802. Peace of Amiens. 1803. Mahratta dominions, Delhi, Agra, &c., annexed 1815. End of the European War.
1815.														

ATENEO BARCELONÉS

ENGLISH.

CONTINUED—FROM THE END OF THE EUROPEAN WAR TO 1850.

Dates.	OPERATIVE.	REGULATIVE.
1815.	Millwrights and mining engineers also mechanical engineers; latter since separated. Women and children employed in underground galleries of mines, till 1842, when legislatively prohibited. Introduction of machinery produced minute division of labour. In flax-spinning line-sorters young men; line-spreaders, girls. Button-manufacture divided into several branches, each distinct trades. Pen-manufacture employs chiefly women and children. 1844. Bulls bred by professional breeders. Many tanners have become also curriers, and many curriers also tanners; but in each case the trades are kept distinct. Class of art-workmen have grown up in architecture. Incomplete division: frames of iron ships sometimes made, not by iron or wooden shipwrights, but by men brought up to general trade. In iron-working trades, men divided broadly into artizans and labourers. Division in, or connected with, Agriculture: Farm labourer, hedger, woodman, farm-bailiff, forester, land-steward; species of farmers: jobbing, poultry, garden, seed, orchard, hop, dairy, stock, store, hay, and corn, and graziers; agricultural salesman, appraiser, land-, and timber-surveyor, land valuer, seven kinds of engineers, draughtsman, &c. In 1847, 463 trades and occupations. Birmingham chief seat of glass-making, where are (1867) 22 factories. Minute division of labour, according to successive grades of skill.	1820. Masters' Associations formed, with all the features of trades-union. 1824. Many workmen's associations develop into trades-unions. Shipbuilders' Union, formed to equalize profits and fixing minimum of wages. Work in this trade by the day general, except on Thames, where piece-work combined with it. 1824–6. Many joint-stock companies formed for all purposes. Till 1834 journeyman tailors divided into seventeen or eighteen clubs, each having place of meeting, where masters called to engage men—a relic of guilds. 1832. Genuine unions established. 1830. Co-operative farm founded. 1831 Unions first established by coal miners, temporarily; sprang up again in 1849. 1839. Alliance formed by masters against Shipwrights' Society. 1844. Rochdale Equitable Pioneers' founded, beginning with small grocery business, afterwards (1844–7) extended to drapery and butcher's meat. Co-operative corn-mill arose out of it, and, later, cotton and woollen manufacturing added. Co-operation in working of mines, each gang of miners contracting. Many unions among engineers before 1851; then amalgamated. System of apprenticeship abandoned in ironworks after introduction of machinery. In glass-making, many classes of workmen, graduated according to skill. 1849. Union formed, to regulate and limit apprenticeship. 1844–53. Newspaper and book-printers' unions amalgamated. General government of all unions, vested in Executive Council, annually elected by all members. More important unions divided into branches, each having management of own funds.
1850.		

Dates.	CIVIL.				
	DOMESTIC.		PUBLIC.		
	MARITAL.	FILIAL.	LAWS.	GENERAL.	LOCAL.
1815.	Till 1823. Real estate of married women could be conveyed during marriage only by fictitious procedure. 1833. Right of disposal of property by married women permitted (with husband's concurrence). 1835. Marriage with deceased wife's sister decided to be illegal. 1836. Civil marriages by registration introduced, and in dissenting chapels. 1839. Children (under seven years) might be given into custody of mother. 1850. Wife cannot sue or be sued separately from husband. Husband and wife cannot contract with one another, or make grants to one another. Wife irresponsible for offences (except murder and treason) committed at husband's instigation. Divorce obtainable (till 1857) by Act of Parliament: separations still made by ecclesiastical courts.	1837. (Legal) Infants disqualified for making valid will and for acting as sole executor. Daughters still no *status* in Courts in case of seduction. No legal parental restraints on marriage.	*Criminal:* 1817. Public whipping of females abolished. 1820. Private whipping abolished. 1819. Severe legislation against seditious libels, military training on part of citizens. Wager of battle abolished. 1820–4. Penal law mitigated: several offences reduced from capital to simple felonies. But (1824–30) more than forty kinds of forgery alone still punishable with death. 1832. Crimes relating to coinage; forgeries, except of two kinds; sheep-stealing, &c.; cease to be capital. Since, only murder and treason capital. Consolidation statutes: 1827. Laws relating to larceny and injuries to property; 1830, to forgery; 1831, to coinage; 1837, to offences against person, to burglary, robbery, piracy, and arson, consolidated. 1834. Wager of law formally abolished. *Civil:* 1833. Fines and recoveries abolished: fee-simple absolute of land could be conveyed. 1838. Arrests by mesne process for debt abolished; and creditors' lands could be taken in satisfaction of a debt. 1843. Imprisonment for debt abolished, except in case of fraud. 1844. "Livery of seizin" first formally abolished. 1846. Damages exigible from Railway Companies for accidents. 1850. Funds of Friendly Societies legally protected. *Industrial:* 1819. Trade in gold bullion and coin made free. 1822. Navigation Laws modified—putting British and foreign vessels on same footing as to duties and drawbacks. Colonial emigration first (and after 1826, continuously) assisted by Government. 1824. Spitalfields Acts repealed. 1824. Laws affecting freedom of artizans to remove repealed. Freedom of trade begun. 1825. Combination Act, permitting certain combinations between masters and men, but still forbidding combinations against employers. 1826. Silks cease to be protected: *ad valorem* duty of 30 per cent. imposed. 1830. Truck system forbidden. Cabs regulated. 1833. Joint-stock banks legalized; but Bank of England retained its chief privileges. Factory Act, restricting hours and ages of children employed; providing for school attendance and medical supervision; and appointing inspectors. 1835. Municipal customs and bye-laws enforcing apprenticeship abolished. 1833–6. Advertisement, newspaper-stamp, and paper duty reduced. 1836–42. Copyright laws for books take final form. 1833–6. Copyright extended to dramatic compositions. 1837–51. International copyright initiated. 1730—1852. Copyright given to prints, engravings, lithographs, and (1786—1858) to designing and printing of manufactures. 1840. Minor monopolies abolished. 1842. Regulations enforced, dealing with trades—baking, brewing, millers, &c. Licences still required by pedlars, and for the sale of tobacco. Many minor customs' duties abolished. 1844. Reception of pauper children as apprentices no longer compulsory. 1845. Acts regulating construction of railways, and railway acquisition of land. Duty on silk reduced. 1846. Corn Laws repealed. Sugar duty reduced. Differential duties swept away. 1848. Navigation Acts repealed. 1841-60. Employment of labour in chimney-sweeping, mines, and bleaching works regulated.	*Ranks:* Developed official character of the Crown. Heirs-apparent cease to be political personages. Great functionaries—Lord High Steward, Constable, &c.—act only at Coronation. Court at Whitehall, and Champion, disused since 1820. 1830-7. Last of casual revenues of Crown surrendered. Crown restricted to definite annuity, and State salaries no longer paid out of Civil List. Power of Crown correspondingly diminished. 1835. Last dismissal of Ministry by king. 1837. Monarch ceases to have a political secretary. 1841. Even personal attendants of monarch become political nominees. 1849. Jurisdiction of Lord Steward of Household limited, and in civil matters entirely taken away. Court of Marshalsea and Palace Court abolished. 1850. In actions between Crown and subject procedure assimilated to that between subject and subject. *Executive:* Increasing participation of middle-class statesmen in government. 1832. Board of Public Works created. Board of Trade, at first consisting of great nominal officials, but since 1835, of working officials. 1837. Privy Council at large summoned for last time. 1836. Registrar-General appointed. 1840. Emigration Board created. 1849. Board of Excise, and of Stamps and Taxes, incorporated as Board of Inland Revenue. Tendency towards permanent taxation (originally adopted to meet interest on debt): 1786. Land-tax, (1822) Malt-tax, (1826) tax on tobacco, (1836) tax on pensions and offices, made perpetual. 1846. Last of great annual taxes (sugar duties) permanently settled. 1841-6. Gradual diminution of number of articles taxed: revenue drawn from a few great taxes. *Judicial:* Lord Chief Justice and Master of Rolls gradually cease to be political officials. 1826. Last stocks removed. 1830. Union of Common Law Courts as Courts of Appeal by creation of Exchequer Chamber. Branch of Queen's Bench set up as Bail Court. 1835. Prison management reformed. Transportation gradually abandoned. 1841. More Vice-Chancellors and Lords Justices of Appeal appointed. Incomplete differentiation: House of Lords still final Court of Appeal; but since 1844 decisively, judicial functions delegated to "law lords." Last relics of royal judicial power: "ubiquity of king"; and that judges act through royal commission. *Legislative:* 1816-17. A Radical party distinguished. 1830-32. Sharper separation of Whig and Tory parties. 1832. Parliament reformed: inhabitancy becomes basis of representation, and 10*l.* rental confers franchise; small boroughs disfranchised, wholly or partially; new centres of representation created; county franchise extended; and larger counties divided. 1840-50. Tories become Conservatives, and "Manchester School" originates. Last relic of royal legislative power: royal assent cures all formal defects in a bill.	1818. General Vestries Reform Act makes classification of electors, which has since existed. Select Vestry, having spontaneously arisen, formally recognized in 1819; and (1831) its functions extended. Old local organizations superseded: 1829. Metropolitan Police established. 1839. Powers given for voluntary establishment of police in counties and boroughs; in 1856 the support of an adequate constabulary required. Jurisdiction of Manor Courts (Courts Baron) restricted in (1747 and) 1833. 1829. Hundreds may be newly apportioned, and become police administrative districts. 1835. Municipalities reformed: right of electing to, and eligibility for, offices extended to taxpayers; rights of freemen no longer obtainable by gift or purchase; municipality directed local police, and often lighting, water supply, and sanitary matters. 1834-48. Commissioners of Sewers now elected by ratepayers. 1847. Necessary improvements, as paving, lighting, &c., might be carried out by Commissions. 1834. Central Criminal Court established for London. Decentralization of civil jurisdiction: 1846. Courts established for recovery of small debts, in districts created; 1850. Jurisdiction extended to £50 debts.
1850.					

Dates.	MILITARY.	ECCLESIASTICAL.		ACCESSORY INSTITUTIONS.	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.
			PROFESSIONAL.				
1815.	District and General gradually supersede organization of Garrison and Governor; in 1833, latter finally abolished. In 1830 king could alone still order out Guards. Command of Army still technically the prerogative of the Crown: Crown nominally appoints Commander-in-Chief. After 1846, office of Commander-in-Chief ceased to be political. But still (in 1850) in some degree independent of Governmental War-administration.	1815. Bible Christians, not seceding from Methodists, spring up, and adopt principles of Methodism. 1823. Rise of Irvingite sect, with semi-apostolic constitution and usages and modelled, ecclesiastically, upon heavenly hierarchy. 1828. Test and Corporation Acts repealed. 1829. Catholic Emancipation Act. But office of Prime Minister exempted. 1830. Extreme High Church party develops within establishment. 1834. Another Wesleyan secession: giving more influence to laity and permitting less interference with local matters. 1836. Movement towards Church reform: Ecclesiastical Commissioners incorporated; and reforms afterwards sanctioned, *e.g.*, dioceses consolidated and new ones created; episcopal revenues and patronage re-adjusted; cathedral and collegiate establishments reduced; small livings augmented; pluralities limited; and residence enforced. 1839. Tithes commutable into perpetual rent-charge. 1840. Court of Discipline established for clerks in holy orders. 1849. Another Methodist secession 1801–51. Great numerical advance of Nonconformists: 1851. Established clergy numbered 17,320; of other communions, 6,405. Two Nonconformist types: those originating in 17th cent., congregational and self-governing; those in 18th, springing orginally from Establishment, centralized. In 1850 Prerogative Court of Archbishop of Canterbury still chief court for wills and administration; and also for judicial separations. Archbishop of Canterbury first peer of realm. Clergymen cannot be summoned as jurymen, nor be sued with regard to ecclesiastical property, nor engage in trade.	Surgeons separated from Physicians; Consulting Physicians from Physicians generally; and many Physicians and surgeons devote themselves to special diseases. 1840–50. Journalism becomes a separate profession.	1818–45. Eight great hospitals. 1816–50. Thirteen hospitals, &c., for special diseases; and other specializations. 1831–51. Hanwell and Colney Hatch. 1831. Congregational Union, affiliating Missionary Societies. 1810–50. Various sectarian collegiate and benevolent institutions. 1824. Modern clubs spring up. 1818–50. Upwards of forty learned societies formed. 1820-6. Musical Festivals instituted. 1836–42. Schools of Design formed all over country. 1838. Anti-Corn Law League. 1850. Newspapers: 12 (London) daily, 58 weekly, 222 provincial—all registered. In 1851, 159 (London) newspapers. In 1820 first sporting paper; 1828, first literary; 1835, sectarian; 1837, legal, agricultural, railway, and theatrical; 1841, gardening, and comic; 1842, illustrated.		Since 1820, relaxation in formality of social intercourse. Diffusion of titles: merchants of eminence knighted on ceremonial occasions; and profuse application of "Esq." "Esq." still figures on title-pages of law-books.	Hours for meals become gradually later. 1820–30. Boxing much patronized. 1833. Check given to duelling. 1835. Bull-baiting made illegal. Boat-racing becomes fashionable: 1844. University boat-race instituted. Many ancient customs, chiefly harvest and agricultural, retained In some schools, cock-pence still paid on Shrove-Tuesday. Localisms: Pitmen, like fishermen and sailors, a class with peculiar habits, manners, and character: did not intermarry, nor mix, with other sections of population. Similarly with navvies.
1850.							

Dates.	CHIEF PERSONS.		
	EXECUTIVE.	Rulers.	INCENTIVE.
1815.	Liverpool. Sidmouth. Castlereagh. Mackintosh. Canning. Huskisson. Lyndhurst. Wellington. Peel. Grey. Brougham. Stanley. O'Connell. Melbourne. Graham. Cobden. Palmerston. (*Living Men omitted.*)	George III. 1820. George IV. 1830. William IV. 1837. Victoria	Wordsworth. Coleridge. Southey. Jeffrey. Byron. Brown. Mill. De Quincey. Shelley. Davy. Keats. Turner. Chantrey. Herschel. Faraday. Hallam. Austin. Moore. Gibson. Barry. Bell. Macaulay. Whately. Hamilton. Whewell. J. S. Mill. (*Living Men omitted.*) Lytton. Graham. Hamilton (*Math.*) Dickens. Thackeray.
1850.			

Dates.	ÆSTHETIC.	MORAL.	RELIGIOUS IDEAS AND SUPERSTITIONS	KNOWLEDGE.	LANGUAGE.
1815.		1816. Punishment by pillory confined to perjury. 1820-6. Intolerance still conspicuous: prosecutions instituted, and protection to literary property refused, for blasphemy. 1824. Society for Prevention of Cruelty to Animals founded. About 1830. Instances of practice of poisoning for gratification of selfish passion. 1833. Quakers admitted to Parliament. Before 1834. Great corruption of morals caused by parish allowance for illegitimate children. After 1834 notable decrease of illegitimate births. 1834. Custom of hanging in chains abolished. 1836. Prisoners tried for felony heard by counsel. More than 48 hours allowed between sentence and execution. 1837. Pillory abolished. 1838. Aborigines Protection Society established. 1839. All persons entitled to be sworn in form most binding on them. 1845. Jews eligible for election to corporations. In 1850 Jews not yet legally qualified to sit in Parliament.	After 1823, rise of Irvingite sect, with supposed gift of tongues, and anticipations of Christ's immediate coming. Philosophical revival, infusing transcendentalism into religion, and supporting Christianity on conclusions of self-evident reason; Christian mysteries were reason in "highest form of self-affirmation"; combined with protest against Bibliolatry, and depreciation of external evidences of Christianity. 1830-40. Two movements: (1) "Anglican," with ideas of infallible church, apostolical succession, sacredness of tradition, necessity of sacraments, and notion of development in religious dogma. (2) Liberal, with some adaptation of German views, especially in Biblical criticism. 1848. Gorham controversy, relating to Baptism. 1849. Consciousness arises in Established Church of spread of free thought. Considerable survival of pagan superstitions and usages, especially in remoter districts: worship of fire and of moon; passing children through trees, &c., to cure disease. In less accessible districts witches still believed in.	*Logic:* Quantification of Predicate discovered, with many additions in detail to syllogistic theory. Contraries added to matter of predication. 1830. Four Experimental Methods stated, but rather as arts of discovery than logical methods. Distinction between Sciences and Arts, and between Concrete and Abstract Science, decisively brought out. 1843. Four Inductive Methods elaborated: Proof clearly separated from Discovery. *Mathematics:* 1835–43. Method of Quaternions invented. 1842. Hypothesis of Correlation of Forces stated. *Chemistry:* 1831–50. Laws of diffusion of gases and of liquids stated. *Heat:* 1827. Specific heat of all gases discovered to be the same. 1834. Polarization of heat discovered. 1843. Dynamical theory of Heat demonstrated. *Light:* Fresnel's theory extended to elliptical polarization in quartz. Analytic expression for circular and elliptic polarization generalized. *Electricity and Magnetism:* 1831. Magneto-electric induction discovered. Before 1833 voltaic and animal electricity identified with that of electric machine. 1834. Magnetism and Electricity shown to be convertible. Electrical and chemical action correlated; laws of electrolysis established. 1836. Electro-magnetic apparatus constructed for signalling. 1837. Magnetic needle telegraph patented. 1840. Magnetic map of the Earth constructed. 1845. Diamagnetism, (1848) magne-crystallic action, and (1850) atmospheric magnetism, discovered. *Astronomy:* 1846. Planet *Neptune* discovered; and many minor planets. Before 1853. Hypothesis of origin of solar heat and light enunciated. *Meteorology:* 1838. Laws of storms investigated. *Geology:* Various minor laws discovered. 1830. Geological Dynamics initiated. 1831–6. Tables of tides constructed, and co-tidal lines traced. *Botany:* 1839–53. Range of discovery extended to Antarctic regions. Plants divided into *Phænogams* and *Cryptogams.* *Zoology:* 1816–21. Various fossil animals discovered and structure determined. 1824–27. Two orders of nerves discriminated. 1846–8. General homologies of vertebrate skeleton investigated. *Psychology:* 1829. Theory of Indissoluble Association propounded and applied. *Political Economy:* 1815–17. Theory of Rent re-discovered.	One of two possible syntactical forms gradually ceases to be used; and use of subjunctive mood diminishes, especially in hypothetical statements. Many new words introduced; *e.g.*, 1815. 'Mediatise'; (1850) 'emotional,' with like adjectives, and corresponding substantives. Increased precision in use of words, due perhaps to Psychology and Philosophy of Law; and various words acquire greater generality, from influence of Science.
1850.					

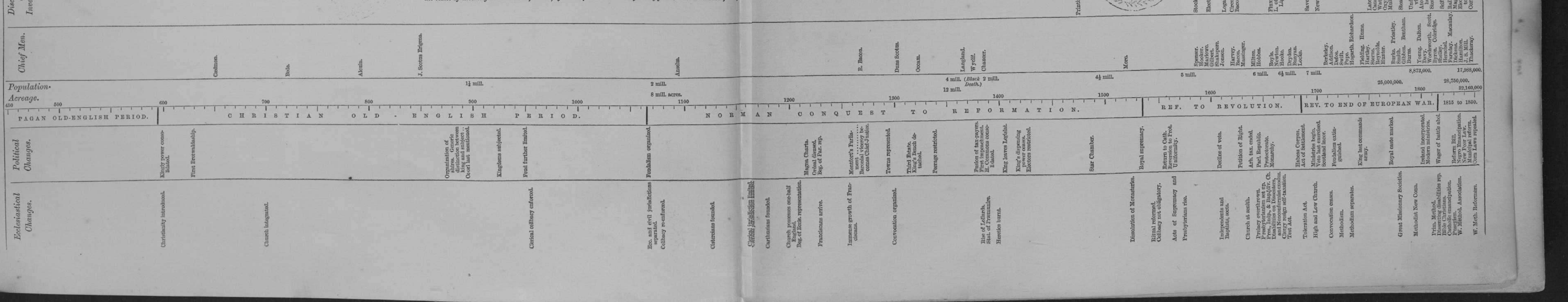
Dates.	DISTRIBUTION.	EXCHANGE	PRODUCTION.	ARTS.	REARING, ETC.	LAND-WORKS
1815.	Rate of travelling of fast coaches and wheel-carriages increases from five or six to nine or ten miles an hour. 1823. Cabs introduced; in 1831, 165; in 1862, 6,000. About 1826–30. Railways originate and spread rapidly. By 1858, 6,706 miles opened in England alone. Speed rises to 50 miles per hour. 1829. Omnibuses first used. 1838. Mails sent by rail. 1840. Penny postage begins. London fed by nightly meat-trains from Highlands; by fish-trains from coast; by steam vessels with cattle, meat, fish, &c., by sea; by canal-boats with potatoes from inland; by railway-vans with butter and milk; by road-vans with vegetables. Extensive development of shops: wholesale more distinctly separated from retail; various classes of retail from one another; retail shops from retailing manufacturers; and re-integration of many kinds of shops into great united establishments with separate divisions. Small circulating-libraries develop into national organizations. One publishing-house ceases to publish, and becomes an agency for distributing newly-published books. In remote and less accessible districts more ancient modes of conveyance still used.	1819–23. Cash payments resumed. Trade in gold bullion and coin free. 1822. Joint Stock Banks permitted, under certain restrictions; (1826) allowed, 65 miles beyond London, to carry on all kinds of banking business. Branch banks (of England) set up. 1826. Small notes cease to be issued. 1844. Bank of England deprived of power of unlimited issues; and issue-department established.	Machinery applied to many of the arts: glove, brick, and knife making, various processes of cutlery, carving, &c. 1820. Steam-engine threshing machine in use. 1825. Self-acting mule invented. 1830. Locomotive perfected. Steam applied to navigation (1) by paddles; (2) screw propeller. 1834. Automatic heckling machines made. 1838. Steam-hammer invented; applied (1842) to driving piles. Iron-shaping machinery made automatic, and skilled workmen less necessary. Each machine did work of five or six artizans, and more machines gradually put under care of each artizan. 1848–50. Continuous circular supersedes reciprocating motion in printing machine. Stocking or frame-work knitting, hand-loom weaving, wool-combing still domestic occupations in some places. Machinery applied to bobbin-net manufacture; about 1830, steam factories built. Glass-makers work in "chairs" of four, and continuously in relays. Machinery not applied to production of finer silks. Some steam-ploughing before 1850.	After 1804, paper made in endless webs; after use of steel pens, improved in smoothness. After 1814. Gas comes into use in London. 1823. Quicker method of tanning by hydrostatic pressure. 1830. Iron-smelting improved by admission of foreign ores. From 1831. Many improvements in print-manufacture: colours increased in brilliancy, fastness, and utility. 1839. Photography re-invented; 1847. Nature-printing. 1846. Silver-produce doubled by separating processes, superseding cupellation. Rope-making acquires uniformity and equality of twist. New class of dye drugs. 1840-5. Plating and gilding by electrotype.	Breeds extensively produced by crossing; and by splitting of single breed into two strains (unconscious selection); and by intentional selection. Ground bones extensively used as manure. After 1840, many experiments made in the direction of scientific agriculture. Coprolites (fossil dung) and (1841) guano, used as manure. Sub-soil ploughing, in some places, adopted.	Many great bridges constructed, with new features. About 1816 MacAdam's system of road-making extensively applied. Main roads straightened and shortened, hills cut down, embankments carried across valleys, and viaducts over rivers. 1824–7. Canals of much larger dimensions. 1826. Menai suspension bridge. 1827. Thames Tunnel begun. Extensive works accompanied construction of railways: large masses solidified. 1828. Large tracts of land reclaimed for cultivation by drainage, with embankments, cuts, roads, and bridges. 1830-5. Deanston system of drainage. By 1858. 6,706 miles of railway opened in England.
1850.						

Dates.	HABITATIONS, ETC.	FOOD.	CLOTHING.	WEAPONS.	IMPLEMENTS.	ÆSTHETIC PRODUCTS.	*Events.*
1815.	Iron applied to house-building. In more ancient villages, where timber is abundant, wooden houses still seen.	Railways make consumption of fish more widely diffused and more general.		1840. Rifling applied to cannon.	Many species of locks: 1818. Chubb's original detector; 1833. First changeable lock. 1803–20. Steel pens came into use. 1830. Lucifer matches came into use; (1834) tipped with phosphorus. 1832 and 1854-5. Steam ploughs patented. 1826-34. Reaping machine invented. 1840. New composite candle made. 1837-41. Electric clocks invented.	*Architecture*—chiefly of two styles, Gothic (in every mode) and Classical. *Sculpture.*—Allegory departed from. Modern costume adopted, and expression of contemporary man aimed at. 1854. Experiment of colouring made. *Painting.*—Architectural painting represents influence of decay and effects of history. Modern landscape-painting originates: mountains acquire unity, multiplicity, and size; upper sky reproduced; light and shadow more perfectly represented; and certain facts of mountain scenery first expressed. Life and manners painting becomes more dramatic. Historical painting less ambitious; but (later) historical frescoes executed. 1849–50. Pre-Raphaelitism originates. *Music.*—Two new systems of notation invented, on different principles. *Literature.*—Poetry at first chiefly descriptive, latterly philosophical and religious, with tendency towards lyrical drama. Semi-poetic prose (about 1830) notable. Many humorous literary developments. Historical novel developed, and many other species originate, especially of life and society, of the sea, of local character, comic fiction, and (about 1840) the political novel. Novel of contemporary life most modern.	1815. Holy Alliance formed 1817. Habeas Corpus Act suspended. 1819. Peterloo riot. Cash payments resumed. 1820. Cato-street conspiracy. 1822. Congress of Verona. 1824. Independence of South American Republics. 1825–6. Commercial panic. 1829. Catholics emancipated. 1830. Independence of Greece. First railway opened. 1832. Reform Act passed. 1833. Negroes emancipated. 1839. Chartist insurrection. 1840. Penny Postage begins. 1842–4. Repeal agitation. 1845. Potato famine. 1845–6. Railway mania. 1846. Corn Laws repealed. Spanish marriages. 1848. Revolutions in France, Germany, &c. Chartist demonstration. 1850. "Papal Aggression."
1850.							

SCALE OF PROGRESS.

Sundry of the statements in this Table must be taken as approximate—especially the early statements of population and of acreage utilized. The positions in which the names of chief men are placed, indicate the times of their highest activities, which, of course, can be but indefinitely fixed. In some cases, too, the necessities of typography have prevented accuracy in placing. Living men are omitted.

ATENEO BARCELONES



ENGLISH.

DIVISION OF LABOUR.

EO BARCELONES

—B.C. *to* 420. A.D.—*Table I.*

(British and Roman Periods.)

"The inscriptions found in Britain relate only to smiths and wood-carriers."—*Pearson*, i. 46.

"The great mass of ordinary pottery was formed of the clay of the banks of the Medway, on what are now called the Upchurch Marshes, not very far above Sheerness. Over an extent of several miles, at a depth of from two to three feet, one continued layer, in some places more than a foot thick, of Roman pottery has been exhumed. . . . . It is evidently the damaged refuse of immense manufactories, in activity from the earliest to the latest period of Roman rule. There are traces of similar works in the neighbourhood of Dymchurch, on the southern coast of Kent."

"To the late Mr. Artis we owe the discovery, at Castor, in Northamptonshire *(Durobrivæ)*, of potteries which furnished vessels of a more ornamental description, with figures in relief, exhibiting considerable artistic skill. In this instance not only the pottery, but the kilns were found in a perfect state."—*C. R. Smith;* and *Edin. Rev.*, xciv., p. 192.

"The principal iron districts under the Romans were the forest of Dean and its neighbourhood in Gloucestershire, and the wealds of Kent and Sussex. In these localities the country is covered for miles with beds of scoriæ, which are proved to be Roman by the frequent occurrence of Roman pottery and other articles."

[Traces of lead and iron works are found in Northumberland.] —*Bruce, Roman Wall*, p. 433.

"Several rather considerable manufactories of forged coins, which have been found at Edington in Somersetshire, at Lingwell-gate near Wakefield in Yorkshire," &c.

(Interval of about 30 years constituting the Post-Roman Period.)

449 *to* 1066.—*Table II.*

(Old-English Periods—Pagan and Christian. Here occurs an interval of about 150 years, constituting the Pagan Old-English Period, respecting which there are no accounts of industry.)

"The female domestics were employed in spinning and sewing, and there were under each landowner serfs who were trained to the practice of the most necessary mechanical arts. The most skilful artificers were attached to the monasteries, and there also were to be found . . . . architects, illuminators, and workers in gold and silver, as well as carpenters, smiths, shoemakers, millers, bakers, and farming-servants. Females of the highest rank did not disdain the labours of the distaff, the loom, and the needle."—*Pict. Hist.*, i. 286.

"A cook appears as an appendix to every monastery. In the cloisters it was a male office; elsewhere it was chiefly assumed by the female sex."—*Turner*, iii. 34.

"The ecclesiastics were the most skilful workers in metal. . . . Edgar had commanded that every priest, 'to increase knowledge, should diligently learn some handicraft.'" —*Pict. Hist.*, i. 288.

"The tanner seems afterwards to have worked up the leather he had tanned into shoes, ankle leathers, and leathern hose, and to have also made . . . bridle thongs, trappings, halters, and leather neck-pieces; as well as bottles, wallets, pouches, flasks, and boiling vessels."—*Pict. Hist.*, i. 287.

"There were two classes of smiths, those who forged arms and weapons for military purposes, and others who were employed in fabricating . . . implements of agriculture," &c.—*Pict. Hist.*, i. 288.

"The number of smiths' forges in the city of Gloucester, in the time of Edward the Confessor, was six. Iron ore was obtained in several counties, and there were furnaces for smelting." The mines of Gloucester were probably wrought by the Saxons.—*Pict. Hist.*, i. 287.

"Smiths are frequently mentioned in Domesday. In the city of Hereford there were six smiths. . . . In a district of Somerset, it is twice stated, that a mill yielded two plumbas of iron. Gloucester paid to the king thirty-six dicras of iron, and one hundred ductile rods, to make nails for the king's ships."—*Turner*, iii. 110–11.

"Iron . . . was dug up and manufactured in some abundance in the West Saxon counties of Gloucester, Hereford, and Somerset. Lead was found chiefly in Derbyshire, and in sheets was used to cover the roofs of the larger buildings."—*Lappenberg*, ii. 363.

"Civic trades in general do not appear to have been carried to any great extent, and only to have been calculated for the wants of the neighbourhood. Cloth-weavers seem to have been established at Stamford, and the madder, which was imported from St. Denys, must have been used for dyeing red."—*Domesday, Lappenberg*, ii. 363.

"Salt-works were very numerous in some counties, particularly in those lying on the coast. In Sussex, at the time of the Conquest, there were of these no less than three hundred and eighty-five, which were much more productive than the salt-pans in the interior of the country; though those of the *wiches* of Cheshire were very considerable."—Ellis' *Domesday*, i. 132; *Lappenberg*, ii. 363.

"Among the parts in which agriculture formed a principal branch of industry, Ely, Norfolk, and Suffolk are particularly conspicuous, which, through the exertions of the clergy and other inhabitants, were at an early period drained and converted into productive marshlands."—*Lappenberg*, ii. 359.

"The craft of shield-making in those days was an important one, as we may infer from the existence of a 'shield-wrights' street' in Winchester, in the reign of Æthelred."—*Akerman, Pagan Saxondom*, p. 20.

"We have evidence that streets, which afterwards did, and do yet, bear the names of particular trades or occupations, were equally so designated before the Norman Conquest, in several of our English towns. . . . Fellmonger, Horsemonger, and Fleshmonger, Shoewright and Shieldwright, Turner and Salter Streets, and the like."—*Kemble*, ii. 340.

1066 *to* 1307.—*Table III.*

"The textile arts were also improved. The introduction of the art of weaving woollen cloth by the Flemings" took place about 1110. "Linen was also manufactured. The weavers and fullers, and the bakers, were amongst the earliest of the incorporated trades or guilds. In the reign of Henry I. the weavers and fullers had guilds at Winchester and Oxford, as well as in London. . . . . In 1180, the saddlers were an incorporated body, but the goldsmiths, glovers, butchers, and carriers, who had established themselves as corporate bodies without permission from the king, were fined."—*Pict. Hist.*, i. 602.

"The fabrication of armour gave a new and higher direction to the art of working in metal. The shoeing of horses with iron is supposed not to have been usual before the Conquest."—*Beckmann, Pict. Hist.*, i. 601.

"The art of refining and working in metals was perhaps . . . . carried to greater perfection than any of the useful arts; and a superior class of men was engaged in this department of industry."—*Pict. Hist.*, i. 602.

"The Jews in some instances are said to have followed the trade of dyeing; but the art was probably in a very imperfect state, and persons of rank are said to have maintained dye-houses on their own account."—*Pict. Hist.*, i. 602.

"The following are the descriptions of rural labourers mentioned in Domesday Book: Ploughmen, shepherds, neatherds, cowherds, goatherds, swineherds, and keepers of bees." The monks "engaged actively in the labours of husbandry; and even Becket, while he filled the See of Canterbury, was accustomed, during harvest, to go into the fields with the monks of the monasteries where he happened to reside, and to join them in reaping their corn or in making their hay." — *Domesday, Chron. Gervas., Pict. Hist.*, i. 596-7.

"Originally the craftsmen traded, no doubt, in the raw materials they worked with. The London tailors were, even under Edward III., importers of woollen cloth."—*Rogers*, i.

"Hitherto it has been very seldom that artizans dealt in finished goods. . . . . But as time goes on the smith supplies shoes, and finally contracts by the year for shoeing the horses on the farm."—*Rogers*, i. 530.

"Although much cloth, hempen, linen, and woollen, was spun in the manor-house or the cottage . . . . the great . . . . centre of textile industry was Norfolk and Suffolk."—*Rogers*, i. 569.

"In Kent, Sussex, Norfolk, and Suffolk, herring-fisheries are noticed as existing at the period of the Survey. Sandwich yielded annually 40,000 herrings to the monks of Christ Church, Canterbury; and in Cheshire and Devonshire there were salmon-fisheries."—*Domesday, Pict. Hist.*, i. 600.

"The architectural works of this period must have been the result of a division of labour. The share the clerical architect took was probably confined to the general dimensions, outline, and character of the building; the actual construction was the business of the master-mason; while the subordinate parts, with their various details, were confided to a class of operative artists."—*Pict. Hist.*, i. 622.

"The fellows of Merton College were its architects. . . . . The architects of the churches, abbeys, and castles of the Middle Ages are unknown."—*Rogers*, i. 257.

"All villages of any magnitude maintained certain persons who were engaged in mechanical occupations. No parish or manor was complete without a thatcher. Besides the thatcher, most villages maintained a smith whose employment was permanent;" also a carpenter (for common work), and, for higher work, migratory workmen were employed. There were also migratory tilers, slaters and masons. "But the division of labour could not have been carried to any great extent."—*Rogers*, i. 253.

[There were sow-gelders, veterinary surgeons (marshals), mole and rat-catchers, and also caligraphists.]—*Rogers*, i. 284.

[Female labour in common before the Plague—chiefly planting beans and gathering stubble. But no doubt women also worked in the harvest field.]—*Rogers*, i. 281.

"Several trades, including those of the brewer, the baker, and the miller, appear to have been carried on by women as well as by men."—*Eden. Pict. Hist.*, i. 841.

1307 *to* 1530.—*Table IV.*

"Before the 50th Edward III. (1376), the 'mysteries,' or trades of London, who elected the common council of the city, were thirty-two in number, but they were increased by an ordinance of the above year to forty-eight, which were as follow:—Grocers, masons, ironmongers, mercers, brewers, leather-dressers, drapers, fletchers, armourers, fishmongers, bakers, butchers, goldsmiths, skinners, cutlers, vintners, girdlers, spurriers, tailors, stainers, plumbers, saddlers, cloth-measurers, wax-chandlers, webbers, haberdashers, barbers, tapestry-weavers, braziers, painters, leather-sellers, salters, tanners, joiners, cappers, pouch-makers, pewterers, chandlers, hatters, woodmongers, fullers, smiths, pinners, curriers, horners."—*Pict Hist.*, i. 840.

[The very early establishment of the manufacture of cutlery at Sheffield is proved by the fact that Sheffield knives were famous in the 14th century.]—*Pict. Hist.*, v. 587.

"In 1421 the coal trade of Newcastle was so considerable that an attempt to evade the payment of certain dues taken by the king in that port on the traffic of coal occasioned a statute to be passed for securing the dues."—*Pict. Hist.*, ii. 191.

"The division of employments was, in some instances, directly promoted by statutes which forbade certain trades to be carried on together by the same person. Thus, in 1423, a statute was passed prohibiting 'cord-wainers using the mystery of tanners.'" —*Pict. Hist.*, ii. 192.

1464. "The following are the counties . . . . which it may be presumed were most celebrated at that period for the quality of their wool:—Berks, Oxford, Gloucester, Salop, Hereford, Worcester, Wilts, Somerset, Dorset, Essex, Cambridge, Norfolk, Suffolk, Kent, Surrey, and Sussex."—*Pict. Hist.*, ii. 190.

"In 1416 the patten-makers were restricted from making pattens or clogs of asp, in order that the fletchers might sell their arrows cheaper, the same wood being used for arrows. In 1464, however, the patten-makers represented to the parliament the hardship of this prohibition, and showed that turners, carpenters, woodmongers, and cole-makers used and wasted a large quantity of asp-wood in their several trades; and they succeeded in obtaining permission to make pattens of such asp-wood as was not fit for arrows."—*Pict. Hist.*, ii. 191.

A statute passed in 1483, "enumerates the following artificers. . . . . Girdlers, point-makers, pinners, pursers, glovers, cutlers, bladesmiths, blacksmiths, spurriers, gold-beaters, painters, saddlers, lorimers, founders, cord-makers, burers, wire-mongers, weavers, horners, bottle-makers, and copper-smiths."—*Pict. Hist.*, ii. 192.

"When the woollen manufacture first began to assume importance as the great staple of the nation, it was chiefly carried on in London and the immediate neighbourhood, but it soon spread itself into the adjacent counties of Surrey, Kent, Essex, Berks, Oxford, and subsequently into Dorset, Wilts, Somerset, Gloucester, and Worcester. These were the counties which produced the best wool, and, in the imperfect state of the means of communication, the manufacture naturally became located within reach of the raw material. The woollen manufacture had not yet found its way into Yorkshire, though in Devonshire, the wool of which was of an inferior description, it had existed long before the present period [1393—1485]."—*Pict. Hist.*, ii. 192.

"The worsted manufacture had fixed itself in the eastern counties."—*Pict. Hist.*, ii. 193.

"In 1455 it was enacted that no wrought silk belonging to the mystery of silk-women shall be brought to England by way of merchandise for five years to come."—*Pict. Hist.*, ii. 193.

"The crafts which were occupied in working in metals were numerous. The armourers were as much distinguished as the goldsmiths for their skill and taste. . . . . In 1423 it appears that the work in gold and silver done by the goldsmiths of Newcastle, York, Lincoln, Norwich, Coventry, Salisbury, and Bristol, in addition to those of London, was so extensive as to render an assay-office necessary in each of these places."—*Pict. Hist.*, ii. 194.

1504. "From the title of this Act, 'For Silk-Women,' it may be inferred that the trifling branches of the silk manufacture, consisting merely of knitting, that had as yet been introduced into England, were exclusively in the hands of women." —*Pict. Hist.*, ii. 775.

"The making of cables and ropes for the navy and shipping generally, was chiefly carried on at Bridport."—*Pict. Hist.*, ii. 811.

1530 *to* 1688.—*Table V.*

1485—1603. "The linen manufacture was of little importance during this period. . . . . By about the middle of the reign of Henry VIII., however, there were a sufficient number of persons engaged in the manufacture of linen to afford them protection and encouragement."—*Pict. Hist.*, ii. 809.

1553. "Several distinct classes of workmen were employed in the making of cloth. There were weavers, walkers, fullers, fulling-mill men, shearmen, dyers, forcers of wool, carders, and sorters of wool, and spinners, carders and spullars of yarn. The clothier was the capitalist who gave out work to the persons engaged in these different branches. . . . . Employment was given to considerable numbers of artificers and workmen in making the instruments and implements which were necessary in the various processes of converting wool into cloth."—*Pict. Hist.*, ii. 806.

"Formerly, the manufacture of cloth for sale had been exclusively confined to cities and corporate and market-towns, the inhabitants of the villages and hamlets making little more than sufficed for the use of their respective families. But the towns could now no longer exercise their domination over trades to its former extent; and a numerous body of industrious men were gradually rising into importance who resided out of the towns,—'foreigners,' as they are termed in the statutes, or 'persons dwelling in the small towns of husbandry.' Many of them were husbandmen or graziers who made their own wool into cloth, with the assistance of their wives and families. The sorting of wool was performed by women."—*Pict. Hist.*, ii. 807.

"The division of employment between town and county was at this time already supplanted, in a measure, by an international division of employment. The small towns, whose industrial produce had hitherto been consumed by the country, which gave back its surplus of agricultural produce in return, began to fall into decay."—*Nasse*, pp. 87–8.

"A struggle was continued during the whole of the present period [1485—1603] between the clothiers whom the restrictions of the towns drove into the country, and those who were in possession of the advantages which the privileges of the towns conferred. In the towns were manufactured the superior cloths. . . . . Subsequently [to 1557] statutes were enacted for enabling certain towns to become the residence of persons engaged in the making of cloth. The towns of Coggeshall, Bocking, West Barfold, and Dedham, in Essex, and afterwards of Boxhead and Langham in the same county, thus became clothing towns. . . . . In the four northern counties of England, where the coarser cloths were made, and the system of household manufacture was general, the country people were allowed to have looms in their houses. . . . . In the counties of Berks, Oxford, Surrey, Sussex, and Yorkshire, there were a great many coarse kerseys made for exportation. . . . . Friezes and 'cottons,' which last, however, were really a species of woollen manufacture, were extensively made in Wales. Taunton, Bridgewater, Chard, and various towns of Wilts, Gloucester, and Somerset were famous for their broad-cloths. The cloths of Worcester, Evesham, Droitwich, Kidderminster, Bromwich, and Coventry were in good repute, and also those of Norfolk, Suffolk, and Essex. Manchester was known for its manufacture of rugs and friezes,—York for coverlets,—Lancashire and Cheshire for what were called 'cottons.'"—*Pict. Hist.*, ii. 807-8.

"The worsted manufacture . . . . was the staple of the eastern counties, but Norfolk was the principal seat of the trade. . . . . About 1554 the Mayor of Norwich and some of the principal citizens engaged foreign artizans, and caused twenty-one of their own weavers to be instructed in the weaving of Brussels satins, satins reverses, and fustians of Naples; and they were completely successful in their attempt. The new stuffs were called 'Norwich satins and fustians.' At the same time an Act was passed constituting the weavers of these stuffs into a fellowship, with power to elect their own wardens."—*Pict. Hist.*, ii. 808-9.

"In the latter part of the reign of Elizabeth the distracted state of the Netherlands drove many of the most skilful and industrious artizans to other countries, and numbers of them settled in England, particularly in the eastern counties. These foreigners introduced new manufacturing processes, and contributed to extend improvement wherever they went. In 1565 Queen Elizabeth granted letters patent to two of her subjects for the sole making of an oil expressed from herbs, roots, and seeds. . . . . The art of making soap . . . . was introduced in London about the year 1524 . . . . mottled soap, however, had been made before this at Bristol."—*Pict. Hist.*, ii. 809.

"The great extension of manufacturing industry which we know to have taken place in England in this age, could not have been effected without the various seats of the woollen and other trades receiving large draughts of population from the agricultural districts."—*Pict. Hist.*, ii. 902.

"The manufacture of flint glass was commenced in 1557, in which year it is stated that drinking-glasses were first made in England."—*Pict. Hist.*, v. 592.

"As early as the reign of Elizabeth the supply was so much augmented by the discovery of a copper-mine in Cumberland, that copper began to be exported."—*Pict. Hist.*, v. 583; ii. 811.

"In 1562 the silk-throwsters of London were united into a fellowship."

"Silk throwsters, silk weavers, and silk dyers were invited from other countries, and fixed their residence in London, to which place the manufacture was yet confined."—*Pict. Hist.*, iii. 558.

"A new species of maritime adventure in which the English began to engage in the reign of Elizabeth was the whale-fishery. . . . . The first notice in Hakluyt of any actual whale-fishery by the English occurs under the date of 1593, in which year it is stated that some English ships made a voyage to Cape Breton to fish for morse and whales; and before the close of the century we find the ships of the Russia Company engaged occasionally in fishing for whales in the seas in the neighbourhood of Spitzbergen. It appears that the oil was the only thing for which the whale was then valued; at least there is no mention at this early date of any trade in the fins or whalebone."—*Pict. Hist.*, ii. 792.

"In 1629 Charles I. had 610 pieces cast in the forest of Dean for the States-General of Holland."—*Pict. Hist.*, iii. 559.

"In 1658 watches for the pocket were made for the first time in England."—*Pict. Hist.*, iii. 559.

"Of the beds of rock-salt, the first was discovered in 1670 . . . . in the vicinity of Northwich."—*Pict. Hist.*, viii. 692.

"In 1669 certain French Protestants settled at Ipswich, and manufactured fine linens." After 1685. "A numerous body of these emigrants [French Protestant refugees] settled in Spitalfields as silk-weavers."—*Pict. Hist.*, iii. 869.

"The first wire-mill in England is said to have been erected during this period [1660-89] by a Dutchman at Sheen (Richmond), in Surrey."—*Pict. Hist.*, iii. 870.

"Our glass manufactures were afterwards greatly improved by the exertions of the Duke of Buckingham, who, in 1670, is stated to have sent for the best glass-makers, grass-grinders, and polishers from Venice."—*Pict. Hist.*, v. 592.

1688 *to* 1815.—*Table VI.*

1688—1760. "Fleet-street was noted for linendrapers' shops; Newgate was the chief market for mutton; Leadenhall for beef; St. James's for veal; Thames-street for cheeses; Covent-garden for fruit; Moorfields for old books; and Monmouth-street for old clothes. Bookselling was now become a trade of great importance, and each branch of it possessed its particular locality. Old books were to be bought in Little Britain and Paternoster-row; those of divinity and the classics on the north side of St. Paul's Church; those of law, history, and plays, about Temple Bar; and French books in the Strand. Millinery shops were still, as before, at the Royal Exchange, and 'Change Alley, and also at the New Exchange."—*Gay's Trivia* and *Pict. Hist.*, iv. 822.

[After the beginning of the war with France (1688-96) men's hats were made in England.]—*Pict. Hist.*, iv. 689.

"In working up cotton-yarn an active weaver could keep in continual occupation at the wheel three women spinning weft." —*Pict. Hist.*, iv. 730.

Calico-printing: "The first establishment was founded in 1690, at Richmond, on the banks of the Thames, by a Frenchman."—*Pict. Hist.*, v. 690.

"Dr. Plot, in his 'Natural History of Staffordshire,' published in 1686, notices the pre-eminence of the blacksmiths of Wolverhampton in making locks."—*Pict. Hist.*, vii. 685.

Pottery: "About 1690, two brothers of the name of Ellers came over from Holland and established themselves at Bradwell, in Staffordshire, where they introduced considerable improvements in the art. The discovery of a bed of red clay on the estate on which they settled enabled them to introduce a fine kind of red emblazoned porcelain, and to them is usually attributed the introduction of the method of glazing earthenware with salt."—*Pict. Hist.*, v. 590.

"In 1690 we commenced the manufacture of white paper."—*Pict. Hist.*, iv. 733.

1705. "De Foe introduced the manufacture of pantiles, at Tilbury, in Essex."—*Pict. Hist.*, iv. 734.

"The manufacture of guns . . . . appears to have been established at Birmingham, about the beginning of the 18th century."—vii. 683, 5.

"The furnaces in Kent and Sussex were not entirely relinquished at the close of this period [1688—1760]; but iron-works were now established in many other parts of the kingdom; those at Rotterdam, in Yorkshire, about 1750, and the great works at Carron, in Scotland, in 1760."

"The brass manufacture was commenced at Birmingham in 1748."

[About 1730 the manufacture of tinned iron was established in Wales.]

"Printing type, which we imported from Holland until some time after the reign of Anne, was so much improved during this period that the type made in England came to be in demand on the Continent. This was effected by Caslon, an engraver of gun-locks and barrels, who, being employed in 1720 to cut a fount of Arabic type, was induced to commence business as a letter-cutter, and in a few years rendered the English type superior to any in Europe. . . . . In 1725, William Ged, an inhabitant of Edinburgh, discovered the principle of casting metal plates, that is, the art of stereotyping. It was employed by the University of Cambridge to print Bibles and prayer-books."

"At the commencement of the period, the glass manufacture was of sufficient importance to render it an object of taxation." —*Pict. Hist.*, iv. 734.

Removal of iron-manufactories to coal-districts: "In 1719, a century after Lord Dudley obtained his patent [permitting the erection of blast furnaces for smelting], the writer of a tract, quoted in Anderson's 'History of Commerce,' states 'that the waste and destruction of the woods in the counties of Warwick, Stafford, Worcester, Hereford, Monmouth, Gloucester, and Salop, by these iron-works, is not to be imagined."—*Pict. Hist.*, v. 584.

"The rich deposits of copper ore which have long formed the principal mineral wealth of Cornwall, were neglected till early in the eighteenth century. . . . . The copper mines of Anglesea began to be worked in 1762. . . . . The copper-mine at Ecton Hill, Staffordshire, belonging to the Duke of Devonshire, is stated in the 'Annual Register,' for 1769, to have given employment at that time to more than three hundred men, women, and children."—*Pict. Hist.*, v. 583.

"The importance attained by the coal-trade may be estimated from the fact that, on occasion of riots among the coal-workers about Newcastle and Sunderland, in 1765, about six hundred ships and a hundred thousand men in Newcastle, Sunderland, and London, were thrown idle."—*Pict. Hist.*, v. 584.

1760-84. "Young mentions" an iron-work "about five miles from Newcastle-upon-Tyne, which, he says, was supposed to be one of the greatest manufactories of the kind in Europe."

"The use of pit-coal in the preparation of iron led to the establishment of the iron-manufacture in South Wales. About 1755 the first smelting furnace was erected at Cyfarthfa, near Merthyr Tydvil."—*Pict. Hist.*, v. 586.

In 1761, there were in Sheffield above 600 master cutlers, "who are a corporation, by the name of the cutlers of Hallamshire."—*Pict. Hist.*, v. 587.

1770. Of the various classes of workmen employed in the production of cutlery, the grinders are stated to have made the greatest earnings. . . . . A few years afterwards [1778] the following enumeration of articles made at Sheffield was published, in which it may be noticed that saws are omitted, probably by inadvertence: "The principal manufactures here are knives, forks, scissors, razors, lancets, phleams, files, edge-tools for carpenters, shears, &c., metal and horn buttons; and of late years various kinds of goods have been plated with silver."

"The 'plating-work,' which, with 'the cutlery, the lead-works, and the silk-mill,' formed the great branches of industry at Sheffield, employed, according to Arthur Young, some hundreds of hands, including many girls."—*Pict. Hist.*, v. 537.

"The Soho Works, near Birmingham, were established in this period (1760–84). Birmingham, says Anderson in 1761, is . . . . gradually grown up . . . . to the magnitude of a considerable city; by means of her vast, numerous, and most ingenious manufactures of iron, steel, and brass, or hardware, in an almost endless variety."—Anderson in *Pict. Hist.*, v. 587.

"The manufacture of plate-glass . . . . was commenced in England about 1773. . . . . Works were erected on a large scale at Ravenhead . . . . in Lancashire, where the manufacture has been . . . . prosecuted down to the present time."—*Pict. Hist.*, v. 592.

[The manufacture of coal-tar was begun about 1779.]—Macpherson in *Pict. Hist.*, v. 589.

Plate-glass works were established at St. Helen's, and at Newcastle-on-Tyne, before 1785.—vii. 690.

"At a very early period this compound manufacture [weft of cotton and warp of linen] was located at Bolton, Leigh, and other small towns of Lancashire. . . . . The weavers, who were dispersed in cottages throughout the district, purchased the materials, worked them up, and then sold them on their own account to the dealers. But towards the middle of the century the business began to take a new form; the masters or principal dealers of Manchester giving out cotton-wool to the weavers, and linen yarn for the warp. The preparation and spinning of the cotton were then done either by the weaver's own family, or by persons employed and paid by him; while he received from his employer a fixed price for the labour bestowed."—*Pict. Hist.*, v. 593.

[Hargreaves established a spinning-mill at Nottingham about 1768, and in 1770 a stocking-factory was established at the same place by Arkwright. The manufacture of calicoes was commenced at Derby in 1773.]—*Pict. Hist.*, v. 594–7.

"Arthur Young mentions a considerable lace manufactory at Bedford, employing five hundred women and girls."—*Pict. Hist.*, v. 599.

"Knit stockings were made at Kendal to such an extent that Young states the estimated number of hands employed to be near five thousand. 'They reckon a hundred and twenty wool-combers, each employing five spinners, and each spinner four or five knitters.'"—*Pict. Hist.*, v. 599.

Young "informs us that the woollen manufactures of Witney, in Oxfordshire, consisting of kersey-pieces, coarse bear-skins, and blankets, occupied above 500 weavers."—*Pict. Hist.*, v. 600.

"It was computed that about 50,000 pieces of linen and cotton goods were printed annually in Great Britain about the year 1750, when the practice of this art was almost entirely confined to the vicinity of London. Mr. Thomson states that calico-printing was introduced into Lancashire about 1768 or 1769; but Mr. Baines gives the date 1764. . . . . Young, writing in 1770, says, 'At Carlisle is a considerable stampery of printed cottons established by some manufacturers from Newcastle.'"—*Pict. Hist.*, v. 690.

"Mr. Holland states that the composition and application of this alloy [Britannia metal] on a large scale was commenced at Sheffield . . . . about the year 1770."—*Pict. Hist.*, vii. 683.

Cast steel "was first manufactured by a person named Huntsman, of Attercliffe, near Sheffield, in or about the year 1770."—*Pict. Hist.*, vii. 683.

The "rich master clothiers" in the West of England:—"For every single process through which the wool had to go until its completion, the master gave the ware to another class of workers, none of whom went out of his line."—*Brentano*, clxxii.

About 1770. [The following instances of localization of industry are gathered from Arthur Young's tour: At Zanham, in Suffolk, says and calimancoes were made; at Sudbury, says and burying-crape; at Hedingham, in Essex, bays and says; at Braintree, says and druggets; at Witney, in Oxfordshire, piece-goods and blankets; at Wilton, in Wiltshire, carpets; at Salisbury, flannels and linseys; at Ramsay, in Hampshire, ratinets; at Gloucester, pins; at Woodstock, in Oxfordshire, polished steel. At Bedford, lace was manufactured (in which women and girls were employed); there were iron-works and potteries at Rotherham; in the plating and cutlery trades at Sheffield women and girls were employed; cloth was manufactured at Wakefield and at Leeds; there were alum-works at Ayton in Cheshire; lead-mines at Fremington in Yorkshire (in which men, women, boys, and girls were employed); cottons and checks were made at Carlisle; at Kendal there were tanning-works and manufactures of stockings, cottons, and linsey-wolseys (women and children being employed in the tanning works); sail-cloth, sacking, and pins were made at Warrington; porcelain and glass-works at Liverpool; fustians, checks, hats, and small ware at Manchester; and porcelain and glove manufactures at Worcester. In most of these trades women and children were employed.]—*Pict. Hist.*, v. 680-6.

1770. "The number of persons employed in agriculture" Young "considers to be 2,800,000; the landlords, with their families and dependants, 800,000; the manufacturing population 3,000,000; the persons employed in commerce, 700,000; clergy, lawyers, physicians, professors of the arts, literary men, &c., 200,000."—*Pict. Hist.*, v. 687.

"While this Act [the Spitalfields Act, empowering the weavers of Middlesex to demand a certain rate of wages, to be determined by the magistrates at quarter-sessions] proved ruinous to the parties for whose protection it was enacted [1773] and continued in force for about half a century, by driving the most valuable branches of the manufacture from Spitalfields to places where the rate of wages was determined by competition, its operation was beneficial to other manufacturing districts, and contributed to the growing prosperity of Macclesfield, Manchester, Norwich, Paisley, &c."—*Pict. Hist.*, vii. 709.

[For the effects of the great increase in the cotton-manufacture, consequent upon the expiry of Arkwright's patent, in causing "the growth of the great manufacturing villages and towns which are now thickly spread over the cotton districts of Lancashire and Cheshire," see Radcliffe, in Baines—*History of the Cotton Manufacture in Great Britain*, pp. 337–9.]

After 1769. "The stocking manufacture is one of the many branches of industry which experienced great change and extension through the introduction of Arkwright's cotton machinery." It spread from Nottingham "over the adjacent country, and into the neighbouring counties of Derby and Leicester; but most of the finer silk and cotton goods were made at Nottingham."—*Pict. Hist.*, vii. 709.

"Some years before 1781, Messrs. Brindley and Maud, of Newnham, in Gloucestershire, had produced verdigris equal to the best French."—*Pict. Hist.*, v. 690.

[A manufactory for crucibles and earthen retorts for the use of chemists, &c., had been established at Chelsea before 1782.]—*Pict. Hist.*, iii. 690.

"The first coining-mill impelled by the power of steam was erected at Soho about the year 1788."—*Pict. Hist.* vii. 687.

"We learn that before the end of the present period [1760–84] the distillation of ardent spirits from corn and molasses had . . . . 'become a great and flourishing manufacture in every part of Great Britain, and especially in the metropolis,' which, with its near neighbourhood, paid about eleven-twelfths of the whole duty collected in the United Kingdoms."—*Pict. Hist.*, v. 690.

"About 1786 an improved method of bleaching was introduced into Lancashire."—*Pict. Hist.*, vii. 710.

After 1769. "The great establishments of the Messrs. Arkwright and Strutt, at Belper, Cromford, and Milford, places previously of the most trifling importance, were planted there in consequence of the facilities afforded by those situations for obtaining water in abundance; and in many other instances the same reason led to the establishment of cotton factories on sites so secluded as to render it necessary to procure working hands from a distance."—*Pict. Hist.*, vii. 693.

After the introduction of the steam-engine, 1785–90, "waterfalls became of less value; and, instead of carrying the people to the power, it was found preferable to place the power among the people, wherever it was most wanted."—Kennedy, quoted in *Pict. Hist.*, vii. 693.

In 1788 there were 119 cotton-mills in England. "Of these Lancashire contained 41; Derbyshire, 22; Nottinghamshire, 17; Yorkshire, 11; Cheshire, 8; Staffordshire, 7; Westmoreland, 5; Berkshire, 2; and the rest of England, 6." Of these about two-thirds had been erected in the preceding five years.—*Pict. Hist.*, vii. 693.

[In 1790 there were three great establishments for the manufacture of coke and coal-tar—at Bradley, Tipton, and the Dudley Wood colliery and iron-works.]—*Pict. Hist.*, vii. 676.

1792. "The number of men and boys employed in working the coal, conveying it to the river, and loading the keels in which it was conveyed to the ships, in the coal-works of the Tyne alone, was 6,704; the keel-men with their boys and coal-boatmen, amounted to 1,547; the seamen on board the coal-ships to 8,000; the coal-factors, merchants, clerks, lightermen, meters, &c., to 2,000; and other persons employed more or less indirectly, including purveyors of provisions and stores for the keels and ships, to 3,649: making a total of 21,900."—*Pict. Hist.*, vii. 675-6.

1790–2. By Cartwright's invention of machinery for combing wool, "one man and five or six children, attending the machine, were enabled to do as much work as thirty men could do in the old way."—*Pict. Hist.*, vii. 705.

Wales: "The webs called *strong cloth*, or *high-country cloth*, were made in Merionethshire. . . . . *Small cloth*, or *low-country cloth*, was made in Denbighshire."—*Pict. Hist.*, vii. 705.

"Flannels constituted the most important part of the Welsh manufactures. They were chiefly produced in Montgomeryshire, but not confined to that county, being made in various places within a circle of about twenty miles round Welshpool." In Shropshire the flannel manufacture was also carried on.—*Pict. Hist.*, vii. 706.

"The manufacture of zinc is a branch of British industry the commencement of which may be assigned to the present period [1802-20]. Though previously of considerable importance as a constituent of brass, zinc was not manufactured into wire or domestic utensils until about the year 1805."—*Pict. Hist.*, viii. 692.

About 1814 "some spinners became also manufacturers of linen."—*Pict. Hist.*, viii. 693.

"The increase of agricultural families was only 2½ per cent. of the whole, in the 20 years from 1811 to 1831, while that of manufacturing and trading families was nearly 31½ per cent. The disproportion had now begun which was to go on increasing up to the present day."—*Martineau*, i. 344, 5.

The London Bankers' Clearing House: "The clerks, instead of going round to the different bankers, met together in a room and set off their different claims against each other, and the balance was paid according as it happened to be due." It was "established" in 1775. "It is stated in the Bullion Report that in 1810 there were 46 bankers who cleared." (Joint Stock Banks were excluded from it till 1854.)—*Macleod*, i. 436.

1815 *to* 1850.—*Table VII.*

ENGLAND AND WALES.

	1831.	1841.
Employed in agriculture . . .	31.69	25.65
„ in trade, manufacture, &c.	39.11	43.08
„ otherwise . . .	29.20	31.27
	100.	100.

—*Porter*, p. 54.

ENGLAND AND WALES.

1841. OCCUPATIONS :—	Males.		Females.	
	20 years & over.	Under 20 years.	20 years & over.	Under 20 years.
Engaged in commerce, trade, or manufacture	1,750,128	318,434	391,261	159,383
Agriculture . . .	1,041,980	161,697	48,450	9,321
Labour, not agricultural.	482,683	85,182	98,828	7,229
. . . .				
Professions—Clerical .	20,450			
„ Legal .	14,155			
„ Medical .	17,666			
. . . .				
Domestic Servants .	150,005	83,524	476,081	289,438

—*Porter*, p. 57.

1844. "It will be seen that there has been but little change since 1811 in the relative position of the counties as respects agricultural employment. Berkshire, Durham, Lancashire, Leicestershire, and Middlesex, occupy the place they filled in 1811; Buckinghamshire, Cumberland, Devonshire, Essex, Gloucestershire, Kent, Lincolnshire, Northamptonshire, Northumberland, Nottinghamshire, Rutlandshire, Shropshire, Wiltshire, Worcestershire, and the East and North Ridings of Yorkshire, have taken a higher relative position as agricultural divisions; while all the remaining divisions of England have changed their rank in the opposite direction. As regards Monmouthshire, the alteration has been occasioned by the great increase in the number of coal mines and in the smelting and manufacturing of iron; and the change that has taken place in Sussex is owing to the rapid growth of its watering-places, Brighton, Worthing, and Hastings."—*Porter*, pp. 60—1.

"The increase in the number of factory hands between 1835 and 1839 amounted to 68,263, or 19·20 per cent."—*Porter*, p. 79.

1841. Cotton-mills :—

Employed in	Males.	Females.	Children of both Sexes under 18.
Cleaning and spreading cotton	1,330	2,319	
Carding	10,361	15,062	
Mule-spinning	22,727	5,196	
Throstle-spinning	793	3,000	
Reeling	722	11,208	
Weaving	20,440	28,566	
Roller-covering	261	389	
Engineers, &c.	3,759	34	
	60,393	65,774	83,257

After 1850. "The weaving is now almost exclusively in the hands of the women and children; while the management of the spinning jennies is mostly entrusted to men."—*Count of Paris*, pp. 186-7.

"The following is the nomenclature of the operatives engaged in our woollen manufacture: Wool-sorters, pickers, willyers (winnowers), carders, scribblers, pieceners, slubbers, spinners, warpers, sizers, weavers, scourers, dyers, burlers, fullers or millers, boilers, giggers, dryers, croppers, singers, glossers, pressers, brushers, and steamers."—Ure, *Philosophy*, &c., p. 204.

1834. "The bobbin-net manufacture has altogether risen up during the present century, and in a comparatively-small number of years has become an object of national importance, finding employment for between 150,000 and 200,000 persons." Its seats are Nottinghamshire, Leicestershire, Derbyshire, and West of England. "The *warp-lace* manufacture is usually carried on separately from the bobbin-net branch."—*Porter*, pp. 205—10.

"The bobbin-net lace manufacture was the foster-child of Nottingham, Loughborough, and some of the villages placed betwixt them, till it was frightened from its home by the framebreakers (after 1811). . . . . Thus the lace business suddenly emigrated to Tiverton, Barnstaple, Taunton, and Chard."—Ure, *Philosophy*, p. 69.

"Cotton being imported chiefly from the West Indies and United States into the two great western ports of the island, Liverpool and Glasgow, in the neighbourhood of districts abounding in rivers and coal mines, naturally occasioned the development of the cotton manufactures of Lancashire, Lanarkshire, and Renfrewshire."—Ure, *Philosophy*, p. 68.

"The worsted trade of England has been remarkably developed in Leicester, the centre of the district where the long-woolled breed of sheep has been reared with greatest success. The softer and shorter stapled fleece of the sheep naturally suggested the establishment of the fine woollen-cloth manufacture in Gloucestershire, Somersetshire, and Wiltshire. The peculiar facilities for steam and water power enjoyed by Yorkshire have favoured the rapid extension, within a few years, of the same manufacture into several parts of that county."—Ure, *Philosophy*, p. 68.

"The silk-weaving of England sprung up in the cheap end of its metropolis, because it had to seek for customers for its expensive ornamental fabrics among the luxurious population of the court; and there it continued for a century . . . . till it has found in the self-acting power machinery of the cotton-factory districts an attractive influence injurious to the monopoly of Spitalfields."—Ure, *Philosophy*, p. 69.

"In consequence of the introduction of machinery like that invented for the cotton trade, much of the west-country clothing trade was transferred to this county" [Yorkshire].—Ure, *Philosophy*, p. 76.

"With the exception of Carlisle and its immediate neighbourhood, factories are but thinly spread over the four northern counties of England."—Ure, *Philosophy*, p. 73.

[Manchester is a chief centre of the manufacture of locomotive engines, cast-steel cannon, &c.]—*Count of Paris*, p. 156.

[In the iron trade, workmen are divided into artizans and labourers, and the former into puddlers, hammermen, and rollers.]—*Count of Paris*, p. 84.

1847. "The chief railway companies created amongst themselves an association with a central office in London, to regulate certain questions of interchange of traffic as between the several companies, and to adjust the accounts arising out of the united action of the companies: to settle disputes as to the division of, and to apportion, the receipts from the traffic which might pass over more than one line under agreements made between the several companies; and to keep the records of the movement of waggons and carriages when these might pass off the lines of the company to which they belonged to the lines of other companies. This institution is called the Railway Clearing House. It was first formed in 1847 by the voluntary association of a few of the narrow gauge companies."—*Shelford*, p. xlv.

REGULATION OF LABOUR.

ATENEO BARCELONÉS

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"Each city contained various 'Colleges' of operatives, who held an ambiguous station between slavery and freedom. . . . . The Collegiates were linked to their avocations by caste. If the laws of the Theodosian code were duly enforced, the son was compelled to follow the employment of his father . . . . and the suitor who sought the hand of the daughter could only obtain his bride by becoming wedded to the calling of her family. . . . . These workmen, or 'artificers,' do not appear to have been necessarily ascribed to the glebe; but the mixed employments which required the occupation of the soil, were exercised, whom we may assimilate to the *villains regardant*. . . . . In these crafts, the occupation . . . . was also annexed to the possessions held by the individual." "Possessing a common property, and a common fund, they were empowered to regulate their own affairs by the enactment of bye-laws, which were binding upon all the members of the community. . . . . They also asserted their rights by the appointment of a perpetual 'Actor' or 'Syndic,' who represented them, without any special warrant, in all judicial proceedings and on public occasions."—*Palgrave*, Part i. 332-5. [That two such "colleges" existed in Britain is proved by inscriptions. Whether any such organization of them existed, is not known.]

(*Interval of about* 30 *years constituting the Post-Roman Period.*)

449 *to* 1066.—*Table II.*

(*Old-English Periods—Pagan and Christian. Here occurs an interval of about* 150 *years, constituting the Pagan Old-English Period, respecting which there are no accounts of industry.*)

"Originally the Freeman is he who possesses at least as much land as, being tilled, will feed him, strength and skill to labour, and arms to defend his possession."—*Kemble*, i. 129.

"These inhabitants of the towns were old free landed proprietors; partly of the neighbouring estates, but chiefly of land within the territory of the towns themselves. Most of them carried on trade; some probably also handicrafts."—*Kemble*, i.

"Every husbandman (gebûr) received, on being settled on the land of his hlaford, seven sown acres on his yard of land, two oxen, a cow and six sheep. . . . . Besides these swineherds who attended to the herds of the lord (achte-swan), there was another class (gafol-swan), each of whom paid a yearly rent of ten swine and five pigs, reserving all above this number for himself; but was bound to keep a horse for the service of his lord. The rearing of bees was also a branch of industry. The condition of the bee-master (beo-ceorl) was nearly similar to that of the swineherd, and, like him, he sometimes possessed a free property."—*Lappenberg*, ii. 357-8.

Those whom "the Latin authors designate by the terms Libertus and Servus . . . . form the large body of hired cultivators, the artizans and handicrafts[men] in various branches of industry, the prædial, even the domestic or menial servants of the free landowner."—*Kemble*, i. 185.

"In spite of the absolutely independent origin and development of the handicrafts in the Germanic states of the Middle Ages . . . . some authors, finding in the Roman *collegia opificum* institutions which may in some degree be compared to the Craft-gilds, have derived from them the union of the handicraftsmen that sprung up with the handicrafts."—*Brentano*, cxiv.

"In London there were several peace-gilds (frith-gild) for the different ranks, which in the reign of Æthelstan formed a very remarkable association, for the better security of their property, and which . . . . were not bound together by oaths, but by the exchange of pledges. Besides the frith-gilds of London, we find in the Anglo-Saxon time a gild-hall at Dover, whence may be inferred the existence of a frith-gild in that town; also three burgher-gilds (geferscipas) at Canterbury; and it may be assumed that many others existed in those early times. . . . . In the commercial towns, these frith-gilds, or, at least, one of them, which numbered among its members merchants who traded beyond the sea, might easily acquire the attributes and name of a commercial gild or hanse, of which description that at York, which had a hanse-house, is particularly conspicuous.

"At the head of the gilds, as of the cities, we usually find ealdormen . . . . or the wic-, port-, or burgh-reeves."—*Lappenberg*, ii. 352-3.

"These feasts [of the family, anniversary or otherwise] cannot certainly be compared with the already perfectly-developed Gilds of Abbotsbury, Exeter, and Cambridge; but if we connect them with what historians relate about the family in those days, we may still recognize in them the germ from which, in later times, at a certain stage of civilization, the Gild had necessarily to develop itself." The family was a community: it defended the minor; revenged the insulted; assisted the poor; relieved the sick; buried the dead; avenged murder; prosecuted and punished the thief, and obtained restitution. "The members were obliged to maintain peace amongst themselves; were not entitled to appear against each other in a court of justice; and, on the other hand, ... were called upon to punish members, especially women, who had violated the right of the family. Before the community too it became answerable for its members. . . . . In former times this family bond comprehended all relatives without limitation of degree; but in later days it became restricted to the nearer kinsfolk." . . . . "If we compare this description of the family, and the accounts of the above-mentioned banquets, with the statutes of the Gilds at Abbotsbury, Exeter, and Cambridge, the family appears as the pattern and original type, after which all the later Gilds were formed."—*Brentano*, lxviii.--lxx.

In many of the Anglo-Saxon towns "the unfree dwelt by the side of the freemen in their gylds, under the presidency of their lord's gerēfa."—*Kemble*, ii. 315.

"Lappenberg relates, that in England the landed proprietor, the feudal lord, took all his serfs under the same protection as in earlier times was afforded by their kinsmen."—*Brentano*, lxxvii.

1066 *to* 1307.—*Table III.*

"Though the Merchant-Gilds consisted chiefly of merchants, yet from the first, craftsmen as such were not excluded from them on principle. . . . . The strict separation which existed between the merchants and the crafts probably arose only by degrees."—*Brentano*, cvii.

"The poor were orginally excluded from full citizenship and from the Gild by the want of a property qualification; and . . . . the poor and the craftsmen became identical. . . . . Such a state of transition may also be inferred from Article 25 of the Statutes of Berwick, according to which no butcher, as long as he carried on his trade, was to deal in wool or hides, except he were ready to forswear his axe. The facts are, that the Gild of Berwick was a decided Merchant-Gild, and that the members traded chiefly in wool or hides. Formerly this trade was undoubtedly carried on with that of the butchers. But after the craftsmen had been excluded from the Gild, the butchers were forbidden to carry on a trade practised by Gild members."—*Brentano*, cvii.-viii.

It was the special endeavour of the Gild to obtain privileges which would further trade, as the right of coinage, staple-right, immunity from tolls, &c. It provided also for the regulation of industry, and for buying and selling.—*Brentano*, cvi.

"The whole body of full citizens, that is, of the possessors of portions of the town-lands of a certain value, the '*civitas*,' united itself everywhere into one Gild, '*convivium conjuratum*;' the citizens and the Gild became identical; and what was Gild-law became the law of the town."—*Brentano*, xciii.

"In episcopal and royal towns, the bond-handicraftsmen of the same trade were ranged under the superintendence of an official."—*Brentano*, cxiv.

"The population of the towns, at least of those on the Continent, consisted, as late as the eleventh century, of officials, old freemen, and bondsmen. To the last belonged the greater part of the handicraftsmen, who were obliged to pay certain taxes and to perform certain feudal services and labours for their lords, were subjected to officers appointed by them. But besides, there were free handicraftsmen, who in earlier times probably belonged to the body of full citizens."—*Brentano*, cxiv.

The fundamental principle of the Craft-Gilds "was the same as that of the Frith-Gilds, that is, of those artificial unions which sprang up to replace the natural family compact. . . . . The Craft-Gilds themselves first sprang up among the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondsmen, when they ceased to belong to the *familia* of their lord."—*Brentano*, cxxiv.

"This transfer of all trade concerns to the management and jurisdiction of the Craft-Gild was generally accomplished by a confirmation of their ordinance, that every one carrying on the trade within the town or a certain district, should join and belong to the Gild."—*Brentano*, cxix.

"Sometimes we find in one and the same place a single trade, or kindred trades, organized into several Craft-Gilds."—*Brentano*, cxxxiv.

When "the Craft-Gilds, like the earlier Gilds for the maintenance of justice, were legally recognized, ... their quality as a police authority was added to the element common to all Gilds."— *Brentano*, cxxv.

"The Craft-Gildmen provided for the maintenance of the customs of their Craft, framed further ordinances for its regulation, saw these ordinances properly executed, and punished the Gild-brothers who infringed them."

"The time of the origin of Craft-Gilds in general may be said to extend from the beginning of the eleventh to the middle of the thirteenth century."

The Weavers were the most ancient. Henry I. chartered the Gild of the London and of the Oxford Weavers.—*Brentano*, cxvi.-cxviii.

"No one was admitted to any trade . . . who had not served a regular apprenticeship. . . . . The apprentice became a member of the family of his master, who instructed him in his trade, and who, like a father, had to watch over his morals, as well as his work, during his apprenticeship. At the expiration of his apprenticeship the lad (then a man) was received into the Gild again with special forms and ceremonies, and became thereby a citizen of the town."—*Brentano*, cxxix.-xxx.

"The Craft-Gilds were, like the rest of the Gilds, at the same time religious fraternities."—*Brentano*, cxxxiii.

"The very soul of the Craft-Gild was its meetings . . . . every week or quarter. . . . . These meetings possessed all the rights which they had not themselves chosen to delegate. They elected the Presidents (originally called Aldermen, afterwards Masters and Wardens) and other officials."—*Brentano*, cxxvi.

"The punishments which the Craft-Gilds decreed consisted in the payment of fines. . . . . In case of more serious offences . . . . exclusion from the Gild was the consequence; and this was accompanied with loss of the right to carry on the craft."—*Brentano*, cxxvi.-vii.

"Three principal classes are to be distinguished: (I.) the *libere tenentes*, among whom two kinds may be traced: (1) those who held their lands in consideration of money rent; (2) those who rendered agricultural service towards cultivating the manor property. (II.) The *villani*, or peasant serfs, who were principally obliged to perform the necessary agricultural labour, and occupied the greater part of the manor."

"Bracton expressly distinguishes two kinds of villenagium, viz., a villenagium purum and a villenagium socagium. A peasant standing in the first category, according to his account, could be subjected to unlimited service and burdens by his lord. . . . . The villani socmanni, on the contrary, had to afford fixed services and dues. . . . . The great mass of the villani of the period stood in the first category."—*Nasse*, pp. 36-8.

"From the time of Henry II. . . . . the villein so called was absolutely dependent upon his lord's will, compelled to unlimited services, and destitute of property, not only in the land he held for his maintenance, but in his own acquisitions. . . . . His children were born to the same state of servitude."

Between *villeins in gross* and *villeins regardant* "I can find no manner of difference; the distinction was merely technical, and affected only the mode of pleading."—*Hallam, M.A.*, ch. viii.

"During the reign of Henry III. the mass of the English people passed from the condition of serfs, perhaps even slaves, into that of freemen, subject in some cases to a small money-rent for their holdings, and in others to labour-rents, servile indeed in character, but fixed and invariable."—*Rogers*, i. 3.

The villeins *in gross*, "from claiming a customary right to be entered in the court-roll upon the same terms as their predecessors, prevailed at length to get copies of it for their security. Proofs of this remarkable transformation from tenants in villenage to copyholders are found in the reign of Henry III."—*Hallam, M.A.*, ch. viii.

"In no instance, perhaps, does the union of trade and friendly, and, indeed, also municipal, purposes come out so perspicuously as in the statutes of one of the most remarkable of all our guilds, that of Berwick-upon-Tweed. . . . . These statutes, belonging to the end of the thirteenth century (made, 1283; confirmed, 1284), show us an amalgamation of all the trades in the town. . . . . All separate guilds previously existing in the borough are put an end to, their goods being handed over to the new guild; [and] no other guild is to be allowed."—*Ludlow, Fort. Rev.*, Oct., 1869.

1307 *to* 1530.—*Table IV.*

"It seems implied herein [in the year-book of the forty-second of Edward III.] that so long as the copyholder did continue to perform the regular stipulations of his tenure, the lord was not at liberty to divest him of his estate. . . . . However, in the reign of Edward IV., this was put out of doubt by the judges, who permitted the copyholder to bring his action of trespass against the lord for dispossession."—*Hallam, M.A.*, ch. viii.

By escaping to the towns "a large proportion of the peasantry, before the middle of the fourteenth century, had become hired labourers instead of villeins. We first hear of them, on a grand scale, in an ordinance made by Edward III., in the twenty-third year of his reign."

"From henceforward we find little notice taken of villenage in parliamentary records, and there seems to have been a rapid tendency to its entire abolition. But the fifteenth century is barren of materials; and we can only infer that, as the same causes, which in Edward III.'s time had converted a large portion of the peasantry into free labourers, still continued to operate, they must silently have extinguished the whole system of personal and territorial servitude."—*Hallam, M.A.*, ch. viii.

"Exemption from the jurisdiction of the City [London] excited the jealousy of the citizens to such a degree, that the Weavers' Gild had to maintain the most violent struggles with them for its privileges and property."—*Brentano*, cxx.

In the reign of Edward III. the Craft-Gilds gain the mastery. "At the same time they adopted a livery and were hence called the Livery Companies. Edward III. himself became a member of one of them, called the Linen-armourers."—*Brentano*, cxxii.

"The ordinance of the London citizens in Edward the Second's time, that no person, whether an inhabitant of the City or otherwise, should be admitted to the freedom of the City unless he were a member of one of the trades or mysteries, shows clearly the preponderance of the craftsmen. . . . . In the 49th Edward III. an enactment passed the whole assembled commonalty of the City, by which the right of election of all City dignitaries and officers, including members of parliament, was transferred *from the ward-representatives to the trading companies.*"—*Brentano*, cxi.

"In the time of Henry VI. the victory of the crafts was general in England."—*Brentano*, cxii.

"Sometimes they undertook such buildings in gross, *i.e.* by contract, as is proved by the statutes of the London Masons of 1356."—*Brentano*, cxlv.

"That agricultural services were, for the most part, converted into money wages at the end of the Middle Ages, is a most remarkable sign of an advanced agricultural development."—*Nasse*, p. 69.

"Under favour of these conditions a regular free class of labourers arose in England, who were under strict police regulation . . . . but on a much better footing than the serfs under the Norman Conqueror."—*Nasse*, p. 70.

"In 1404 the English merchants trading to Prussia and the Hanse Towns were empowered to elect a governor, who should exercise a general authority over their body." They usually resided abroad, and "it soon became customary to appoint such a governor for every country with which any commercial intercourse was carried on."—*Hist. of Brit. Commerce*, i. 161.

"The Mayor and Aldermen of London, in the year 1415, made . . . . the Wardens of the Tailors' Gild responsible for the existence of journeymen tailors, which, however, were directed against the masters themselves. As these journeymen stood under the rule of the Wardens of the Tailors' Gild, so stood the serfs to their lords in a relation of protection like the earlier one of the family—members to their family."—*Brentano*, lxxix.

"The degeneration of the Craft-Gilds . . . . in certain places and in certain trades commenced with the fourteenth century. We must not forget that these Gilds were not unions of labourers in the perfect sense of the word, but of persons who, with the help of some stock, carried on their craft on their own account."

The "rise in the money-power of the Gilds—and especially of the cloth manufactures—drew the villeins in masses into the towns and into the trades. Concern for the productiveness of their investments aroused the spirit of monopoly in the craftsmen, and called forth a multitude of restrictions on the competition of the new aspiring families. The entrance-fees were raised."

[Mid. 14th c.] These restrictions "must have prevented a great number, and in several trades the majority of workmen, from themselves becoming independent masters; and thus there arose a real working-class, with separate views and interests."—*Brentano*, cxxxvii.-xl.

1464. "Nearly every craft was now incorporated, and they were very properly submitted to a uniform principle of government."—*Pict. Hist.*, ii. 192.

"The Guild Merchant of Worcester exhibits to us in its ordinances of 1466-7 what such amalgamations as that of Berwick became two centuries later. It is almost entirely municipal, but exhibits still as minute interference with trade as any of the pure trade guilds may have done, out of which no doubt it arose, and which still maintained themselves under it, but shows that new trade organizations were already springing up outside of it."—*Ludlow, Fort. Rev.*, Oct., 1869.

"The Gilds of Fullers and Shearmen of London amalgamated in 1527."—*Brentano*, cxxxiv.

"The Company of Merchant Adventurers of London, an association which can be traced back nearly to the beginning of the fourteenth century, and which a few years after this time (1505) was incorporated by Royal charter under the title of the Merchant Adventurers of England."—*History of British Commerce*, p. 206.

1523. "In London, as the metropolis, a central council sate for every branch of trade, and this council was in communication with the Chancellor and the Crown . . . . its office was to determine prices, fix wages, arrange the rules of apprenticeship, and discuss all details connected with the business on which legislation might be required. . . . . In each provincial town local councils sate in connexion with the municipal authorities, who fulfilled in these places the same duties."—*Froude*, i. p. 50.

1530 *to* 1688.—*Table V.*

The Craft-Gilds endeavoured to prevent apprentices from becoming masters, and thus diminish competition.

"The ordinances of the Cutlers of Hallamshire, of the sixteenth century, and of the framework-knitters of the seventeenth, show, moreover, in the privileges enjoyed by the children of Gild-members, the same tendency to make the trade hereditary which prevailed on the Continent."—*Brentano*, cxlix.

"In the sixteenth century we see that government entirely transferred into the hands of the richer Gild-members. The Gild-members were at that time in England divided into three classes: The livery, to which the richer masters were admitted; the householders, to which the rest of the masters belonged; and the journeymen belonging to the Gild. . . . . Instead of the former sovereign meeting of all Gild-Associates, there now appeared a 'Court of Assistants,' who governed the Gild and enacted its ordinances."—*Brentano*, cli.

The "excesses caused the removal of the trades carried on under the new system, to places free from the influence of corporate control. Birmingham, Manchester, and other places of kindred note, owe to this their career of prosperity."—*Brentano*, clxiv.

"The whole system came to an end when the Acts of Henry VIII. and Edward VI. vested the property of the Gilds in the Crown. . . . . Only trading-gilds were excepted, and this saved the livery companies of London."—Boase in *Academy*, i. 323.

"In 1555 the weavers complained that the 'rich and wealthy clothiers do many ways oppress them, some by setting up and keeping in their houses divers looms, and keeping and maintaining them by journeymen; some by engrossing looms into their hands and possessions, and letting them out at such unreasonable rents as the poor artificers are not able to maintain themselves.'"—*Pict. Hist.*, ii. 806.

1566. "The merchants . . . . have fallen into a way of insuring their merchandise from losses at sea by a joint contribution."—*History of British Commerce*, i. 241.

1638. "This appears to have been the common notion of the times; whatever trade was carried on by private individuals was as yet considered to be of very secondary importance."—*History of British Commerce*, p. 47, vol. ii.

"But the first permanent Board of Trade appears to have been that established by Charles II., in 1668, under the name of the Council of Commerce, consisting of a president, vice-president, and nine other members, with regular salaries."—*History of British Commerce*, ii. 110.

1688 *to* 1815.—*Table VI.*

"The seventeenth and eighteenth centuries were certainly the age of great chartered companies—the East India Company (founded, indeed, in the last year of the sixteenth), the South Sea Company, the Hudson's Bay Company, the Levant or Turkey Company, the Russia Company."—*Ludlow, Fort. Rev.*, Oct., 1869.

"The woollen manufactures were carried on in the last century by small masters in their own homes. They dwelt in villages and scattered houses. . . . The number of such small masters in the environs of Leeds was estimated in 1806 as 3,500. . . . Every master had served a seven years' apprenticeship. . . . Each master employed on the average ten journeymen and apprentices. As a rule, there was one apprentice to two or three journeymen. Besides, the master was regularly assisted by his wife and children.

"The centres of this organization of trade were the cloth-halls, to which the masters brought their products to market. In Leeds there were two halls, one for white cloth and one for coloured. Similar halls were at Bradford, Halifax, and Huddersfield. There the cloth was examined and measured by the authorities. The two chief cloth-halls at Leeds were under the direction of a certain number of Trustees, who were elected for three years by all the cloth-workers of the manufacturing villages."—*Brentano*, clxxi.

Hatters: "In this trade prevailed, early in the eighteenth century, the system of carrying on industry by means of sub-contractors (*alias* sweaters), who were called Little Masters."

1760-84. "In the eastern and midland counties a new race of gentlemen, corresponding to the tradesmen with enormous capitals in the metropolis, was rising into importance"—farmers with rentals of between £300 and £900.—*Pict. Hist.*, v. 660.

1760-84. "In Birmingham Watt and Bolton had given a greater extension to works employing large numbers of men under one roof. In Lancashire the commencement of the factory system had been made."—*Pict. Hist.*, v. 661.

1760-84. "The factory system had not yet concentrated manufactures into crowded towns in the districts where minerals abound. In the midland counties of England, in the valley of the Severn, and the south-western counties, domestic manufactures were generally diffused, maintaining a mixed race of agricultural and manufacturing labourers. In Essex Young says he found, in 1767, the weaving of calimancoes and burying-crapes, and the preparatory step of wool-combing, chiefly for the London market, giving employment to whole families."—*Pict. Hist.*, v. 661.

1767. "At Gloucester and Bristol there were pin-manufactories, in which large numbers of men and women, employed in pin-making, were gathered together in large shops."—*Pict. Hist.*, v. 661.

"Mills were now erected on rivers and streams, to make use of the fall of the water."

The "rich master clothiers" bought the foreign wool directly from the importer, and the native in the fleece, or from the wool-stapler. They then gave it to the workmen to work up, partly in their own houses, partly in the masters'."

Master manufacturers. "In one or several buildings they kept more or less operatives working-up by machinery, under the employers' or their overseers' superintendence, the materials belonging to them."—*Brentano*, clxxi.

"An effect of the vast growth of manufactures under the application of machinery was to create a new and numerous class of capitalists, whose wealth, and position in all other respects, placed them by the side of the great merchant."—*Pict. Hist.*, viii. 732.

1760-84. "The apprentices and journeymen [of the incorporated trades] can scarcely be viewed as belonging to the working classes; they were future members of the middle classes in a state of probation. The wealthy tradesmen had not then so completely taken possession of the London trades as to render the capitalists and operatives prominently distinct classes."—*Pict. Hist.*, v. 654.

Down to 1779 the miners were in a state of serfdom. They "were compelled by law to remain in the pits as long as the owner chose to keep them at work there, and were actually sold as part of the capital invested in the works. If they accepted an engagement elsewhere, their master could always have them fetched back and flogged as thieves for having attempted to rob him of their labour. This law was modified in 1779, but was not repealed till after the Acts passed in 1797 and 1799."—*Count of Paris*, p. 119.

"From 1772 an extremely vigorous Trade-Society existed among the hatters." Later, the Shipwrights of Liverpool formed themselves, as did the Clothworkers in 1802, into a Trade-Society: also among the Tailors "combinations must have existed early in the eighteenth century." After 1805 a Trade-Society was formed among the Silk-workers.—*Brentano*, clxxviii-xc.

"The workmen formed their Trade-Unions against the aggressions of the then rising manufacturing lords, as in earlier times the old freemen formed their Frith-Gilds against the tyranny of medieval magnates, and the free handicraftsmen their Craft-Gilds against the aggressions of the Old-burghers."—*Brentano*, cxcv.

"It was not until quite the end of last century that flax-spinning-mills were first erected in the north of England and in Scotland. Before that time the operation of spinning was altogether performed by women in their own dwellings. Up to 1814 the yarn spun in mills was sold to weavers, or to dealers, who acted as middlemen between the spinners and weavers; but at the date last mentioned, some spinners became also manufacturers of linen."—*Porter*, p. 226.

1815 *to* 1850.—*Table VII.*

1812. "Numerous workmen's associations were founded [in Nottingham, after the Luddite riots], which developed into Trades' Unions after the combination laws were repealed [in 1824]."—*Count of Paris*, p. 25.

"The 'Shipbuilders' Provident Union of the Port of London' was established in 1824. . . . . The unfair share of the profits which men who took a contract gained over those whom they engaged at daily wages, had long been the subject of constant dispute. The Union began by opposing this system, and endeavoured to enforce one by which all the workmen should share equally in the profits after a job was finished. In this it generally succeeded, and also in establishing the rule—after a hard struggle, accompanied by a strike in 1825—that the price in no contract should be fixed at a rate which would give less than six shillings a-day per man as long as the work lasted."—*Ibid.*, p. 146.

"Up to the year 1834 the journeymen tailors of London were paid by the day. There existed among them an institution called 'houses of call,' a relic of the ancient guilds. The workmen were divided into 17 or 18 small clubs, of from 100 to 800 members each, which met in some public-house. Those who were out of work had to repair there every evening, and answer to a roll-call. When a master tailor wanted to engage any hands, he applied at the public-house, and was supplied with the men whose names stood first on the list."—*Ibid.*, p. 169.

"The artisans [iron-workers], who have to serve five years as apprentices, make a great point, like their brethren in the building trade, of keeping up this despotic custom."—*Ibid.*, p. 256.

"In Cornwall the mines are worked strictly on the system of joint adventure; gangs of miners contracting with the agent, who represents the owner of the mine, to execute a certain portion of a vein, and fit the ore for market, at the price of so much in the pound of the sum for which the ore is sold."—*Laing*, quoted in *Mill Pol. Econ.*, pp. 461-2. [A similar system of co-operation prevails in Flintshire and Cumberland.]

"Work by the day is the system generally adopted in [the iron ship-building trade], except on the Thames, where piece-work is combined with it in almost all the yards. It is done in this way—a shipwright, who is a superior workman, undertakes a piece of work or job by contract, and then pays the workmen, whom he employs to perform it, by the day. Sometimes several workmen go partners in a contract for a certain job to be done at a price agreed on."—*Count of Paris*, p. 145.

The original capital of the Rochdale Society of Equitable Pioneers "consisted of 28*l.*, brought together by the unassisted economy of about forty labourers. . . . . With this sum they established in 1844 a small shop, or store, for the supply of a few common articles for the consumption of their own families." Afterwards "they extended their operations to a greater number of articles of consumption." In 1844 a grocery business, in 1847 a drapery business, were commenced, and in 1846 "the Store began to sell butcher's meat."—*Mill, Pol. Econ.*, p. 471.

"From the success of the Pioneers' Society grew not only a co-operative corn-mill, but (1856) a co-operative association for cotton and woollen manufacturing." [The latter has since become an ordinary joint-stock company, with a pretty large proprietary.—*Mill, Pol. Econ.*, p. 472.

[Co-operative farming: About 1830 Mr. Gurdon gave to 15 agricultural labourers a loan of 400*l.*, and handed over 60 acres to them. They flourished, paid off the debt, added 70 acres to the farm, and were able to pay a rent of 200*l.*]

1820. "For fifty years a Masters' Association has existed in Staffordshire, designed, among other objects, to regulate wages and secure their uniformity. In the north of England the proprietors of blast furnaces and those of forges have each their society. That belonging to the forge proprietors, called the North of England Iron Manufacturers' Association, is a genuine Trade Union, with all the features which distinguish the workmen's societies."—*Count of Paris*, p. 95.

The mania of 1824-6. "Besides the joint-stock companies who undertook baking, washing," &c., "there was such a rage for steam navigation, canals, and railroads, that, in the session of 1825, 438 petitions for private bills were presented, and 286 private acts were passed."—*Martineau*, i. 356.

1851. In the bobbin-net trade "the number of machine-owners is 837, of whom

302	possess only	1	machine.
203	„	2	machines.
212	possess from	3 to 5	machines
69	„	6 to 10	„
24	„	11 to 20	„
10	„	21 to 30	„
5	„	31 to 40	„
4	„	41 to 50	„
5	„	51 to 100	„
1	„	104	„
1	„	120	„
and 1	„	200	„ "

—*Porter*, p. 203.

The children are partly in the "direct employ of masters," and partly in the "direct employ of operatives."—*Porter*, p. 190.

"The making of stockings is altogether a domestic manufacture, being carried on in the dwellings of the workmen. Some of these persons possess frames, which are their own property, but the greater part use frames which belong to the master-manufacturers."—*Porter*, p. 205.

"The earlier railways had been formed by companies owning comparatively short lines. Thus the line from London to Liverpool belonged to three companies. . . . Partly for economy of management, and partly for the convenience of the traffic, some of the earlier railway companies . . . . obtained powers to amalgamate their lines.

"By amalgamation the places in which these united companies were interested increased in number, and as the number of railways increased, they came into competition with neighbouring lines at many more points. It became necessary to buy up rivals, and this led to further amalgamation."—*Shelford*, pp. xcvi.-vii.

"The process of the dissolution of small peasant holdings, and of the consolidation of large estates, has . . . . a history. . . . . The peasant class in England, having had security of holding, were not able to keep their holdings: . . . . having fought for it and won it, as a matter of right and justice, they found the ownership of land too burdensome, and chose rather to be landless freemen than landed serfs. . . . . With the ringing out of the old feudal order, the three classes of feudal land tenants—the lords of manors, the freeholders, and the customary tenants—in all but the mere name and shadow of them, vanished from our country, and . . . . with the ringing in of the new commercial order, three new commercial classes related to the land have appeared, viz.: (1) The absolute owners of land. (2) The landless tenant farmers of the land. (3) The landless tillers of it."—*Seebohm, Fort. Rev.*, Jan., 1870.

ATENEO BARC

DOMESTIC LAWS—MARITAL.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

"They possess ten or twelve wives in common, and especially brothers join brothers and parents children [in the partnership of their wives]; but the children born are reckoned the children of him to whom the damsel was first married."—*Cæsar*, v. 13.

[In 220 A.D. citizenship, and, therefore, the right of *connubium*, was conferred on all the populations of the Roman Empire.]

449 *to* 1066.—*Table II.*

(Old-English Periods.)

Relic of Capture:—On the morning of the marriage-day, "the bridegroom's friends being alarmed, and mounted on horseback, proceeded in great state and order to the residence of the bride, under the conduct of one who was named foremost man, to receive and conduct the bride safely to the house of her intended husband."—*Strutt*, i. 76.

"Marriage was contracted after the bridegroom, in preliminary arrangements with the friends of the bride, had settled the purchase-price, which belonged to the relation in whose guardianship the woman was at the time of her betrothal; and also the dowry (morgen-gifu) for the future wife, in which was comprised a jointure for her, consisting frequently in lands [or, in case of royal marriages, in the dues of cities], in the case of her surviving her husband. . . . . The more family connexion prevailed, and the earlier and oftener, under a life of war and wandering, the married daughters, widowed or forsaken, returned to the guardianship of their paternal kindred, the more important a consideration was the purchase-money, the application of which was, at least in part, similar to that of the morgen-gifu or dowry; but afterwards, under the security afforded by peaceful regular governments, the morgen-gifu grew into an object of greater importance, while the purchase-price became a symbol, or was left entirely to the good-will of the bridegroom."—*Lappenberg*, ii. 338-9.

The purchase-money was, later, called "*foster-lean*, or payment for nourishing."—*Wright, Womankind*, &c., p. 55.

The morning gift was "at first a comparatively trivial present, but it afterwards became, among wealthy families, a large amount of property, and sometimes consisted of considerable estates, which became the absolute property of the wife."

[In royal marriages, the dues of cities were given; and it is the origin of pin-money.]—*Ibid.*, p. 57.

"From Tacitus we learn that a sort of polygamy was not unknown on the part of the princes. . . . . From the directions of Gregory we learn that the marriage of first cousins was common, and also that a son might marry his father's widow."—*Kemble*, ii. 406-7.

Polygamy: "There can hardly be a doubt of its existence among the Anglo-Saxons, at least in earlier times, because at a later period we find it forbidden by law."—*Wright, Womankind*, &c., p. 72.

Perhaps a step-mother "was considered as a part of the father's property, and therefore of the son's heritage. This practice [that of marrying a father's widow] was proscribed by the church."—*Ibid.*, p. 72.

[As was also the marriage of first-cousins.]

"In earlier times, the cutting of the hair in either sex indicated slavery, or crime which merited the severest punishment. After the marriage the woman's hair was cut short, to show that she had accepted a position of servitude towards her husband." Afterwards the degrading ceremony was disused, and the hair only bound up in plaits, contrasting with the flowing locks of virgins.—*Ibid.*, pp. 67-8.

"Even in the family this distinction [between the *free* and the *unfree*] must be found, and the wife and son are unfree in relation to the husband and the father; they are in his *mund*. From this mund the son indeed may be emancipated, but not the wife or daughter: these can only change it; the wife by the act of God, namely, the death of the husband; the daughter by marriage. In both cases the mund passes into other hands."—*Kemble*, i. 129.

The transfer of the father's authority (*mund*) over the daughter to the husband was made by a "typical gift; the father delivered the bride's shoe to the bridegroom, and the latter touched her on the head with it, whereby he was considered to assume the marital authority." The custom had perhaps "its origin in that of placing the foot on the neck of a prisoner or slave."—*Wright, Womankind*, &c., pp. 56-7, and *note*.

"It was not until the middle of the tenth century that woman obtained the right of insisting upon her own objection to any husband proposed to her by her father. . . . . The memory of the old principle of the father's right over his daughter is still preserved in the marriage ceremony, in our modern form of a father giving the bride."—*Ibid.*, p. 54.

"It has been supposed that it was only towards the tenth century that the women of the household gained the right of sitting at table with the men."—*Ibid.*, p. 70.

"It is likely that a large proportion of the population were entirely prevented from contracting marriage: of this last number the various orders of the clergy and the monks must have made an important item."—*Kemble*, ii. 499-500.

"The Pœnitentials recommend [sexual] abstinence every Wednesday, Friday, and Sunday throughout the year: on all great fasts, high feasts and festivals: during all penances, general and special: seven months before and after parturition."—*Kemble*, ii. 500, *note*.

"Ethelberht (561-616) enacted that if a married woman die without bearing children, the property she brought her husband, and that which he settled upon her after consummation, shall return to paternal relatives."—*Kemble*, i. 259.

"Such lands as the husband had formally settled upon his wife, either as the price for which he bought her of her friends, or as the morgen-gifu, which it was usual to present to her on the morning after consummation," &c.—*Kemble, C.D.*, i. cx.

"In the secular law of Cnut there is a series of provisions regulating wardship and marriage: a widow must remain for a twelvemonth without a husband; if she choose one within the year, she forfeits the morgen-gyfu and all the property she had through her first husband. And no man is to compel either woman or maiden to him whom she mislikes, unless the suitor will give something of his own good-will."—*Kemble*, ii. 96-7.

"Voluntary separations were allowed, in which case the wife, if the children remained to her, was entitled to half the property; if they continued with the father, her portion was equal to that of one child."—*Lappenberg*, i. 339.

"It appears that, even during the seventh century, a very small cause of dissatisfaction on the part of the husband was considered a sufficient reason for putting away his wife. The primitive Anglo-Saxon notion of divorce . . . . was simply repudiation."—*Wright, Womankind*, &c., p. 73.

[The wife could be returned after marriage, and the purchase-money demanded back, if there had been any deceit.]—See *Ancient Laws*, &c., p. 22.

Æthelbirht enacted that "if a freeman lie with a freeman's wife, let him pay for it with his wergeld, and provide another wife with his own money."—*Ancient Laws*, &c., p. 11.

The Penitentials of Theodore impose penance for second and third marriages.—(*Thorpe*) xix. 15, 16.

[The word *wedding* is derived from *wed*, the security given at espousals by the husband-elect for due performance of the contract.]—See *Wright, Womankind*, &c., p. 55.

1066 *to* 1307.—*Table III.*

"When the heirs were females . . . . they might not be disposed of in marriage without the lord's sanction. . . . . On completing the age of fourteen, the lord could compel his female ward to marry any man he might select; and if, after that age, he allowed her to remain single, she could not marry without the consent of the lord and guardian."—*Lappenberg*, ii. 192.

"Espousals were the promise of a marriage that was to take place. . . . . Espousals, when once contracted, so bound the parties that they could not retract, but each had a *jus matrimonii*, so as to be able to institute a suit for the ecclesiastical judge by censures to compel the other party to consummate the marriage."—*Finlason's Reeves*, iii. 74-5.

"In like manner as marriage between consanguinei, in the ascending or descending line, was prohibited *in infinitum*; it was equally so among those related by affinity.—*Finlason's Reeves*, iii. 78.

Divorce "was either *tori* or *vinculi matrimonialis*. In the first instance, there was an interdiction from any cohabitation, or mutual conversation, either for a time, or generally without any mention of time; in the latter, the marriage was entirely dissolved for ever. The causes of divorce of the former kind were *propter adulterium*, *propter furorem*, *propter hæresin*, *propter sacritiam*. . . . The only cause of divorce *vinculi matrimonialis*, ... was *propter infidelitatem*. . . . . The canon law put a mark of disapprobation upon *nuptiæ secundæ*."—*Finlason's Reeves*, iii. 80-1.

1307 *to* 1530.—*Table IV.*

"There arose a peculiar tone of sentiment between the two sexes, one which had not been known in the same form before. . . . . Out of these new state of things arose two words"—courtesy ("the manners and sentiments which prevailed in the feudal household") and chivalry.—*Wright, Womankind*, &c., p. 160.

1530 *to* 1688.—*Table V.*

"By statute 32 Hen. VIII. c. 38, it is declared that all persons may lawfully marry, but such as are prohibited by God's law; and that nothing, God's law excepted, shall impeach any marriage, but within the Levitical degrees; the furthest of which is that between uncle and niece."—*Warren's Blackstone*, p. 333.

"Until the 44th Eliz., divorces *a vinculo* were allowed for adultery. But in *Foliamb's Case*, 44 Eliz., it was held, in the Star Chamber, that adultery was only a cause of divorce *a mensa et thoro*."—*Kent*, ii. 76.

Bridegroom men "appear anciently to have had the title of Bride-Knights. Those who led the bride to church, (by the arms, as if committing an act of force) were always bachelors [1616]; but she was to be conducted home by two married persons."—*Brand*, ii. 68.

Possible remnant of marriage by capture:—

"Two lusty lads, well drest and strong,
Step'd out to lead the Bride along;
And two young Maids, of equal size,
As soon the Bridegroom's hands surprize."
—Quoted in *Brand*, ii. 67.

The bride was not "to step over the Threshold, but was to be borne over to signifie that she lost her Virginity unwillingly."—Quoted in *Brand*, ii. 62. [?]

16th Century.—"The same rigid authority was also exerted in uniting family interests and estates by matrimonial alliances, and baby contracts were followed by juvenile marriages, in which the united pair were allowed to have no voice but that of simple acquiescence."—*Pict. Hist.*, ii. 885.

"The English Marriage Act of 1653 treated marriages as a civil contract, to be solemnized before a justice of the peace."—*Kent*, ii. 53.

"In the time of the Commonwealth adultery was made a capital crime."—*Warren's Blackstone*, p. 334, *note*.

1688 *to* 1850.—*Tables VI. and VII.*

"The statute of 26 Geo. II. required all marriages in England, without special license to the contrary, to be solemnized with publication of banns in a parish church or public chapel. 3 Geo. IV. relaxed the rigour of the former statute . . . . but that statute was repealed by the 4 Geo. IV., 76, which restored much of the former severity."—*Kent*, ii. 56.

The statute 26 Geo. II. "declared all marriages under licenses, when either of the parties were under the age of twenty-one years, if celebrated without publication of banns, or without the consent of the father, or unmarried mother, or guardian, to be absolutely null and void."—*Kent*, ii. 50.

"There are now two modes of legally solemnising matrimony, depending, respectively, on two statutes. The first is that of Geo. IV. c. 76, founded on the principle of the common law, that marriages in England, except in the case of Jews and Quakers, must be solemnised by a minister in holy orders, and according to the rites and ceremonies of the Established Church, as prescribed by the rubric,—by banns, or common or special license. The second is statute 6 and 7 Will. IV. c. 85, amended by subsequent acts, to meet the case of Dissenters, other than Jews and Quakers, and who . . . . may be married without any religious ceremony at all."—*Warren's Blackstone*, p. 333.

"This ground of objection [that of being within the prohibited degrees of consanguinity or affinity] was, till recently, of merely ecclesiastical cognisance: but by statute 5 and 6 Will. IV. c. 54, it was enacted, that marriages contracted after the passing of it (*i.e.*, 31st August, 1835), shall, if objectionable on the ground of consanguinity or affinity, be *absolutely void*."—*Warren's Blackstone*, p. 332.

The power of correction given by the Civil Law to the husband as against his wife began to be doubted in the reign of Charles II., and [by certain decisions] "a wife may now have security of the peace against her husband, or, in return, against his wife."—*Stephen's Comm.*, ii. 273.

[Till 1823 the ordinary mode by which the real estate of married women could be conveyed during their coverture, was by the fictitious proceeding called *levying a fine*; the law having originally made all such conveyances void.]—*Stephen's Comm.*, ii. 274.

By 3 and 4 Will. IV. c. 74, a married woman may "dispose, with the husband's concurrence, of any estate which she alone, or he in her right, may have, as fully and effectually as if she were a feme sole."—*Stephen's Comm.*, i. 558.

[The ecclesiastical mode of registration of births, deaths, and marriages was established in 1538, and was regulated by 52 Geo. III. c. 146. 6 and 7 Will. IV. c. 86 introduced the civil system of registration.]—*Stephen's Comm.*, iii. 325-7.

"By 2 and 3 Vict. c. 54, where the child is within seven years, the Lord Chancellor or Master of the Rolls may, upon the mother's petition (unless she has been adjudged an adulteress), make an order on the father or testamentary guardian, to deliver it into her custody."—*Stephen's Comm.*, ii. 301.

"A wife cannot sue separately from her husband for injuries done to her or her property, or be sued alone for debts, ... unless where she is separated from him and has represented herself as a single woman, or where, by particular customs, she is permitted to trade alone, as in London. . . . . For injuries to the wife's person or property the remedy is by a joint action.—They cannot contract with or sue one another.—They cannot directly make grants one to another to take effect during the joint lives.—As the wife is supposed to be under the perpetual control of her husband, she is free from responsibility for offences short of murder and treason committed at his instigation."—

Before 1857. "A divorce can only be obtained by Act of Parliament. A separation may be obtained by sentence of divorce pronounced by the ecclesiastical courts for conjugal infidelity or cruelty on the part of the husband; but this is not a dissolution of the marriage."—

"Since the time of Richardson, the constitution of the family, both practically and theoretically, has undergone a great modification in England. As conceived now-a-days, the relationship between parents and children could scarcely suggest to the mind of a thoughtful man like Richardson such results from mismanagement as are portrayed in "Clarissa:" the Harlowe type of family has pretty nearly died out from among us; and in the middle classes such daring and unscrupulous rakes as Lovelace and his gang are also hardly to be met. Actual compulsion is now-a-days rarely employed by parents to bring about a desired match, or by libertines to gain possession of a woman's person: among the lowest classes such things are still perpetrated; but among people of average position these crimes of physical compulsion may be said to have been merged in the more decent and less violent procedure of moral compulsion."—*Fort. Rev.*, Oct., 1869.

DOMESTIC LAWS—FILIAL.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

British law of succession, called Gavelkind: "All the sons of the father inherited, but the youngest possessed the homestead; the eldest or the next following capable of bearing arms, had the heriot, *i.e.*, the arms offensive and defensive of his father, and his horse. Even the son of an outlaw could not be deprived of the entire succession, but of the half only."—*Lappenberg*, i. 39.

[Under the Roman government the land, as we find from monumental inscriptions, passed from one generation to another by inheritance.]

449 *to* 1066.—*Table II.*

(Old-English Periods.)

"It was the right and duty of every head of a family to protect those placed *in his hand*, or 'mund,' or under his 'mundbyrd' or guardianship; whether wife, children or slaves. A boy's accountability, his capability of bearing arms, and of the management of his property, began, according to the earlier laws, in his tenth, but according to the laws of Æthelstan, in his twelfth year. The accountability of children was extended even to the infant in the cradle, whereby, in the case of theft committed by the father, they, like those of mature age, were consigned to slavery, but which cruel practice was by the law of Cnut strictly forbidden. This premature majority of the Anglo-Saxon youth accounts for the early accession to the throne of some of the kings, as Eadward the Martyr, who was crowned in his thirteenth year."—*Lappenberg*, ii. 337.

"Whatever alleviation the practices of chivalry, the worship of the Virgin mother, and the Christian doctrine of the equality of man and woman before God, may have introduced, the original feeling is on the father's side [*i.e.*, that children follow the father's right, and are of his rank], and the foundations of our law are based on the all-sufficiency of his right. A woman is in the mund or keeping of a man; society exists for men only—that is, for women merely as far as they are represented by a man."—*Kemble*, i. 205.

A father could reduce his son or daughter to slavery (Kemble). Lingard accuses the Pagan Saxons of selling their children into foreign slavery, and Kemble admits the probability, though not the frequency, of it. "Upon the father's will depended whether his child should live or not."—*Kemble*, i. 198-9.

"During the whole of the earlier periods of Anglo-Saxon history, the child was liable to be sold into slavery for the payment of penalties incurred by his father; but in the beginning of the tenth century, no child *under* ten could be punished for his father's crimes, and no child *over* ten unless he were a party to them."—See *Ancient Laws*, &c., pp. 107 and 421.

[Bocland was held by the same family and descended to male heirs.]—*Ancient Laws*, &c.

"The descent of lands before the Conquest was according to the custom of gavelkind."—*Hallam, M.A.*, ii. 336.

" . . . . the growing notion of hereditary right with regard to such offices (earldoms), and it is further remarkable as showing that the notion of succession through females was already beginning to be entertained."—*Freeman*, iv. 134.

"The King and his Witan might nominate whom they would to a vacant Earldom; but there was a strong feeling . . . . in favour of appointing the son of a deceased Earl. In Earldoms, like those of Mercia and Northumberland, where an ancient house had been in possession for several generations, this sort of preference had grown into the same kind of imperfect hereditary right which existed in the case of the Crown itself."—*Freeman*, ii. 354.

"In royal families bastardy was none, or a very slight objection in those days."—*Pict. Hist.*, i. 184.

1066 *to* 1307.—*Table III.*

"By the introduction of tenures, there is no doubt but *primogeniture*, or a descent of land to the eldest son, began to prevail; yet it is found, that as low down as the reign of Henry I., the right of primogeniture was so feeble, that, if there were more than one son, the succession was divided, and the eldest son took only the *primum patris fœdum*; the rest being left to descend to the younger son or sons: but . . . . in the reign of Henry II. the eldest son was considered as sole heir: and so fixed was his right of succession to an inheritance held by his ancestors, that it could not be disappointed by alienation."

"So late as the reign of Henry II. the sons succeeded to socage lands *in capita* equally; but the capital messuage was to go to the eldest son; for which, however, he was to make proportionate recompense to the others. But this partible inheritance was not universal; for, if it was not by custom divisible, the eldest son was heir to the whole. Both in knight's-service and socage, if a person died leaving only daughters, they all succeeded jointly and equally, the capital messuage being given to the eldest daughter, upon the terms above mentioned."—*Finlason's Reeves*, i. 76.

"Representation was not admitted as a rule of descent, even so low down as the reign of Henry II. Glanville states this very point, as a matter concerning which there was a variety of opinions in his time. . . . . Probably in the latter part of this very reign [John's] our law of descents received this new modification from the Continent.

"When the succession of collaterals first took place, and when representation amongst collaterals, is involved in equal obscurity; we only know, that in the time of Henry II. the law was settled in this manner."—*Finlason's Reeves*, i. 77.

"The author thinks that English law has kept the old German law of inheritance by successive groups: (1) the descendants; (2) the nearest ascendants and their issue; the nearest within each group taking: and that the father, grandfather, &c., are only omitted in Glanville owing to feudal principles."—Notice in *Academy*, i. 324, of *Brunner's Das Anglo-Normanische Erbfolgesystem*.

"The restraint on alienation was a striking part of the feudal polity. This restraint was partly in favour of the superior lord, and partly in favour of the heir of the tenant. . . . . In the time of Henry II. . . . . it was laid down for law, that a man should alien only part of his purchased land, and not the whole, because he should not *filium suum haaredem exhæredare*. . . . . And though he had children, he might alien all his purchased lands; *provided* he had also lands by inheritance, out of which his children might be portioned."

"The alienation of purchased lands led to the alienation of lands coming by descent; . . . . but [the possessor] could give neither of them by will."—*Finlason's Reeves*, i. 79.

"The question about the legitimacy of children born before wedlock was still [*temp.* Hen. III.] agitated between the clergy and common lawyers."—*Reeves*, i. 265.

1307 to 1530.—*Table IV.*

Edward II. Half-bloods were now, though it was doubtful in the time of Bracton, "entirely excluded in the succession to land."—*Finlason's Reeves*, ii. 199.

"With us in England, till modern times, a man could dispose of only one-third of his movables, from his wife and children; and in general, no will was permitted of lands, till the reign of Henry VIII.; and then only of a certain portion; for it was not till after the Restoration that the power of devising real property became so universal as at present."—*Warren's Blackstone*, p. 419.

1530 *to* 1688.—*Table V.*

1485—1603. "Parental authority was chiefly upheld by motives of fear; children stood or knelt in trembling silence in the presence of their fathers and mothers, and might not sit without permission; and correction by blows was liberally administered, without distinction of sex, as long as the young people remained under the paternal roof."—*Pict. Hist.*, ii. 884-5.

"The military tenures, with all their heavy appendages, having during the usurpation been discontinued, were destroyed, at one blow, by the statute 12 Car. II. c. 24, which enacts . . . . 'that all sorts of tenures held of the king or others be turned into free and common socage; save only tenures in frankalmoign, copyholds, and the honorary services (without the slavish part of grand serjeantry).'"—*Warren's Blackstone*, p. 434.

1815 *to* 1850.—*Table VII.*

"An infant cannot now make a valid will, nor act as a sole executor" (7 Will. IV. and 1 Vict.).—*Warren's Blackstone*, p. 349.

"Parental restraints upon marriage existed . . . . in ancient Greece [and Rome], and they exist to a very great extent in Germany, Holland, and France." In England there is no such restriction.—*Kent*, ii. 51.

[In the case of seduction an action is brought by the father to recover damages for the loss of his daughter's services.]

POLITICAL.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

"They were swayed by several chiefs and rent into factions and parties, according to the humour and passions of their leaders. . . . . It is rare that two or three communities assemble and unite to repulse any public danger threatening to all; so that whilst only a single community fought at a time, they were every one vanquished."—*Tacitus, Vit. Agric.*, c. 12.

"The general state of the country may be best described as a federal anarchy. . . . . The dignity of British king was pretty certainly rather the appanage (*sic*) of the premier tribe by strength than of any dynasty; and the chiefs of the Belgæ, and of the Catvellans, appear to have exercised it successively within the space of a few years."—*Pearson*, i. 12.

"The land was divided among many tribes and their kings, who, slightly connected through the priesthood, lived independently near each other, cherishing their love of strife, and training up their youth in civil quarrels. . . . . The power of these princes was much limited by the castes of the Druids and chieftains."—*Lappenberg*, i. 12.

"The people of the promontory of Bolerium (the Bolerium of Ptolemy and our present Land's End) were much more civilized than the other British nations, in consequence of their intercourse with the great number of foreign traders who resorted thither from all parts."—*Diodorus*.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

"The Angles possessed what was afterwards East Anglia, Mercia and Northumbria, or the country to the north of Hertford, Northampton and Warwick. This northern portion is distinguished from the south by two denominations which can be ascribed only to the Angles; while the parts inhabited by the Saxons were divided into hundreds, the like division in all the Anglian territories bore the name of *wapentake*, which is still retained in the county of York, and partially in those of Derby and Lincoln. . . . . Another national denomination of the Angles accords precisely with the preceding, viz., that of the civic establishment, the 'by'. There are no local names with this termination south of Warwick."—*Lappenberg*, i. 91.

"A great earthwork and fosse, from Peel Fell on the Northumbrian border, defined the marches of the two peoples as far as the shores of the Forth. The 'wilderness' [a wide tract from Scotland down to Derbyshire] was, in all likelihood, the debateable land of the South. More than a century elapsed before the struggle of the two races was decided with certain issue on either side. But even in the parts where the Angles first settled it is certain that the natives were not exterminated. They were tax-payers and soldiers to the new dynasty; its monarch claimed to be sovereign of the Britons; one of Ida's grandsons married a British princess; British ecclesiastics gave counsel in court or ruled the Northumbrian Church; and to this day the two races of men—the tall, flaxen-haired Angle, and the short, dark, broad-chested Kelt—may be distinguished at a glance by the ethnologist."—*Pearson*, i., 97-98.

Freeman contends that over the whole of the region colonized by the Angles and Saxons, the aboriginal Britons were driven out, exterminated, or made slaves. "The phenomena of the English Conquest of Britain can be understood only by contrasting them with the utterly opposite phenomena of the Teutonic conquests on the Continent. Italy remains Italy; Spain remains Spain; Gaul . . . . remains essentially Gaul; but Britain, save a few outlying corners, has ceased to be Britain, and has become England."—See his *Norman Conquest*, and *Essays, passim.*

"The laws of Ini, a West Saxon king, show that in the territories subject to his rule, and bordering upon the British lands, the Welshman occupied the place of a *perioecian* rather than a *hélote* . . . . while the signatures to very early charters supply us with names assuredly not Teutonic, and therefore probably borne by persons of Keltic race, occupying positions of dignity at the courts of Anglo-Saxon kings."—*Kemble*, i. 21.

"Up to the time of Æthelstan, Exeter had remained, as many towns in Wales and Ireland remained for ages afterwards, a common possession of Teutonic and Celtic inhabitants. . . . . The English inhabitants formed a dominant class or patriciate among their fellow-burghers."—*Freeman*, i. 338.

"A considerable part of what we are accustomed to regard as the religion, law, customs, and language of the Anglo-Saxons, arose only in the course of some centuries, from the blending of the several elements."—*Lappenberg*, i. 100.

"The slow introduction of Christianity, the disputes of the clergy in the north and south of England, the disunion during the invasion of foreign foes, the treaties with them,—in short, the most important events of the Anglo-Saxon sovereignty, find their natural illustration in . . . . the diversities of race."—*Lappenberg*, i. 100.

[617—633.] "The states of kindred origin now attached themselves to the North Angles, and the first Bretwaldaship over all the Anglo-Saxons except Kent devolved on Eadwine. The British States and even the Isle of Man were subject to him."—*Lappenberg*, i. 149.

"The Bretwalda was probably elective, and was perhaps elected not only by the kings, but also by the ealdormen."—*Lappenberg*, i. 128.

"Oswald, bred like his elder brother among the Scots, ... became 6th Bretwalda, and is said to have reigned over the Angles, Britons, Picts and Scots."—*Lappenberg*, i. 157-8.

[923—924]. "From this time forward, Wessex remained the undisputed head of the English nation. . . . . Ecgberht at least laid the foundations of the Kingdom of England. In his reign of 36 years he reduced all the English kingdoms to a greater or less degree of subjection."—*Freeman*, i. 41.

813—835. "The power of the Cornish Britons was now utterly broken. . . . . The English frontier seems to have been extended to the Tamar, and the English supremacy was certainly extended to the Land's End."—*Freeman*, i. 43.

"Mercia seems to have grown up from the joining together of a great number of small principalities. . . . . Throughout its history it appears far more divided than any other part of England, the result probably of its peculiar origin."—*Freeman*, i. 25-6.

[787—855. First period of Danish invasion—one of simple plunder.

855—897. Second period—of settlement.

902 - 954. Struggle of the West Saxon Kings with the Danes settled in Britain.

980—1016. Third period—of political conquest.]—*Freeman*.

In 922 "all the kings and people of Wales commended themselves to the West Saxon king."—*Freeman*, i. 129.

"Cumberland was *granted* by Eadmund to Malcolm in 945. . . . . This marks a distinct advance in feudal ideas. It was a real territorial fief."—*Freeman*, i. 134-7.

1066 *to* 1307.—*Table III.*

[In 1157 Malcolm IV. of Scotland resigned at Chester his claim to territory north of the Tyne, and all his right to Cumberland, and all other possessions in England except the earldom of Huntingdon.]—*Pict. Hist.*, i. 542.

1154—1216. The reduction of Ireland was effected, under Henry II., by Strongbow, Lacy, and Fitz-Stephen; and under John "the whole common law, with all its forms of process, and every privilege it was deemed to convey, became the birthright of the Anglo-Irish colonists."—*Hallam, Const. Hist.*, ch. xviii.

[The decay of feudalism, begun and carried on under Henry II., was precipitated by the separation of Normandy from England under John.]—*Stubbs*, p. 262.

1688 *to* 1815.—*Table VI.*

The incorporation of Scotland with England took effect on the 1st of May, 1707. It provided that there should "be one great seal, and the same coin, weights, and measures; that the Episcopal and Presbyterian Churches of England and Scotland shall be for ever established . . . . that the United Kingdom shall be represented by one and the same Parliament."—*Hallam, Const. Hist.*, ch. xvii.

In 1801 Ireland was incorporated with Great Britain, "as an integral part thereof, under the name of the United Kingdom of Great Britain and Ireland;" with one Parliament and a United Church of England and Ireland.—*Pict. Hist.*, vii. 602-3.

LAWS—CRIMINAL, CIVIL, AND INDUSTRIAL.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

Roman Laws probably established in Britain among, at least, the legionaries and colonists. But no specific information.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

Earliest Code—Laws of King Æthelbirht (561—616):—

Composition might be made for all crimes; and there are relics of *lex talionis*. In case of theft of God's and Church's property, twelve-fold restitution; of bishop's, eleven-fold; of priest's, nine, &c. Theft from the king, nine-fold; of freeman from freeman, three-fold. For slaying a freeman, 50/ to his kindred, and 50/ to the king. For seduction—according to rank of female: of king's maiden, 50/; of eorl's cup-bearer, 12/; of ceorl's cup-bearer, 6/; and less for slaves.

Adultery: "If a freeman lie with a freeman's wife, let him pay for it with his wergeld, and provide another wife with his own money."

Minute and graduated tariff for bodily injuries, comprising 41 laws: for foot cut off, 50/; great toe, 10/; ear struck off, 12/; eye struck out, 50/; thumb, 20/; every nail, 1/, &c., &c. For abduction of a slave-maiden, 50/; and afterwards buy her. Theft by a theow, two-fold compensation.

Laws of Wihtraed (690—725):—

"3. That men living in illicit intercourse take to a righteous life, with repentance of their sins; or that they be separated from communion with the Church."

"4. That foreigners, if they will not correct their fornication, depart from the land, with their goods and with their sins."

"26. If a man seize a freeman with stolen goods upon him, then let the king have power of one of three things: either that he be slain, or sold beyond sea, or redeemed with his 'wer-geld.'" "If any one slay him, let him be paid 70/."

Laws of King Ælfred (871—901):—

Preceded by the nine commandments.

"13. Let the man who slayeth another wilfully perish by death.

"14. He who smiteth his father or his mother, he shall perish by death.

"15. He who stealeth a freeman, and selleth him . . . . let him perish by death. He who curseth his father or his mother, let him perish by death."

"19. If any one thrust out another's eye, let him give his own for it; tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

"24. If any one steal another's ox, and slay or sell it, let him give two for it; and four sheep for one. If he have not what he may give, be he himself sold for the cattle."

30, 31, 32. Death is declared for receiving enchanters, for bestiality, and sacrificing to strange gods.

9. For killing a pregnant woman,—for the woman her wer-geld, and half a wer-geld for the child.

10. For adultery with twelf-hynde man's wife, 120; six-hynde man's, 100/; ceorl's, 40/.

If a male theow commit a rape upon a female theow, the punishment is castration.

Of feuds: "42. We also command: that the man who knows his foe to be home-sitting fight not before he demand justice of him. If he have such power that he can beset his foe, let him keep him within for seven days, and attack him not, if he will remain within." A man may fight for his born kinsman, &c.

There are besides 34 laws fixing a tariff of compensation for bodily injuries.

Ine's (638 -725) Laws:—

"7. If a man steal with knowledge of the whole household, let them all go into slavery."

"18 A 'ceorlish' man, if he have often been accused, if he at last be seized, let his hand or foot be cut off."

"63. If a 'gesithcund' man go away, then may he have his reeve with him, and his 'smith' and his child's fosterer."

Laws of Edward and Guthrum (880 91):—

"4. And concerning incestuous persons, the 'witan' have ordained, that the king shall have the upper, and the bishop the nether, unless 'bōt' be made before God and the world, according as the deed may be; so as the bishop may teach."

6. Fines for the withholding of tithes; (7) for working on a Sunday or festival day; and (8) for breaking a fast.—Thorpe's *Ancient Laws and Institutes*, &c.

[The first (Kentish) code (561—616) consists of 89 laws: 58 relate to attacks on person, 11 to attacks on property, 13 to fornication and aggressions on women, 2 to adultery, 5 are declaratory of rights. There was little or no corporal punishment, no imprisonment, and no death punishment (that might not be compounded for).

Subsequent Kentish and West-Saxon codes:—

Seven general codes, beginning with *Ælfred's* (871—901): of 66, 32 are penal, 6 declaratory, 13 religious, 13 moral (only recommendatory). *Cnut's* (1016-35): of 104, 34 are penal, 15 declaratory, 32 religious, 7 canonical, 6 moral, 10 relating to administration. Most injuries were punished by mulct; but capital punishment was inflicted for treason, military desertion, open theft, house-breaking, and murder. Summary punishment might be inflicted on criminals caught in the act. Other punishments were imprisonment, outlawry, banishment, slavery, transportation, whipping, branding, the pillory, amputation of limb, mutilation of the nose, ears, and lips, plucking out of the eyes, and tearing out of the hair. Capital punishment was hanging, sometimes stoning.—From 878 (at latest) onwards, there were three provinces, with separate laws and usages: *Seaxenlage* = Wessex, Sussex, Kent; *Myrcenlage* = part of former Mercia; *Danelage* = remainder of Mercia, Essex, East Anglia, and Northumberland. The assimilation of each to the others perhaps began about the middle of the 10th century.]

"Only in a lord's court can we conceive punishments to have arisen which affected life and honour, and fealty with all its consequences to have attained a settled and stringent form, totally unknown to the popular judicature. Forfeiture, or rather excommunication, and pecuniary mulcts, which were rather damages than fines, were all the freeman would subject himself to under ordinary circumstances. Expulsion, degradation, death itself might be the portion of him whose whole life was the property of a lord."—*Kemble*, i. 177.

["In England all the civil laws for the protection of the theows or Saxon slaves appear to have been based on the canon law."]—*Lecky*, quoted by *Bastian, Rechtsverhältnisse.*

It is not improbable that salt-springs and salt-mines may have been the exclusive property of the pagan priesthood.—*Kemble*, ii. 72.

"Public markets were established in various parts of England, and paid a toll, some of them having a monopoly . . . .

"At Chester, if ships should come there, or depart from it, without the king's leave, the king and Comes were to have 40 shillings for every man in the ship. If they came in violation of the king's peace, or against his prohibition, the ships, mariners, and their property were forfeited to the king and Comes. With the royal permission they might sell quietly what they had brought, but they were to pay to the king and his Comes four-pence for every last. If the king's governor should order those having the skins of martens not to sell them before he had seen them, none were to disobey him, under a penalty of 40 shillings. This post yielded forty-five pounds, and three timbres of marten-skins. In the same place false measure incurred a fine of four shillings; and for bad ale the offender paid as such, or else was placed on a dunghill.

"At Southwark, no one took any toll on strand, or the water, but the king. At Arundel, a particular person is named who took the custom paid by foreigners. At Canterbury, a prepositus is stated to have taken the custom from foreign merchants, in certain lands there, which another ought to have received. At Lewes, it is mentioned that whoever either bought or sold, gave the governor a piece of money."—*Turner*, iii. 116, 7.

"In laws enacted by Ethelred and his Witan, at Wantage, in Berkshire, it is declared that every smaller boat arriving at Billingsgate should pay for toll one halfpenny; a larger boat with sails, one penny; a keel (what we should now call a hulk), four pennies; a vessel with wood, one piece of wood; a boat with fish coming to the bridge, one halfpenny, or one penny, according to her size."—*Craik, History of Commerce*, i. 67 8.

"A trader travelling with many people was obliged to announce himself to the king's gerefa at the folc-gemôt. . . . . All purchases of chattels in London must be witnessed by two true men or by the king's wic-gerefa. It was afterwards enacted that no bargain should be made without the gate and without the witness of the port-gerefa, or of other credible men."—*Lappenberg*, ii. 355 6.

"The grant of a market, with power to levy tolls and exercise the police therein, was a royalty in the period of the consolidated monarchy: add, the right to keep a private beam or steelyard, yard-measure and bushel."—*Kemble*, ii. 73.

"The king claimed tolls in harbours, and upon transport by roads and navigable streams, which he either remitted in favour of certain persons or empowered them to take."

"In the eighth century, we find Æthelbald granting exemptions and remitting dues."—*Kemble*, ii. 75.

"The bottoms of friendly powers were of course received upon terms of reciprocal favour, but even strange ships had the privilege of safety if they made certain harbours, designated for that purpose. At the treaty of Andover, in 994, Æthelraed and his Witan agreed that every merchant-ship that voluntarily came into port should be in the peace. The king had the power of declaring what ports should be in the peace."—*Kemble*, ii. 95.

"According to some accounts a decree of Charlemagne closed the French seaports against the merchants of England, and Offa also issued an interdict in the English ports."—*Lappenberg*, i. 233.

"In the case of mines, the king possessed a right to levy certain dues at the pans or the pit's mouth, upon the waggons as they stood, and upon the load being placed in them: these were called *wainshilling* and *loadpenny* respectively."—*Kemble*, ii. 71.

Ine's (688—725) Laws:—

65, 66. He who has 10 hides, shall show 6 of cultivated land; he who has 3, let him show 1½.

69. A sheep shall go with its fleece till midsummer, or let the fleece be paid for with two pence.

Edward the Elder's (901—924) Laws:—

"1. I will that every man have his warrantor; and that no man buy out of port, but have the port-reeve's witness, or that of other unlying men whom one may believe."

Æthelstan's (924—940) Laws:—

10. Let no man exchange any property without the witness of the reeve, or of the mass-priest, or of the land-lord, or of the "hordre," or of other unlying man.

15. That no shield-wright cover a shield with sheep's-skin.

16. That every man have to the plough 2 well-horsed men.

24. That there be no marketing on Sundays.—*Ancient Laws*, &c.

1066 *to* 1307.—*Table III.*

The laws made by William the Conqueror "make some alterations in the value of *were-gilds* and penalties. They some-

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times merely enforce or re-enact what was before the law of the realm ; taking notice of the differences observed by the three great governing polities, the West-Saxon, Danish, and Mercian." —*Reeves*, i. 32.

"There are some laws of William which establish the trial by *duel*, and sketch out certain rules for the application of it. By one law, the same liberty is given to an Englishman, which every Frenchman had in his own country, to accuse or appeal a Frenchman, by duel, of theft, homicide, or any other crime. . . . . If an Englishman declined the duel, then the Frenchman was at liberty to purge himself by the oaths of witnesses, according to the law of Normandy. On the other hand, if a Frenchman appealed an Englishman by duel, the Englishman was to be allowed his election, either to defend himself by duel or by ordeal, or even by witnesses ; and if either of them were infirm, and could not or would not maintain the combat himself, he might appoint a champion. If a Frenchman was vanquished, he was to pay to the king sixty shillings." William also "ordained that where a Frenchman was killed, and the people of the hundred had not apprehended the slayer and brought him to justice within eight days, they should pay forty-seven marks, which fine was called *murdrum*."—*Ibid.*, i. 33-4.

"Subsequently to the Conquest the judicial duel seems to have been introduced into Leicester ; instead of the decision of the twenty-four burgesses in the town-mote, the litigants, armed with staves, bare-headed and bare-legged, fought out the matter till one yielded or was killed."—See *Thompson*, *Essay*, &c.

"A law was made by William the Conqueror, which took away all capital punishments, and, instead thereof, directed various kinds of mutilation, as the putting out of eyes, cutting off the hands or feet, and castration. This alteration was made, says the law, that the trunk might remain a living mark of the offender's wickedness and treachery."—*Reeves*, i. 33.

The "favourite demesnes of the Norman kings were protected by a system of iniquitous and cruel regulations, called the Forest Laws. . . . . The penalty for killing a stag or a boar was loss of eyes."—*Hallam*, *M.A.*, ch. viii.

Cap. 52 requires all owners of land "to engage and swear, that they become vassals or tenants, and as such will be faithful to William, as lord, in respect of the *dominium* (upon the feudal notion) residing in a feudal lord ; that they would swear, everywhere faithfully to maintain and defend their lord's territories and title as well as his person ; and give him all possible assistance against his enemies, whether foreign or domestic." By cap. 58 "the nature of the service to be performed is expressly mentioned, namely, knight-service on horseback ; and the term of each feudal grant was declared to be *jure hæreditario*." . . . . "From these two statutes were deduced the consequences of tenure : from these a new system of law sprung up," and out of these have grown "most of the refinements of feudal jurisprudence."—*Reeves*, i. 34-6.

By the constitutions of Clarendon and Northampton it was directed "that any one charged before the king's justices with the crime of murder, theft, robbery, or receipt of such offenders, of forgery, or of malicious burning . . . . should submit to the water ordeal ; and if he failed in the experiment, he should lose one foot . . . . and his right hand . . . . and also that he should abjure the realm, and leave it within forty days ; and even if he was acquitted by the water ordeal, 'that he should find pledges to answer for him,' "—if he was charged with murder, treason, and malicious burning, he was still banished.—"No one, in a borough or vill, should entertain any strange guest in his house more than one night, unless he would engage to answer for his appearance."—*Ibid.*, i. 193-4.

In a judicial duel, "if the appellor was vanquished, he was to be *in misericordiâ regis;* in addition to which he incurred perpetual infamy, and certain disabilities. . . . . If the party accused was vanquished, he suffered the judgment of life and limb above-mentioned ; and besides that, all his property and chattels were confiscated, and his heirs disinherited for ever."—*Ibid.*, i. 197.

"The pecuniary compositions for crimes, especially for homicide, which run through the Anglo-Saxon code down to the laws ascribed to Henry I., are not mentioned by Glanvill."—*Hallam*, *M.A.*, ii. 336.

Mortgage was "a security well known in the time of Glanville, who states it, however, as a hard bargain, and such as subjected the lender to the imputation and punishment of usury."—*Reeves*, iii. 338.

"Magna Charta contains fifty-seven chapters, composing a rhapsody of ordinances for the settling or amendment of the law in divers particulars at that time anxiously contended for. The whole is strung together in a disorderly manner, with very little regard to the subject-matter."—*Ibid.*, i. 233.

"After the Conquest, hunting was made a 'royal' privilege ; the severe forest laws of William I., were, however, by the '*Charta de Foresta*,' of 1217 toned down ; a later charter of Henry III., withdrew from many forests the royal privilege of hunting."—*Fischel*, pp. 72-3.

H. III. "The punishments for breach of the forest laws were greatly mitigated. It was ordained, that no man should thenceforth lose either life or limb for *hunting deer;* but if a man was convicted of taking venison, he was to make a grievous fine ; and if he had nothing to pay, he was to be imprisoned a year and a day, and then discharged upon pledges ; which if he could not find, he was to abjure the realm."—*Reeves*, i. 257.

'The sovereign is the only person in England who has a right to pursue game. . . . . Sovereigns have, however, since the conquest, frequently granted the right of hunting to the gentry, who might exercise it in parks or 'chases,' in certain cases also, but not indiscriminately, on land belonging to other persons."—*Fischel*, p. 73.

"The first public act which presents itself in the statute-book after the two charters, is the *statutum Hiberniae de cohaeredibus*, 14 Hen. III., which, 'however, has been pronounced not to be a statute.'" The next was made 20 Hen. III.—*Reeves*, i. 260.

The power of arrest in execution, that is, *after* judgment, conceded to creditors in England, may be dated, as a method of enforcing pecuniary demands, from 52 Hen. III. c. 28, "which first gave a capias to lords against their bailiffs; for whenever a capias lay *before* judgment, it was held also to be *after* it."—*Stephen's Comm.*, ii. 176.

[1215. Freedom of commerce was sought to be secured by clause 41st of Magna Carta.]—*Craik*, i. 114.

1197. "In the year of the return of Richard, a prohibition was issued against the export of corn. . . . . A law was passed establishing a uniformity of weights and measures, and for regulating the dyeing and sale of woollen cloths."—*Ibid.*, i. 108-9.

1199—1216. "Licences were granted to the merchants of various foreign countries to bring their goods to England, on due payment of the quinzième, which would thus appear to be a customs duty, payable probably both on the import and export of commodities."—*Ibid.*, i. 114.

"In Bracton's time, personal property existed in its commonest form only. The chattels with which he was acquainted were cattle, agricultural produce, and household furniture. Evidence still exists on this point, which shows how simple a matter theft, in early times, must have been."—*J. F. Stephen*, *Crim. Law*, p. 49.

"Bracton borrowed from the Roman law the greater part of his principles and definitions ; and thus many of the leading definitions of English law are derived from a Roman source."—*Ibid.*, p. 33.

[Courts were bound to defend their judgments by duel, probably by one of their own members.]—*Reeves*, i. 153-4.

Laese-majesty "contained in it several species of offence—attempts against the king's life, or to raise sedition against him, or in the army ; *crimen falsi*, at least that sort of falsification that affected the king's crown," and including the "making of false money, or clipping that which was good"—[this is the first mention of coining being treated as a crime of laese-majesty]—and the fraudulent concealment of treasure-trove.—"Homicide might be committed from four causes ; it might be *ex justitiâ*, *necessitate*, *casu*, or *voluntate*. The first was when any one was killed by a sentence of a court ;" "homicide by necessity was, when it was inevitably necessary to kill the party, in order to defend one's person and property ;" accidental homicide was either a lawful or an unlawful act ; and voluntary homicide, when committed without any one seeing it, was called *murdrum*.—Causing abortion by violence, or attempting to procure it, was homicide.—*F.'s Reeves*, i. 462-5.

The first Statute of Westminster:—Where man, dog, or cat escaped alive from a ship, such ship was not to be adjudged wreck ; purveyance and excessive tolls were restrained ; the services and fruits of tenure were regulated and their burden diminished ; distresses are further removed from the hands of individuals, and submitted to officers of justice ; attachments of foreigners (not the real debtors) for debt were forbidden ; the courts at Westminster (whose method was still disorderly) were commanded to hear one plea before proceeding to another ; crimes were defined ; bail regulated ; and trial by jury in opposition to trial by battle was legislatively encouraged. *Statute of Mortmain* was designed to prevent alienation to religious societies, but was evaded by recovering lands by default, in a collusive suit.—*Ibid.*, ii. 23—69.

By the statute *De donis*, passed in the 13th Edward I., "lands given to a man and the heirs of his body, with remainder to other persons, or reversion to the donor, could not be alienated by the possessor for the time being, either from his own issue, or from those who were to succeed them."—*Hallam*, *M.A.*, p. 24.

By the statute of Winchester the whole hundred where a robbery was committed were held answerable. By the statute *Quia emptores* "every householder, instead of the partial permission he had before under *Magna Charta*, was at liberty to alien *all* his land."—By *Articuli super Chartas* purveyance was further restricted and the court of the steward and marshal limited.—The *narratio* (in actions of trespass) was "now drawn with more form and precision, and was liable to be excepted to if deficient in either." In the time of Fleta, "exceptions to the *narratio* were pleas of course."—*F.'s Reeves*, ii. 121, *et seq.*

The trial by jury was still essentially a trial by witnesses.—"The inclination in favour of juries had gone so far in this reign that there seemed a backwardness to allow the trial by duel, where a defendant insisted upon it as his right."—"The crime of treason was very vague and undefined, so that almost any enormity might, by construction, be brought within the penalty of it" Burning was the punishment for arson, sorcery, sodomy, and heresy.—*Ibid.*, ii. 121-69.

1307 *to* 1530.—*Table IV.*

Edward II. "In the time of Bracton, every injury that entrenched upon the free enjoyment of a man's freehold was considered as a disseisin, and became of course the subject of an assize.' But now, by a change in legal opinions and practice, such cases became "the objects of an action of trespass"—*the assize was turned into a jury.*—Treason was now divided (by a writer) "into *majesty*, *falsifying*, and *treason*." The crime of larceny "was gradually assuming the appearance it now bears."—"The offence of burglary was . . very large" and included "many additional circumstances, that were gradually pared off in after-times."—Punishments were still various, and in some measure discretionary : those convicted of *burning* were to be hanged, and so of murder, robbery, larceny above twelve pence, and notorious burglary ; for burglary not notorious, beheading. Sodomites were to be buried alive.—Perjury affecting the life of a man was punished with death ; less heinous perjury, with banishment. "The woods, meadows, gardens, and houses of the perjured men were to be razed and destroyed."—*Ibid.*, ii. 217-25.

Edward III. "In an age of violence and turbulence, titles, so long as they rested upon mere parchment, were not felt to be secure ; men might be robbed of their deeds, and hence the tendency of the age was still, as it had been, in favour of *public* transfer or records of the title of real property. One mode of public transfer was feoffment with livery of seisin, *i.e.* open delivery of possession in the presence of neighbours ; the other was the system of fines or records in a court of law, of solemn deliberate settlement."—*Ibid.*, ii. 242, *note*.

The characteristic feature of a *fine* is that of being the *termination* of a suit. "Experience must soon have discovered that no title could be so secure and notorious as that which had been questioned by an adverse party, and confirmed by the determination of a court of justice ; and the ingenuity of mankind soon found out a method of deriving the same advantage from a fictitious process. . . . . A suit was commenced concerning the lands intended to be conveyed, and when the writ was sued out, and the parties appeared in court, a composition of the suit was entered into, with the consent of the judges, whereby the lands in question were declared to be the right of one of the contending parties."—*Cruise*, *Dig. Tit.* 35, ch. 1, s. 1-6.

Uses may be described as "being a confidence reposed in another, who was tenant of the land, or *terre-tenant*, that he should dispose of the land according to the intentions of the *cestuis que use*, or him to whose use it was granted, and suffer him to take the profits." The foreign ecclesiastics, about the close of the reign of Edward III., first introduced this practice to evade the statutes of mortmain, by obtaining grants of lands, not to their religious houses directly, but to *the use* of the religious houses. "Yet the idea being once introduced, however fraudulently, it afterwards continued to be often innocently, and sometimes very laudably, applied to a number of civil purposes ; particularly as it removed the restraint of alienations by will, and permitted the owner of lands in his life-time to make various designations of their profits, as prudence, or justice, or family convenience, might from time to time require. Till at length, during our long wars in France, and the subsequent civil commotions between the Houses of York and Lancaster, uses grew almost universal, through the desire that men had (when their lives were continually in hazard) of providing for their children by will, and of securing their estates from forfeitures, when each of the contending parties, as they became uppermost, alternately attainted the other."—*Blackstone*, ii. 329.

Edward III. "There prevailed in certain places a custom, by which the inhabitants enjoyed the privilege of devising their lands by *testament*. The existence of such customs has been testified by Glanville and Bracton. . . . . If lands were devisable, it was mostly in boroughs. . . . . It was held for settled law, that a husband might give land to his wife by last will, though he could not by deed."—*Ibid.*, ii. 338.

[Stat. 25 Edw. III. c. 2, distinguishes two kinds of treason, *high* and *petit*, and specifies the offences that come under each. Thus constructive treasons were abolished, and the crime ceased to be indeterminate and vague.]—*Ibid.*, ii. 317-9.

"A killing, if in a quarrel or sudden affray, was equally felonious, with any deliberate act of killing."—*Ibid.*

The Statute of the Staple (27 Edw. III., st. 2) : No merchant was to carry out of the realm any of the articles named. A special jurisdiction was given to the mayors and constables of the staple. All merchants were to be governed by the *law-merchant*, and not by the common law. In case of contracts, or of trespass, on the part of, or against, merchants or strangers, "the plaintiff might either sue in the staple or at common law. . . . . The mayor of the staple was empowered to take recognizances of debts which any one would enter into before him, in the presence of the constables of the staple, or one of them." Justice was to be administered in the staple from day to day and from hour to hour.—In every staple town the mayor was to be chosen yearly, and to be well acquainted with the law-merchant.—*Ibid.*, ii. 277-80.

The jurisdiction of the mayor was afterwards (27 Edw. III.) limited to debts, covenants, and contracts, &c.

"It should be remembered, that about this period Europe had opened a new commercial intercourse with the ports of India. No less than eight sumptuary laws, which had the usual effect of not being observed, were enacted in one session of Parliament during the reign of Edward III."—*Warton*, ii. 35.

"All through the reigns of Edward III. and his successors, rents in different shapes had been a common object of conveyance, and the law relating thereto underwent various discussion."—*Reeves*, iii. 316.

"The statute of 31 Edw. III. c. 11, provided, that in case of intestacy, the ordinary should depute the nearest and most lawful friends of the deceased to administer his goods. . . . . This was the origin of *administrators*."—*Stephen's Comm.*, ii. 197.

1309. ". . . . that the officers appointed to take articles for the king's use in fairs and markets, took more than they ought, and made a profit of the surplus."—*Lingard*, iii. 7.

1315. "The king, at the request of Parliament, which assembled in February, fixed a maximum on the price of provisions."—*Lingard*, iii. 34.

"No *sterling*, nor silver in plate, nor vessel of gold, was to be carried out of England . . . . unless the king's special licence was obtained."—*F.'s Reeves*, ii. 281.

The ordinance of 1350 "enacts, that every man in England, of whatever condition, bond or free, of able body, and within sixty years of age, not living of his own, nor by any trade, shall be obliged, when required, to serve any master who is willing to hire him at such wages as were usually paid three years since, or for some time preceding." And a clause is inserted for the sale of provisions at reasonable prices.—*Hallam*, *M.A.*, ch. viii.

[The wearing of any woollen cloths not made in England, Ireland, or Wales, was prohibited (11 Edw. III.).]—*F.'s Reeves*, ii. 280.

"Far the greater part of our statutes from the accession of Edward III. bear relation to commerce."—*Hallam*, *M.A.*, ch. viii.

"The most important enactment by which these imported commodities were regulated, is that of 27 Edw. III., which prescribed that the pannus of coloured cloth should contain twenty-six yards in length," and otherwise regulated the texture and properties of cloth.—*Rogers*, i. 575.

Before 1394 exportation of corn was prohibited. By a law passed in that year it was made permissible without the king's licence.

". . . . The alteration of the law may be taken as indicating the increased political power of the agricultural interest, and probably also the increased cultivation and produce of the soil."—*Craik*, ii. 142.

"It was ordained by Stat. 13 Ric. II. . . . . that no artificer, labourer, nor any other layman, not having lands or tenements of forty shillings per ann., nor priest, or other clerk (if not advanced to the value of ten pounds per ann.) should keep any greyhound, hound, or other dog to hunt ; nor use ferrets, keys, nets, hare-pipes, nor cords, or other engine, to take or destroy deer, hares, conies, or other *gentlemen's* game, on pain of a year's imprisonment ; to be inquired of by the justices of the peace. This was the first stone in the present fabric of *game laws*."—*Reeves*, iii. 215.

[The duty of "parsons, rectors of the church, and the parishioners" to provide for the poor, was enforced by 15 Ric. II.]—*Warren's Blackstone*, p. 372.

"The definition of larceny, after various changes, had . . . . in the reign of Edward IV., become settled in the following terms : *The felonious taking and carrying away of the personal goods of another.* . . . . It was made larceny to steal hawks by a statute of Edward III., and to steal records by one of Henry VI., neither of which being *personals*, could be brought within the letter of the above definition."—*F.'s Reeves*, iii. 326.

1403. "The notion of producing gold out of other metals, by a chemical process, and the infatuation with which these vain hopes were pursued, occasioned a law to be made in this reign against those experiments," constituting the practice a felony. *Reeves*, iii. 237-8.

"The older actions show that the protection of land, and of personal freedom, together with the enforcement of certain definite forms of contract, was all that the law courts undertook to achieve. At a time when the normal contract was a deed or bond, construed, it may be added, in the strictest manner, it is obvious that many of the transactions of mercantile life must have failed to receive due legal protection. Indeed, it is a plausible conjecture, that the extent to which the dealings between traders or merchants must have been protected in the time of which we are speaking, can only be accounted for by supposing that the authority of guilds, of corporations, and possibly of the Council, supplied the protection at later times given by the law courts."—*Dicey*, *Macmillan*, Aug., 1871.

"Writs of trespass were not only applied to a variety of new cases, but they were likewise more nicely considered, and their peculiarities better understood. In the reign of Henry IV. we find the term of *trespass sur le case* in familiar use: before, they were more usually called actions of trespass simply; but the marks of discrimination between *trespass* and *trespass upon the case* began now [1399—1413] to be distinctly ascertained. It was held, that the former must always be *vi et armis*, the latter never." "We find this action brought—for disturbing a way—against an hostler for horses lost—for negligently keeping fire and burning the plaintiff's house," &c. "The cases . . . . which we have hitherto considered, are founded upon *malfeasances*, or such instances of *neglect* as were in the nature of a malfeasance; both which were so much *in the like case* (according to the requisition of the statute of Westminster) with the old writ of trespass, that the admitting of them to be objects of this special writ of trespass was obvious and easy."

"But the action upon the case was found so convenient a remedy, that it was wished to extend it still further. They wanted to apply it to cases of *non-performance of promises;* but . . . . it was thought somewhat harsh to give the name of trespass to a thing that was never *done;* it took therefore some time, and needed the concurrent force of strong motives, to induce the courts to admit these new writs."—*Reeves*, iii. 243-5.

"It appeared very doubtful whether contracts, not under seal, could in general be enforced, at any rate when they did not result in a distinct debt. The courts, however, acting in part under the authority of the statute, so extended the old action of trespass as to make it a means for recovering damages for the breach of contracts not under seal. In attaining this result they made considerable use of what were in fact merely legal fictions."—*Dicey*, *Macmillan*, Aug., 1870.

"As personal property had of late been growing into greater consideration, owing to the increase of trade and manufactures, it became more agitated in our courts; and lawyers bestowed upon it some share of that attention which seems, before, to have been wholly engrossed by the learning of real property. The reports of this period [Henry VI.] furnish several cases upon the qualities and incidents of this sort of property, with the nature of contracts and agreements, and other methods of transferring it from one to another. These are new subjects; and . . . . constitute the foundation of what has since been raised in modern times to such a height as nearly to overshadow and obscure the law of estates."

"The first point to be considered on this subject is, what things were deemed of sufficient importance to come under the denomination of property. Animals that were properly *feræ naturæ*, were not considered as being the property of any one. However, there was a sort of incomplete property, that accrued *ratione soli*, and gave the owner a title to an action for an injury done them;" but a man might have property in a *tame* deer, &c., and might therefore give it away.

"The most usual mode by which chattels were transferred from one person to another, was by bargain and contracts of several kinds. . . . . The foundation of every contract required that there should be a mutual benefit to both parties, that is, a *quid pro quo;* otherwise it was a *nudum factum*, and such to which the law would not give effect."

"A contract could not be perfect without the agreement of both parties."

"The law allowed contracts to include things not *in esse.*"—*Reeves*, iii. 369-75.

"One important legislative measure grew out of the civil contentions of this period,—we mean the method of barring entails by the fiction of *common recoveries;* 'invented originally,' says Blackstone, 'by the clergy, to evade the statutes of mortmain, but introduced under Edward IV., for unfettering estates, and making them more liable to forfeiture; while, on the other hand, the owners endeavoured to protect them by the universal establishment of *uses*, another of the clerical inventions.' . . . . A common recovery is a conveyance or assurance, by means of an action brought by the intended grantee (or person to whom the land is to be made over or conveyed), either originally against the grantor, or against another person in such manner as to implicate the grantor in the proceedings, and so conducted that, for want of a sufficient defence, judgment is given against the grantor. It is, therefore, a collusive proceeding between the two parties, the object being to bar all entails, remainders, and reversions to which the freeholder may be subject, and to convey it in fee simple to the purchaser or recoverer. In this way most of the land in England has been emancipated from the restraints of the ancient feudal law."—*Blackstone*, iv. 429; *Pict. Hist.*, ii. 161.

"There was now [Edward IV.] a rapid development of legal principle by judicial decisions, and a consequent development of law."—*Finlason's Reeves*, iii. 8 (note).

"In the reign of Edward IV., it was held by the judges in the famous case of Taltarum, that a tenant in tail might, by what is called suffering a common recovery, that is, by means of an imaginary process of law, divest all those who were to come after him of their succession, and become owner of the fee simple."—*Hallam*, *Const. Hist.*, ch. i.

In 1 Hen. V. "it was enacted, that a person so injured [by the forging of deeds and muniments] should have recovery of his damages against the party making and publishing. . . . . This was substituting a civil in the place of a criminal proceeding."—*Reeves*, iii. 262.

The wars of the Roses had a great influence upon the development of equity. "The earliest exercise of equitable jurisdiction was in upholding and protecting uses." "Uses began to be reduced to a system by the courts of equity about the reign of Edward IV."—*Reeves*, iii. p. 7; and *Pict. Hist.*, ii. p. 162.

"The best lawyers began [in the reign of Henry VI.] to think that an action upon the case was a proper remedy to recover damages for *non-performance* of an agreement, as well as for any *mis-feasance* in the performance of it. . . . . The action upon the case sometimes applied, amongst others, to instances where the old remedy was by detinue. The wager of law, which was allowed by that old writ, made it very desirable to substitute the action upon the case in its room."

"Thus was the action upon the case by degrees adapted almost to all purposes; sometimes as a remedy where the common law before furnished none, and sometimes in the place of the old-established actions, which were found less adequate than this to obtain the ends of justice. . . . . [The instances in which this action had been already applied] afforded a groundwork to extend it by a reasonable analogy to all the consequences which have since been built upon it: so that the specific writs before in use, as the writ of deceit, of conspiracy, of detinue, and others, began gradually to go out of practice. . . . . It only remained to give efficacy to the actions of *assumpsit*, as a substitute for the action of debt; and then the method of legal redress in regard to personal injuries will have suffered a complete revolution."—*Reeves*, iii. 395-7.

"It should seem, that the court exercised a discretionary power to abridge or increase damages and costs." "Much confusion seems to have arisen from the mixing of damages and costs together, which was done not only in the verdicts of jurors, but also in the award of the court."—*Ibid.*, iii. 400-1.

It was enacted in 1405 that "no one should put his son or daughter apprentice to any craft or labour within a city or borough, except he had land or rent to the value of twenty shillings per ann. at least; but he should put them to other labour as his estate required, on pain of one year's imprisonment. . . . . All labourers and artificers were to be sworn annually at leet, to observe the statutes relating to their wages and service."—*Reeves*, iii. 224.

[Henry IV.] "A few years before the commencement of the present period, all export or import of merchandise in any other than English ships had been prohibited, under pain of the forfeiture of the vessel and her cargo."—*Craik*, i. 164.

"In 1436, the right of exportation, in the case of the home price being under a certain point, was given absolutely:" the act of 1394 being also still unrepealed.—*Ibid.*, ii. 142.

[In 1463 importation was for the first time forbidden whenever the price of the quarter of wheat should be under 6/8.]—*Ibid.*, ii. 143.

[Richard III.] "Two other acts of this parliament continue, for ten years longer, prohibitions passed in the preceding reign against the importation of a great number of foreign manufactured articles."—*Ibid.*, ii. 187.

"The criminal code begun now [Hen. VII.] to assume a sanguinary appearance, which every reign since has been heightening.

"The changes made in our criminal law consist either in the new crimes which the legislature created, or in such regulations as are made for the administration of justice.

"One treason was created in this reign"—the counterfeiting of the coin of any foreign realm permitted to be current here.—"Hunting in parks with visors and painted faces, abduction of a woman, and the compassing or imagining of the death of the king, any lord, privy councillor, steward, treasurer, or comptroller of the household, were made felonies."—*F.'s Reeves*, iii. 149-50.

"The benefit of clergy now began to be new modelled, and became a distinction between offences and not between the persons committing them. The privilege, at first intended only for the actual clergy, had been gradually extended to all who could read, and so were capable of becoming *clerks*. To remedy this abuse the statute 4 Hen. VII. c. 13 was made, by which laymen were allowed their clergy only once; and in order to distinguish their persons, all laymen who were allowed this privilege were to be burnt with a hot iron in the brawn of the left thumb." By 12 Hen. VII. c. 7 it was ordained that "if any lay person prepensedly murdered his lord, master, or sovereign immediate, he should not be admitted to his clergy."—*Pict. Hist.*, ii. 753-4.

The statute of fines, passed 4 Hen. VII, "has been viewed in two ways; either as intended to make a fine a bar to an entail, or to give to this ancient assurance the force and validity it possessed at common-law before the Statute of Nonclaim."—*F.'s Reeves*, iii. 136.

Stat. 23 Hen. VIII. c. 10 made "void all dispositions of land to the use of parish churches, chapels, churchwardens, guilds, fraternities, commonalties, companies, or brotherhoods, erected for devotion, is by common assent, without incorporation."—*Ibid.*, iii. 269.

By 23 Hen. VIII. c. 14, "the process of debt was allowed in actions of covenant or annuity."—*Ibid.*, iii. 299-300.

"The action upon the case had become so common, and it had been found so generally applicable, that it was laid down by one of the judges in this reign [Hen. VIII.], that where no other remedy was provided by the law, an action upon the case would lie."—*Ibid.*, iii. 403.

A striking feature in the reign of Henry VIII. was "the creation of a variety of new and unheard-of treasons." They were all repealed by 1 Ed. VI. c. 12.—*Pict. Hist.*, ii. 757.

"By the 14 and 15 Hen. VIII. c. 10, no person of whatever estate, degree, or condition, was to trace, destroy, or kill any hare in the snow," under a penalty of 6/8 for each hare killed; and the "stat. 25 Hen. VIII. c. 11 was for the protection of wild-fowl."—*F.'s Reeves*, iii. 337.

"The stat. 21 Hen. VIII. . . . . assisted in ascertaining, at least in one instance, what should be deemed a felonious *taking*. A breach of trust, and embezzlement of effects confided to the custody of a person, were thought not to be a *felonious taking and carrying away;*" but were made so by this statute.—*Ibid.*, iii. 326-7.

[A number of felonies were created in this reign: For fishing during certain hours; taking eggs or falcons in king's grounds; entering disguised to poach in king's forests, &c.; for various species of malicious mischief, &c., "Egyptians" were banished from the kingdom and their goods confiscated.]—*Ibid.*, iii. 333-4.

After the stat. 23 Hen. VIII., which took away clergy from *murder with malice prepense*, "murder was more exactly defined as to its legal import."—*Ibid.*, iii. 411-12.

"It was enacted, by stat. 22 Henry VIII. c. 12, that justices of the peace, mayors, sheriffs, bailiffs, and other officers of counties, cities, and towns, should divide themselves, and make diligent search within their divisions for all aged, poor, and impotent persons, who were of necessity compelled to live by alms; and such persons they were to authorise to beg within a certain hundred, city, town, parish, or other limit as it should seem best to them in their discretion." Vagrants who were "*whole and mighty in body*" might be "whipped out of the place at the end of a cart, till his body was bloody."

By stat. 27 Henry VIII. c. 25 it was ordained that public officers "should take order for the reception and support of such as were unable to labour, and for the putting to work such as were. . . . . For this purpose they were to gather alms with boxes every Sunday, holiday, and other festival, or otherwise among themselves. All persons passed away in the above manner were allowed at every ten miles to call on the constable of the place to provide them meat, drink, and lodging, for one night."—*Ibid.*, iii. 258-9.

"Those found a second time in a state of vagrancy were not only to be whipped, but to have the upper part of the gristle of the right ear clean cut off. . . . . For a third offence . . . . he was to suffer death as a felon and enemy of the commonwealth."—*Ibid.*, iii. 259-60.

"By stat. 14 and 15 Henry VIII. c. 2, no stranger born out of the king's obedience, whether denizen or not, and using any handicraft, was to have any apprentice, nor more than two journeymen, unless natural-born subjects. Strangers and their wares were to be subject to the inspection of the wardens and fellowships of handicrafts in the city." Stat. 21 and 32 Henry VIII. made "void all leases of a dwelling house or shop to any stranger artificer not being a denizen."—*Ibid.*, iii. 261-2.

"Searchers were to be appointed in particular trades, to see if the articles were properly made, and such as were not so were to be seized and forfeited. Thus it was provided in an act of the last reign as to brass wares" (Hen. VII.) was now in like manner provided as to brass, tin, or pewter (Hen. VIII.); so as to leather (Hen. VIII., Ed. VI., Mary, Eliz., and James I.); so as to cloths (Ed. VI., Eliz., Anne, and Geo. I.); so of coopers' casks (Hen. VIII.); and so of coachmakers' wares (James I.).—*Ibid.*, iii. 262.

"The statute-staple . . . . was a charge on land, which was continued as a security to be used by those only who had dealings in the staple; it was, therefore, like the statute merchant, confined to certain persons and places. It had, however, by a fiction lately introduced of surmising the debt to have been contracted in the staple, been extended beyond its primary design; and it was now thought expedient, by a legislative sanction . . . . to frame a similar security for debts, that might be open to persons of all descriptions. This was done by 'stat. 23 Hen. VIII. c. 6.'"—*Ibid.*, iii. 289.

1523-40. The first act in the Statute-book relating to the repair of streets and highways was passed in 1523, permitting all persons so disposed to lay out new and more commodious roads (in Kent). In 1534 "this act was extended to the county of Sussex." 1532-40, various acts were passed for the repaving of districts in London.—*Pict. Hist.*, ii. 781.

"By stat. 37 Henry VIII. c. 9, all former acts against usury as an offence, were repealed;" and interest fixed at a maximum of 10 per cent.—*F.'s Reeves*, iii. 292.

"The statute of wills may be considered as having introduced a new species of conveyance. A devise became now a common assurance, which effected a complete transfer of the freehold. We have seen, that many points had already been determined on wills of land devisable by custom, from which the formal and effective parts of a will were tolerably well settled; but a new turn was now given to these instruments. The practice of devising *uses*, where it was not the custom to devise the *land*, had lately made wills much more frequent than they had been. These, which were nothing more in effect than declarations of uses, became precedents for wills after the statute of wills."—*Ibid.*, iii. 390.

"The statute of uses [27 Hen. VIII.] caused a great revolution in this title of the law. A use, from being an equitable estate, became now a legal one; and the right to the fruit and profits being converted into the actual seisin of the land, no longer stood in need of the Court of Chancery to give it effect, but was cognizable in the courts of common law."—*Ibid*, iii. 383-4.

"The first statute of bankrupts is stat. 34 and 35 Henry VIII. c. 4." Certain judges (the chancellor, lord treasurer, privy-seal, &c.) were directed, "upon complaint in writing by a party grieved," "to take order concerning the lands and goods, and also with the body of such *offender*, for so he is named; and they were either to sell his effects, or make such disposition of them as they should think meet, so as every creditor had a rateable portion according to his demand. . . . . The act further directs, that though every man was by these means stripped of all his property, he was still to be liable to all unsatisfied demands, as before that act was made. . . . . At present the bankrupt was considered a criminal, whose delinquency could be expiated only by paying the last farthing."—*Ibid.*, iii. 290-1.

A statute passed in 32 Hen. VIII. ordains that "all persons having any manors, lands, tenements, or hereditaments, may give and dispose of them, as well by last will or testament in writing, as by any act executed in their lifetime:" if they held in socage, they might devise the whole; if they held by knight-service, they might devise two parts.—*Ibid.*, iii. 284-5.

Several acts prohibited shooting with cross-bows and hand-guns, "which, by a side-wind, became so many game-laws." Other acts made shooting with long-bows compulsory, and certain games, "in which the people indulged themselves in preference to that of shooting in the long-bow," were declared unlawful: "no artificer, husbandman, apprentice, journeyman, labourer, or serving-man, was to play at tables, tennis, dice, cards, bowls, or any other unlawful game out of Christmas, under pain of twenty shillings for every such offence. At Christmas they were only to play in the houses or in presence of their masters."—*Ibid*, ii. 338-42.

In a case where judgment was given that a man should be hanged for manslaughter, the reason given was "that manslaughter is comprehended in murder. From this one should be led to conclude, that the precise meaning of murder, as distinguished from other killing, was not yet defined."—*Ibid.*, iii. 411.

1530 *to* 1688.—*Table V.*

By stat. 1 Ed. VI. c. 3, vagabonds and sturdy beggars were "to be marked with a hot iron on the breast with the mark of V," and adjudged "to be a slave to the person who brought and presented him, and to his executors, for two years. . . . . If such slave absented himself from his master . . . . for the space of fourteen days, then he was to be adjudged by two justices to be marked on the forehead, or the ball of the cheek, with a hot iron with the sign of an S, and further adjudged to be a slave to his master for ever; and if he run away a second time, he was to be deemed a felon." This act was repealed by stat. 3 and 4 Ed. VI., c. 16.—*Ibid.*, iii. 463.

[Under Edward VI. any man convicted for the third time of having joined a trades union, had an ear cut off.]

By 3 and 4 Ed. VI. c. 22, "it was ordained that clothmakers, fullers, shearmen, tailors, and shoemakers should not retain journeymen for less than a quarter of a year. And every one in these trades having three apprentices was to have one journeyman."—*F.'s Reeves*, iii. 590

"Keepers of beer-houses and hotels were exempt from all restrictions in the middle ages. The 6 Edward VI. c. 25, introduced the licensing of ale-houses by two justices of the peace at quarter-sessions."—*Fischel*, p. 70.

"It was enacted by the statute 18 Eliz. c. 7, that, after the offender had been allowed his clergy, he should not be delivered to the ordinary as formerly, but, upon such allowance and burning in the hand, he should forthwith be let out of prison, with proviso that the judge might, if he thought fit, continue the offender in gaol for any time not exceeding a year."—*Pict. Hist.*, iv. 675.

[The Statute of Labourers (5 Eliz. c. 4) enacts :—

(1.) That every person, unmarried, and every married person under thirty years of age, brought up in certain trades, not having lands freehold or copyhold of clear 40s. per annum, nor goods to the value of £10, nor being retained in husbandry or other trades, *shall serve* in the trade he has been brought up in, if required.

(2.) No person shall put away such servant, nor shall such servant depart, before the end of his term.

(3.) That every person from twelve to sixty, not being a servant, or apprentice, or mariner, or employed in certain trades, nor having property up to a certain amount, shall be compelled to serve in husbandry by the year, if required.

(4) Respecting artificers and labourers, being hired for wages by the day or week, that certain times of work and rest shall be observed.

(5) That the wages of servants, labourers, and artificers, shall be settled by the justices yearly.

(6) That unmarried women between 12 and 40 years old, may be appointed by two justices to serve by the year, week, or day, for such wages, and in such reasonable sort and manner as they shall think meet.

(7) That householders, merchants, &c., may have apprentices, under specified conditions; that no one who has not served seven years' apprenticeship shall exercise any craft, mystery, or occupation; and that for each apprentice there shall be a certain proportion of journeymen.]—*F.'s Reeves*, iii. 591-8.

"Stat. 5 Elizabeth, c. 3, ordained that the poor and impotent persons of every parish should be relieved of that which every one of their charity would give weekly; and the same relief was to be gathered in every parish by collectors assigned, and weekly distributed to the poor, for none of them were openly to go or sit begging."—*Ibid.*, iii. p 603.

Stat. 39 Eliz. c. 4, "repeals all statutes concerning punishment of vagabonds," and enacts that a vagabond shall "be stripped naked from the middle upwards, and be openly whipped till he is bloody, and shall then be sent from parish to parish by the officers of the same, till he come to the parish where he was born." If that is not known, he shall "be conveyed to the house of correction, or to the common gaol of the county or place, there to be employed in work till placed in some service, and so to continue for a year."—*Ibid.*, iii. 599-601.

1597. "From this date the legislation respecting paupers begins to separate itself from that respecting rogues and vagabonds. While rates were now to be raised by the churchwardens in every parish for the maintenance of the former, the latter were ordered to be sent to the house of correction."—*Pict. Hist.*, ii. 906-7.

Stat. 43 Eliz. c. 2, "directs that the churchwardens, and four, three, or two substantial householders . . . . shall be overseers of the poor of the parish." They are to take order "for setting to work all persons, married or unmarried, having no means to maintain them, and using no trade of life to get their living. For which end they are to raise weekly, or otherwise (by taxation) . . . . a convenient stock of flax, hemp, wool, thread, iron, and other necessary ware and stuff, to set the poor on work; and also competent sums of money towards the necessary relief of the lame, impotent, old, blind, and such other among them being poor and not able to work." The money might be levied (at the instance of the justices) on any parish within the same hundred, or the same county.—*F.'s Reeves*, iii. 603-5.

[By 8 Eliz. c. 4 the offence of privately stealing from the person was made capital.—Soldiers and mariners found wandering about the realm without a pass were liable to capital punishment.]

5 Eliz. The forger of deeds, &c., was to be "set on the pillory, and there have his ears cut off, and his nostrils slit and cut, and seared with a hot iron;" he was also to "forfeit to the queen the profits of his lands during life, and suffer perpetual imprisonment."—*F.'s Reeves*, iii. 711.

By the proclamations issued under Elizabeth we find "anabaptists, without distinction of natives or aliens, banished the realm; Irishmen commanded to depart into Ireland; the culture of woad, and the exportation of [sheep] corn, money, and various commodities prohibited; the excess of apparel restrained. A proclamation in 1580 forbids the erection of houses within three miles of London."—*Hallam, Const. Hist.*, ch. v., and *F.'s Reeves*, iii. 708.

"The preferring of tillage to pasture, as had been done by former statutes, with the support of farm-houses and other expedients for promoting husbandry, were insisted upon, and encouraged by" statutes 5 and 6 Ed. VI. c. 5, and 2 and 3 Phil. and Mary, c. 2.—*F.'s Reeves*, iii. 467.

1533-97. In 1533 "it was enacted that no man should keep more than 2,000 sheep, excepting on his own land, and that more than two farms should not be rented by one tenant." An act "was made in 1536, which gave to the king a moiety of the profits of lands converted from tillage to pasture until a suitable house was erected." In 1551 it was enacted that on all estates kept in tillage for four years, at any time since the 1st Hen. VIII., there should be an equal quantity of land put wholly in tillage." "In 1588 penalties were imposed upon the building of cottages for the agricultural population without having four acres of land attached to each, or allowing more than a single family to live in one cottage." "By an act passed in 1597, it was directed that all houses of husbandry decayed within seven years should be rebuilt, and from 20 to 40 acres of land attached to them."—*Pict. Hist.*, ii. 805.

Stat. 5 and 6 Ed. VI. c. 14 "directs the punishment of certain offenders against the fair dealer, called ingrossers, forestallers, and regraters." Stat. 5 and 6 Ed. VI. c. 20 forbade usury.—*F.'s Reeves*, iii. 468.

"In 1534 an act was passed which (in so far at least as regarded the exportation of corn) swept away all the legislation of the preceding 140 years, and . . . . exportation was prohibited in all circumstances except under the royal licence." . . . The prohibition was afterwards extended to all other articles of food.—*Craik*, ii. 143.

In 1554, "exportation was again made free when the price was under 6s. 8d."—*Ibid.*, ii. 143.

In 1562 "the limit within which there should be a free exportation of wheat was enlarged by the elevation of the terminating price to 10s. the quarter; a corresponding alteration being made for other descriptions of grain." In 1571 "exportation was made free, whatever might be the home price."—*Ibid.*, ii. 144.

1566. "The law was now so far relaxed that merchandise was allowed to be exported and imported in foreign bottoms upon the payment of aliens' customs; and the two great companies of the Merchant Adventurers and the Merchants of the Staple were further empowered, twice in the year, to export goods from the river Thames in foreign vessels, on payment only of the ordinary duties."—*Ibid.*, ii. 240.

1532. To protect and encourage the linen-manufacture "an act was passed requiring every person occupying 60 acres of land in tillage to sow a quarter of an acre yearly in flax or hemp." In 1558 "another act was passed, which subjected to the penalties of forfeiture and imprisonment manufacturers of linen who did not produce substantial goods."—*Pict. Hist.*, ii. 809.

In 1530 Bridport obtained a monopoly of cable and rope making. In 1482 and again in 1552, laws were passed "prohibiting the fulling and making of caps by machinery." But "this branch of industry continued to decline."—*Pict. Hist.*, ii. 811.

"Some improvements were made in the course of the period in the tanning of leather, by which the process was rendered more rapid. The tanners had been accustomed to keep hides in the tan-pit a year or fifteen months, but it was complained that they were now tanned in three weeks, a month, or six weeks. An act was, in consequence, passed in 1548, requiring tanners not to sell hides which had not been nine months in the tan-pit."—*Pict. Hist.*, ii. 812.

"The foreign supply of cards for wool was prohibited in 1598."—"The policy of the times discouraged the introduction of machinery," and gig-mills, devised in 1551, were prohibited (in the manufacture of cloth). "A statute, passed 1551 and 1552, which prohibited wool being bought except by the persons intending to use it themselves in the manufacture of cloth, did away with the intermediate dealers in wool."—In 1551 it was enacted "that *out of cities* no clothier should keep more than one woollen loom; no woollen weaver should keep more than two looms; that no weaver should have a tucking-mill, nor any tucker a loom; and that, for the future, clothiers should only make cloth in cities, and that weavers out of cities should only have two apprentices." In 1557 "it was provided that, except in Wales, the northern counties, and some other parts of the country that were specified, clothiers were not to practise their trade in any city or town in which the art of clothing had not been carried on for the previous ten years. Subsequently certain statutes were enacted for enabling certain towns to become the residence of persons engaged in the making of cloth."—*Pict. Hist.*, ii. 806-8.

Woollen-cloth manufacture:—(1514) "The use of flocks or other inferior materials was prohibited; and pieces of cloth which shrunk in the wetting beyond a certain allowed proportion, were not to be offered for sale."—*Pict. Hist.*, ii. 808.

Worsted manufacture:—"In 1513 the dry calendering of worsted, which had been introduced by aliens, was prohibited, and no person was allowed to follow the occupation of a calenderer unless he had served an apprenticeship to the trade, or unless his skill had been approved by the Mayor of Norwich or the two wardens of the craft."—"In 1541 none but the weavers of Norfolk were allowed to buy the worsted yarn spun in the country, and the exportation of yarn was strictly prohibited."—*Pict. Hist.*, ii. 809.

An act passed in 1542 "directs that no more fresh fish should be brought, sturgeon, porpoise, and seal excepted," from Newfoundland, Iceland, Scotland, the Orkneys, Shetland, and Ireland, or from the Flemings, the Zealanders, the people of Picardy, and the Normans, as it caused the fishermen of Kent and Sussex to abandon "their proper craft."—*Pict. Hist.*, ii. 782.

[The monopoly held by the Hanse merchants of the Steelyard in certain branches of trade was abolished in 1552.]

1555. The first general statute for the repair of highways directs "that two surveyors of highways shall be annually elected in every parish, as is still done, and that the parishioners shall attend four days in every year for their repair with wains, or carts, oxen, horses, or other cattle, and all other necessaries, and also able men with the same, according to the quantity of land occupied by each; householders, cottagers, and others, not having land, if they be not hired labourers, by themselves or sufficient substitutes giving their personal work or travail. Upon this statute were founded all the highway acts that were subsequently passed before the introduction of tolls or turnpikes in the reign of Charles II."—*Pict. Hist.*, ii. 785-6.

"In the reign of Elizabeth acts were passed to restrict the felling of timber for the purpose of making iron, and to prohibit the establishment of new iron-works within twenty-two miles of London; and the prohibition was extended to every part of the counties of Surrey, Kent, and Sussex."—*Pict. Hist.*, v. 584.

"In 1530 we have the first instance of copyright granted to an author. John Palsgrave had published a French grammar at his own expense, and in consideration of this he received a privilege for seven years."

In 1556, printers "were incorporated by the name of the Stationers' Company. . . . . No one but a member of their body was allowed to practise the business of printing in England. In 1558 . . . . a bye-law was made that every one who printed a work should enter it in their register and pay a fee." In 1586 a decree "was issued to restrict the number of printers, and to confine the trade to London, except one press at Oxford, and another at Cambridge. In 1644, presses were allowed at York and Finsbury. In 1694 the renewal of the Licensing Act was resisted, and it expired."—*Macleod*, i. 554.

Elizabeth. "Besides protecting the copyright of authors, the Council frequently issued proclamations to restrain the importation of books, or to regulate their sale. It was penal to utter, or so much as to possess, even the most learned works on the Catholic side."—*Hallam, M.A.*, p. 175.

43 Elizabeth. Christ's, St. Bartholomew's, St. Thomas's, and Bridewell Hospitals were founded by Edward VI. The design of the *Statute of Charitable Uses* "was to guard such and the like institutions from fraud and negligence, and make order for fulfilling their original intention of them." To that end it enacted that the Chancellor might issue commissions, the members of which should "make orders, judgment, and decrees for faithfully employing such gifts to the charitable uses and intents for which they were appointed."—*F.'s Reeves*, iii. 606-17.

By Statute 18 Elizabeth, c. 3, two justices are to take order for the punishment of the father and mother of a bastard child."—*F.'s Reeves*, iii. 712.

Court of Chancery: "The objects of examination there had considerably increased of late: the statute of uses had given rise to *trusts*, which general term . . . . took in every just claim and equitable right to property which was not substantiated by an assurance, or in some legal way. The nature of conveyancing now practised contributed to increase such claims and rights. The direct conveyance by feoffment, which caused an immediate transmutation of possession, had long gone into disuse; and estates being rarely conveyed actually, transactions about them rested mostly in covenant and agreement *to* convey."—*F.'s Reeves*, iii. 737.

Henry VIII. and Elizabeth. Decisions of cases were now quoted more profusely than ever. "Cases were almost a new kind of learning in the law, and they were applied and reasoned upon with great dexterity. This led to greater length of argument . . . . nobody spoke but from authority, and it was expected that everything should have its precedent."—*Ibid.*, iii. 762-3.

[*Lease and Release*, a species of conveyance founded on the Statute of Uses, was held valid in 18 Jas. I.]—*Cruise's Digest*, iv. 114.

[The Legal Reforms of the Commonwealth: By an act passed in November, 1660, all writs, pleadings, rules, orders, indictments, &c., were directed to be in the English tongue only. An act of the same year abolished the fee called "damage cleer," originally a gratuity given to the prothonotaries, which had become a fixed assessment (re-enacted in 1665). In 1653 civil marriages were made legal. In 1654 cock-matches, duels, &c., were prohibited. The jurisdiction of Chancery was limited, and its proceedings regulated (1654). In 1656 the Court of Wards and Liveries was abolished, and, with it, feudal dues; and also purveyance and compositions for purveyance (both of which reforms were re-enacted by 12 Car. II. c. 24). In 1648 fees given by merchants to custom-house and navy officers were abolished.]—*Scobell*, Pt. ii. 148—394.

[By 22 and 23 Car. II. c. 10, and 1 Jac. II. c. 17, the distribution of the property of intestates is regulated. But the statutes excepted the customs of the city of London, the province of York, &c.]—*Stephen's Comm.*, ii. 219.

The Statute of Frauds and Perjuries (29 Car. II. c. 3) enacts that in five specified cases "no verbal promise shall be sufficient to ground an action upon;" and also, "that no contract *for the sale of any goods, wares, or merchandize*, for the price of 10*l.* sterling, or upwards, shall be allowed to be good, except the buyer shall accept part of the goods, and actually receive the same, or unless . . . . some memorandum or note in writing, of the same bargain, be made and signed."—*Ibid.*, ii. 54.

1606. ". . . . were many patents for the exclusive sale or manufacture of particular commodities, which James took upon him to issue by his mere prerogative to persons who purchased from him such licenses to pillage the rest of his subjects."—*Craik*, ii. 23, vol. ii.

1621. ". . . . it was not till three years afterwards . . . . that the act was passed declaring all monopolies, and all commissions, grants, &c., to any persons for the sole buying, selling, making, working, or using of anything within the realm, except in the case of new inventions, to be altogether contrary to the laws of the realm."—*Ibid.*, 28.

[Charles I.] ". . . . the establishment of a chartered company with exclusive privileges of making soap."—*Hallam, Const. Hist.*, ch. viii.

"This precedent was followed in the erection of a similar company of starch-makers, and in a great variety of other grants."—*Ibid.*, ch. viii.

"The proclamations of Charles's reign are far more numerous than those of his father. They imply a prerogative of intermeddling with all matters of trade, prohibiting or putting under restraint the importation of various articles, and the home growth of others, or establishing regulations for manufacturers. (Rymer passim.) Prices of several minor articles were fixed by proclamation, and in one instance this was extended to poultry, butter, and coals. The king declares by a proclamation that he had incorporated all tradesmen and artificers within London and three miles round; so that no person might set up any trade, without having served a seven years' apprenticeship, and without admission into such corporation. (Id. xx. 113.) He prohibits in like manner any one from using the trade of a maltster, or that of a brewer, without admission into the corporations of maltsters or brewers, erected for every county. (Id. 157.)"—*Ibid.*, ch. viii.

"Parliament, in 1651, ... passed their famous Navigation Act, declaring that no merchandise either of Asia, Africa, or America, except only such as should be imported directly from the place of its growth or manufacture in Europe, should be imported into England, Ireland, or any of the plantations in any but English-built ships, belonging either to English or English-plantation subjects, navigated by English commanders, and having at least three-fourths of the sailors Englishmen."—*Craik*, ii. 65.

[1672.] ". . . . the restrictions of the act of 1651, as to importation into England, were now made equally applicable to the exportation of goods from England to other European countries."—*Ibid.*, ii. 90.

"By a succession of acts, the limits within which the right of exportation was made absolute and independent even of the control of the royal prerogative, were gradually extended by the elevation of the terminating price" in 1623, 1660, and 1663.—*Ibid.*, ii. 144.

"In 1670 (by the 22 Car. II. c. 13), not only was the home price up to which exportation should be free raised to 53s. 4d., but for the first time . . . . importation was restrained, by being loaded with a prohibitory amount of duty so long as the price in the home-market was under 53s. 4d., and even with a heavy duty, 8s. per quarter, when the home price reached that point and until it rose to 80s."—*Ibid.*, ii. 145.

"The magistrates of Suffolk met there in the spring of 1682 to fix a rate of wages, and resolved that, where the labourer was not boarded, he should have five shillings a-week in winter, and six in summer."—*Macaulay*, i. p. 416.

1688 *to* 1815.—*Table VI.*

The original definition of treason "is obviously intended to apply to rude times, in which great military power was still possessed by the private nobility, and in which the king's personal individual authority was the mainspring of government. Hence it is levelled, not at crimes against the state or the public, but at crimes against the person of the sovereign. . . . . The government and the laws came, by degrees, to occupy the place which, in earlier ages, belonged to the king in person, and were exposed to the attacks which would have been directed against him. . . . . It became necessary either to have a new definition of treason, or to construe the old one so as to apply to new circumstances. According to the uniform practice of English lawyers, the second course was adopted,"—by Hale and Foster.—*J. F. Stephen, Crim. Law*, p. 37.

"The reign of William (III.) is also distinguished by the provisions introduced into our law for the security of the subject against iniquitous condemnations on the charge of high treason, and intended to perfect those of earlier times, which had proved insufficient against the partiality of judges."—*Hallam, Const. Hist.*, ch. xv.

[Privately stealing in a shop to the value of five shillings was in the reign of William III. made a capital crime.]

9 and 10 Will. III. cap. 32, prohibits the denial, "by writing, printing, teaching, or advised speaking," that "the Christian religion (is) true, or that the Holy Scriptures of the Old and New Testament" are "of Divine authority."

In 1692 a similar indulgence (as by 21 Jac. I. c. 6) "was extended to women, guilty of any clergyable felony whatsoever; who were allowed once to claim the benefit of the statute, in like manner as men might claim the benefit of clergy, and to be discharged upon being burned in the hand, and imprisoned for any time not exceeding a year. All women, all peers, and all male commoners who could read were therefore discharged in such felonies; absolutely, if clerks in orders; and for the first offence, upon burning in the hand, if lay; yet all liable (excepting peers), if the judge saw occasion, to imprisonment not exceeding a year; and those men who could not read, if under the degree of peerage, were hanged."—*Blackstone*, iv. 369.

"By the statute 5 Ann c. 6, § 4, it was enacted that benefit of clergy should be granted to all those convicted of any felony for which they were entitled to ask it, without requiring them to read by way of condition." §§ 2 and 3 enacted for theft or larceny, hard labour in the house of correction or public workhouse for a term of not less than six months or more than two years, in addition to burning in the hand.—*Pict. Hist.*, iv. 675.

[Offenders guilty of clergyable felonies might (by 4 Geo. I. c. 11, &c.) be sentenced, at the discretion of the judge, to transportation for seven years, instead of being burned or whipped.]—*Pict. Hist.*, iv. 675-6.

By Act 12 Geo. I. c. 29 "arrests on mesne process, issuing out of the superior courts, were limited to sums exceeding 10*l.*; but it was not till 1779, that the same limit was imposed on the process of inferior jurisdictions. This sum was afterwards raised to 15*l.*, and in 1827 to 20*l.*"—*May*, ii. 280.

[Geo. II. Theft to the value of 40*s.* on board a vessel in a navigable river was made capital.

30 Geo. III. c. 48 substituted hanging for burning in the case of women accused of treason. 54 Geo. III. further mitigated the punishment for high treason.

By an Act of 39 Geo. III. all offences committed on the high seas are made liable to the same punishments as if committed on shore.]

"A publisher was held criminally answerable for the acts of his servants, unless proved to be neither privy nor assenting to the publication of a libel. So long as exculpatory evidence was admitted, this doctrine was defensible; but judges afterwards refused to admit such evidence, holding that the publication of a libel by a publisher's servant was proof of his criminality. And this monstrous rule of law prevailed until 1843, when it was condemned by Lord Campbell's Libel Act."—*May*, ii. 107.

In 1795 an Act was passed "which considerably enlarged the definition of treason, embodying by express enactment, in the old definition, most of the constructions put upon it by Hale and Foster."—*J. F. Stephen, Crim. Law*, p. 40.

[By 43 Geo. III. c. 58 the attempt to procure miscarriage was made a capital felony; and by 7 Will. IV. a felony, rendering liable to penal servitude.

By 43 Geo. III. c. 58, attempts to murder by certain means are made capital felonies.

43 Geo. III. c. 113 makes it a capital felony to cast away, burn, or otherwise destroy any vessel, &c.]

45 Geo. III. c. 10, and 46 Geo. III. c. 98 regulate quarantine.

1808-12. By 48 Geo. III. c. 129 (introduced by Sir S. Romilly) privately stealing from the person, in 1809 theft from bleaching-grounds, and in 1812 for soldiers and sailors to be wandering about the realm without a pass, ceased to be capital crimes.

[52 Geo. III. c. 130 makes it a capital felony maliciously to burn or set fire to any buildings, erections, or engines used in the carrying on any trade or manufactory, or in which any goods, wares, or merchandise are deposited.

52 Geo. III. c. 143 makes all offences, with certain exceptions, against the revenue laws, felony without benefit of clergy.]

"The present period is fertile in statutes relating to the subject of forgery. Since the commencement of the national debt, the invention of bills of exchange, and the establishment of the banking system."—*Pict. Hist.*, vii. 612.

Criminal Legislation: "The effect of the French Revolution is very discernible in the number and character of the Acts relating to political offences." Acts were passed against seditious practices (1795), against seditious assemblies (1795), against mutiny (1797), for suppressing societies (1799), &c. By 36 Geo. III. many offences were made substantive treasons. Also many statutes were passed against riots and offences connected with riots.—*Ibid.*, vii. 608-11.

[1660—1820.] "From the Restoration to the death of George III. . . . . no less than 187 capital offences were added to the criminal code;" between 1760 and 1810, 63 acts were passed creating capital offences.—*May*, ii. 595.

"At the middle and the latter half of the 18th century, the mixed systems of jurisprudence and morals constructed by the publicists of the Low Countries appear to have been much studied by English lawyers, and from the chancellorship of Lord Talbot to the commencement of Lord Eldon's chancellorship these works had considerable effect on the rulings of the Court of Chancery."—*Maine's Ancient Law*, p. 45.

"If the right of disposition be impeded, as in the French code, by the limit prescribed to the *biens disponibles*, 'property' is, to that extent, clearly abridged. The only example of this sort to be found in the English law is that imposed by what is inaccurately called the Mortmain Act of 1736."

[The law of insurance: Besides 13 and 14 Charles II. and 19 Geo. II., the 6 Geo. I. empowers his majesty to grant charters to companies for assurance of ships, &c. By 14 Geo. III. insurance was extended to lives.]—*Pict. Hist.*, vii. 607.

"This branch of law" (the law of insurance) "grew up under Lord Mansfield's administration into a system."

The influence of Lord Mansfield tended to "the abolition of the distinction between law and equity."—*Ibid.*, v. 537.

"Formerly foreign bills of exchange were much more regarded in the eye of the law than inland ones, as being thought of more public concern in the advancement of trade and commerce; but now by 9 and 10 Will. III., c. 17, and 3 and 4 Anne, c. 9 . . . . inland bills of exchange [and promissory notes] are put upon the same footing as foreign ones."—*Stephen's Comm.*, ii. 113.

[The General Stamp Act (55 Geo. III. c. 184) contains important provisions relating to bankers, bankers' drafts, bills of exchange, promissory notes, probate duties, &c.]

[39 and 40 Geo. III. c. 99 provides for the due execution of contracts by pawnbrokers.]—*Stephen's Comm.*, ii. 79.

[1760. 39 and 40 Geo. III. provides that the rents, &c., of property shall not be accumulated for any longer term than the lives of the grantors.]—*Pict. Hist.*, vii. 604.

Acts relating to charities:—"52 Geo. III. c. 101, to provide a summary remedy in cases of abuses of trusts created for charitable purposes; 52 Geo. III. c. 102, for the registering and securing charitable donations; 58 Geo. III. c. 91, for appointing commissioners to inquire concerning charities in England for the education of the poor; and 59 Geo. III. c. 91, for giving additional facilities in applications to courts of equity regarding the management of estates or funds belonging to charities."—*Ibid.*, viii. 635.

In 1813 a statute (53 Geo. III. c. 102) was passed, establishing a general system for the relief of insolvent debtors, and taking "from the plaintiff altogether the power of prolonging, at his own pleasure, the period of the defendant's durance, and enables the latter, immediately upon his imprisonment, to petition for his discharge from it, upon consideration of his estate being transferred for the benefit of his creditors in general; and to obtain that discharge (unless a case of fraud, malicious injury, or other misconduct be established)."—*Stephen's Comm.*, ii. 177.

"It was not until 1813 that insolvents were placed under the jurisdiction of a court, and entitled to seek their discharge on rendering a true account of all their debts and property. A distinction was at length recognized between poverty and crime."—*May*, ii. 283.

Equity: "A time always comes at which the moral principles originally adopted have been carried out to all their legitimate consequences, and then the system founded on them becomes as rigid, as unexpansive, and as liable to fall behind moral progress as the sternest code of rules avowedly legal." This "point of legal history was attained in England under the Chancellorship of Lord Eldon, the first of our equity judges who, instead of enlarging the jurisprudence of his court by indirect legislation, devoted himself through life to explaining and harmonising it."—*Maine, Ancient Law*, p. 69.

". . . . the famous commercial arrangement with Portugal, commonly called the Methuen Treaty, ... by which, on condition of our admitting the wines of the growth of Portugal on payment of a duty one-third less than was paid upon French wines, his Portuguese Majesty agreed to admit our woollen cloths on the same terms as before they were prohibited, which they appear to have been for about twenty years."—*Craik*, ii. 165.

[In 1689 an Act was passed prohibiting the exportation of wool. In 1698 an Act was passed prohibiting the export both of wool and of woollen goods to any part of the world, except to England, from either Ireland or the plantations."—*Craik*, ii. 157, 8.

1698. "The penalty for importing French silks was made more severe. An Act was passed which gave to a joint-stock company an absolute monopoly of lustrings for a term of years."—*Macaulay*, v. 53.

"Immediately after the revolution an Act was passed . . . . which introduced the new principle of actually paying the landlords for sending their produce out of the country, by allowing a bounty of 5s. upon every quarter of wheat exported as long as the home price did not exceed 48s. Nor was even this all that was done to promote exportation; in 1689 (by 11 Will. III. c. 20), 'for the greater encouragement of tillage,' corn sent abroad was relieved even from all custom-house duties."—*Craik*, ii. p. 145.

In 1690 the importation of foreign printed cloth was prohibited. "This act, and others by which the production and use of printed cottons were long and seriously impeded, were passed in consequence of the clamorous demands" of silk and woollen weavers for protection.—*Pict. Hist.*, v. 600.

"In 1696 the exportation of stocking-looms was prohibited."—In 1699 the importation of lace from Flanders was prohibited.—*Pict. Hist.*, iv. 732.

"In 1698 the exportation of parts of watches, that is to say, cases and dials, was prohibited."—"Wardens and assay-masters for assaying wrought plate were appointed in York, Exeter, Bristol, Chester, and Norwich, by an act passed in 1706."—"An Excise duty was first laid on paper in 1711."—*Pict. Hist.*, iv. 733.

The statute 21 Jac. I. c. 17 reduced interest "to 8*l.* per cent., as did the statute 12 Car. II. c. 13 to 6*l.* And, lastly, by the statute 12 Ann. st. 2 c. 16 it was brought down to 5*l.* per cent. yearly."—*Stephen's Comm.*, ii. 90.

In 1710 an Act was passed which gave authors of works "the sole right of printing the same for 14 years," and if they were alive at the end of the first 14 years, they received a prolongation of their privilege for another 14 years.—*Macleod*, i. 554.

[Acts were passed in 1698, and again in 1710 and 1711, for the suppression of lotteries.]—*Craik*, ii. 193.

"In 1717 the duty on the export of British-made linen . . . . was taken off, as that on the export of corn and woollens had been some years before. . . . . In 1721 Parliament passed an important act for the encouragement of the trades and manufactures of the kingdom, by which, first, certain bounties were granted upon the exportation of home-made silken stuffs and ribands, and mixed stuffs of silk and gogram, silk and inkle or cotton, and silk and worsted; secondly, all duties whatsoever payable on the exportation of native produce and merchandizes, were taken off, except only those on alum, lead, tin, tanned leather, copperas, coals, wool-cards, white woollens, lapis calaminaris, skins, glue, coney wool, hare's wool, hair, horses, and litharge of lead; thirdly, all substances used in dyeing, saltpetre only excepted, were allowed to be imported duty free," &c.—*Ibid.*, ii. 186-7.

[In 1736 a prohibitory duty of 20s. per gallon was imposed on all spirituous liquors, and the sale of them restricted to persons keeping public brandy-shops, victualling-houses, coffee-houses, and alehouses, to innholders, and to such apothecaries and surgeons as should make use of the same by way of medicine only. The effect was, according to Smollett, "that the consumption of gin had considerably increased every year since those heavy duties were imposed;" the quantity distilled having been, in 1734, 4,947,000 gallons, and in 1742, 7,160,000. Other effects were—that information was turned into a trade, so that the multitude of informations became a grievance; that the perjuries of informers were so flagrant and common that the people looked upon every man that promoted the execution of the law as their enemy, and murdered many informers; and that the law was soon totally disregarded.—The act was repealed in 1743.]—

"In 1722 an act was passed granting bounties on the exportation of silk goods for the three following years."—"In 1750 an act was passed (the second which had been enacted against the exportation of machinery) prohibiting the exportation of tools and utensils used in the silk manufacture."—*Pict. Hist.*, iv. 731-2.

About 1730-60. "The woollen manufacture seems to have been in some parts of the country carried on under local regulations. Thus in the West Riding of Yorkshire the magistrates in quarter-sessions appointed persons to take an account of the quantity of cloth manufactured in the riding in each year."—*Pict. Hist.*, iv. 731.

[In 1750 and 1757 Acts were passed conferring bounties on the herring and cod fisheries.]—*Pict. Hist.*, v. 550.

"The taxes on the exportation of woollens, of corn, meal and bread were removed in 1700. Yet it was not till 1772 that . . . . all duties on the export of British manufactures were withdrawn, except on a few articles. . . . ."—*Chalmers*, p. 342.

"Glass remained free from any duty until 1746, when a duty was imposed on the materials used in the manufacture, and additional duties were at the same time levied on the importation of foreign glass.—In 1777 these duties were doubled on plate and flint glass, and raised fifty per cent. on crown, German sheet, and bottle glass; while a duty of 7s. per cwt. was imposed for the first time upon broad glass; and they were further increased in 1779, 1781, and 1783."—*Pict. Hist.*, iv. 734, *and* v. 592.

"In 1775 an act was passed repealing an old act of the time of Elizabeth, which forbade the erecting of cottages without having at least four acres of land attached to each."—*Pict. Hist.*, v. 687.

In 1787 "cotton, linen, or mixed goods of every kind were subjected to a duty of 3½d. per square yard when printed or dyed, the whole of which was to be returned on such goods as might be exported."—"In order to encourage the foreign trade in British cotton goods an act was passed in 1783 to allow bounties upon their exportation; and by another act of the same session drawbacks were allowed upon soap, starch, and other necessary articles used in dressing or finishing any goods made of flax or cotton . . . . the high duties upon such articles having proved a serious obstruction to the growth of those manufactures."—*Pict. Hist.*, vii. 700.

"The most stringent regulations, enforced by penalties and imprisonment, were enacted against exportation [of wool]. Even the carriage of wool, not only from one British port to another, but also from place to place upon the land, was guarded by a multitude of restrictions; and the operation of sheep-shearing was not to be carried on within five miles of the sea, except under the superintendence of a revenue-officer."—*Pict. Hist.*, vii. 704-5.

1773. The Spitalfields Act "empowered the weavers of Middlesex to demand a certain rate of wages, to be determined by the magistrates at quarter-sessions;" and "while both masters and men were restricted from giving or receiving more or less than the fixed price, the manufacturers were liable in heavy penalties if they employed weavers out of the district. In 1792 the provisions of this statute were extended "to fabrics of silk mixed with other materials, as well as to goods consisting wholly of silk."—*McCulloch*, and *Pict. Hist.*, vii. 708-9.

A commercial treaty between France and England was made in 1786-7 establishing "a system of commerce on the basis of reciprocity."—*Pict. Hist.*, vii. 630.

[In 1785 and 1791 Acts were passed raising the bounties on home fisheries. In 1785 and 1786 Acts regulating fisheries were passed.]—*Ibid.*, vii. 639.

[In 1793 Exchequer bills were issued as a parliamentary advance to relieve the commercial panic.]—*Ibid.*, vii. 646.

[A treaty of commerce was concluded in 1794 between England and the United States.]

"A new restraint was devised in the form of a stamp duty on newspapers and advertisements [10 Anne c. 19], avowedly for the purpose of repressing libels. This policy being found effectual in limiting the circulation of cheap papers, was improved upon in the two following reigns [11 Geo. I. c. 8 and 30 Geo. II. c. 19], and continued in high esteem until our own time."—*May*, ii. 101.

1797. [Payments in specie by the bank were suspended by an order in council.]—*Pict. Hist.*, vii. 627.

1802-20. "The number of statutes passed during this period relating to . . . . trade, navigation, ship-owners, mariners, and fisheries was very great. . . . . The whole number of statutes on the above specified subjects, from the reign of Edward III. (the commencement of them) to the end of the reign of George III. . . . . is 79; of these there were but 13 in existence" in 1760, and 22 in 1803.—*Pict. Hist.*, viii. 635.

"In 1800 some regulations were established by Parliament for ensuring the economical consumption of corn and grain."—*Pict. Hist.*, vii. 665.

Laws regulating the export and import of grain were passed in 1773, 1791, 1804, and 1814. In 1815 the importation of all sorts of foreign corn, meal, or flour was prohibited "until the price in the home market should have reached 80s. for wheat, 53s. for rye, peas, and beans, 40s. for barley, beor, or bigg, and 26s. for oats."—*Pict. Hist.*, viii. 667.

1815 *to* 1850.—*Table VII.*

The laws "affecting the freedom of travelling of artisans" were repealed in 1824.—*Martineau*, i. 343.

By the Act of 1825 "combinations of masters and workmen to settle terms about wages and hours of labour are made legal . but combinations for controlling employers by moral violence were again put under the operation of the common law."—*Ibid.*, i. 344.

"The newspaper stamp of Queen Anne had risen by successive additions to fourpence." "In 1836 it was reduced to one penny. . . . At the same time, a portion of the paper duty was remitted. Already, in 1833, the advertisement duty had been reduced."—*May*, ii. 218-19.

In 1806, Acts prohibiting the employment of new machinery, &c., "were repealed, and the introduction of improved machinery into almost every branch of the manufacture soon followed."—*Pict. Hist.*, viii. 693.

On the 6th June, 1822, Mr. Huskisson proposed a bill by which "all duties and drawbacks were to be imposed and allowed on all merchandise equally, whether carried in or out by British or foreign vessels."—*Martineau*, i. 330.

In 1824 the repeal of the Spitalfields Acts was carried.—*Martineau*, i. 343.

"The prohibition against the importation of foreign silks was to continue up to July, 1826, when they were to be admitted at an *ad valorem* duty of 30 per cent."—*Martineau*, i. 347.

East India Company. "From the 22nd April, 1834, the China and tea trade of the Company was to cease, and all its commercial concerns were to be wound up, and its commercial property sold."—*Ibid.*, ii. 96.

In 1814 and 1836 Acts were passed still further defining copyright, and in 1842 an Act was passed which decrees that "the copyright in every . . . . book published in the lifetime of the author is to last for his lifetime and seven years after; but if such term shall elapse before the end of 42 years from the publication of the work, then the copyright shall exist for 42 years."—*Macleod*, i. 556.

By the Acts 8 Geo. II. to 15 and 16 Vict., "copyright in Prints, Engravings, Lithographs, and all such works of Art is given for 28 years."

By Acts 27 Geo. III. to 20 and 22 Vict., copyright in the designing and printing of manufactures; by 38 Geo. III. and 54 Geo. IV., copyright for sculptures, models, and casts; by 3 and 4 William IV., and 5 and 6 Will. IV., copyright to Dramatic compositions and lectures was granted. International copyright was granted by 1 and 2, 7 and 8, and 15 Vict.—*Macleod*, i. 556.

54 Geo. III. c. 96 abolished the provision (in 5 Eliz. c. 4) requiring "that every person exercising a trade in England should have previously served as apprentice to it for seven years," . . . . with a saving of the customs and bye-laws in London and other corporations; and by the Municipal Act, 5 and 6 Will. IV. c. 76, s. 14 (which does not, however, extend to London,) all such customs and bye-laws as had the effect of prohibiting trades and occupations to persons who had not served as apprentices, were also done away. . . . . By 7 and 8 Vict. c. 101, s. 13, the reception of any poor child as an apprentice is no longer compulsory. A variety of statutes [from 43 Eliz. c. 2 to 4 and 5 Will. IV. c. 35] regulate the manner in which parish apprentices are to be bound, assigned, registered, and maintained; a subject which is besides now placed under the paramount control of the Poor Law Board."—*Stephen's Comm.*, ii. 241-2.

[The statute 54 George III. c. 96, gave force of law to that which had long obtained, viz., that the pursuit of trade should be wholly free apart from all guilds.]

By the Bank Act of 1819 the Bank of England was empowered gradually to return to cash payments; and "the trade in gold bullion and coin was declared entirely free and unrestrained."—*Macleod*, i. 101.

In 1833 a new charter was granted. "The Bank . . . . retained the chief of its old privileges; and one principal new advantage in a restriction on all other banks, having more than six partners, from issuing notes or bills within 65 miles of London."—*Martineau*, ii. 94.

1833. Joint Stock Banks:—It was also "enacted, that any body politic or corporate, or society, or company, or partnership, of whatever number they consisted, might carry on the business of banking in London, or within 65 miles thereof, provided that they did not borrow, owe, or take up in England any sum or sums of money on their bills, or notes payable on demand, or at any less time than six months from the borrowing thereof, during the continuance of the privileges of the Bank of England."—*Macleod*, i. 109.

[By 1 and 2 Will. IV. c. 22 every cab-driver must be provided with a certificate of good conduct.]

In 1833 a Factory Bill was passed. "Except in silk-mills, no child under nine years of age was to be employed at all: children under eleven were not to be employed more than nine hours in any one day, nor more than 48 hours in one week: and after a time this provision extended to children under 13 years of age. School attendance was provided for. . . . Medical supervision was ordered, and four factory inspectors were appointed."—*Martineau*, ii. 92.

"The employment of children of tender years in factories was prohibited: the labour of the young, of both sexes under eighteen, and of all women, was subjected to regulation: an inspection of factories was instituted; and provision made for the education of factory children (1833 and 1842). The like parental care was extended to other departments of labour,—to mines (1842), and bleaching works (1860), and even to the sweeping of chimneys (1841)."—*May*, ii. 611.

"In 1842 the customs' tariff embraced 1,163 articles; in 1860, it comprised less than 50, of which 15 contributed nearly the whole revenue."—*May.*, ii. 618, *note*.

[1846. The laws restricting the importation of corn were repealed.]

"Notwithstanding the general freedom of trade, strict police regulations are in force touching certain callings; for instance, bakers, brewers, butter-dealers, coal-dealers, millers, manufacturers of arms, apothecaries, knackers, sellers of gunpowder, brokers, pawnbrokers, pilots, chimney-sweeps, marine-store dealers. For the greater part of these trades the permission of inspectors must be obtained previous to taking a factory or place of business. Dealers in, and manufacturers of, guns and pistols, can only sell arms which have been officially tested. Pedlars are especially subject to manifold restrictions; if met with not having their trade licences, they were liable to one month's imprisonment with hard labour. Only licensed manufacturers and retailers of tobacco can deal in tobacco and snuff. Whosoever contravenes these regulations (5 and 6 Vict. c. 83, s. 13) is punishable by forfeiture of the property, and a penalty of £100, or three months' imprisonment with hard labour. All infractions may be proceeded against by way of indictment, the informer receiving a portion of the penalty."—*Fischel*, p. 69.

By the Bank Act of 1844, the Bank of England was "to continue its privileges of issue, but it was to be divided into two departments, the one for the purpose of issuing notes, the other for the ordinary business of banking. But the Bank was to be deprived *once for all of the power of unlimited issues*. These were to take place in future on two foundations only: 1st, a fixed amount of public securities; 2ndly, bullion. The amount of issues upon public securities was permanently fixed at £14,000,000, every other note was to be issued in exchange for bullion only, so that the amount of notes issued on bullion should be governed solely by the action of the public. . . . Those banks which were at that time lawfully issuing their own notes might remain banks of issue; but their amount was to be strictly limited to a certain definite average."—*Macleod*, i. 112.

1845. "1. The 8 Vict. c. 16, The Companies' Clauses Act. To regulate the manner in which the company's capital should be raised, and further capital borrowed, the rights of shareholders, the powers and duties of directors, the declaration and payment of dividends, the keeping and auditing of accounts, and generally the mode in which the company's affairs should be conducted, as regards the shareholders and creditors of the company."

2. The 8 Vict. c. 18, The Lands Clauses Act. To regulate the acquisition of land.

3. The 8 Vict. c. 20, The Railway Clauses Act. To regulate the construction of railways, bridges, &c.—*Shelford.*, p. xxxvii.

The Act of 1846 "defined the districts to which the broad guage was to be limited, and rendered it compulsory on all railway companies in other parts of Great Britain to adhere to the narrow guage of 4 feet 8½ inches."—*Shelford*, p. xxxix.

"Regulation is made by various Acts of Parliament [from 5 Eliz. c. 4 to 19 and 20 Vict. c. 46] which vest in the justices of the peace the power of compelling persons not having any visible livelihood, to go out to service in husbandry, or in certain specific trades."—*Stephen's Comm.*, ii. 240.

[57 Geo. IV. c. 75 abolished the *public* whipping of females; and *private* whipping was abolished by 1 Geo. IV. c. 57.]

In Nov. and Dec., 1819, the "Six Acts" were passed. They were aimed against seditious libels, against military training on the part of citizens, and against seditious assemblies.—*Martineau*, i. 240.

[1820-4. Transportation or imprisonment was substituted for death as punishments for theft from a shop and from a vessel in a navigable river.]

"In 1820 Sir J. Mackintosh carried through Parliament 3 bills, by which shop-lifting to the value of 5 shillings, night thefts, and several other offences were reduced from capital to simple felonies."—*Martineau*, i. 265, 6.

1824-30. Under Peel's "revised code upwards of forty kinds of forgery alone, were punishable with death." In 1832, crimes connected with the coinage; in all but two cases, forgery; sheep-stealing; and other offences, ceased to be capital. Since then, "murder alone, and the exceptional crime of treason," have "been reserved for the last penalty of the law."—*May*, ii. 600.

"1 and 2 Will. IV c. 32, maintains the right of pursuing game on the land of another, so far as it may have been granted, and the right pertains to the crown in its forests. On the other hand, every one may freely follow game on his own land on obtaining a licence. Whoever follows game without such license incurs a penalty of £5. The preserving season is strictly upheld by severe police regulations. . . . . Dealing in game is allowed by licence and trade-certificate."—*Fischel*, p. 74.

"The most important of the first set [of consolidation statutes] were—

7 and 8 Geo. IV. c. 29, relating to larceny;

7 and 8 Geo. IV. c. 30, relating to malicious injuries to property;

1 Wm. IV. c. 66, relating to forgery;

2 Wm. IV. c. 34, relating to offences against the coin.

These Acts were amended, and their omissions supplied by

1 Vict. c. 85, relating to offences against the person;

1 Vict. c. 86, relating to burglary;

1 Vict. c. 87, relating to robbery;

1 Vict. c. 88, relating to piracy;

1 Vict. c. 89, relating to arson."

—*J. F. Stephen, Crim. Law*, 67.

"In 1840 Mr. Justice Erle, Barons Parke, Alderson, and Gurney held 'that every citizen has a right to make observations on the acts of public officials which concern him as a subject of the realm.'"—*Fischel*, p. 94.

By 3 and 4 Will. IV. c. 74 (abolishing Fines and Recoveries), "a tenant in tail is empowered . . . . to confer a fee-simple absolute (or any less estate) on the person to whom he conveys, indefeasible by the issue, or by any ulterior claimants."—*Stephen's Comm.*, i. 558.

"On the 14th Aug., 1834, the Royal assent was given to the Poor Law Amendment Act." "Settlement by hiring and service was to exist no longer: labour could freely enter any parish when it was wanted, and leave it for another parish. . . . All administration of relief to paupers at their own homes was to be discontinued . . . and the allowance system was put an end to entirely. . . . Henceforth, the indigent must come into the workhouse for relief, if he must have it. . . . The men, women, and children must be separated; and the able-bodied and infirm."—*Martineau*, ii. 84, 5.

Arrests on mesne process for debt were abolished in 1838. In the same year "the creditor's lands were, for the first time, allowed to be taken in satisfaction of a debt."—*May*, ii. 280.

In 1843, "debtors were not only released from confinement, but able to claim protection to their liberty, on giving up all their goods."—*May*, ii. 284.

1844. [By 7 and 8 Vict. c. 76, the legislature first avowedly altered the common law principle of the necessity of livery of seizin.]

[In 1846, an Act was passed for compensating the families of persons killed by accidents on railways.]—*Shelford*, pp. 94–114.

It is only since the year 1850 (13 and 14 Vict. c. 115) that—in a shame-faced, roundabout sort of way, under colour that "it is expedient to afford *some* protection to the funds" of "benevolent and charitable institutions and societies . . . formed by voluntary subscriptions and benefactions, for the purpose of relieving the physical wants and necessities of persons in distressed circumstances," &c, that the funds of Friendly Societies have been protected.

[Wager of law was abolished by 3 and 4 Will. IV. c. 42.]—*Stephen's Comm.*, iii. 515.

The Commissioners of Sewers are, by 3 and 4 Will. IV. c. 2 and 11 and 12 Vict. c. 15, "to be elected from the body of resident ratepayers; they impose rates, and in matters relating to sewers constitute a court, which, in exceptional circumstances, may summon a jury."

1847. "By the Town Improvements Clauses Act (10 and 11 Vict. c. 34), the necessary improvements of paving and lighting, &c., are carried out either with the co-operation of the existing municipal boards, or by special commissions."

1848. By the Public Health Act (11 and 12 Vict. c. 63) it is provided that "upon petition of not less than one-tenth of the inhabitants rated to the poor in any place, or whenever the number of deaths in not less than seven years in that place has annually exceeded on an average the proportion of 23 to 1,000 of the population, the general Board of Health may . . . . direct the act to be applied either by an order in council, or by a provisional order of the board." The local Board of Health has "power to appoint officers charged with various duties in relation to sewers, drains, removal of nuisances, regulation of slaughter-houses, inspection of common lodging-houses, control over streets, water, and gas-works," &c.

BARCEL

GENERAL GOVERNMENT.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

"Within the tribe or clan itself we may distinguish several orders; the chief and his kindred, the Druids, and the bards, who seem to have had a half-priestly character, the fighting men of the tribe, the labouring population, and the slaves. It is probable that, in parts at least, there were servile villages, occupied by a kindred but conquered race, the first occupants of the soil, or perhaps later on by prisoners taken in war, who paid tribute to the tribe, and were forbidden the use of arms."—*Pearson*, i. 12.

"Taking the towns at the time when they became self-governing, though, of course, still subject to the Vicar of Britain and the five presidents of provinces, we may gather from inscriptions that there were at least three orders above the lowest. The equites, or gentry, represent the descendants of old Roman officers, who had settled down in civil life with hereditary rank, and with the privilege of owning from six to seven hundred acres of land. Their rank designated these men as the class from whom the higher magistrates should be chosen. They differed rather as a sub-division than as an order, from the decuriones, or *haute bourgeoisie*, whose unhappy dignity was either inherited or derived from a qualification in land of more than twenty-five acres. On these men fell the whole duty of discharging the smaller and unprofitable municipal magistracies which their superiors disdained; by them all arrears in taxes were made good; and when their rank, which had once been coveted and applied for, fell, through these burdens, into disrepute, they were not suffered to throw it up, or to live at a distance upon their farms, or to take refuge in the camp or church from their responsibilities. Yet so jealously was their social position guarded that if a decurio married a slave he was transported, his wife sent to the mines, his property confiscated, and even the owner of the slave, if guilty knowledge could be proved, paid the fine of his whole estate. It is probable that in the larger cities a common council of 'principales' was formed from this class to transact business; but in great emergencies, perhaps in great law cases, the whole body of those qualified was convened. Any one neglecting to attend this 'comitatus,' or quitting it without permission from the judge who presided over it, exposed himself to a heavy penalty. The chief magistracy was administered by consuls, præfects, or duumvirs, who varied in number from one to four. They were named by the privileged class, appointed for short terms of office, and their nomination was confirmed by the Emperor, or perhaps in Britain by the Vicar. Their jurisdiction, in civil matters especially, in the later times of the empire was restricted to inferior cases; but they seem often to have acted as umpires. In criminal cases they could scourge, imprison on suspicion, and set free; and during their tenure of office no action could be brought against them. The city protector (*defensor civitatis*) seems to have been designed, at first, for a people's advocate, or tribune, and was then chosen from the ranks below the decurions. Gradually this distinction was destroyed, and he passed into a sort of police magistrate, hearing causes in the country districts attached to the town, and issuing warrants to enforce the collection of taxes. Cases of importance in all except military matters went up to the Vicar. To the Vicar, again, the question of levying any new impost was referred. The towns, as a rule, only spent the money brought in by the contractors, who farmed the taxes of the empire, and whose privileges were enforced by the most stringent penalties."—*Pearson*, i. 47.

"The first Roman town in the island which was dignified with the privileges of a *colonia*, *Camalodunum*, (Colchester) was founded by disbanded veterans. . . . . The Roman legions may be considered the principal colonists; they built the towns and stations. . . . . In many of these towns they were the chief proprietors of the land, which, as we find from their monumental inscriptions, passed from one generation to another by inheritance."

[In the early part of the 5th century, the Roman province of Britain included 5 divisions, distinguished by the names Britannia Prima, Britannia Secunda, Flavia Cæsariensis, Maxima Cæsariensis, and Valentia. The governors of the two last-named divisions were of consular rank (*consulares*): the three others were governed by presidents (*præsides*).]

"As far as we can perceive, the military, civil, and fiscal departments of the administration of Britain were united, at first, in the office of the propraetor; but . . . . after Constantine had divided the empire into four governments, the different departments of administration in the island were each placed separately under the præfect of the west in Gaul. His vicar (*vicarius*) had the management of the civil government of the island."—*Wright, Celt, &c.*, p. 365.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

"The earliest records we can refer to, place before us a system founded upon distinctions of birth, as clearly as any that we can derive from the Parliamentary writs or rolls of later ages."—*Kemble*, i. 122.

"The primitive Teutonic community is one of Eorls and Ceorls, headed by a King, Ealdorman, or other leader, temporary or permanent, elective or hereditary. Such a community occupies its own territory, its *Mark*, which territory consists of land of two kinds. There is the common land, either applied to the general use of the community or else held by individuals on such terms as the community, in its character of landowner, may think fit to allow. There are also the particular possessions of individuals, portions assigned to them by common consent, which are the absolute property of their owners, held of no superior, but simply subject to such burthens as the community, in its political character, may think good to impose on its members."—*Freeman*, i. 89.

"In the very earliest glimpses of Teutonic political life, we find the monarchic, the aristocratic, and the democratic elements already clearly marked. There are leaders, with or without the royal title; there are men of noble birth, whose noble birth, in whatever the original nobility may have consisted, entitles them to pre-eminence in every way; but beyond these there is a free and armed people, in whom it is clear that the ultimate sovereignty resides. Small matters are decided by the chiefs alone, great matters are submitted by the chiefs to the assembled nation."—*Freeman*, i. 86.

"In the conception of the Saxon chronicler none of the leaders of the immigration were kings before they sailed: [he describes Hengist and Horsa by the name 'Here-toga' (literally army-leader) and Cerdic and Cymric, the founders of Wessex, by that of 'ealdormen'] they assumed the royal title after they had firmly established themselves in Britain."—*Home and Foreign Rev.*, iii. 555.

"The difference of the wergyld is the principal distinction between different classes; it defined the value of each man's oath, his mund or protection, and the amount of his fines or exactions; and it regulated the equivalent for his value."—*Kemble*, i. 277.

"The whole executive government may be considered as a great aristocratic association, of which the ealdormen were the constituent earls, and the king little more than president."—*Kemble*, ii. 142.

"The right to entertain a *comitatus* was the foundation of all the subsequent attributes of royalty, ... and finally established, on the downfall of the old *dynasts* or nobles by birth, a new order of nobles by service whose root was in the crown itself."—*Kemble*, i. 162.

"To the North-Germanic and Danish nations, kings ruling over the whole race were unknown; they were divided among several chieftains, and we know that among these, although the consideration of birth prevailed, their leaders in war were chosen from among the most valiant. To them nothing could be more foreign than to found the dominion of a race on the common language or on kinship."—*Lappenberg*, i. 126.

"The people at large may elect, but he [the noble] alone can be elected, to the offices of priest, judge, or king."—*Kemble*, i. 135.

[There were serfs *casu* or *natura*, and the serfs *casu* comprise serfs by the fortune of war, by marriage, by settlement, by voluntary surrender, by crime, by superior legal power, and by illegal power or injustice. The remaining class are serfs *natura* or by birth.]—*Kemble*, i. 193-4.

"Besides the military tenants, thanes, or gesith, there were many semi-servile classes of men who owed duty to a lord, or who lived upon land that owed duty. . . . . The freemen on the bondland were in the first instance Britons. . . . . The tenants, cotsetlas, geburs, and geneats were the highest among the semi-servile; the herds or swains, and esnés or day-labourers were the lowest. . . . . Lowest of all were the slaves, theows or thralls, who lay terribly at their master's mercy, and for whom the law was pitiless. They were often sold among the heathen, in despite of law. The devout Gytha is said to have shipped whole gangs, especially of young and pretty women, for sale in the Danish market."—*Pearson*, i. 236-7.

"The original basis of all Teutonic society is the Mark as a community of families or households. . . . . It was a voluntary association of freemen who laid down for themselves, and strictly maintained, a system of cultivation of the land . . . . from participation in which they jealously excluded all who were not born, or adopted, into the association. . . . . With the customs of one Mark another had nothing to do, and the Markmen were, within their own limit, independent. . . . . Almost certainly there was a Mark-court . . . . doubtless [each had] also its priest and place of religious observance."—*Kemble*, i. 53, 4, 5.

"The Mark or boundary pasture-land, and the cultivated space which it surrounds, and which is portioned out to the several members of the community, are inseparable . . . . they make up the whole territorial possession of the original *cognatio*, kin or tribe. . . . . In the Mark, as boundary, the Markmen had commonable rights, but there could be no private estate in it."—*Ibid.*, i. 43.

"The district occupied by a body of new settlers was divided by lot in various proportions. . . . . But the surplus fitted for cultivation, the marshes and forests less suited to the operations of the plough, and a great amount of fine grass or meadow-land destined for the maintenance of cattle, remained in undivided possession as commons."—*Ibid.*, i. 90.

"When every English settlement had to defend itself and, if possible, to extend itself, in the teeth of a hostile Welsh population, the different settlements must have kept up a very close union; there must have been, if not centralization, at least federation, from the beginning." [Referring to the independence of the Marks.]—*Freeman*, i. 104.

"As the Marks coalesce, the intervening forest becomes *folcland* . . . . In process of time it seems even to have become partible and appurtenant to private estates in a certain proportion to the arable [towards close of 10th century].—*Ibid.*, i. 49-50.

". . . . the old principle . . . . the true basis on which Anglo-Saxon society was founded, namely, treaties of peace and mutual guarantee between the several parties that made up the State."—*Kemble*, i. 265.

"The right of feud . . . . lies at the root of all Teutonic legislation; and in the Anglo-Saxon law especially it continues to be recognized long after an imperial power has been constituted, and the general conservancy of the peace committed to a central authority."—*Ibid.*, i. 268.

"It admits as its most general term that each freeman is at liberty to defend himself, his family and his friends; to avenge all wrongs done to them, as to himself shall seem good; to sink, burn, kill and destroy, as amply as a Royal Commission now authorizes the same in a professional class, the recognized executors of the national will in that behalf."—*Ibid.*, i. 268.

"The natural right of every man to do himself justice to the extent of his own estimate, seems early to have received so much check as could be given by the establishment of a *lex talionis*. . . . The eorl who captured the thane Imma, in the 7th century, could say to him, 'I might justly put thee to death, because my kinsmen fell in the battle wherein thou wert made prisoner.'"—*Ibid.*, i. 269.

"At a later period the individuality of the Marks became perpetuated by the operation of our ecclesiastical institutions."—*Ibid.*, i. 81.

[Ranks: The King; the four great officers of the Court and Household are the Hrægo Thegn (servant of the wardrobe); the Steallere and Horsthegn (first, Master of the Horse, then General of the Household Troops, then Constable or Grand Marshal—not known to exist before the 9th century); the Discthegn (or thane of the table—afterwards Seneschal); the Butler (perhaps Byrele or Scenca).]—*Ibid.*, ii. 105-11.

"The original ethel, or allodial estate, was limited in amount. . . . . The land left was called folcland. . . . . The *dominium utile* of folcland might be granted; the *dominium directum* remained in the state. Estates of alod could be carved out of it to reward public services. Even in Bede's time it was diverted from its proper purpose under pretence of erecting monasteries."—*Ibid.*, i. 289.

"It is clear that the folcland was holden as a benefice; that the tenant had only a life interest, which Walfwold, however, succeeded in converting into a *fee*."—*Ibid.*, i. 300.

"At a very early period, however, it became a practice to carve hereditary estates out of the folcland, which thus became the private property of the individual, and could by him be given, sold, or devised at his pleasure; by which the reversion to the state was defeated and the common stock in so far diminished. It was also usual to release such land from all the dues which had previously been rendered from it, and to make it absolutely free, with the exception of the . . . . *trinoda necessitas*."—*Ibid.*, i. 301.

"These estates were always granted by book or charter, and hence bore the name of bócland: and it is questionable whether the two descriptions did not, at a very early period, comprise all the land in England, as the families of the first allodial possessors died out, and their possessions either reverted to the state, or became alienated under circumstances which included them in the category of bócland."—*Ibid.*, i. 301.

"Towards the closing period of the Anglo-Saxon polity, I should imagine that nearly every acre of land in England had become bócland; and that as in consequence of this, there was no more room for the expansion of a free population, the condition of the freeman became depressed, while the estates of the lords increased in number and extent. In this way the ceorlas or free cultivators gradually vanished, yielding to the ever-growing force of the noble class, accepting a dependent position upon their bócland, and standing to right in their courts, instead of their own old county gémotas."—*Ibid.*, i. 306-7.

"We sometimes find limitations in grants to a certain number of lives with remainders and reversions. And it was both law and custom that the first acquirer might impose what conditions he pleased on the descent of the estate, but that to all time his expressed will in that respect should bind those who derived their title from him."—*Ibid.*, i. 308.

"In whatever form the usufruct may have been granted, it was accompanied by various settled burthens. In the first place were the inevitable charges from which no land was ever relieved; namely, military service . . . . the repair of roads, bridges, and fortifications. But besides these, there were dues payable to the king, and the geréfa; watch and ward on various occasions; aid in the royal hunting; convoy of messengers going and coming on the public service, from one royal vill to another; harbouring of the king, his messengers and huntsmen; lastly, provision for his hawks, hounds, and horses. In addition to these, there were heavy payments in kind, which were to be delivered at the royal wills, to each of which various districts were apparently made appurtenant for this purpose."—*Ibid.*, i. 293-4.

"All land in England was, by the earliest Common Law, subject to three burthens, to contributions to the three works most necessary for the defence of the country. These were the famous *Trinoda Necessitas*, the obligation to service in the field (fyrd) and to a share in the repairs of fortresses and of bridges. But these are the duties of the citizen to the commonwealth, or of the subject to the Sovereign, not the duty of the personal Vassal to his personal Lord. His land, in an age when there was little property except in land, is simply taken as the measurement of the contribution due from him to the common defence. From these burthens, as a rule, no land could be free; even church-lands were regularly subject to them, though in some cases their owners contrived to obtain exemptions. These ancient obligations pressed alike on the ancient allodial possession and on the land held by any more modern tenure. They were not feudal services, but a tax paid to the state. They were, in fact, the price paid to the commonwealth for its protection, or, rather, they were the share which each member of the commonwealth was bound to take in the protection of himself and his neighbours."—*Freeman*, i. 99-100.

"The laws of Ethelberht, Wihtraed, and Hlothere know nothing of gegyldan: with them the mægas are still wholly responsible."—*Kemble*, i. 159.

"The collective responsibility for producing an offender, which had lain originally on the mægth or kindred of the accused, was gradually devolved on the voluntary association of the guild; and the guild superseded by the local responsibility of the tithing: the substitution for the local tithing of the personal collective frankpledge cannot be proved to date much earlier than the Conquest."—*Stubbs*, p. 68.

"In cases of aggravated crime it is provided that the offender's relatives shall pay a third part of the fine, his gegyldan a third part, and if he cannot pay the remainder himself, he is to become an outlaw, *i.e.*, forfeit his land and flee, perhaps formally abjure his country."—*Kemble*, i. 238.

The word gegylda Kemble takes to mean—one who shares with others in paying. In that case "we must suppose that certain contributions were made by a number of persons to a common purse, partly for festive purposes, partly as a mutual guarantee and club-fund for legal costs, for the expenses of reciprocal aid and defence, perhaps even for mortuary celebrations and charitable distributions."—*Ibid*, i. 239.

"The object of the gylds or tithings was that each man should be in pledge or surety as well to his fellow-man as to the state for the maintenance of the public peace: that he should enjoy protection for life, honour, and property himself, and be compelled to respect the life, honour, and property of others: that he should have a fixed and settled dwelling where he could be found when required, where the public dues could be levied, and the public services demanded of him: lastly, that, if guilty of actions that compromised the public weal or trenched upon the rights and well-being of others, there might be persons especially appointed to bring him to justice; and, if injured by others, supporters to pursue his claim and exact compensation for his wrong."—*Kemble*, i. 251.

"This principle was recognized even in the later legislation, after what we may call a legal commutation of this right had been established: the ordinance respecting oaths to be administered says, 'A twelfhynde man's oath stands for six ceorls' oaths; because if a man should avenge a twelfhynde man, he will be fully avenged on six ceorls, and his wergyld will be six ceorls' wergylds.'"—*Kemble*, i. 270; *Thorpe*, i. 182.

"When the offender refuses to avail himself of the means of peaceful settlement which society has provided for him, the person injured may make war upon him, and have the assistance of the State in so doing. The most general expression of this right is found in a proverbial formula retained in the law of Eadweard the Confessor, and which may be said to comprise all the law of the subject: it says, 'Let amends be made to the kindred, or let their war be borne.'"—*Kemble*, i. 272; *Thorpe*, i. 447.

"The kings were the inheritors of the heathen priesthood in their power over the sacred woods and streams, and made their authority valid over the marsh and common lands adjacent to the Gau."—*Kemble*, *Cod. Dip.*, i. xl.

"In addition to the produce of his own lands, however, the king was entitled to expect voluntary gifts in kind, *naturalia*, from the people. . . . In process of time, when these voluntary gifts had been converted into taxes, further voluntary aids were demanded upon the visit of a king to a town or country, the marriage of a princess, or of the king himself, and other public and solemn occasions; from which in feudal times arose the custom of demanding aids from tenants to knight the lord's son or marry his daughter."—*Kemble*, i. 156-7.

[In the year 900 a certain Helmstan was guilty of theft, and the sheriff seized all his chattels to the king.]—*Kemble*, i. 311.

[Lincolnshire, Norfolk, Suffolk and Nottinghamshire were peopled, thanks to the Danish invasions, by the largest number of freemen.]—*Pearson*, i. 287.

[The right of selling into slavery still existed after Christianity had been established for nearly 100 years. Probably the Church brought about the restriction of it within particular limits of time.]—*Kemble*, i. 199.

"*Lad*—Purgation, exculpation. Of the *lad* the following kinds occur:—1. That wherein the accused cleared himself by his own oath, supported by the oaths of his con-sacramentals (compurgators), according to the number of which the *lad* was either simple or threefold. 2. Ordeal; of which there were two kinds, viz.,—that of hot iron, and water ordeal." 3. Corsneed, in which the accused had to place in his mouth a piece of bread or cheese; if he was guilty, it stuck in his throat, and had to be extricated. In Christian times, the host was used for this purpose.—Thorpe, *Ancient Laws*, Glossary, *ad verb.*

"Even in the eighth century Ini found it necessary to enact that if a man took land on condition of gafol or produce-rent, and his lord endeavoured to raise his rent also to service, he need not abide by the bargain, unless the lord would build him a house: and he was in such a case not to lose the crop he had prepared."—*Kemble*, i. 310; *Thorpe*, i. 146.

"England is for the future divided into Wessex, Mercia, and *Denalagu*, the region where Danish law was in force. . . . . There was no extirpation of the native inhabitants. . . . . But the displacement of landowners and the general break-up of society must have been far greater than anything effected by the Normans."—*Freeman*, i. 49.

"In the later years of the Anglo-Saxon period England appears to have been divided into 32 shires, of which 9 constituted what was called West-Sæxnalage . . . . 8, Myrcenlage . . . . and the remaining 15, Danelage."—*Pict. Hist.*, i. 346.

"As early as 800 kings had ceased to reign among the Hwiccas; in that year they were governed by ealdorman, acting under Cynwulf, King of Mercia. The substitution of ealdormen for kings marks the rise of the shiral organization."—*H. and F. R.*, iii. 564-5.

"From the time of Ecgberht onwards there is a marked distinction between the King and the Ealdorman. The King is a sovereign, the Ealdorman is only a magistrate."—*Freeman*, i. 80.

[Consolidation of royal powers. The great struggle between centralization and local independence assumed the new form of offences against the state, and gave rise to the new crime of high-treason.]—*Kemble*, ii. 50.

"The ceorl is never mentioned in our laws after Edward the elder's time. . . . . The class did not number 5 per cent. of the population when Domesday was compiled, was virtually confined to Norfolk and Suffolk, and had not a representative in the counties south of the Thames."—*Pearson*, i. 288.

[About the middle of the tenth century Eadmund released the kindred from the consequences of feud.]—*Kemble*, i. 273; *Thorpe*, i. 246.

"The new constitution introduced by Cnut reduced the ealdorman to a subordinate position; over several counties was now placed one eorl, or earl. . . . . From this time the ealdormen vanish from the counties."—*Kemble*, ii. 150.

There are several instances of the dignity of ealdorman being hereditary about 983, in the reign of Æthelred; but this was exceptional. "Cnut's administration was favourable to the growth of an hereditary order of dukes. . . . . It was held for life; but ealdormen were expelled from their offices for treason and other grave offences. . . . . They were not elected, but appointed by the king, with the consent of the Witenagemot."—*Kemble*, ii. 145-6.

"The strictly Saxon counties were those in which there were most slaves, where the tenants were in the worst position, and where the rights of the feudal lord were most rigidly exacted. [Devonshire, Dorsetshire, Essex, Gloucestershire, Hampshire, Somersetshire, Wiltshire, with a population of 56,589, contained 13,698 slaves out of 25,156 in all England.] This is partly explained by the fact that the court resided chiefly in the south, by the more unbroken settlement of the Saxon provinces, and by their neighbourhood to the continent. This distinction is of great importance, for it explains the higher organization by which the Saxon kingdom triumphed over the rest of England, the repugnance of the Anglian districts to Saxon government, and the early rottenness and dissolution of a monarchy that had arrived too quickly at maturity."—*Pearson*, i. 288.

1066 *to* 1307.—*Table III.*

"The feudal system is essentially different from the manorial system, and is a product of a later development of civilization. It may now be considered an established fact that it did not exist in England at the Anglo-Saxon period, and was first imported as an institution by the Normans. It had arisen in the States which had been formed by Germanic conquerors in former provinces of the Roman Empire, and was a union of two originally distinct systems—that of vassalage and the system of benefices. The practice of persons attaching themselves to the great, and especially to the king, as vassals under pledge of special devotedness, appears to have been most ancient. Along with this, the custom arose of kings rewarding the great and powerful, and especially their own servants, for their services by grants of land (*beneficia*) from their own landed property, and among the Franks, also from confiscated church property. The want of any regular taxation and financial system in the Germanic States appears to have conduced to this practice. Both these relations occur in England during the Anglo-Saxon period. We have a number of documents in which the Anglo-Saxon kings make grants of land to their servants (*fideli suo ministro*), and just as these grants may be compared to the benefices of the Continent, the personal relation of the king to his servants may be compared to the *Gesidhas* of vassalage. The faithful service of the Gesidhas was not at that time secured by grants of land; neither was vassalage or feudal service expected in consequence of grants of land. The military system was based upon what was at first considered the duty of all men to serve in war, but it was probably afterwards limited to the larger landholders. It was generally obligatory on the well-to-do classes; not in consideration of grants of land from the king. It was not in England, but in the Germanic States of the Continent, that the complete amalgamation of the two systems first arose which forms the essence of the feudal system. The recipient of benefices gradually became regularly bound to render personal feudal service, and what was at first the personal duty of the vassal to his lord became conditional on receiving grants of land. These relations were made use of to re-organize the military system. The service of vassals arising out of the feudal relationship was substituted for the universal military obligation of all free landholders. It was only after its complete development that this institution was introduced into England. It admirably suited a warrior race ruling over a subject people. In consequence of its origin, it bore completely a legal character, while the grants of land to the tillers of the soil were more private in their nature. The object of the feudal system was the conduct of public affairs, the organization of the State. Manorial rights over dependent peasants, on the contrary, had specially an economic object. In the feudal system, therefore, on which the mediæval state is based, it is not a question of personal relation, nor of the relation between landlords and tenants."—*Nasse, Cont. Rev.*

"On this Saxon peasant community was engrafted the Norman feudal monarchy. . . . . The feudal hierarchy . . . . comprised five classes:—I. *Tenentes in capite, barones majores*, only twelve in number. . . . . The Earl of Chester alone held an entire county in fee.—The landed possessions of the greater feudatories were not to be compared with those of French vassals; such as the Duke of Guienne and the Count of Toulouse. To the possession of the greater feuds was annexed also that of the burghs, the lord of the soil enjoying jurisdiction therein, and the privilege of levying taxes at his good pleasure.—II. The *barones minores*, who were likewise *tenentes in capite*, that is, holding directly from the king. Their estates, like those of the great barons, lay widely scattered. [For this, as an explanation of their weakness, and as part of William's policy, see *Freeman*, vol. iv.] On equality of rank with them range the knights. . . . . William apportioned 28,115 knights' fees in favour of the spiritual, and 30,000 in favour of the temporal barons. All barons might by grant receive jurisdiction over their vassals; but only in cases of a petty nature might they proceed summarily.—III. The Saxon thanes were not represented in the first two classes. Such estates as were left them they had to hold in fee from the Norman barons. The number of sub-feudatories, dependents of the greater freeholders, Saxons, etc., amount in *Domesday Book* to 7,871.—IV. The free yeomen and the small landowners were specially numerous in Leicester, Lincoln, Norfolk, and Suffolk. They had likewise to enter into feudal relation with the lord of the soil, take an oath of fealty, and submit to a share of the feudal burthens.—V. The non-free," including the two classes of villeins *regardant* and villeins *in gross*.—*Fischel*, pp. 47-9.

In 1085 William "caused not only the vassals 'holding in chief' to tender the oath of fealty, but also their tenants; thus breaking in upon the feudal compact in its most essential attribute—the exclusive dependence of a vassal upon his lord—he substituted his own authority over these sub-feudatories, establishing himself thereby as 'Lord Paramount.'"—After Domesday Book, "the Normans themselves were subjected to the arbitrary taxation that was levied; and, as they had no faithful sub-feudatories, were fain to submit to the burthen."—"We read very little of private wars in England."—*Fischel*, p. 7; *Hallam, M.A.*, ch. viii.

"The great confiscations resulting from the rebellions of the native earls threw enormous territories into the hands of the Conqueror, and these being distributed among his followers on the feudal conditions, constituted him at once the supreme landowner. To these conditions all other tenures were gradually but rapidly assimilated; they were not so assimilated when Domesday Book was drawn up, but before the accession of Henry I. they seem to have become uniformly feudal."—*Stubbs*, pp. 13, 14.

"Now the final stroke was put to a change which had been gradually going on for generations. The *folcland* . . . . was now changed, fully and for ever, into *terra Regis*."—*Freeman*, iv. 24.

"The theory . . . . was . . . . that the whole soil of England . . . . was forfeited. . . . . A large portion of land was actually taken into the king's hands. The rest was redeemed by its owners. It was received as a fresh gift from the new lord."—*Freeman*, iv. 267.

The landed possessions "were subject to certain obligations to the lord paramount, of whom they were held; to the king, in the case of tenants in chief; and to the tenants in chief, in that of an under-tenant. Of these obligations, the most honourable was that of *knight-service*, or the obligation to furnish a certain number of cavaliers completely armed for the king's service, and to maintain them in the field for forty days."—*Lappenberg*, ii. 190.

"In addition to the relief, payments (*aids*) were exacted from the tenant."—*Lappenberg*, ii. 191.

"The officers of the government were Normans; their offices received Norman names; and the assimilation of all tenures to the feudal introduced the feudal principle into every department. Hence, although not perhaps all at once, the National Council . . . . became the king's court of feudal vassals: the royal revenue began to consist largely of feudal aids and other incidents: as the feudal lord, the king became the head and source of all jurisdiction, and the administration of his court and household a centralization of all lower organization, national or imported."—*Stubbs*, p. 15.

William created the office of "justiciar or lieutenant-general of the king, who is the king's representative in all matters; regent of the kingdom in his absence; and whether the king is absent or present, the supreme administrator of law and finance. Under him the king's clerks or chaplains are formed into a body of secretaries, the chief of whom bears the title of Chancellor."—*Stubbs*, p. 16.

"Under William Rufus the justiciar becomes prime minister."—*Stubbs*, p. 16.

1100-35. "The organization of the justiciar's administration dates from the reign of Henry I., the chief systematizer of it being Roger, Bishop of Salisbury, whose family retained the direction of the machinery for nearly a century. His staff . . . . is formed into a supreme court attendant on the king, the Curia Regis, which, when employed upon finance, sits in the chamber, and is known by the name of the Exchequer. The several members are called, in the Curia, justices, their head being the capitalis justiciarius or chief justice; in the Exchequer, barones. . . . . By it all appeals are decided, and to it all suits may be called up on application of the suitors: to it belongs the assessment and collection of all revenue. As the royal council, it shares in the revision and registration of the laws and charters which it attests."—*Stubbs*, p. 17.

"The great council of the Norman kings included, in theory, all tenants in chief of the crown, but had no special provision for those to represent their under-tenants, or for the securing of the rights of any not personally present. . . . . The Norman court or parliament, if it possessed the rights of a free council in theory, did not exercise them."—*Stubbs*, p. 36.

One legal custom of private feuds (11th cent.):—"In the royal manor of Archenfield, in Herefordshire, if one Welshman kills another, it was a custom for the relations of the slain to assemble and plunder the murderer and his kindred, and burn their houses until the corpse should be interred, which was to take place by noon on the morrow of his death. Of this plunder the king had a third part, and the rest they kept."—*Hallam, M.A.*, ch. viii., *note*.

"Marriage with noble families, or the purchase of military fiefs, or the participation of many civil offices, were, more or less, interdicted to the commons of France and the empire. Of these restrictions, nothing, or next to nothing, was ever known in England. The law has never taken notice of gentlemen."—*Hallam, M.A.*, ch. viii.

1154-89. "The reign of Henry II. initiates the rule of law. The administrative machinery which had been regulated by routine under Henry I., is now made a part of the constitution, enunciated in laws, and perfected by a steady series of reforms. . . . . He restored the machinery of the Exchequer and Curia Regis, extended their powers, and brought them into the closest contact with the provincial organization."—*Stubbs*, p. 21.

"Under Henry II. John of Salisbury . . . . describes the chancellor as a functionary who can soften the rigour of law, and by reason of his prætorian power amend what was obsolete and hurtful. Associated with the chancellor were certain discreet and honest clerks; being of the clergy, they were styled and addressed 'Magistri' (Masters in Chancery), which title clung to their successors."—*Fischel*, p. 267.

[1166 is the year, and the Assize of Clarendon the act, which mark the appearance of visiting justices. In 1176 the kingdom was divided into six circuits, and in 1179 was re-arranged into four.]—*Stubbs* in *Sewell and Yonge*, ii. 33-4.

"Henry II. made the national council a different thing from what Henry I. had left it; he summoned it at regular intervals, twice or thrice every year of his stay in England. Its composition was a perfect feudal court: archbishops, bishops, abbots, priors, earls, barons, knights, and freeholders. The business transacted in it was political, fiscal, legislative, and judicial. In every public matter the nation was, in theory, consulted; . . . . even in taxation. . . . . That towards the end of the reign he found it necessary to limit the number of freeholders who attended the council is probable."—*Stubbs*, pp. 22-3.

"The legal reforms and general policy of Henry II. had created a new nobility, whose interests were entirely English, and had restored the ancient county organization;" whilst the charters given to the towns "had created a new element of political life."—*Stubbs*, p. 30.

"The prerogative of purveyance" was a right of purchasing whatever was necessary for the king's household, at a fair price, in preference to every competitor, and without the consent of the owner. By the same prerogative, carriages and horses were impressed for the king's journeys, and lodgings provided for his attendants. . . . . The right of purchasing men's goods was extended by a sort of analogy to their labour."—*Hallam, M.A.*, ch. viii.

[The plural phraseology *we, us, ours*, was first adopted by King John.]

"In England, as there was no prospect of throwing off subjection, the barons endeavoured only to lighten its burthen, fixing limits to prerogative by law, and securing their observation by parliamentary remonstrances, or by dint of arms."—*Hallam, M.A.*, ch. viii.

1215. Magna Carta. "Thenceforth no tax over and above the customary feudal aids is to be taken without consent of the national council, the common council of the realm, the assembly of the barons, the greater to be summoned by special writ, the latter by a general one through the sheriffs."—*Stubbs*, p. 30.

"The supreme judicature, which had been exercised by the king's court, was diverted, about the reign of John, into three channels; the tribunals of King's Bench, Common Pleas, and the Exchequer. These became the regular fountains of justice, which soon almost absorbed the provincial jurisdictions of the sheriff and lord of manor."—*Hallam, M.A.*, ch. viii.

The article which forms the 11th chapter of Magna Charta enacts that "*communia placita non sequantur curiam regis, sed teneantur in aliquo loco certo.* This certain place was established in Westminster Hall. . . . . And the court being thus rendered fixed and stationary, the judge became so too, and a chief, with other justices, of the Common Pleas, was thereupon appointed; with jurisdiction to hear and determine all pleas of land, and injuries merely civil between subject and subject. Which critical establishment of this principal court of common law, at that particular juncture and that particular place, gave rise to the inns of court in its neighbourhood;" and thereby collected together the whole body of common lawyers.—*Stephen's Comm.*, iii. 388.

"Ordeals were abolished about the beginning of Henry III.'s reign."—*Hallam, M.A.*, ii. 336, *note*.

"In Bracton's time freeholders were emancipated from the duty of formal frankpledge, and the institution fell wholly into decay towards the close of the Plantagenet sway."—*Fischel*, 297.

Soon after Henry III. "it became an established principle that no subject can confer knighthood except by the king's authority."—*Hallam, M.A.*, ch. ix.

Henry III. "fully admitted the right of taking arms against himself, if he had meditated his vassal's destruction."—*Hallam, Middle Ages*, ch. viii.

"The most prominent instance, perhaps, of what may be deemed a private war arose out of a contention between the Earls of Gloucester and Hereford, in the reign of Edward I., during which acts of extraordinary violence were perpetrated."—*Hallam, Middle Ages*, ch. viii.

Bracton "mentions two kinds of trials: the first by appeal [*appellatio*, calling] at the suit of a private person; the second by the country, or inquest, proceeding on common report, certified to the Justices by a body which was the early representative of the modern Grand Jury. It is from trials of this [the latter] kind that our modern criminal procedure is derived. . . . . The Grand Jury certified the fact that suspicion existed; thereupon the Justices, by the help of the Sheriff, deputed twelve men, who combined the present functions of a jury with those of witnesses, to examine into the truth of the accusation. . . . . In its original institution, the objects of English Criminal Law were inquisitorial."—*J. Fitzjames Stephen, Camb. Essays*, pp. 19-20.

The Court of King's Bench retained "all the jurisdiction which was not cantoned out to other courts, and particularly the sole cognizance of pleas of the Crown, or criminal causes."—*Stephen's Comm.*, iii. 389.

The jurisdiction of the Queen's Bench "in civil actions was formerly confined to actions of trespass, or other injury alleged to be committed *vi et armis*. But this court might always have held plea of *any* civil action (other than actions real),—provided the defendant was . . . . in the custody of the marshal. . . . . To make this privilege available against *any* defendant, the fiction was invented of surmising that the defendant had committed a breach of the peace in Middlesex or any other county in which the court sat, and in which it was consequently held to possess an extraordinary criminal jurisdiction."—*Ibid.*, iii. 345.

The Court of Exchequer "was at first intended principally to order the revenues of the Crown, and to recover the king's debts and duties; though it has since acquired, and originally by usurpation, the additional character of an ordinary court of justice between subject and subject." *Note.* "By the original constitution of this court, to which it was incident . . . . to call the king's farmers and debtors to account, such parties as these were privileged in their turn to sue and implead all manner of persons in the same court that they were themselves thus called into. By gradual connivance, this surmise of being debtor to the king was allowed to be inserted by persons who did not stand in that capacity; and came to be considered as mere words of course, so as to open the court to all the nation equally."—*Ibid.*, iii. 389-90.

1272—1307. "Parliament, convocation, the central courts of law, the provincial jurisdictions, take their permanent historic forms: the theory of representation, so long in the process of crystallization, becomes fixed in the assemblies of both Church and State. The Courts of King's Bench, Exchequer, and Common Pleas take each to itself a distinct staff of judges and a distinct sphere of work. The administration of justice in the shires is completed and made symmetrical by a long series of statutes. . . . . In taxation, in legislation, in the administration of justice and police, the same tendency is visible."—*Stubbs*, p. 418.

The years 1282-3 mark "the point of final transition from the system of local to that of central assent to taxation. The earlier method, by which the king treated with the several local communities through his officers or through their own magistrates, had been generally adopted till the reign of John."—*Ibid.*, pp. 449-50.

"The first occasion on which the representatives of the shires were summoned to consult with the king and other estates is in 1213. . . . . But it cannot be said that the knights of the shire were formally summoned to proper parliaments till 1290, or that they were regarded as a necessary ingredient of parliament till 1294." In 1295 the towns were summoned regularly to parliament.—*Ibid.*, pp. 40-3.

1290. "The enacting of the statute *Quia Emptores* shows that the king, either alone, or with the counsel and consent of the barons, was held competent to legislate without consent of the representatives."—*Ibid.*, p. 466.

"About the middle of the 13th century the lawyers applied to the crown the same strict principles of descent which regulate a private inheritance. Edward I. was proclaimed immediately upon his father's death, though absent in Sicily. Something, however, of the old principle may be traced in this proclamation, issued in his name by the guardians of the realm, where he asserts the crown of England 'to have devolved upon him by hereditary succession and the will of his nobles.' These last words were omitted in the proclamation of Edward II.; since whose time the crown has been absolutely hereditary."—*Hallam, M.A.*, ii. 342.

"There still remained many injuries to property against which the common law did not relieve, and many wrongs which an adherence to the letter of the law would only confirm and aggravate. . . .

"The resort in such cases had been to the king in council, in whom resided everything respecting law and justice that was not declared by any known rule, or not distributed among some of the judicial departments. But . . . . the consideration of such matters passed from that supreme tribunal to the chancellor. . . . . It was obvious, when petitions of this kind [to the king] increased, to delegate the consideration of them to the chancellor."—*Reeves*, iii. 190.

1307 *to* 1530.—*Table IV.*

"In the reign of Edward I. we find the king sending certain of the petitions addressed to him, praying extraordinary remedies, to the chancellor and master of the rolls, or to either separately, by writ under the privy seal . . . . directing them to give such remedy as should appear to be consonant to honesty (or equity, *honestati*). . . . . In the reign of Edward II. the peculiar jurisdiction of the chancellor was still more distinctly marked. . . . . We find petitions referred to the chancellor in his court, either separately or in conjunction with the king's justices, or the king's serjeants; on disputes respecting the wardship of infants, partition, dower, rent-charges, tithes, and goods of felons," &c. . . . . The Court of Chancery began to decide causes as a court of equity . . . . probably about 22 Edward III." [1348]. "Its jurisdiction was now established in all matters where its own officers were concerned, in petitions of right where an injury was alleged to be done to a subject by the king or his officers, in relieving against judgments in courts of law, and generally cases of fraud, accident, and trust."—*Hallam, M.A.*, iii. 245, 6, and *Campbell, Lives of Chancellors*, i. 291.

"Ever since the separation of the chancery from the *Aula Regis*, the rolls and records of that court had been kept separate, and they had lately multiplied to a great number. To relieve the chancellor from this concern of keeping the records, a particular officer was appointed for that purpose" in the 20th year of this reign [Edward II.'s], and styled "*master, or keeper of the rolls.*" "In no statute is he called Master, till the 11th of Henry VII."—*F.'s Reeves*, ii. 240 *and* 441.

The clerks in chancery *de primâ forma*, "who were always ecclesiastics . . . . lived as a part of the chancery in the king's palace till the 4th of Edward III. ;" when chancery was fixed at Westminster.—*F.'s Reeves*, iii. 440.

1341. "An address was voted to the king, in which it was stated as an undeniable principle that no peer could be arraigned, or brought to judgment, except in parliament, and by his peers."—*Lingard*, iii. 123.

"In 1360 the commons were divided into five different bodies, deliberating at the same time in five different places—Westminster, Taunton, Lincoln, and Leicester. In fact, there was at first no great reason why the several estates should be in communication with each other ; for the clergy confined their attention to the concerns of the church ; to the lords were submitted the higher interests of the state ; and the commons were employed in matters of trade and commerce, as best suited to their habits and conditions of life. It was long before the advice of the latter was required by the crown. And both were entitled to a salary from their constituents for their time of service, from the day of their departure to that of their return."—*Lingard*, iii. 220.

"From the beginning of Edward III.'s reign, it seems that the council and the lords' house in parliament were often blended together into one assembly."—*Hallam, M.A.*, ch. viii.

"During the long and prosperous reign of Edward III." . . . . "three essential principles of our government were established : the illegality of raising money without consent ; the necessity that the two houses should concur for any alterations in the law ; and the right of the commons to inquire into public abuses, and to impeach public counsellors."—*Hallam, M.A.*, iii. 42.

"It seems that the commons now began to take some partial share in the legislature, for most of the principal acts made in this reign were made upon petitions of the Commons. . . . . It still remained with the king and his council to digest the whole into the form of a statute."—*F.'s Reeves*, ii. 433-4.

"The constable and marshal of England possessed a jurisdiction, the proper limits whereof were sufficiently narrow. . . . . But these high officers frequently took upon them to inquire of treasons and felonies cognisable at common law, and even of civil contracts and trespasses. . . . . A statute was enacted, in the thirteenth of Richard II., declaring the bounds of the constable's and marshal's jurisdiction."—*Hallam, M.A.*, ch. viii.

By 15 Richard II. "the admiral's jurisdiction was more particularly marked out. First, it was declared, that of all manner of contracts, pleas, and quarrels, and all other things arising within the bodies of counties, as well by land as by water, and also of wreck of the sea, [which he had previously arrogated], the admiral's court should have no manner of cognisance or power ; but these were to be determined by the common law. Nevertheless, the admiral was to have cognisance of the death of a man, and of a mayhem done in great ships, being and hovering in the main stream of great rivers, only below the *bridges* of the same rivers near the sea, and in no other place of the same rivers."—*Reeves*, iii. 197-8.

"The authority of justices of the peace was considerably enlarged in this reign, [R. II.'s] and several regulations were made for the due holding of their sessions, the proper choice of persons to fill this office, and other matters concerning their jurisdiction."—*Reeves*, iii. 216-17.

"In the 13th and 14th centuries a rich vessel was never secure from attack. . . . . Mere piracy, however, was not the only danger. The maritime towns of Flanders, France, and England, like the free republics of Italy, prosecuted their own quarrels by force of arms, without asking the leave of their respective sovereigns. . . . . But where the quarrels did not proceed to such a length as absolutely to engage two opposite towns, a modification of this ancient right of revenge formed part of the regular law of nations, under the name of reprisals" (till Ed. III.).—"A practice founded on the same principles as reprisal . . . . was that of attaching the goods or persons of resident foreigners for the debts of their countrymen," (till Ed. III.)—*Hallam, M.A.*, ch. iv.

"In 1342 Yarmouth and Hull sent out a piratical fleet against London and Bristol ; and ports as near each other as Lyme and Dartmouth, in the adjoining counties of Dorset and Devon, waged deadly feud and strove to capture each other's vessels. The sailors of the Cinque Ports were at war with those of Yarmouth, and in Edward I.'s reign regular safe conducts were granted to certain Cinque Ports vessels requiring to visit that port, as if it were an enemy's. The Yarmouth men were even at war with those of Lowestoft."

1398. "It was determined that the controversy between the two dukes should be referred to a high court of chivalry. For this purpose the barons, bannerets, and knights of England, were summoned to assemble at Windsor . . . . and, by award of the court, wager of battle was joined, to be fought at Coventry on the 16th of September."—*Lingard*, iii. 376-7.

"The practice of submitting evidence to a jury was not fully established till the time of Henry IV."—*J. F. Stephen, C. E.*, p. 21.

"Barons (from *baro*, a man) were originally all peers ; until Richard II. all barons were '*tenentes in capite*,' or lords of the manor. From Edward III. (according to others, Richard II., or Henry IV.,) barons possessed of no barony, but having the mere title, sit as barons in parliament."—*Fischel*, p. 57.

1384. "Upon every convocation of parliament special matters of business concerning the parliament were wont to be indicated ; at present the parliament, without further indication of its duties, is summoned merely for the deliberation of important business." [What survives of the custom is the programme of measures to be laid before Parliament contained in the Speech from the Throne.]—*Fischel*, p. 408.

"Whenever the commons brought an independent complaint before the king, it was couched in the most submissive form. 'Nos pauvres communes prient et supplient par Dieu et en œuvre de charité.' If these petitions were given effect to by the king, they received the force of law ; if the sovereign merely received these petitions as the groundwork of new enactments, the judges drew up, independently, on the basis of such material, new statutes."—*Ibid.*, p. 396.

"The earliest creation of Marquess, as a title of honour, was in the ninth year of Richard II."—*Fischel*, p. 57.

"The king was used in those times [H. IV.] to be present at debates of the lords, personally advising with them upon the public business."—*Hallam, M.A.*, ch. viii.

"Edward III. levied a tax alleging that it had been voted by the prelates, earls, barons, and certain of the commons. In 1347 the lords alone authorized all subsidies. From the time of the House of Lancaster, however, no impost was ever levied without the consent of the commons. In the year 1400 parliament began to make their grants dependent on a redress of grievances. In the reign of Henry IV. the commons first acquired the right of originating money bills. Under the Plantagenets it became an established principle that the king and the two houses of parliament in conjunction possessed, exclusively, the right of legislation."—*Fischel*, p. 396.

"By 2 Henry V. c. 4., the justices were to hold their sessions four times a-year."—*Reeves*, iii. 290.

Stat. 1 Ed. IV. "took away from the tourn the power of hearing and determining, and transferred it to the quarter-sessions."—*Reeves*, iii. 291.

The court of Piepowder "was for the determination of questions arising upon contracts in fairs, and was generally held by the steward of the manor where the fair was kept."—*Reeves*, iii. 292.

"A just inquietude as to the encroachments of the king's council had long been manifested by the commons ; and finding remonstrances ineffectual, they took measures for preventing such usurpations of legislative power, by introducing their own consent to private petitions. These were now presented by the hands of the commons, and in very many instances passed in the form of statutes, with the express assent of all parts of the legislature. Such was the origin of private bills."—*Hallam, M.A.*, ch. viii.

"Because felons living in *Tyndal* and *Hexham* escaped the process of the law, which could not be executed in those franchises, it was provided [1414] that process should be made at common law, till they were outlawed ; and when that was pronounced and returned before the justices, they were to certify it to the ministers of those franchises, who were immediately to seize the lands, goods, and persons of the offenders. This statute was afterwards extended to persons living in *Ridesdale*, another franchise."—*Reeves*, iii. 262.

"Justices were empowered by stat. 2 Henry V. to send their writs to take fugitive labourers in any county. . . . . Justices were [also] authorized by this act to examine labourers, servants, and artificers, with their masters, upon their oaths."—*Reeves*, iii. 265.

In 1429 "we find the famous act for fixing the qualifications of the electors and elected in county elections." It enacts "that the knights of the shire should be chosen by people dwelling and resident in the county, having free land or tenement to the value of forty shillings by the year at the least, above all charges. The persons chosen were also to be dwelling and resident within the county."—*Reeves*, iii. 269.

"Privilege of parliament, an extensive and singular branch of our constitutional law, begins to attract attention under the Lancastrian princes. It is true, indeed, that we can trace long before by records, and may infer with probability as to times whose records have not survived, one considerable immunity, a freedom from arrests for persons transacting the king's business in his national council. . : . . After several remonstrances, which the crown had evaded, the commons obtained the statute 11 Henry VI. for the punishment of such as assault any on their way to the parliament giving double damages to the party."—*Hallam, M.A.*, ch. viii.

"The title Viscount first came into use in the time of Henry VI."—*Fischel*, p. 57.

"In the reign of Richard II. the writ of *subpœna* was invented by John de Waltham, Master of the Rolls."—*Hallam, M.A.*, iii. 246.

"The principle seems . . . . to have been generally established, about the reign of Henry VI., that the Court of Chancery exercises merely a remedial jurisdiction . . . . bound . . . . to preserve the limits which ancient usage and innumerable precedents have imposed. It was at the end of this reign . . . . that the great enhancement of the chancellor's authority, by bringing feoffments to uses within it, opened a new era in the history of our law."—*Hallam, M.A.*, iii. 249.

"It is related of Edward IV., that he presided in the King's Bench for three days successively, though only with a view to learn."—*Fischel*, p. 238.

"It seems, that while the chancellor was trying by all means to establish his judicature, there begun silently to obtain in the Court of Exchequer a practice to entertain suits in like manner by *subpœna*, and suggestions by bill ; . . . . and as this court had a chancellor of its own, there seemed nothing wanting to complete the form and circumstance of a court of equity."—*Reeves*, iii. 228.

"There is nothing more indicative of the form the English government and constitution were gradually assuming, than the decline of the court of the steward and marshal. . . . . A large portion of the original power of the court of the steward of the king's household passed [in the reign of Henry VI.] to the Court of King's Bench. . . . . So that . . . . the King's Bench was confirmed in that appellate jurisdiction, which the court of the steward and marshal possessed once over the other courts."—*Reeves*, iii. 275 ; *Pict. Hist.*, i. 821.

The Court of Exchequer Chamber "was first erected by statute 31 Edward III. c. 12, to determine causes upon writs of error from the common law side of the Court of Exchequer."—*Stephen's Comm.*, iii. 411-12.

"The trial by battle, in criminal cases, though still warranted by the law and practice of our courts, was subject to such exceptions as frequently prevented its taking place." [Besides the cases of a felon being taken with the manner, or the appellant being maimed, or above sixty years of age, or an infant], "of late, an additional exception, or counterplea, to the battel had been admitted, which could be applied in all cases : namely, that an indictment was depending for the same fact." [Hen. VI. and Ed. IV.]—*Reeves*, iii. 419.

"The epoch of the transition from the inquisitorial to the litigious theory of Criminal Law is marked by the time when the Grand Jury ceased to inquire and present on their own knowledge and suspicion, and began to do so on the evidence laid before them by private prosecutors. In ancient times, private persons could bring criminals to justice only by an appeal, in which, unless the evidence was of the very strongest kind, the appellee might 'wage his body,' *i.e.*, challenge the appellor or accuser to battle. This practice . . . . was greatly curtailed by a judicial decision, which established the principle that appeals could not be tried pending an indictment. It seems a fair inference to conclude that at this period criminal trials had become so far litigious that private prosecutors could indict whom they pleased before the Grand Jury, as the effect of the decision would otherwise have been to supersede the private prosecutor's remedy."—*J. F. Stephen, C. E.*, p. 21.

"The civil wars had the effect of weakening or destroying the power of all the great feudal families. So that, after this period, we shall no longer find a De Montfort or a Hotspur braving in open war the whole power of the crown."—*Pict. Hist.*, ii. 161.

The Secretary of State "was first styled the 'king's secretary, in the will of Henry III. From the reign of Edward II. he began to sit in the privy council, and from the middle of the reign of Henry VI. was a permanent member of that body. In point of rank he was classed below the 'king's physician.' From the time of Henry V. we find subordinate secretaries for certain branches of business. There was a separate secretary 'in his majesty's realm of France,' for the despatch of business relating to that country. The importance of the principal secretary developed under Richard III. ; he acquired rank between the comptroller of the king's household and the Chancellor of the Duchy of Lancaster."—*Fischel*, p. 179.

By statutes 3 Hen. VII. and 21 Hen. VIII. eight offences (unlawful maintenances, giving of liveries, signs and tokens, and retainers, by indentures, promises, oaths, writings, or otherwise, embraceries of the king's subjects, untrue demeanings of sheriffs in making of pannels and other untrue returns, by taking of money by juries, by great riots and unlawful assemblies) "might now be arraigned and tried without any inquest or jury, on the bare examination either of witnesses or of the parties themselves" in the Star Chamber.—*F.'s Reeves*, iii. 152-7.

[The Star Chamber was developed out of the criminal jurisdiction exercised by the king's council. It was new-modelled in the reign of Henry VII.]—*Reeves* ; *Bisset* in *Pict. Hist.*, ii. 752.

". . . . the revival of this great tribunal, probably under Henry VIII., in at least as formidable a shape as before the now neglected statutes of Edward III. and Richard III. which had placed barriers in its way. It was the great weapon of executive power under Elizabeth and James."—*Hallam*, pp. 315, 6.

"Until the middle of the reign of Henry VIII., the king's secretary appears always to have been a priest. . . . . The Secretary's office became gradually more important from this period, but it was not until after the Revolution of 1688, when the direction of public affairs passed from the Privy Council to the Cabinet, that the Secretary of State began to assume those high duties," &c. The Secretaries of State were formerly resident in the royal household. Till the reign of Henry VIII. there was only one ; in that reign a second was appointed, and in 1708 a third.—*Todd*, ii. 491-2 *and* 495.

"With this period (Henry VIII.'s reign) begin the regular succession of prime or chief ministers in England. . . . . Morton, Wolsey, Cromwell, Gardiner, Somerset, Warwick, Gardiner again, Pole, the Cecils, father and son." Morton, Wolsey, Gardiner and Pole were ecclesiastics.—*Pict. Hist.*, ii. 767.

The jurisdiction of the Court of Chancery "was greatly enlarged during the time that Cardinal Wolsey presided there. He chose to exercise his judicial authority over everything which could be a matter of judicial inquiry. At length . . . . he caused four courts to be erected by commission from the king." Of these the fourth was held "at the rolls, before Cuthbert Tunstall, who was then master of the rolls, and used, in consequence of this appointment, to hear causes there in the afternoon.

"This was the first instance of the master of the rolls hearing causes, he having before been only principal of that council of masters assigned for the chancellor's assistance." "Wolsey's Courts fell with him."—*F.'s Reeves*, iii. 395 *and* 401.

The Court of Requests had its origin in the king's extraordinary jurisdiction. Some of the complaints preferred to the king, "particularly petitions offered by poor persons and those of the king's household, were referred to some one or two of the council, with a bishop, some doctors of the civil and canon law, and some common lawyers, who are called *Magistri à libellis Supplicum*, or *Masters of Requests*. . . . . The species of cognisance had now [Henry VIII.] grown into a court of some consequence." It was abolished by stat. 16 Chas. II.—*F.'s Reeves*, iii. 401.

Henry VIII. erected by letters-patent a court called *The President and Council of the North*, "formed after the example of the king's own council."—*F.'s Reeves*, iii. 401.

1530 *to* 1688.—*Table V.*

[In 27 Henry VIII. it was ordained, that two knights should be chosen for the county, and one burgess for the town of Monmouth, and one knight for every other county in Wales, and one burgess for every shire town. By stat. 34 and 35 Henry VIII. c. 13, it was enacted that two knights should be chosen to represent the county in parliament, and two burgesses to represent the city.]—*F.'s Reeves*, iii. 228.

"The petty jury were originally brought as *witnesses*, to declare on their oath their opinion as to the guilt or innocence of the party charged by the indictment. . . . . It was accordingly a rule, established in the reign of Edward I., that no indictor should be on the petty jury ;" nor could he as a witness "assist in informing that jury." "This seems to have continued invariably the practice for many years." Stat. 5 and 6 Ed. VI. c. 11, seems to intimate that the bringing before the court the accusers who had been examined before the grand jury, was something new.

"For the survey and management of the valuable fruits of tenure, a court of record was erected by stat. 32 Henry VIII. c. 46, called *The Courts of the King's Wards*. To this was annexed, by stat. 33 Henry VIII. c. 22, *The Court of Liveries*, so that it then became *The Court of Wards and Liveries*."—*F.'s Reeves*, iii. 297.

[By 1 Edw. VI. c. 12, two lawful witnesses are required to convict a prisoner.]—*Stephen's Comm.*, iv. 493.

By 2 and 3, Phil. and Mary, "an accuser was now compelled to give evidence equally with a witness, and stood thereof in the same legal situation. . . . . This probably soon became the law and practice ; for in the time of Queen Elizabeth, the distinction between an accuser and a witness seemed quite forgotten. . . . . The reigns of Edward VI. and Queen Mary constitute a period when a jury first began to be a fair and effective tribunal, assuming the right of judging for itself." Stat. 1 Edward VI. declared that there should be two witnesses to prove a treason.—*F.'s Reeves*, iii. 334-7.

"There cannot be a stronger proof of the increased weight of the commons during these reigns, than the anxiety of the court to obtain favourable elections. . . . . But there is much reason to conclude that the councillors of Edward VI., in erecting new boroughs, acted upon a deliberate plan of strengthening their influence among the commons. Twenty-two boroughs were created or restored in this short reign ; some of them, indeed, places of much consideration, but not less than seven in Cornwall, and several others that appear to have been insignificant. Mary added fourteen to the number ; and as the same course was pursued under Elizabeth, we in fact owe a great part of that irregularity in our popular representation, ... less to changes wrought by time, than to deliberate and not very constitutional policy."—*Hallam, Const. Hist.*, ch. i.

"There had evidently been a retrograde tendency towards absolute monarchy between the reigns of Henry VI. and Henry VIII."—*Hallam, Ibid.*

"From this period we may date the regular judicature exercised by the Master of the Rolls."—*Finlason's Reeves*, iii. pp. 739, 88, 92.

[The appellate jurisdiction of the House of Lords has been maintained since 1580.]—*Fischel*, 280, 3.

[Till the time of Queen Mary the Chancellor was usually an ecclesiastic.]

[The Court of High Commission was created in the first year of Elizabeth's reign.]—*Pict. Hist.*, ii. 765.

"By the 43 Elizabeth a particular court . . . . for the trial of causes relative to policies of insurance . . . . was erected."—*Pict. Hist.*, iii. 607.

Eliz. "The fate of the Duke of Norfolk and the rebellious earls in the north, put an end for ever to all apprehension from the feudal influence of the aristocracy."—*Hallam, Const. Hist.*, ch. iii.

"Perhaps a commission of Elizabeth in 1574 directing the enfranchisement of her bondmen and bondwomen on certain manors upon payment of a fine, is the last unequivocal testimony to the existence of villenage."—*Hallam, M.A.*, 570.

"James I. was informed by the judges that he had the right to preside in the court, but not to express his opinion. Coke contends, that an actual intervention of the sovereign in the deliberation of the courts would be illegal."—*Fischel*, p. 238.

Edward III. first conferred the title of "'duke' on the Black Prince, who assumed the title of 'Duke of Cornwall.' The title of 'duke' first became a permanent one under James I."—*Fischel*, p. 57.

"Baronets were first created by James I. in 1611, when he was in want of money to reduce the province of Ulster."—*Fischel*, p. 61.

"Sir Robert Cecil (1601) was the first who was styled 'principal secretary of state.' Clarendon mentions, that at the commencement of the reign of Charles I., the secretary of state had the office of drawing up reports at the conclusion of the sittings of the privy council. But in the privy council itself he still played a subordinate part. From the moment, however, when fixed embassies were adopted in Europe, the office of secretary attained the highest significance; thenceforth all the communications of England with foreign powers passed through his hands, and he became in fact a minister of state."—*Fischel*, pp. 179-80.

1635. "The next year produced a more important novelty,—the first establishment of a regular, though limited system of internal posts."—*History of British Commerce*, vol. ii. p. 54.

"They [the Parliament] had obtained in this period but one legislative measure of importance, the late declaratory act against monopolies. But they had rescued from disuse their ancient right of impeachment. They had placed on record a protestation of their claim to debate all matters of public concern. They had remonstrated against the usurped prerogatives of binding the subject by proclamation, and of levying customs at the out-ports. They had secured beyond controversy their exclusive privilege of determining contested elections of their members. They had maintained, and carried indeed to an unwarrantable extent, their power of judging and inflicting punishment, even for offences not committed against their house."—*Hallam, Const. Hist.*, ch. vi.

1640. "They put an end to another contested prerogative, ... the levying of customs on merchandize. . . . . This is the last statute that has been found necessary to restrain the crown from arbitrary taxation, and may be deemed the complement of those numerous provisions which the virtue of ancient times had extorted from the first and third Edwards."—*Hallam, Ibid.*, ch. ix.

1640. "Thus fell the great court of Star-chamber; and with it the whole irregular and arbitrary practice of government. . . . . With the court of Star-chamber perished that of the High Commission, a younger birth of tyranny, but perhaps even more hateful, from the peculiar irritation of the times."—*Hallam, Ibid.*

"First, from 1640 to 1648, when the king was murdered, the sovereignty was disputed between King Charles the First and the Presbyterian parliament. Secondly, from 1648 to 1653 the power was in that part of the parliament which voted the trial of the king, and declared themselves, without king or House of Lords, to have the supreme authority of England and Ireland. . . . . Thirdly, from April the 20th to July the 4th, the supreme power was in the hands of a council of state constituted by Cromwell.—Fourthly, from July the 4th to December the 12th of the same year, it was in the hands of men called unto it by Cromwell, whom he termed men of fidelity and integrity, and made them a parliament. . . . . Fifthly, from December the 12th, 1653, to September the 3rd, 1658, it was in the hands of Oliver Cromwell, with the title of Protector.—Sixthly, from September the 3rd, 1658, to April 25th, 1659, Richard Cromwell had it as successor to his father." From May 7 to October 13, the Rump ruled; from Oct. 13 to Dec. 26 the government was in committee of safety; from Dec. 26 to March 16 the Rump again ruled; and on the 25th April the Convention Parliament met and recalled Charles.—*Hobbes, Behemoth; Pict. Hist.*, iii. 829.

The Long Parliament voted supplies "the produce of which . . . . was paid into the hands of a board of parliamentary commissioners. . . . . Large sums were also obtained from the voluntary contributions of the people. . . . . Recourse was, however, soon had to a regular system of taxation . . . . under the name of a monthly assessment for the maintenance of the army; it was continued under the name of a land-tax throughout the protectorate. Excise taxes were first imposed in 1643."—*Pict. Hist.*, iii. 525.

1655. "The introduction of new trials has been dated from the time of the Commonwealth."

"It is believed, also, that another very important alteration in our judicial procedure—the introduction of special juries—cannot be traced beyond the Commonwealth."—*Pict. Hist.*, iii. 832-3.

[In 1661 the Petition of Right was passed into a statute.

In 1679 the statute Habeas Corpus was passed.]—*Pict. Hist.*, viii. 834, 5.

The terms Whig and Tory "were originally employed at the time of the bill of exclusion, though the distinction of parties they denote is evidently as old as the long parliament."—*Hallam*, xvi.

The nucleus of the National Debt was the bankers' money seized in the Exchequer by Charles II. . . . . "Much of the money borrowed in the reign of William was raised upon annuities for lives or terms of years. . . . . Other loans were charged upon particular taxes. . . . . It was found at the peace of Ryswick, in 1697, that the obligations thus contracted and remaining undischarged amounted to £5,160,595; which sum was then constituted into one debt or fund, and certain taxes set apart for its liquidation."—*Pict. Hist.*, iv. 686.

"The principle of appropriation . . . . was introduced in the reign of Charles II., but, though generally, not invariably, adopted. A clause is inserted in the Appropriation Act of every session forbidding the supplies to be applied to any other purposes than those specified." Hallam says this measure was equivalent to the "transference of the executive government from the Crown to the two Houses of Parliament, especially the Commons."—*Pict. Hist.*, iv. 662.

1675. "The originating power as to taxation was thus indubitably placed in the House of Commons."—*Hallam, Const. Hist.*, ch. xiii.

"In 1678 the commons declared that they would only grant money on the king making known his alliances."—*Fischel*, p. 523.

1688 *to* 1815.—*Table VI.*

"As by the revolution of 1688 the duty of the king to bear the expenses of government out of the State income allotted to him was abolished, certain portions of the income of the country have been assigned to the king to meet the expenses of the royal household."—*Fischel*, p. 145.

The oath of allegiance was originally "of a purely feudal character, and down to the revolution of 1688 was sworn 'to the king and his heirs,' since then, 'to the king' merely."—*Fischel*, p. 127.

William III. was his own minister for foreign affairs; but henceforward a succession "of ministers gifted with extraordinary ability and force of character, rapidly reduced to practice the theory of ministerial responsibility."—*May*, i. 5.

[The Bill of Rights was passed in 1689. It declares the illegality of the suspending, or dispensing with, laws; of the Court of the High Commission; of taxation by prerogative; and of a standing army. It declares the right of subjects to petition the king; that the election of members of parliament shall be free; and that parliaments ought to be held frequently.]—*Hallam*, ch. xv.

1695. The era of ministries dates from 1695. "For the first time the administration was confided to a small body of statesmen, who, on all grave and pressing questions, agreed with each other and with the majority of the representatives of the people."—*Macaulay*, v. 123.

"In 1693 a bill for triennial parliaments passed both Houses." In 1694 a similar bill received the royal assent.

[In 1715 septennial parliaments were again substituted.]—*Hallam*, ch. xv.

"The term *premier*, or prime minister, appears to have been borrowed from the French late in the 17th century."—*B. and F. Review*, vi. 240.

"It could not but happen that some counsellors more eminent than the rest should form juntos or cabals, for more close and private management, or be selected as more confidential advisers of their sovereign; and the very name of a cabinet council as distinguished from the larger body, may be found as far back as the reign of Charles I. But the resolutions of the crown . . . . were not finally taken without the deliberation and assent of that body. . . . . This was first broken in upon after the Restoration. . . . . By degrees it became usual for the ministry or cabinet to obtain the king's final approbation of their measures, before they were laid, for a merely formal ratification, before the council.

"During the reign of William, this distinction of the cabinet from the privy council, and the exclusion of the latter from all business of state, became more fully established."—*Hallam*, ch. xv.

"During this long period . . . . the character of a monarchy was evidently prevalent over the other parts of the constitution. But, since the revolution of 1688, and particularly from thence to the death of George II., it seems equally just to say, that the predominating character has been aristocratical."—*Hallam*, p. 676.

After having been in the royal hands during the Restoration, "the Admiralty was a second time put into commission," in 1690. "This is the origin of the Board of Admiralty as it now exists."—*Todd*, ii. 590.

"The second period of the British Constitution begins with the accession of the House of Tudor, and goes down to 1688; it is in substance the history of the growth, development, and gradually acquired supremacy of the new great council. I have no room and no occasion to narrate again the familiar history of the many steps by which the slavish Parliament of Henry VIII. grew into the murmuring Parliament of Queen Elizabeth, the mutinous Parliament of James I., and the rebellious Parliament of Charles I. The steps were many, but the energy was one—the growth of the English middle-class, using that word in its most inclusive sense, and its animation under the influence of Protestantism."—*Bagehot, English Constitution.*

"It is an undoubted fact that, whereas in criminal trials before the Revolution of 1688, no one of our present rules of evidence was well established, and none habitually observed, we find by the end of the century that our existing rules were established in all their rigour, though certainly not with their existing profusion of detail, which is for the most part the growth of the present century. It is also certain that one great principle upon which they proceeded was, that the same rules applied to criminal as to civil cases—in other words, they were founded expressly upon the litigious as opposed to the inquisitorial theory of criminal justice. . . . . The practice of the courts during the period uniformly tended to a systematic assimilation of criminal to civil trials. That this most important change was brought about by the judges . . . . is proved by the absence of any express statement by the principal writers on Crown Law of the rules of evidence which now form so prominent and characteristic a part of our system."—*J. F. Stephen, C. E.*, pp. 24-5.

"The principal change effected by the development of the English constitution since the Revolution of 1688 has been the virtual transference of the centre and force of the State from the Crown to the House of Commons. Instead of prerogative government, we have now parliamentary government."—"By the introduction of the king's ministers into Parliament, which was accomplished in the reign of William III., the monarchical element in the constitution began to make itself felt in the House of Commons."—*Todd*, i. 7-8.

[The royal veto was last exercised in 1707.]

[The first king who touched for King's Evil was Edward the Confessor in 1058. In the reign of Charles II. 92,107 persons were touched; and according to Wiseman, the king's physician, they were nearly all cured. In 1712 Queen Anne officially announced her intention to touch publicly. The custom ceased on the accession of Geo. I. (1714.)]

"The Tories, in the reign of Anne, essayed to represent the hereditary right of the Queen as emanating directly from Edward the Confessor. Accordingly, she also touched for the 'king's evil,' a thing which her revolutionary predecessor had scorned attempting."—*Fischel*, p. 130.

"The reign of Anne forms, as it were, the portal through which England passed from the old order to the new. The system of standing armies was consolidated by Marlborough. Feudalism breathed its last on the scaffold of Derwentwater. Queen Anne was the last Sovereign of these realms round whom still lingered something of the divinity that doth hedge a king, and her personal will and pleasure exercised a powerful influence on the Government. But not an unquestioned influence. . . . . The most powerful party in the State was already beginning to assert its dominant principle, and claim the right of nominating particular Ministers whenever the party as a whole was selected for the service of the Crown. With the suppression of the rebellion of 1715, the curtain falls upon the past; and, after the general election of the year following, it rises on that modern England which lasted substantially intact till the termination of the French war. The change which passed over this country between the Battle of the Boyne and the accession of George I., may be compared with that which took place between the Battle of Bosworth and the accession of Henry VIII. . . . . And it is to be remarked, that what the aristocracy had lost under one form by the first transition, they regained under another by the second. For spears and castles they now had nominees and boroughs; and their power was none the less because exercised through the forms of freedom."—*Fort. Rev., May*, 1870.

[The clandestine influence of the Crown over the judicature continued up to the Revolution. By the Act of Settlement the judges became irremoveable during good behaviour at the accession of George I.]

"Cabinet councils were sometimes held in presence of William and Anne;" but gradually "the king ceased to preside."—*Hallam*, ch. xvi.

"The broad distinctions of party contributed to weaken the real supremacy of the sovereign." In 1746, the king, after an abortive effort at a new administration, was compelled to replace in power the ministers who had resigned.—*Hallam*, xvi.

"Among modern statutes which have strengthened the hands of the executive power, we should mention the Riot Act, 1 Geo. I."—*Hallam*, ch. xvi.

"The Chancellor of the Exchequer was formerly a principal officer both of the Court of Exchequer and of the Receipt of Exchequer; but he has now very little connection with the former, and is not included in the modern constitution of the latter. So late as 1735, Sir R. Walpole, as Chancellor of the Exchequer, sat judicially in the Exchequer Court, and gave judgment in a case wherein the barons were equally divided."—*Todd*, ii. 436.

"As in all the courts of law, the sovereign is regarded as being ever present in parliament. . . . . Under Plantagenet rule, the king was by law bound to be always present in parliament, unless it were shown to a committee of twelve members of the parliament that he was suffering bodily. Under Henry VI. the king and parliament first recognized in express terms that the upper house might deliberate even during the voluntary absence of the king. Charles II., James II., William III., and Anne, were listeners at the proceedings. Since George I. this has no longer occurred, probably from the simple fact of this king not having understood English."—*Fischel*, pp. 407-8.

"Since the siege of Dettingen by George II., no English king has led the forces in the field."—*Fischel*, p. 139.

Growth of ministerial responsibility:—"Since Walpole's downfall (1742) it has been the practice, though not strictly according to the theory of our constitution, to consider the loss of office and the public disapprobation as punishment sufficient for errors in the administration not imputable to personal corruption,"—impeachment is no longer usual.—*Macaulay, Essays*, i.

"It was only upon the accession of George I., who was incapable of speaking our language, that it became customary for ministers to hold Cabinet meetings by themselves. . . . . By the end of George II.'s reign, it had become 'unusual' for the sovereign to be present at the consultations of the Cabinet."

"Meanwhile, ministers had gradually acquired the habit of meeting together, at stated intervals, usually at the house of the principal minister, to hold private conferences upon state affairs. Thus, in Queen Anne's reign Dean Swift mentions that Mr. Harley, then the head of the administration, used to invite four or five of the leading ministers to dine with him every Saturday, and 'after dinner they used to discourse and settle matters of great importance.'" There is no precise information as to who constituted the Cabinet—it was in a transition state.—*Todd*, ii. 117-8.

"Towards the close of the reign of Anne, regular but imperfect accounts of all the principal debates were published by Boyer." In 1771, after a struggle between the City authorities and the House of Commons, the publication of debates, though still asserted to be a breach of privilege, was carried on.—*May*, i. 422 and 434.

[In 1772 a bill was passed prohibiting the marriage of brothers, uncles, and cousins of the monarch with subjects without his approbation.]—*Ibid.*, i. 226.

"During the reigns of Queen Anne and the first two Georges, petitions continued to pray for special relief, but rarely interposed in questions of general legislation. . . . . It was not until 1779, that an extensive organization to promote measures of economical and parliamentary reform, called into activity a general system of petitioning."—*Ibid.*, i. 445-6.

"In George the Third's time, the dismissal of a ministry by the king, and the transfer of his confidence to their opponents,—followed by an appeal to the country,—would certainly have secured a majority for the new ministers. . . . . But the failure of" the dismissal of ministers and dissolution in 1834 "proved that the opinion of the people must now be changed, before ministers can reckon upon a conversion of Parliament."—*Ibid.*, i. 129.

"A resolution of the commons, March 4, 1782, declaring that 'all those who should advise the continuance of the American war were to be treated as enemies to the king and country,' brought the war to a conclusion, despite the king's intentions."—*Fischel*, p. 523.

"Government was principally carried on by means of the separate departments of state, each independent of the other, and subject only to the general superintendence of the crown. No provision was made for regular concert between the ministers."—*Todd*, ii. 118.

"It was not until the accession to office of the younger Pitt, in 1783, that the paramount authority of a Prime Minister over his associates in the government was unreservedly confessed."—*Ibid.*, ii. 119.

[In 1792 the king was still in part his own administrator : it was by him that the Wardenship of the Cinque Ports was offered to Pitt.]

[Till the same year at least, the members of the ministry were not necessarily agreed on political questions : *e.g.*, Thurlow opposed in the Lords bills introduced by Pitt in the Commons.]

"So late as Charles II.'s reign, Lord Clarendon describes the Secretary [of State] as employed *only* to make up the despatches at the conclusion of the Council."

"From an early period, until the year 1767, the office was divided into two departments, denominated Northern and Southern, according to the States in Europe with which each Secretary corresponded. On the 20th January, 1768, a third Secretary 'for the Colonies' was appointed, and continued in office untill abolished by Mr. Burke's Act [1781]. The business of the Secretariat was then re-arranged under the present titles of Home and Foreign, and so continued until (on the 1st July, 1794) a third Secretary was again appointed—the Department of War and Colonies being given into his care."—*Clode*, ii. 318-20.

[In 1786 Pitt established the Consolidated Fund. In 1787 the customs and excise duties were consolidated.]—*Pict. Hist.*, vii. 624.

"Up till the latest period the sovereign was supposed, to a most mischievous extent, to interfere in the choice of the persons to be ministers. When George III. finally became insane, in 1810, every one believed that George IV., on assuming power as Prince Regent, would turn out Mr. Perceval's government, and empower Lord Grey or Lord Grenville, the Whig leaders, to form another. The Tory ministry was carrying on a successful war—a war of existence—against Napoleon ; but in the people's mind, the necessity at such an occasion for an unchanged government, did not outweigh the fancy that George IV. was a Whig."—*Bagehot, English Constitution.*

"To the Regency Bill of 1811 assent was presumed, the royal consent being granted by virtue of a commission entrusted with the great seal, under the authority of parliament."—*Fischel*, p. 138.

"In 1813 a court of record was established under the style of 'The Court for the Relief of Insolvent Debtors in England.'"—*Stephen's Comm.*, ii. 178.

1815 *to* 1850.—*Table VII.*

In 1813 a Vice-chancellor was appointed. "In 1841, on the abolition of the equity jurisdiction of the Court of Exchequer, two more Vice-chancellors were appointed. . . . . A further addition has been made to the equity judges in the appointment of two judges called the Lords Justices of the Court of Appeal in Chancery."—*Fischel*, 273.

[Three Princes of Wales, who were afterwards George II., III., and IV., usually belonged to the opposition party. Probably not since the period of Catholic Emancipation and the Reform Bill have Royal princes taken an avowed part in politics.]

"At the coronation, the office of Lord High Steward of England revives for one day ; he sits as judge in Whitehall, and has to decide respecting the pretensions of those who claim the privilege of discharging certain functions at the Coronation.—On this occasion also the office of Lord High Constable again comes into being. . . . . The court held at Whitehall, the coronation banquet, and the 'champion' have been altogether dispensed with" (since 1820).—*Fischel*, pp. 133-4.

1823. "This period seems to be the one when the hold of the aristocratic classes on the function of statesmanship was first loosened." Canning and Huskisson entered the Ministry.—*Martineau*, i. 319.

1820-6. "The last remaining stocks in London were removed." The tread-wheel had been previously introduced.—*Ibid.*, i. 406.

"Public opinion is organized when it has three things—sources of information, means of discussion, organs of expression. . . . . All these three conditions of power public opinion in the eighteenth century may be said practically to have wanted, though it did not want any of them absolutely. It acquired them in the period between 1770 and 1829, through the extension of the newspaper system, through the rise of the practice of association and public meeting for political purposes, and through the extension of the old practice of petitioning. That period may be called the period of the organization of public opinion."—*Seeley*, *Macmillan*, Sept., 1870.

"The king was still under the necessity of paying the salaries of the judges and ambassadors, and other high-placed officials. Under William IV. the civil list was relieved of many burthens, and fixed at £510,000."—*Fischel*, p. 145.

1830. "An important alteration in the administration of the law was, that Wales was annexed to the English judicature ; its own separate system being abolished. Instead of twelve, there were to be henceforward fifteen English judges, a new judge being added to each of the three Courts of King's Bench, Common Pleas, and Exchequer."—*Martineau*, i. 546.

By 11 Geo. IV. and 1 Will. IV., errors in law "in the Common Pleas or Exchequer, as well as those in the King's Bench itself [which had hitherto had 'the superintendence of both the other superior courts'] are now to be redressed exclusively in a court of separate jurisdiction—viz., the Court of Exchequer Chamber."—*Stephen's Comm.*, iii. 389, *note.*

1831.—The Reform Bill. "It was the first time, in our history, that the aristocracy had singly confronted the people."—*May*, ii. 124.

1832. In England, the county constituencies, which had before been 52, returning 94 members, were now increased by the division of counties to 82 constituencies, returning 159 members. . . . . All boroughs whose population was . . . . under 2,000 were disfranchised. . . . . Such boroughs as had a population under 4,000, and had hitherto returned two representatives, were now to have one. . . . . The new borough franchise rested on the basis of inhabitancy. Inhabitants of abodes . . . . of the yearly value of £10, become electors, provided they comply with all conditions of registration, payment of rates and taxes, and length of residence.—*Martineau*, ii. 68-9.

"By 2 Will. IV. c. 39, the writ of *quo minus* [enabling all persons to sue in the Court of Exchequer] was abolished ; and a new method substituted, giving a direct and proper jurisdiction to this court." The same act gave to the Court of Queen's Bench a direct and proper jurisdiction in ordinary suits.—*Stephen's Comm.*, iii. 390.

"The *Bail Court* is a branch of "the Court of Queen's Bench, constituted under 11 Geo. IV. and 1 Will. IV. c. 70, s. 1."—*Stephen's Comm.*, iii. 393.

The Emigration Board "is a subordinate branch of the office of the Colonial Secretary. . . . . The germ of it is to be found in a Commission appointed in 1831 . . . . to inquire into the question of emigration. . . . . In 1840, the first board was appointed," and in 1847 it was reorganized.—*Todd*, ii. 529.

"The public works and buildings of Great Britain were, for the first time, placed under the management and control of a responsible minister of the Crown in 1832, when they were assigned to the charge of the Commissioners of Woods and Forests." In 1851 the two were separated, and a Board of Works created.—*Todd*, ii. 473-4.

"In 1834, the king dismissed the Melbourne ministry because it did not enjoy his confidence." This is the last occasion on which the monarch has dismissed a ministry, except at the instance of Parliament and on their own advice tendered to him.

Prisons: "In 1835, inspectors were appointed to correct abuses, and ensure uniformity of management. . . . . Vast model prisons were erected by the State : costly gaols by counties. . . . . But a strict classification was enforced : every system of confinement,—solitary, separate, and silent,—was tried : every variety of employment devised. While reformation was sought in restraints and discipline,—in industrial training,—in education and spiritual instruction,—good conduct was encouraged by hopes of release from confinement, under tickets of leave, before the expiration of the sentence."—*May*, ii. 603.

[By 6 and 7 Will. IV. c. 86 was appointed a registrar-general of births, deaths, and marriages, who has under him superintendent-registrars, charged with the inspection of registrars of unions.]

The income arising from the land revenues of the crown was surrendered to the state by George III. in exchange for a civil list. At the accession of Queen Victoria "the crown was finally restricted to a definite annuity for the support of its dignity."—*May*, i. 209 and 214.

"It is established by 1-2, Vict. c. 2, that as long as Queen Victoria lives all the revenues of the crown shall be a part of the consolidated fund, but that a civil list shall be assigned to the Queen. This amounts to £385,000, of which £325,000 are destined for the expenses of the household, and £60,000 for her private personal expenditure. No State official at the present day receives his salary from the civil list."—*Fischel*, pp. 145-6.

"In 1838, serious evils were disclosed in the system of transportation : the penal colonies protested against its continuance ; and it was afterwards, in great measure, abandoned."—*May*, ii. 601.

In 1660 Charles II. "established two separate councils, one for Trade, and another for Foreign Plantations. These two councils were afterwards united as a board, which was commonly known as the Board of Trade," and was abolished in 1782.

From this time affairs of trade were placed under the direction of a committee of the Privy Council, which was set apart by order in council in 1786, as the office of the Committee of Privy Council for the consideration of all matters relating to trade and foreign plantations. . . . . The colonies continued in the charge of this department until the close of the American war. "At first it consisted of a president with certain *ex officio* members, viz., the Archbishop of Canterbury, the Lord Chancellor, &c. ; but since 1835 the office has become departmental.

"It is divided into the following departments:—(1) Commercial and Miscellaneous ; (2) Railways [placed under it in 1840] and Telegraphs ; (3) Marine (separated in 1867 into Harbours and Fisheries, Marine and Wreck, and Financial) ; (4) Statistical (created in 1832) ; (5) Meteorologic office (established in 1855, but placed in 1867 under a scientific committee)."—*Todd*, ii. 663-81.

"A committee of the Privy Council, with authority to provide 'for the general management and superintendence of Education,' was first approved by order in Council in 1839. . . . . At first this committee was altogether subordinate to the Privy Council, and merely consisted of a few Cabinet ministers, who were empowered to meet together in order to dispose of the very small sum which was appropriated in behalf of education. But in 1853 . . . . an Education Department was organized."—In 1833 the sum voted was 20,000*l.* ; in 1848 (inclusive of the grant for Science and Art) it was 1,081,844*l.*—*Todd*, ii. 632-3.

"An act was passed . . . . in 1846, establishing a Board of Commissioners of Railways, to whom the powers possessed by the Board of Trade were transferred." It was abolished in 1851.—*Shelford*, p. xlii.

The jurisdiction of *The Lord Steward of the Household* "is now very limited, and with reference to civil matters, has been wholly taken away by 12 and 13 Vict, cap. 101."—*Fischel*, p. 150.

[The Court of the Marshalsea and the Palace Court at Westminster were abolished in 1849.]

1850. The object of the Act (23 and 24 Vict. c. 34, relating to petitions of right) "is to assimilate the proceedings as nearly as may be to the course of practice and procedure now in force in action and suit between subject and subject."—*Fischel*, p. 136.

"The Mastership of the Mint was formerly a political office, and was frequently held in conjunction with some other appointment. But . . . . in 1850 the department was reorganized, and placed under a permanent head."—*Todd*, ii. 473.

"The privy council at large has not been summoned since the announcement of the marriage of Queen Victoria."—*Fischel*, p. 165.

"Of the legislative authority of the Norman kings this solitary relic remains, viz.: That the royal assent shall cure all formal defects in a bill, even when a bill has been laid before the sovereign, respecting which, through error, both houses have not come to a vote. This actually occurred in 1839 and 1843."—*Fischel*, p. 479.

The last relic of the judicial powers of the king is the fiction that he is perpetually present in all the courts of law, which is termed "ubiquity of the king." The judges only act on the ground of a "royal commission."—"If the king appear as a suitor, he can never be non-suited, because a non-suit is the desertion of a suit, or non-appearance of the plaintiff, which can never occur in the case of the king, since he is always considered as being present in the court."—See *Fischel*, pp. 139-40.

[The last vestige of the command of the army retained by the monarch is that the letter appointing the Field-Marshal Commanding-in-Chief is supposed to issue directly from the Queen, and to be revocable at her pleasure. In practice, however, the power is exercised under the advice of a responsible minister.—In the reign of William IV. at least the king alone could order out the guards.]

[The Queen is still nominally head of the Church, but the appointment of bishops and other officials is ministerial,—since, perhaps, the reign of George III.]

"The Act of Settlement expressly declares that no pardon under the great seal shall be made available against an impeachment. . . . . Every act of grace or release is granted on the recommendation of the Home Secretary."—*Fischel*, p. 140.

"The descent of the crown is governed in England by the same rules which regulate the descent of real property at common law, with the two exceptions. . . . . 1. That the half-blood is no bar to the succession, provided that the common father was of royal blood.—2. That in the case of two or more daughters, the eldest only succeeds, and that the kingdom is not, like any other feudal estate, apportionable, as the succession to the throne cannot be severed."—*Fischel*, p. 131.

"The House of Lords is the court of appeal for the three law courts at Westminster, for the Scottish and Irish courts since the union, and for the Court of Chancery."—*Fischel*, p. 284.

[The office of Lord Almoner survives from the time when there was no public provision for the poor. Bishops used to keep almoners.]—*Ibid.*, p. 315.

[In 1841 Sir R. Peel obtained from the Queen the dismissal of the ladies of the bedchamber, whose offices are now political appointments. Since the accession of the Queen, it has been determined that no political secretary like Sir Herbert Taylor should be allowed.]

[There have been seven dissolutions of Parliament since 1832, viz., 1834, 1841, 1852, 1857, 1859, 1865, and 1868. In last century they were rare.]

ATENEO BARC

LOCAL GOVERNMENT.

– B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

"The country districts *(pagi)* were annexed to the different towns, and presided over by special magistrates."—*Pearson*, i. p.

[The geographer Ptolemy, who wrote about 120 A.D., gives the names of 56 cities then existing in Britain.]

"All these towns enjoyed the *civitas*, or rights of Roman citizens ; they consisted of the town and a certain extent of land around it, and had a government of their own, republican in form . . . . and exempt from all control of the imperial officers. As soldiers, they were obliged only to defend their own town, and were not liable to serve elsewhere. . . . . Speaking generally, the Roman *municipium*, or town corporation, consisted of the people at large and the *curia* or governing body. The members of the *curia* were called *curiales*, *decuriones*, or senators ; the rank was hereditary. . . . . The *curiales* alone had the right of electing the magistrates and officers of the *municipium*. These officers were two *duumviri*, or chief magistrates. . . . . After the duumviri, a certain number of officers, termed *principales*, were elected out of the body of the *curia*, who were the administrators of municipal affairs, and formed the permanent council of the *curia*. . . . . The whole body of the citizens—the *plebs*—elected an important officer, called the *defensor civitatis* . . . . whose duty it was to protect the populace against the senatorial body."—*Wright*, *Celt, &c.*, pp. 366-7. See also Savigny, *History of Roman Law in the Middle Ages*, vol. i.

"At first the rights of citizenship were given as a mark of honour, ... chiefly to soldiers . . . . ; but . . . . almost all the free population of the empire became eventually Roman citizens."—*Ibid.*, p. 368.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

'The Shire was a political division, presided over by an appointed officer, forming part only of a general system, and no longer endowed with the high political rights of self-government in their fullest extent."—*Kemble*, i. 87.

[Kent had no such officers as ealdormen at the commencement of the 8th century.]—*Ibid.*, ii. 132.

"The ealdorman was inseparable from the shire or gá : . . . . he was the principal judicial officer in the county ; he was commanded to hold a shiremoot twice a-year, where in company of the bishop he was to superintend the administration of civil, criminal, and ecclesiastical law. He had also executive functions ; and he was the military leader of the *hereban*, or armed force of the shire."—*Ibid.*, ii. 134-7.

[Local Ranks : GERÉFA—a title probably borne by those elected chiefs who presided over the freemen of the gá in their meetings and delivered the law to them in their districts. The *Héahgerefa*—always a royal officer—officers despatched on special duties. The *Scirgeréfa* was the holder of the county-court, and probably at first its elected chief. His authority sunk in the scale as the king's rose ; during the historical period he exercises only a concurrent jurisdiction. The sciregemot was held twice a-year, and before it were brought all the most important causes, and such as exceeded the competence of the hundred. The execution of the law was also committed to him—he protected the abbots, and saw the church dues regularly paid. He might be called on to witness bargains and sales, and afterwards warrant them. Probably he also conducted the execution of criminals. The mint and coinage was under his superintendence. He was chief fiscal officer in the county ; and also leader of the militia. He was at first elective, but afterwards was nominated by the king.]—*Ibid.*, ii. 150-170.

In 886 "Alfred formally installed the Earl of Mercia as Governor of London."—*Pauli*, p. 125.

The earls "seem to have been merely officers of the court—their former hereditary sovereignty over their particular districts begin to disappear."—*Ibid.*, p. 119.

Temp. Cnut. [The title of Earl was borne equally by the governor of an ancient kingdom and by the subordinate governor of a single shire.]—*Freeman*, i. 449.

[The Danish Confederation of five burghs — Nottingham, Derby, Lincoln, Stamford, and Leicester—was established about 877.]

"The Lawmen of Lincoln enjoyed the rights of territorial lords. All twelve were clothed with the judicial powers of *sac* and *soc*, and one among them, whether by seniority or by hereditary right, further enjoyed the profitable privileges of *toll* and *team*. . . . . Three of these great officers were men in holy orders. . . . . Mærleswegen the Sheriff, Earl Morkere, Earl Harold himself, held houses in the burgh, and within their precincts they held the same rights of jurisdiction as the civic aristocracy."—*Ibid.*, iv. 209.

[Stamford was divided into six wards, lying in two counties.] —*Ibid.*, iv. 216.

There was a "difference between such a city [Winchester] and one founded originally upon a system of free gylds. . . . . The bishops united with the artizans in the establishment of their free communa under Æthelstan [London]. . . . . It is probable that it was presided over by a royal reeve, in the seventh century."—*Kemble*, ii. 332-3.

"Henceforward [under Eadward] we find the citizens for the most part under portgeréfan or portreeves of their own, to whom the royal writs are directed, as in counties they are to the sheriffs."—*Ibid.*, ii. 338.

"No deputies from the cities are ever mentioned; though in the later times of Saxon history the cithsmen of London appear to have exercised great influence in the election of kings."—*Lappenberg*, ii. 323.

"The local divisions of Wessex were not made, but grew. Mercia has every appearance of being artificially mapped out. We can hardly doubt that the old divisions were wiped out in the Danish invasions, and that the country was divided again, either by the Danish conquerors, or, more probably, by the English kings after the re-conquest."—*Freeman*, i. 49-50.

"The local names assure us that there lies at the root of our land-divisions an element of the highest antiquity. . . . . Possibly a far greater number of races might have been identified had the songs in which they were sung been spared."—*Kemble*, i. 63-4.

"From the first we find the inhabitants of the Mark classified in tens and hundreds, ... comprising the necessary officers. . . . . In process of time these divisions became territorial."—*Ibid*, i. 238.

"This special relation between the landlord and the landholders, which formed them into a legal and economic unit, appears to be very ancient among the Germanic races. It existed in England long before the Normans introduced the word manor. We possess Anglo-Saxon documents, defining the service which the dependent tenants had to render on the landlord's farm, and in which the various classes of inhabitants of a manor are distinguished, as they were after the Norman Conquest. We see that they distinguished between inland and outland, just as afterwards between *terra dominica* and *terra hominum*, or *terra tenentium*. And in relation to the administration of justice, the landrica or landhlaford stood in nearly the same relation to the dwellers on his land as the lord of the manor afterwards stood to his tenants. He had also to see to the collection of taxes."—*Nasse, Cont. Rev.*

1066 *to* 1307.—*Table III.*

"The possessions of the manor-house may . . . . be reduced to two principal parts; that is, the terra dominica or demesne lands, and the terra hominum et tenentium. The manor land was originally destined for the direct use of the lord, but frequently parts of it were let off. . . . . The demesne land could be resumed at each session by the lord for his own use, if there were no stipulation to the contrary in the lease, notwithstanding its being let; while the terra tenentium, according to its intrinsic legal nature, could not be united with the terra dominica."—*Nasse*, p. 33.

There were three classes of tenants:—1. The *libere tenentes*, among whom, "at least in later times, two kinds may be distinctly traced. One, which held their possessions in consideration of money rent, or often a mere nominal tribute . . . . these were the proper tenentes in libero socagio; the other, those who rendered agricultural service towards cultivating the manor property, either exclusively or accompanied by a money payment. These last were sometimes designated libere tenentes, but more frequently socmanni, or liberi socmanni." 2. The *villani*, "or peasant serfs, who were principally obliged to perform the necessary agricultural labours, and occupied the greater part of the lands of the manor. . . . . If, according to law, the villani were in a state of the strictest serfdom, still by custom the amount of their services had already become accurately defined." 3. "The third class of dwellers on the manor, who are always mentioned in the last place in the land registers, are the *cotarii, cotsetlae, bordarii*, which names imply possessor of a small house, ... with a courtyard attached to it, and sometimes a small plot of ground. . . . . This class had also to pay obligatory service, but . . . . of a much lighter character than that of the villani." [4. The *servi.*] "Manors constituted and populated after this manner formed each for itself an agricultural unity, which sometimes, but by no means always, coincided with the villata (the township)."—*Ibid.*, pp. 34-42.

"A group of tenants, autocratically organized and governed, has succeeded a group of households of which the organization and government were democratic. The new group . . . . consists of a number of persons holding land of the lord by free tenures, and of a number of persons holding land of the lord by tenures capable of being shown to have been, in their origin, servile—the authority of the lord being exercised over both classes, although in different ways, through the agency of a peculiar tribunal, the Court Baron. The lands held by the first description of tenants are technically known as tenemental lands; those held by the second class constitute the lord's domain. Both kinds of land are essential to the completeness of the Manorial group. If there are not tenemental lands to supply a certain minimum number of free tenants to attend the Court Baron, and . . . . to sit with the lord as its judges, the Court Baron can no longer in strictness be held."—*Maine, Vill. Comm.*, p. 134.

"The freeholders of the Tenemental lands correspond in the main to the free heads of households composing the old village community."—*Ibid.*, p. 137.

"The feudal lord took the place of the collective village community; the Mark system passed by transformation into the Manorial. The rights which had belonged to the village as a collective body, became the rights of the lord; the customary rights which the several households of the village could claim from the collective body, were not lost, but remained valid against the lord. The Common Mark became the lord's waste; but the village families retained their rights of pasture and of turf or wood cutting over it. Of the Arable Mark, a great though a gradually decreasing portion continued to be cultivated under much the same rules as before."—See *Maine, Village Communities; Mill, Fort. Rev.*, May, 1871.

"Although a variety of circumstances conspired in the first half of the middle ages to increase the landlord's power, we need not suppose that the agrarian bond of the village communities was at once destroyed, when the small landholders became subject to a landlord. They retained the divisions of their lands, the cultivation of it according to rules binding upon all, particularly a uniform rotation of crops, the legal right to the use of pasture lands, &c. In very many cases the lord of the manor himself shared in this communism. His land had to be tilled according to the common rules, was subject to the same rights of pasture, and his cattle grazed with those of his tenants upon the common pasture land. It is true that the bond was loosening, in consequence of the increase of manorial rights, but the process was a gradual one, and up to our times, traces of the old order of things remain almost everywhere in Europe."—*Nasse, Cont. Rev.*

"Mr. Maine mentions that in many English parishes the existence of fields and meadows having the names of certain trades indicates that similar institutions [to the hereditary offices in Indian villages for the regulation of trade and the government of the village] must have existed in ancient Germanic villages. In a manor described by Mr. Williams in the *Archæologia*, the meadows were divided into hams, which, at the time when Mr. Williams wrote, were annually allotted to the various landholders in the manor, but they still bore the names of the Smith's ham, the Steward's ham, the Constable's ham, &c. It may be added, that in the ancient English land register, the Boldanbook of the year 1183, artizans are frequently mentioned with the land which they received for their services; for instance, '*N. N. faber tenet vi. acras pro servitio suo.*'"—*Ibid.*

"It was . . . one of the greatest weaknesses of the ancient Germanic constitutions that they had no regular system of taxation. Wherever they went they put an end to the well-organized Roman system of levying taxes without substituting any other for it. It was the Norman kings who first again placed the State on a sound financial basis in England, and therefore for the Germanic village communities the payment of taxes had no meaning. Afterwards, however, the oppression by landlords from which we see the cultivators of the soil so grievously suffering almost everywhere in the second half of the middle ages, formed a similar community of suffering among the members of a village. Compulsory service and agricultural products were frequently exacted from the villages as units, and the assessment on individuals left to be managed by the villagers themselves."—*Ibid.*

"Returning in this to earlier English practice, the Earl under William was to have the rule of a single shire only, or if two shires were ever set under one Earl, they were at least not to be adjoining shires."—*Freeman*, iv. 70.

"William abolished the great earldoms which Canute had created, and placed the government of the shires, through the office of sheriff, in direct dependence on himself. . . . . In three cases he founded palatine counties—that of Chester on the Welsh march, that of Durham on the Scottish border, and that of Kent as a guard against aggression from Picardy; but two of these were entrusted to ecclesiastics who could not found families."—*Stubbs*, p. 15.

"The counties palatine of Durham and Chester, and the provinces of North and South Wales, held parliaments of their own, the first under the presidency of the bishop, the others under that of their respective justiciaries."—*Lingard*, iii. 218.

[Two isolated principalities—the spiritual Palatine of Durham and the temporal Palatine of Chester—stood alone in the possession of their extraordinary franchises.]—*Freeman*, i. 322.

"On most towns the effect of the Conquest had been the transfer of their lordship from the Crown to some Norman baron; and in some cases, as at Norwich, the creation of a French town side by side with the English borough. To Leicester it seems to have bequeathed an order of upper burgesses, a sort of foreign magistracy, for the most part dependents of the foreign earl, to whom all within or without its walls were subject. The great forest, reaching to the very gates, from which they drew their timber, and in whose clearings they fed their cattle, was the earl's; the burgesses sank into a state of semi-serfdom, bound to reap the earl's corn corps, to grind their wheat at the earl's mill, to redeem their strayed cattle from the earl's pound. Their lord had his gifts, his aids, his gavelpennies; the burgesses had to follow him to the wars, to share his fortunes, to hold the walls for him even against the king, to forsake their homes on his defeat and fly to some shelter. The whole government of the town, all its higher justice, was in the earl's hands; he appointed its bailiffs, received the fines and forfeitures of its courts, the fees and toll of its fair and market. . . . . The burgesses had always a right of justice and a right of trade. They had their monthly or quarterly town-meeting . . . . where civil suits were decided, and the affairs of the town discussed. They had their merchant guild, the voluntary association of all its landed inhabitants, where, over the feast of ale and wine in Guildhall, they regulated trade, assessed the fines due to king or earl, looked to the due repair of gates and walls and bridges. . . . . Till 1250 it is notable that the guild remained under the rule of its alderman; after that date he is superseded by a mayor. . . . . Earl after earl yielded to them the confirmation of the rights of their guild—permission to gather wood in the forest, right of common in its pastures, the commutation of their service in harvest-time, and their bondage to the earl's will for reap-silver and the multure-penny, and the abolition of the commutation, freedom of trade within the town, freedom of going and coming as they carried their goods to Boston fair."—*Sat. Review*, xxiv. 58; and see *Thompson, History of Leicester.*

[The judicature of the forest consisted of the justices of the forest, and of swainmotes, attended by foresters, verderers, and (at Michaelmas and the feast of St. Martin) also by agistors.] —*Reeves*, i. 256.

"The City of London has been divided, from the oldest times, into many wards. These were, originally, equal, or nearly so, in the number of their inhabitants. They corresponded in reference to the City, to the hundreds in reference to a shire. Even the wards were again, however, for the same wise and all-important ends, divided into Precincts; corresponding again to the tythings of hundreds. . . . . In the precincts they gathered in small groups," where minor matters were disposed of; others were disposed of at the wardmote; and those having a still wider range, at the folkmote.—*T. Smith, The Metrop.*, &c., pp. 41-2.

"The city and liberties of London were not wholly under the jurisdiction of the several wardmotes and their aldermen. Landholders, secular and ecclesiastical, possessed their exclusive sokes, or jurisdictions, in parts of both. [Portsoken, Farringdon, &c.] . . . . These sokes gave way so gradually before the power of the citizens . . . . that there were nearly thirty of them in the reign of Henry III., and upwards of twenty in that of Edward I. . . . . No condition but inhabitancy being required in the thirteenth century for civic franchises, both they and their tenants were citizens, though exempt from municipal jurisdiction."—*Hallam, M.A.*, iii. 221-2.

"The original parishes of some of the northern counties are usually very large, the population having originally been very thin there. The division into 'townships' is, therefore, exceedingly common in those counties. In the midland counties the division into 'hamlets' is better known. In the western counties 'tythings' are found. . . . . These divisions grew up as the needs and convenience of the inhabitants made them feel the necessity for them."—*T. Smith, The Parish*, p. 34.

"*Bye* is an ancient Saxon word, meaning *inhabited district—Parish*. . . . . The most literal meaning of '*Bye-Laws*' is, *Local Ordinances*, more particularly such as the *Ordinances of a Parish Vestry*."—*T. Smith, The Parish*, p. 49.

1100 35. "The fiscal visitations of the barons lead to judicial visitations also, and so to a union for both purposes with the local organizations, which, as time advances, is a long step towards the consolidation of constitutional government." —*Stubbs*, pp. 18, 19.

1189-99. "Richard's ministers were the first who applied the representative system to the assessment of real property in general for the purpose of general taxation. A step scarcely less important is the introduction of the system of election to county functions and offices. This is applied in the first instance to the choice of coroners . . . . whose election was by the whole body of freeholders. . . . . This was the first attempt at popular election."—*Ibid.*, pp. 27-8.

1199-1216. [The right of boroughs to elect their own magistrates (attained under Henry II. by some towns by payment of a fine) becomes under John a general privilege conferred by charter.]—*Ibid.*, p. 28.

"Henry II. . . . . was the great improver of the system of recognitions by jury. The machinery which had been occasionally used before he applied to every description of business. By the ordinance of the *grand assize* the person whose possession of land was impugned was empowered to make choice between trial by battle, and the examination of his right by a body of twelve sworn knights or freeholders summoned for the purpose by the sheriff:" these are at first only witnesses of the fact.—*Ibid.*, p. 24.

"By the assize of Clarendon a like principle is applied to criminal jurisdiction. Twelve lawful men of each hundred, with four lawful men from each township, are sworn to present criminals or reputed criminals of their district, in each county court; the prisoners so presented being sent at once to the ordeal."—*Ibid.*, pp. 24-5.

"The system described by Bracton was no more than an application to the particular case of inquiry into crimes, of that general mode of inquiry into matters of public interest, by which the Norman kings conducted the greater part of the government of the county. Indeed, Bracton's heads of inquiry show that the justices in eyre collected information as to the internal government of the country at the same time and by the same means."—*J. F. Stephen, Crim. Law*, p. 20.

Before Hen. III. "'The law and custom of Romney Marsh' to this day lies at the bottom of all English legislation on the subject of embanking and draining. Twenty-four of the chief men or elders were chosen by the inhabitants to take all such measures as might be necessary to maintain the sea-banks, and their custom was to levy a rate upon the occupiers of marsh lands in proportion to their holdings."—The same custom "prevailed all over Kent; and in the Isle of Thanet, at Sandwich, and along the low marsh lands in the valley of the Stour, the like practice was extensively adopted."—*Smiles*, i. 10-12.

"In England, a manor is extinguished, as least as to jurisdiction, when there are not two freeholders subject to escheat left as suitors to the Court-baron. Their tenancy must therefore have been created before the statute of Quia emptores, 18 Edw. I., (1290) since which no new estate can be held of the lord, nor, consequently, be liable to escheat to him."—*Hallam, M.A.*, ch. ii. (*note.*)

"It was through the Parishes that, among other things, the public taxes were assessed and collected." A record of the year 1306 shows "that the Representative plan of the parishes, which is found expressly recorded in the summary of Laws compiled in the time of Henry I. (A.D. 1100), was at this time in full action. It is declared, that a jury of twelve men from each *hundred* shall deliver to the assessors of each shire their assessment; and that, in order to do this, such jury shall take to itself four men from each *parish*, to enable it to make true return as to the parish: which four and the provost shall, in each case, give aid to the hundred jury, upon oath."—*T. Smith, The Parish*, pp. 16-17.

"The right of having a court-leet was granted to lords of manors, and to monasteries, by way of franchise, to avoid the inconvenience entailed on such as were bound by the jurisdiction [?] of following the sheriff's 'tourn' through every district. The jurisdiction of the courts-leet began, from the Lancastrian period, to be mainly transferred to the quarter sessions, and by reason of the extended powers of the justice of the peace, fell into decay."

The meeting of the parishioners "took place on the Sunday, and was usually held in the sacristy or 'vestry.'"

"The constable was originally a civil and a military administrative functionary. The statute of Winchester, 13 Edw. I. st. ii. c. 6, directs that in each hundred two constables shall have supervision of the arms and cross-bows of the residents. These were the high constables chosen by the court-leet of the franchise or hundred over which they presided."

"The petty constables are the ancient head-men of the tithing. The statute of Winchester ordered them to give assistance to the high constables, to keep watch and ward within their jurisdiction. . . . . The office towards the close of the middle ages had almost everywhere subsided to the level of a mere police functionary."—*Fischel*, p. 323.

"There were . . . . local courts not only in the great cities, but in almost all towns, and these not mere courts-baron, but regular courts of record, in which fines could be levied and recorded."—*F.'s Reeves*, ii. 243, *note.*

In cases of manifest theft, several inferior courts might hold plea. "Lords of franchises had cognizance of crimes under the titles of *Sok et Sak, Tol et Team, Infangthef et Utfangthef.* . . . . These authorities to judge of theft were entirely local, the lord having no power to pursue his own tenants out of his jurisdiction, but yet enjoying a right to question strangers, when they accidentally came within it, under particular circumstances of guilt."—*Ibid.*, i. 486.

[Theft since the time of Glanville had become one of the pleas of the Crown.]—*Ibid.*, i. 485.

"The 'Municipal Corporations' of towns are but the expansion of the purpose, and often of the fact, of an older Gild or Gilds in the same place."—*Toulmin Smith, Old Crown House*, p. 29.

In 1283-4 the townsmen of Berwick agreed upon the statutes of a single united Gild. . . . . Their statutes contain regulations concerning the administration of the town, the police of the markets, &c., and bound even non-members. Only the better inhabitants, the merchants, were Gild-brethren and citizens.—*Brentano*, p. c.

"By 28 Edward I. c. 8, it is apparent that the office [of sheriff] was in certain counties hereditary. The Earl of Thanet was hereditary sheriff of Westmoreland till his death in 1849." —*Fischel*, p. 301.

"Dyke-reeves were [locally] appointed along the sea-borders, with a force of shore labourers at their disposal, to see to the security of the embankments; and fen-wards were constituted inland, over which commissioners were set, for the purpose of keeping open the drains, maintaining the dykes, and preventing destruction of life and property by floods. . . . . Where lands became suddenly drowned, the sheriff was authorized to impress diggers and labourers for raising embankments; and commissioners of sewers were afterwards appointed, with full powers of local action, after the law and usage of Romney Marsh."—*Smiles*, i. 28-9.

1307 *to* 1530.—*Table IV.*

"9 Edward II. abolished the popular right to election" to the office of sheriff.—*Fischel*, p. 301.

"By stat. 20 Ric. II. c. 3, it was enacted, that no lord, nor other of the country, little or great, should sit upon the bench with the justices to take assizes in their sessions, upon pain of great forfeiture to the king."—*Reeves*, iii. 201.

The ward of Farringdon Without "was formally engrafted with the City in the year 1393."—*T. Smith, The Metropolis, &c.*, p. 36.

The conservators of the peace were orginally elected; but "from the beginning of Edward III.'s reign, the appointment of conservators was vested in the crown, their authority gradually enlarged by a series of statutes, and their title changed to that of justices."—*Hallam, M.A.*, ch. viii.

In 1 Edw. III. officers were appointed in every county "for the better keeping and maintenance of the peace." By 34 and 36 Edward III., "the keepers of the peace were become justices presiding over a court."—*Pict. Hist.*, i. 822.

"In the 49th Edward III. an enactment passed the whole assembled commonalty of the City, by which the right of election of all City dignitaries and officers, including members of parliament, was transferred *from the ward-representatives to the trading companies.*"—*Brentano*, cxi.

In 21 Edw. III. it was "enacted that the county of Chester should thenceforward be called the Principality of Chester."—*F.'s Reeves*, ii. 443.

[In 23 Hen. VI. it was enacted that on the morrow of All Souls', yearly, the sheriffs should be appointed by the sovereign for each county.]

"The tourn was the great criminal court of the Saxons, which had given place in some degree to the justices of gaol-delivery, and of oyer and terminer, after the Norman policy began more generally to prevail. . . . . Stat. 1 Edw. IV. took away from the tourn the power of hearing and determining, and transferred it to the quarter sessions. . . . . Thus did the quarter sessions rise . . . . upon the destruction of the tourn."—*F.'s Reeves*, iii. 6-11.

1530 *to* 1688.—*Table V.*

"Lords-lieutenants are supposed to have been introduced about the reign of Henry VIII. . . . . Others, again, contend that the office . . . . was first created in the third year of Edward VI."—*Fischel*, p. 308.

[By 22 Hen. VIII. c. 5, the repairing of bridges has been transferred from the parish to the county. Since 2 and 3 Phil. and Mary, c. 8, special surveyors of roads, &c., have been appointed. The burthen of constructing the roads was formerly discharged in kind; gradually, however, money payments were substituted.]

"It ought to be noticed that, in the last year of the reign of Charles the Second, began a great change in the police of London. . . . . An ingenious projector, named Edward Heming, obtained letters patent, conveying to him, for a term of years, the exclusive right of lighting up London. He undertook, for a moderate consideration, to place a light before every tenth door, on moonless nights, from Michaelmas to Lady-day, and from six to twelve of the clock."—*Macaulay*, i. 362.

1684. "They received, instead, new charters, framing the constitution of these municipalities on a more oligarchical model, and reserving to the crown the first appointment of those who were to form the governing part of the corporation. These changes were gradually brought about in the last three years of Charles's reign, and in the beginning of that of his brother."—*Hallam, Const. Hist.*, ch. xii.

1688 *to* 1850.—*Tables VI. and VII.*

"There was long the sound practice, in many parishes, of appointing a true Committee for the management of the poor, under the name of 'Select Vestry.' This was found so useful that the Statute of 59 Geo. III. c. 12, recognized the practice in the fullest form."—*Smith, The Parish*, p. 239.

[By an Act passed in 1831 (1 and 2 Wm. IV. c. 60.) the functions of the Select Vestry were made general.]—*Ibid.*, p. 240.

In 1829 Mr. Edwin Chadwick published an article in the *London Review* on "A Preventive Police," and subsequently in the same year Peel introduced a bill for the establishment of a metropolitan police. . . . . "It was not till 1839 that provision was made for the voluntary establishment of a police in English counties and boroughs . . . . and at length, in 1856, the support of an adequate constabulary force was required of every county and borough."—*Macleod*, i. 408; *May*, ii. 605.

"Before 1835, 285 localities had only nominal corporate rights. In many of these, municipal corporations had long ceased to exist." 5 and 6 Will. IV. c. 76 "extends the right of election to the taxpayers; the freemen, indeed, retain their rights, but they can no longer be obtained by gift or purchase. . . . . The town government exercises local police jurisdiction, and, by later enactments, in many localities directs the lighting of the streets, the water supply, and the carrying out of sanitary regulations. . . . . The town government is managed by a council, and in the most restricted sense by the mayor and aldermen. The councillors are elected by the burgesses, and the mayor and aldermen by the council; one-third of the latter quit office annually, but those resigning are [re-]eligible."

Every person of full age, not an alien, nor in receipt of parochial relief, who is an inhabitant householder, "is entitled to vote on the election of town councillors."—*Fischel*, pp. 364-5.

"The new Act provided for Unions of parishes—the rating and expenditure remaining a separate concern. . . . . A Central Board was indispensable, by whose orders, and through whose Assistant-Commissioners, everything was to be arranged, and to whom all appeals were to be directed. The distribution" of the rates "was left to guardians and select vestries, and in the absence of these authorities, to overseers. The discretionary power of magistrates was much contracted."—*Martineau*, ii. 85-6.

The Commissioners of Sewers "existed under the old system; by 3 and 4 Will. IV. c. 2, and 11 and 12 Vict. c. 15, they are to be elected from the body of resident ratepayers; they impose rates, and in matters relating to sewers constitute a court, which, in exceptional circumstances, may summon a jury."—"Two acts of the present reign empower parishes to establish baths and wash-houses; a committee of ratepayers is chosen by the vestry, composed of three to seven members, and constituting a corporation."—"By the Town Improvements Clauses Act (10 and 11 Vict. c. 34) the necessary improvements of paving and lighting, &c., are carried out either with the co-operation of the municipal boards, or by special commissions."—*Fischel*, p. 360.

The Central Criminal Court for London was established by 4 and 5 Will. IV. It "may pass sentence in regard to all offences and crimes committed . . . . within a circuit of ten English miles round St. Paul's, ... and also for felonies and misdemeanours committed on the high seas."—*Fischel*, p. 251.

"Criminals have been brought more readily to justice, by enlargements of the summary jurisdiction of magistrates."—*May*, ii. 605.

1836. By 6 and 7 Will. IV. c. 19 "the palatine jurisdiction of Durham, which was vested, until recently, in the Bishop of Durham for the time being, is now taken from him and vested as a separate franchise and royalty in the crown. A local royal court, 'the court of pleas in Durham,' still exists, which by an Act of the present reign is assimilated in its procedure with the courts at Westminster."—*Fischel*, p. 299.

"The county [of Lancaster] has its own chancery court holden by the Chancellor of the Palatinate or his deputy. To this court belong matters relating to certain large sections of ground in London surrounding the city of Westminster. As Lancaster has its own chancellor, the writs of the Lord Chancellor of England have no force within that district. The assize judges sit in Lancaster by force of a special commission under the seal of the chancellor of the duchy."—*Ibid.*, p. 300.

[By 7 and 8 Vict. c. 92 coroners may be appointed for districts within counties, instead of for the counties at large. To municipal corporations the right is generally granted of having a special coroner.]

[In 1846 each county was divided into a certain number of districts, in each of which a court was established, primarily and principally for the recovery of small debts and demands.]—*Stephen's Comm.*, iii. 380-1.

"Since 1846 the civil jurisdiction has, by means of the new County Courts, been decentralized to a certain extent."—*Fischel*, p. 252.

EO BARCELONES

MILITARY.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

"The following is their manner of fighting in chariots. At the first, they gallop about in all directions, and hurl their javelins, and often confuse the troops by the terror the horses inspire and the noise of the wheels, and when they have wound their way in among the ranks of the enemy, they leap down from their chariots and fight on foot. Meanwhile the charioteers slowly retire to the rear, and so station the chariots together that if they are assailed by the masses of the enemy they may have a mode of retreat open to them. Thus they give mobility to the horse and steadiness to the foot soldiers, and by daily habit and practice have attained such a degree of skill that they can keep their horses at full speed down a slope or in precipitous places, and in an instant can check and turn them, and run along the pole, and place themselves on the yoke, and thence quickly return to their position."—*Cæsar, De Bello Gallico*, iv. 33.

"They did not fight in serried ranks, but scattered and at considerable distances from one another, and then had sentries stationed, and relays of fresh troops relieved the combatants."—Cæsar learnt that "the military station *(oppidum)* of Cassivellaunus was not far off, fortified with trees and ditches."—*Ibid.*, v. 16.

"There were great military stations at Chester and Caerleon, and at York.

"We have 23 towns . . . . stretching across the island . . . . no two consecutive towns belonging to people of the same nation." They were defensive military stations.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

'Their occupation of the land as *cognationes* resulted from their enrolment in the field, where each kindred was drawn up under an officer of its own lineage and appointment, and the several members of the family served together."—*Kemble*, i. 69.

"All the freehold lands of England, except some of those belonging to the Church, were subject to three great public burdens; military service in the king's expeditions, or at least in defensive war, the repair of bridges and that of royal fortresses. . . . . There is nothing . . . . peculiarly feudal in this military service of landholders; it was due from the allodial proprietors of the Continent, it was derived from their German ancestors. . . . . A thane forfeited his hereditary freehold by misconduct in battle."—*Hallam, M.A.*, ch. viii.

"In the case of the wide tracts which separate kingdoms, we know that a comprehensive military organization prevailed, with castles, garrisons, and governors or Margraves."—*Ibid.*, i. 51.

"Sussex was divided into six 'rapes,' and each rape into hundreds. These districts were probably intended for military purposes. . . . . Kent alone is divided into six 'lathes' of regular form, and of nearly equal magnitude."—*Lappenberg*, i. 107, and 196.

"As we know from Tacitus that the institution of personal allegiance was vigorous in Germany in the first century, and find from the record of the Sax. Chron. A.D. 755, that it was in full force among the Saxons in the eighth, we may conclude with certainty that in all the intervening time it was one of the chief forces in Teutonic society. If so, the leaders of the emigration to Britain had each his band of devoted followers, ... to whom . . . . their lord would have to assign . . . . booty, lands or posts of trust."—*Home and For. Rev.*, iii. 557.

"The relation of the Comites was one of fealty: it was undertaken in the most solemn manner, and with appropriate, symbolic ceremonies, out of which, in later times, sprung homage and the other incidents of feudality."—*Kemble*, i. 170, 1.]

"From the intimate relation between the prince and the gesith must have arisen certain reciprocal rights and duties, sanctioned by custom, which would gradually form themselves into a code of positive law, and ultimately affect the state and condition of the freemen. . . . . The idea of freedom is lost; it is replaced by the motive of honour, or of rank and station." —*Ibid.*, i. 173.

"Those whom the gesith settled upon lands which were not within the general mark-jurisdiction could not be free markmen. . . . . The power and dignity of the gesith increased with the power and dignity of the king."—*Ibid.*, i. 174-5.

"Those who in a more or less stringent degree were dependent, could not be members of the tithing, the hundred or the folcmote. They stood to right among themselves, in their lord's court, not in the people's, and in the latter they could not appear for themselves. The institution therefore which provided that the lord might maintain a Comitatus or *following*, provided also that its members should all be in his mund (protection) and borh (surety), and that he should make answer for them in the courts from which they were themselves excluded."—*Kemble*, i. 256; *Thorpe*, i. 282, 394-6.

"It probably became necessary, even in bócland granted to the church, to reserve the military and other services, which the clergy could cause to be performed by their own dependent cultivators or tenants, even if they were not compelled to serve themselves—a point which is by no means clear."—*Kemble*, i. 305.

"The military organization by families enabled them [the Germans] to cope with more scientific organizations. Probably they charged tumultuously, but the scyldburh or *wall of shields* was hardly less capable of receiving a charge than our own infantry squares."—*Ibid.*, i. 235-6.

The household troops, or immediate body-guard of the king. "These are commonly called Húscarlas, by the Anglo-Saxon writers, and continued to exist under that name after the Norman Conquest. This was a military guild, of which the king was master. Perhaps they were not organized as a separate force before the time of Cnut; but it is certain that under that prince and his Danish successors they attained a definite and settled position. Probably the institution was not known to his predecessors."—*Ibid.*, ii. 118.

"In public national history, I am aware of no instance of what may be called a regular army . . . . more ancient than the body guards, or huscarlas of Canute the Great. These select troops amounted to six thousand men, on whom he probably relied to ensure the subjection of England. A code of martial law compiled for their regulation is extant in substance; and they are reported to have displayed a spirit of mutual union, of which their masters stood in awe. Harold II. is also said to have had Danish soldiers in pay."—"The object of Canute's institutions was to produce a uniformity of discipline and conduct among his soldiers, and thus to separate them more decidedly from the people. They were distinguished by their dress and golden ornaments. Their manners towards each other were regulated; quarrels and abusive words subjected to a penalty. All disputes, even respecting lands, were settled among themselves at their general parliament."—*Hallam, M.A.*, ch. ii. pt. ii.

"The great nobles surrounded themselves with a body-guard of Húscarlas."—*Ibid.*, ii. 124.

[The Housecarls probably approached to mercenaries—they were the germ of a standing army. . . . . 1041. Danegeld was levied by the Housecarls.]—*Freeman*, i. 491 and 577.

1016. "The king took the post which immemorial usage fixed for a royal general, between the two ensigns which were displayed over an English army, the golden Dragon, the national ensign of Wessex, and the Standard, seemingly the personal device of the king."—*Ibid.*, i. 429.

1016. [The remarkable slaughter of nobility at Assandun shows their prominence in battle. Probably it had a political effect, like the destruction of the mediæval baronage in the wars of the Roses.]—*Ibid.*, i. 434.

Battle of Maldon, 991. The leaders fought on foot. "The English stood, as at Senlac, in the array common to them and their enemies, a strong line, or rather wedge, of infantry, forming a wall with their shields." The fight began with the hurling of javelins, and was carried on in close combat with the broadsword.—*Ibid.*, i. 298-300.

"Radknights, or freemen owing commutable service, and hospites, or military settlers, appear in the Welsh marches, where it was an object to encourage the growth of a free and warlike population."—*Pearson*, i. 237.

1066 *to* 1307.—*Table III.*

"The most eminent example in that age of a mercenary army is that by whose assistance William achieved the conquest of England. Historians concur in representing this force to consist of sixty thousand men. He afterwards hired soldiers from various regions to resist an invasion from Norway. William Rufus pursued the same course. Hired troops did not, however, in general, form a considerable portion of armies, till the wars of Henry II. and Philip Augustus. Each of these monarchs took into pay large bodies of mercenaries, chiefly, as we may infer from their appellation of Brabançons, enlisted from the Netherlands. These were always disbanded on the cessation of hostilities. . . . . Their soldier-like principles of indiscriminate obedience, still more their courage and field-discipline, rendered them dear to kings, who dreaded the free spirit of a feudal army. It was by such a foreign force that John saw himself on the point of abrogating the Great Charter, and reduced his barons to the necessity of tendering the kingdom to a prince of France."—*Hallam, M.A.*, ch. ii. pt. ii.

"William the Conqueror . . . . distributed this kingdom into about 60,000 parcels, of nearly equal value, from each of which the service of a soldier was due."—"Men turned of sixty, public magistrates, and, of course, women, were free from personal service, but obliged to send their substitutes. A failure in this primary duty incurred perhaps strictly a forfeiture of the fief. But it was usual for the lord to inflict an amercement."—*Ibid.*, ch. ii. pt. i.

"Customs, founded upon the poverty of the smaller gentry, had limited their martial duties to a period never exceeding forty days, and diminished according to the subdivisions of the fief. . . . . Hence . . the inefficiency of the feudal militia became evident. . . . . The first remedy to which sovereigns had recourse, was to keep their vassals in service after the expiration of the forty days, at a stipulated rate of pay." But in the reign of Henry II. personal service was redeemed by a money payment, under the name of escuage.—*Ibid.*, ch. ii. pt. ii.

"The commutation of military service for a money payment, or *scutage*, placed the military training of the people and the disposal of their forces in the king's hands. It enabled him to hire mercenaries for his foreign wars. . . . . The revival of the ancient militia system or *fyrd*, by the *assize of arms*, [1181] enabled him to dispense with the military service of the barons for the maintenance of order at home. This ancient force had been called out under William Rufus and Stephen ; it was now reorganized and ordered to furnish itself with modern weapons."—*Stubbs*, p. 22.

1307 *to* 1530.—*Table IV.*

"Edward I. and Edward II. frequently called upon those who owed military service, in their invasions of Scotland. But in the French wars of Edward III. the whole, I think, of his army served for pay, and was raised by contract with men of rank and influence, who received wages for every soldier according to his station and the arms he bore" [who were themselves paid at a fixed rate].—*Hallam, M.A.*, ch. ii. pt. ii.

"We find in Rymer a contract of the Earl of Salisbury to supply a body of troops, receiving a shilling a-day for every man-at-arms, and sixpence for each archer. This is, perhaps, equal to fifteen times the sum at our present value of money. They were bound indeed to furnish their own equipments and horses."—"This contract was for six hundred men-at-arms, including six bannerets, and thirty-four bachelors ; and for one thousand seven hundred archers."—*Ibid.*, ch. i. pt. ii.

"An honorary distinction was made between knights-banneret and bachelor. The former were the richest and best accompanied. No man could properly be a banneret unless he possessed a certain estate, and could bring a certain number of lances into the field." Elevation of a bachelor to the dignity of banneret "gave him no claim to military command, except over his own dependants or men-at-arms."—*Ibid.*, ch. ii. pt. ii.

"Though the nobility still composed in a great degree the strength of an army, yet they served in a new character ; their animating spirit was that of chivalry, rather than of feudal tenure ; their connexion with a superior was personal rather than territorial. The crusades had probably a material tendency to effectuate this revolution, by substituting what was inevitable in those expeditions, a voluntary stipendiary service, for one of absolute obligation. It is the opinion of Daniel, that in the thirteenth century all feudal tenants received pay, even during their prescribed term of service."—*Ibid.*, ch. ii. pt. ii.

"The Records show that a large part of the forces for war were raised by means of the parishes. Every parish is required to furnish one foot-soldier, equipped and armed, for sixty days" (Edward II.). And Parliament is expressly declared to have granted that, in every Parish in the kingdom, "the four men and the provost . . . . shall be answerable for one man-at-arms" (Edward III.). In 1449 "proclamation is ordered to be made 'in every parisshe' that every thirty men should furnish one horseman."—*T. Smith, The Parish*, p. 18, *and note.*

"From the year 1324 to 1557, the military forces were arrayed and mustered under commissions from the Crown, directed to two or more persons of honour, reputation and estate in each particular county." 4 Edw. VI. enacted that these forces should "be commanded by the Lord-Lieutenant of the county."—*Clode*, i. 31, 2.

1377. "When the army had assembled it was found to consist of four principal descriptions of force. 1. The men-at-arms, the first in importance and dignity, were heavy cavalry, covered, or more properly encumbered, with armour of iron from head to foot, bearing a shield for defence, and employing as offensive weapons the lance, the sword, the battle-axe, or the mace. They comprised the knights, with their esquires and followers. 2. The hobblers were another description of cavalry, more lightly armed, and taken from the class of men rated at fifteen pounds and upwards." 3. The archers. 4. The rest of the foot soldiers.—*Lingard*, iii. 242-6.

"When the king summoned his military tenants, the earl constable and earl marshal held the principal command under the sovereign ; but in armies raised by contract, he appointed two or more marshals, whose duty it was to array the forces, and to direct their movements. The officers who undertook the charge of the cavalry were called constables ; the infantry was divided and subdivided into thousands, hundreds, and twenties, commanded by their respective leaders, centenars, and vintenars."—*Ibid.*, iii. 246-7.

"The fleet consisted of a few galleys and other ships belonging to the crown ; of a squadron of fifty-seven sail which the Cinque Ports were compelled by charter to furnish as often as they were demanded by the king ; of a fleet of galleys supplied according to contract by Genoese adventurers ; and lastly of the merchantmen belonging to the different ports."—*Ibid.*, iii. 247, 8.

"The first officer recorded to have been Lord High Admiral, or Admiral in full, was appointed in 1385. The office of Lord High Admiral is one of such dignity and consideration, that it has frequently been conferred upon a member of the royal family, and occasionally retained by the king himself" [viz., in 1660 and 1685]. In 1636 the office "was, for the first time, put into commission, the great officers of state being the commissioners."—*Todd*, ii. 589-90.

The victories of Crecy, Poitiers, and Azincourt were due not to the nobility, nor the feudal tenants, but "to our archers, who were chiefly of the middle class, and attached, according to the system of that age, to the knights and squires who fought in heavy armour with the lance."—*Hallam, M.A.*, ch. i.

"By the 5 Hen. IV. c. 3, provision was made that a watch should be kept upon the coast, to preserve the Realm from their [enemies'] approach without due warning."—*Clode*, i. 31.

1414. "The conduct of the siege [of Harfleur] was according to the rules laid down by 'Master Giles,' the principal military authority of that period."—*Pict. Hist.*, ii. 29.

1414. "While the compact force of Henry [at Azincourt] was governed by one master-will, the loose multitude of the French was distracted by the conflicting opinions of many presumptuous men."—Sir T. Erpingham commanded the archers.—*Ibid.*, ii. 31.

1417. "When Henry landed unopposed at Tongue, in the beginning of August, he had with him the finest army that England had ever sent into France. There were 16,000 men-at-arms, from 14,000 to 16,000 archers, a body of artificers of all kinds, and another body of sappers and miners."—*Ibid.*, ii. 38.

"Henry V. succeeded in taking every one of the French towns which he attacked. With regard to his mode of proceeding, we learn from the accounts of contemporary chroniclers that it embraced the drawing of lines of contravallation and circumvallation,—the erection of tents for the encampment of the army when the siege was protracted,—the making of approaches by entrenchments,—and even the operation of mining,—as well as the direct assault of the walls by battering-rams, artillery, and machines for the projection of darts and stones."—*Pict. Hist.*, ii. 247.

1454-85. [The armies which fought in the wars of the Roses were still largely composed of feudal levies—the numerous personal retainers of the great nobles, and those freeholders who bore the cognizance of the nobles and had probably been formerly ascribed to their glebe. After the destruction of the power of the nobles in the war of the Roses, these levies must in great measure have ceased.—Subordination under a single commander was imperfectly established, each noble fighting at the head of his own followers.]

"From the time when the use of fire-arms became tolerably perfect, the weapons of former warfare lost their efficacy, and physical force was reduced to a very subordinate place in the accomplishments of a soldier. The advantages of a disciplined infantry became sensible ; and the lancers, who continued till almost the end of the sixteenth century to charge in a long line, felt the punishment of their presumption and indiscipline. Even in the wars of Edward III., the disadvantageous tactics of chivalry must have been perceptible ; but the military art had not been sufficiently studied to overcome the prejudices of men eager for individual distinction. Tournaments become less frequent. . . . . A large part of the nobility passed their lives in pacific habits, and, if they assumed the honours of chivalry, forgot their natural connexion with military prowess."—*Hallam, M.A.*, ch. ix. pt. ii.

"It [the fleet] was placed under the command of an officer named the admiral, and appointed by the crown. If it were numerous, it was divided into two squadrons, one of which comprised all ships belonging to the ports north of the mouth of the Thames, the other all those which came from the ports to the south or west of the same river. Each was entrusted to the care of an admiral invested with the most extensive powers to enforce discipline and punish offences."—*Lingard*, iii.

"Except the yeomen of the guard, fifty in number, and the common servants of the king's household, there was not, in time of peace, an armed man receiving pay throughout England."—*Hallam, M.A.*, ch. i.

1512. "Henry . . . . laid the necessary foundations for the permanent maintenance of naval force by the institution of the first Navy Office, with commissioners, or principal officers of the navy, as they were styled, for the superintendence of that particular department of the public service. He also established by royal charter, in the fourth year of his reign, the 'Corporation of the Trinity House of Deptford,' for examining, licensing, and regulating pilots, and for ordering and directing the erection of beacons and light-houses, the placing of buoys, &c. ; to which he afterwards added subordinate establishments of the same kind at Hull and Newcastle."—*Craik*, i. 224.

1530 *to* 1688.—*Table V.*

"The 4th Philip and Mary, c. 2, imposed upon all owners of land, according to their estates, an obligation of finding, keeping, and sustaining within the realm of England, horses and armour for the defence of it."—*Clode*, i. 31.

"The power of calling into arms, and mustering the population of each county, given in earlier times to the sheriffs or justices of the peace, or to special commissioners of array, began to be entrusted, in the reign of Mary, to a new officer, entitled the lord lieutenant."—*Hallam, Const. Hist.*, ch. ix.

The Royal Army : The Yorkshire gentry and yeomanry were the strength of it. Charles was "about to take the field with an army, composed in part of young gentlemen disdainful of a Puritan faction, that censured their licence, and of those soldiers of fortune, reckless of public principle, and averse to civil control, whom the war in Germany had trained."—"The military men . . acknowledged no laws but those of war ;" the lawyers and the constitutional party laboured to keep up the supremacy of civil over military authority.—*Ibid.*, ch. x.

1644. The "self-denying ordinance" "took from all members of both houses their commands in the army, or civil employments." Vane and Cromwell also "carried another measure of no less importance, collateral to the former; the new-modelling, as it was called, of the army ; reducing it to twenty-one or twenty-two thousand men ; discharging such officers and soldiers as were reckoned unfit, and completing their regiments by more select levies."—*Ibid.*, ch. x.

"In the new-modelled army of 1645, composed of independents and enthusiasts of every denomination, a fervid eagerness for changes in the civil polity, as well as in religion, was soon found to predominate."—*Ibid.*, ch. x.

"The Coldstream Foot Guards date their formation from 1660, when two regiments were added to the one raised about ten years previously by General Monk, at Coldstream. . . . . To these were added the 1st Royal Scots, brought over from France at the Restoration." ["Thus began, under the name of guards, the present regular army of Great Britain."] The Life Guards were raised in 1661 ; the Blues in the same year ; also the 2nd, or Queen's (foot). The 3rd, or Old Buffs, were raised in 1665 ; the Scotch Fusileers, "so called from their carrying the *fusil*, a lighter firelock than the musket, in 1678. In this year, we learn from Evelyn that grenadiers were first brought into our service ; they were so called, he says, 'because they were dexterous at flinging hand-grenades, every one having a pouch-full.' . . . . In 1680, the 4th, or the King's Own, were raised."—*Pict. Hist.*, iii. 895.

"The only army which the law recognized was the militia. That force had been remodelled by two acts of parliament passed shortly after the Restoration. Every man who possessed five hundred pounds a-year derived from land, or six thousand pounds of personal estates, was bound to provide, equip, and pay, at his own charge, one horseman. Every man who had fifty pounds a-year derived from land, or six hundred pounds of personal estate, was charged in like manner with one pikeman or musketeer. Smaller proprietors were joined together in a kind of society, for which our language does not afford a special name, but which an Athenian would have called a Synteleia ; and each society was required to furnish, according to its means, a horse soldier or a foot soldier."—*Macaulay*, i. 290-4.

"Charles . . . . had, a few months after his restoration, begun to form a small standing army."—*Ibid.*, i. 293.

"In 1632 the English cavalry was divided into four classes : the Lanciers, the Cuirassiers, the Harquebussiers or Carabiniers, and the Dragons or Dragoons."—*Pict. Hist.*, iii. 621.

[The office of Paymaster-General of the Forces was created in 1662.]—*Clode*, i. 73.

"There were nine first rates, fourteen second rates, thirty-nine third rates, and many smaller vessels." "Most of the ships which were afloat were commanded by men who had not been bred to the sea."—*Macaulay*, i. 298-300.

The Board of Ordnance is of great antiquity, and was "constituted before the existence of the Standing Army for the service of the Navy. . . . . During the century, the Army has so rapidly increased in numbers and in political importance, that its possession of the Ordnance as a department of Military Administration is only thus to be accounted for."—*Clode*, ii. 204.

"James II. added to the British cavalry the 1st, or King's Regiment of Dragoon Guards, June 6th, 1685 ; and the 2nd, or Queen's Dragoon Guards, in the same year: to the infantry also, in 1685, the 5th and 7th Regiments (the latter called the Royal Fusileers) ; and in 1688, the 23rd, or Welsh Fusileers."—*Pict. Hist.*, iii. 895.

1688 *to* 1815.—*Table VI.*

"A Mutiny Act, which had been passed in 1697, expired in the spring of 1698. As yet no such Act had been passed except in time of war. . . . . For the present . . . . the soldier was again, as in the times which preceded the Revolution, subject to exactly the same law which governed the citizen." . . . . 1698. A small standing army was reluctantly agreed to.—*Macaulay*, v. 23-6.

"The Marines did not exist as a separate body of soldiers till the reign of William III."—*Clode*, i. 75.

1704. After the Revolution the Board of Ordnance "became divided into two distinct branches—traces of which were to be found at the time when the Board was dissolved. The 'Military branch' was ultimately developed in[to] the Ordnance Corps (the Royal Artillery and Royal Engineers), under the command of the Master-General . . . . and the 'Civil branch' remained to administer the Military branch, and to discharge those important functions that may be roughly classified as (1) of custodians of Public Treasure in Lands and Stores ; (2) of contractors or manufacturers—to supply the Navy and Army with warlike munitions and equipments."—*Clode*, ii. 205.

"As the Administration of the Master-General and Principal officers became more military, the Civil element was first made subordinate, and then all but eliminated" [from the Board of Ordnance].—*Ibid.*, ii. 210.

[The system of standing armies was consolidated by Marlborough.]

"The most striking acquisition of power by the crown in the new model of government, if I may use such an expression, is the permanence of a regular military force."—*Hallam, Const. Hist.*, ch. xvi.

"In the twelfth year of Anne's reign 'death as a punishment was altogether withdrawn from the Military Code ; and this leniency was the chief cause (if we may believe the Duke of Newcastle, speaking before Parliament in 1749) of the rebellion of 1715.' Originating in a feeling of mercy, this change was really productive both of undue severity in some cases, and of powerlessness on the part of the Crown to inflict proportionate punishment in others. 'The Crown thus became powerless to suppress the political action of the army in favour of the Pretender, through the agency of the military tribunals.' In 1715 three successive Mutiny Acts were passed. The last of these restored the punishment of death, and permitted courts-martial to award capital or other punishment for every offence. Two years later we find the first express mention in a Mutiny Act of flogging. Up to 1712 the army beyond the seas was governed by Articles of War enacted by the sole and inherent authority of the Sovereign ; but in that year his authority to enact them was formally recognized, and in 1715 he was expressly empowered, in very wide terms, to make Articles of War for 'the better government of the forces at home.'"

[In 1757 a bill was passed establishing a militia.]—*Ibid.*

"Prior to the appointment of a Commander-in-Chief in 1793, the government of the Army was carried out by the Crown with the aid of a Board of General Officers, of which the Judge-Advocate-General for the time being acted as Secretary and Legal Adviser."—*Clode*, ii. 359.

A Store department was set up in 1775, and conducted by private merchants (Messrs. Trotter), who afterwards extended them "to various places (109 in number), for the Military Service." In 1808 "the office of Storekeeper-General was created, and Mr. John Trotter placed in charge of Army Stores."—*Ibid.*, ii. 211-12.

[Woolwich Arsenal was set up in 1695.—In 1716 a Brass Gun Factory was established.—A Gun-wharf and Laboratory were erected at Portsmouth in 1761.—A Royal Carriage Department and Field Train Department were erected in 1803–11.—The Ordnance became manufacturers of gunpowder in 1759.]—*Ibid.*, ii. 224-9.

[In 1793 the duties of the Commander-in Chief were still wholly undefined.]—*Ibid.*, ii. 338.

"The office of Military Secretary dates from 1795."—*Ibid.*, i. 343.

"The affairs of the Army were divided between the Home and Colonial Secretaries. . . . . The Secretary for the Colonies, as Secretary for the War Department, had a general authority in all matters relating to the Army. . . . . The Home Secretary had the responsibility of all the forces upon the Home Establishment, including the Reserve Forces; the Colonial Secretary had the responsibility attaching to troops upon Colonial and Foreign Service, including Local Corps raised abroad." The War-office was consolidated in 1855, and a War Minister appointed who discharges "the functions of the Master-General and Board of Ordnance."—*Ibid.*, ii. 320.

"In the year 1793 the office of Commander-in-Chief was established,—and . . . . for many years continued—without the express sanction of Parliament; for the contingent expenses of the office were paid out of Army Extraordinaries until 1812."—*Ibid.*, ii. 335.

"The army only legally lives by the favour of Parliament, and, since the siege of Dettingen [1743], has not been commanded by the sovereign. The acting commander-in-chief was for a long time a party-minister; now (since 1846) the office is without political significance."—

"In addition to the Mutiny Act, which is passed annually, the written part of the Military Code comprises the Articles of War, which the Mutiny Act empowers the Sovereign to make, and which at the present day are always, though not necessarily, re-issued every year. These Articles of War are, in fact, an amplification of the Mutiny Act, but they must contain nothing at variance with the provisions of that Act. Further guidance in minor matters is also provided by the Queen's Regulations, but the Mutiny Act and the Articles of War are alone taken judicial cognizance of by civil courts. The unwritten portion of the Military Code consists of the customs of war, as established by a series of precedents, many of which have been allowed by the most eminent civil judges. It will thus be seen that military justice is as clear, as thoroughly formulated, and as distinctly limited by rules and forms as civil law, and is not, as some persons imagine, rough and ready hand-to-mouth law extemporized by those whose duty it is to administer it."

ECCLESIASTICAL.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"Of the two orders of citizens [in Gaul] one is composed of the Druids, the other of the knights [equites]. The former concern themselves with divine affairs, manage public and private sacrifices, and are the interpreters of religion. An immense number of youths resort to them for instruction, and they are held in great honour. For they decide almost all disputes, whether public or private, and if a crime has been committed, or a murder done, if there is issue about succession to property or about boundaries, it is they who determine it, they who assign rewards and inflict punishments; and if either the tribe or a single individual sets aside their ruling, they interdict them from taking part in the sacrifices. This is the severest of their punishments. Whoever has been so excommunicated is regarded as impious and abandoned; everybody shuns him, and shrinks from approaching him and from speech with him, and justice is refused to him when he asks it, and no honours are conferred on him. Over all these Druids one is set, who exercises supreme authority. When he dies, whoever is pre-eminent for worth succeeds him, or, if more than one seem equally worthy, the succession is decided by the votes of the Druids,—sometimes they even contend in arms for the primacy. At a stated time of the year they establish themselves in a consecrated spot in the territory of the Carnutes, a region which is believed to be the central part of Gaul. There, from every quarter, all who have disputes resort, and accept the decisions of the Druids and obey their judgments. This religion [disciplina] is supposed to have had its origin in Britain and brought thence into Gaul, and those who desire to be thoroughly acquainted with it, still frequently visit the island to obtain instruction.

"The Druids are wont to take no part in war; they pay no taxes; and they are exempted from military service and all public duties. Spurred by such privileges, many resort to this ritual [*disciplinam*] of their own motion, and many are sent by their parents and friends. They are said to learn by heart great numbers of verses. Accordingly some remain twenty years under instruction."—*Cæsar*, *De Bello Gallico*, vi. 13-14.

"The strength of the national movement lay in Druidism."—*Pearson*, i. 31.

"Druidism disappears as a historical religion after the taking of its citadel, Anglesea, by the præfect, Paulinus."—*Pearson*, i. 32.

"The Christian Church in Britain must have existed in the 4th century, and may have been founded long before; but it was throughout a missionary establishment, chiefly working among the native tribes, having little influence among the Romanized populations of the towns."—*Pearson*, i. 76.

[Churches are recorded to have existed at Canterbury, Verulam, Caerleon, Bangor (near Chester), Glastonbury, Whitherne (in Galloway), and at Evesham.]

[Traces of churches exist at Dover, Richborough, Reculver, Lyminge, and at Brixworth.]—*Haddan and Stubbs*, p. i. 37, 8.

"A.D. 200-300. Christians in Britain throughout the century." "300 and onwards. A Christian Church in Britain." "314. British Bishops at the Council of Arles." "325. British Church assents to the Council of Nice respecting Arianism and Easter." "347. British Bishops possibly at the Council of Sardica, but certainly join that Council in acquitting S. Athanasius." "359. British Bishops at the Council of Ariminum." "363. British Churches adhere to the Nicene Faith." "386–400. A settled Church in Britain, with churches, altars, Scriptures, &c." "400, 423. Pilgrimages of British Christians to the Holy Land and to Syria." "413, 420, 429. Pelagianism in Britain." "429. Germanus and Lupus at Verulamium."—*Haddan and Stubbs*, i. 1-16.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

[The Priesthood may have been a family possession.]—*Kemble*, i.

. . . . The Mark-boundary "was undoubtedly under the protection of the gods; and it is probable that within its woods were those sacred shades especially consecrated to the habitation and service of the deity."—*Ibid.*, i. 43.

We learn from Beda that "at the court of Eádwine, of Northumberland, there was a chief-priest, and, as we may naturally infer from this, an organized heathen hierarchy."—*Ibid.*, i. 334.

"In all likelihood every Mark had its religious establishment, its *fanum*, *delubrum*, or *sacellum*, its *hearh*; also, the priest or priests attached to them had lands—perhaps freewill offerings, too—for their support."—*Ibid.*, ii. 424.

"I hold it certain that some solemn religious ceremonies at first accompanied and consecrated the limitation of the Mark. . . . . Many circumstances render it probable that Wóden was the tutelary god: though not absolutely to the exclusion of other deities, Tiw and Frea appearing to have some claim to a similar distinction. . . . . Trees of peculiar size and beauty, and carved with the figures of birds and beasts, perhaps even with runic characters, served the purpose of limitation and definition."—*Ibid.*, i. 52.

"Among Christians crosses and obelisks have replaced these old heathen symbols, without altering the nature of the sanction, and the *weichbild*, or Mark that defines the limits of a jurisdiction, can, in my opinion, mean only the *sacred* sign."—*Ibid.*, i. 53 (*note*).

"Hence we see that Christianity was received by the Anglo-Saxon states in the order in which they had been favoured over others by greater extent of settlements and length of peaceable possession."—*Lappenberg*, i. 130.

"Christianity in England commenced with the courts and households of the kings. Accordingly, the conversion of a king was generally followed by the establishment of a see."—*Kemble*, ii. 360-1.

"The extent of the Bishop's jurisdiction was marked out by the extent of the temporal jurisdiction of some King or Ealdorman, but, like the Ealdorman, he was essentially the Bishop, not of a city, but of a district or rather of a tribe."—*Freeman*, iv. 416.

"Nobles and relatives of kings were among the bishops and archbishops; kings abdicated and retired to monasteries; princesses and high-born ladies devoted themselves to a life of celibacy."—*Kemble*, ii. 363.

"In every case the conversion of a district was rapidly followed by the establishment of a cathedral or a corresponding ecclesiastical foundation."—*Ibid.*, ii. 414.

"In the 7th century the ecclesiastical machinery consisted of episcopal churches served by a body of monks,—sometimes united under the same rule, and a sufficient number of whom had the necessary orders of priests, deacons and the like; probably also churches served by a number of presbyters under the guidance of an archpresbyter or archpriest; and numerous parish-churches established on the sites of the ancient fanes in the marks, or erected by the liberality of kings, bishops and other landowners on their manorial estates. The wealthy had also their private chaplains, and who probably bore the title of handpreostas, by which they were in later times distinguished from the tunpreostas, village or parochial priests."—*Ibid.*, ii. 426-7.

"The bishops insisted that the church should be endowed with a sufficient glebe or estate in land: the amount fixed was one hide."—*Ibid.*, ii. 422.

"Soon after the introduction of Christianity into Northumberland, it appears to have been customary to grant much greater privileges and immunities to church-lands than were found advisable at a later period, or than seem to have been permited in the provinces south of the Humber."—*Ibid.*, i. 302.

[The bishops were not exempted from service in the field.]—*Ibid.*, ii. 394-5.

[Oswiu founded 6 monasteries in Deira and 6 in Bernicia.]—*Lappenberg*, i. 166.

"Henceforward there was a *Church* in England, and a body of clergy as a central institution. They now met in provincial synods . . . . to establish canons of discipline and rules of ecclesiastical government, *without regard to the severance of the kingdoms.*"—*Kemble*, ii. 367.

"From the beginning we find the kings taking a very active part in the formation of sees, the appointment of bishops, and measures touching the government of the church, and the relation of the church to the state. . . . . The privileges and rights of the clergy were conceded by the King and his Witan; down to the end of the Anglo-Saxon monarchy we find the episcopal elections or appointments to have been controlled by them. . . . . Though we do meet with instances in which the free election of prelates may be assumed, we far more frequently find them both appointed and displaced by the mere act of the royal will.—*Ibid.*, ii. 376.

"To the slight regard paid to the papal canons, the great number of Anglo-Saxon ecclesiastical laws, often issued by the king, seem to owe their existence; hence the church law of the Anglo-Saxons was, more than that of any other Christian state, a national law. It was only for matters of a purely spiritual nature that the synod was composed wholly of ecclesiastics. The consent of the king appears to have preceded the appointing and summoning of a synod; and it was by his approbation, and by admission among his laws, that its decrees became binding on the laity. Whatever at the same time concerned the rights of the laity was treated in the general witena-gemôt with the participation of the clergy. Their own jurisdiction was conceded to the clergy in cases only affecting themselves; every extension of it was strongly guarded against."—*Lappenberg*, i. 200-1.

"The Witan had the power to regulate ecclesiastical matters, appoint fasts and festivals, and decided upon the levy and expenditure of ecclesiastical revenue."—*Kemble*, ii. 222.

678. "The protection of the Pope had not yet been claimed by the Anglo-Saxon churchmen. . . . . A synod, at which most of the British bishops were present—who, in that spirit of independence of the papal chair which had been maintained for the last 22 years, demanded of Wilfrith, in acknowledgment of the statutes and ordinances of Theodore. . . . . After a visit to Rome and exculpation by the Pope, Aldfrith refused to allow the decrees of his predecessors and himself, *with concurrence of witan* and clergy, to be annulled."—*Lappenberg*, i. 189.

"It was owing to natives being made bishops that the English Church so early became a national one, that liturgy, ritual, prayers, and sermons so soon were heard in Germanic dialect. . . . . The retention of German proper names, the peculiarity of the Anglo-Saxon calendar and festivals, the slight influence of the Roman ecclesiastical law, the cultivation of the native tongue by the ecclesiastics, the weakened influence of Rome on the princes, are the results."—*Lappenberg*, i. 168, 9.

"The civil character of the bishops was of not less moment than their ecclesiastical functions. . . . . They would be called to assist in the national councils, and would be employed in diplomatic intercourse. . . . . The civil and ecclesiastical jurisdictions were not separated till the Conquest. . . . . Previously, the bishop had been the assessor of the ealdorman in the scir-gemót or county-court, and ecclesiastical causes, except such as were reserved for the decision of the episcopal synods, were subjected, like those of the laity, to the judgment of the . . shire-thanes: thus even probate of wills was given in the county-court."—*Kemble*, ii. 383-5.

"The bishop . . . . had to assist in the administration of justice between man and man, to guard against perjury, and to superintend the administration of ordeals; further to take care that no fraud was committed by means of unjust measures, to which end he was made the guardian of the standards, and the judge of what work might be demanded from the serf; above all, to watch over the maintenance of the peace, and the upholding of divine as well as secular law."—*Ibid.*, ii. 393.

"If the geréfa would not do justice, and maintain the peace in the land, then the bishop was especially commanded to enforce the fines which the king and his witan had apportioned to that officer's offence."—*Ibid.* ii. 398.

Previous to the first Danish invasions (Lea contends) clerical celibacy prevailed. "It is to this period of darkness that we must attribute the introduction of sacerdotal marriage."—*Lea*, *Sacer. Celib.*, p. 170.

"In the same spirit in which Cnut himself substituted monks for secular canons in the Church of Saint Eadmund at Bury, Wulfstan, Archbishop of York . . . . made the same change in the Church of St. Peter at Gloucester. The rule of Saint Benedict was now rigidly carried out."—*Freeman*, ii. 435.

"Church-scot was an ecclesiastical due payable on the day of St. Martin, consisting chiefly of corn; and was paid as the first-fruits of all things sown."—*Ancient Laws, ad verb.*

1014. "The Witenagemot deplored the separation between the ecclesiastical and temporal branches of legislation which had taken place in some Assemblies."—*Freeman*, i. 405.

[For morally-hortatory character of the legislation *vide Freeman*, i. 406.]

[The condition of slaves was mitigated by the Church. Wilfrith manumitted all the serfs on the estate of Silsey granted him. In the time of Cnut the serf compelled to labour on Sunday was forfeited and became *folk-free*; previously he had probably been forfeited to the king.]—*Kemble*, i., 211-12.

"The exclusively clerical nature of the sanction in Anglo-Saxon charters proves that we are indebted for the forms of these instruments to Roman clergymen."—*Ibid.*, *Cod. Dip.*, i. lxv.

"The grant of Ethelwolf in 855 seems to be the most probable origin of the right to tithes in England. Whether this law, for such it was, met with constant regard, is another question."—*Hallam*, *M.A.*, ch. vii.

"Parochial divisions, as they now exist, did not take place, at least in some countries, till several centuries after the establishment of Christianity. The rural churches, erected successively as the necessities of a congregation required, or the piety of a landlord suggested, were in fact a sort of chapels dependent on the cathedral, and served by itinerant ministers at the bishop's discretion. The bishop himself received the tithes, and apportioned them as he thought fit. . . . . Some of the rural churches obtained by episcopal concessions the privileges of baptism and burial, which were accompanied with a fixed share of tithes, and seem to imply the residence of a minister. The same privileges were gradually extended to the rest; and thus a complete parochial division was finally established. But this was hardly the case in England till near the time of the [Norman] conquest."—*Ibid.*, ch. vii.

"The English parish, as we now see it, is an anomaly. It possesses an assembly whose character, except so far as it is affected by modern legislation, is essentially democratic. That assembly again deals, or, before recent changes in the law, it used to deal, with a large amount of purely secular business, and it still elects those who are now entrusted with the discharge of that business. So far the parish has much in common with *Gemeinde* or *Commune* of Continental countries. But, unlike those bodies, the English parish has its directly ecclesiastical side. Its place of meeting is the church or some building attached to it; its assembly bears the name of an ecclesiastical building; its president, at least by a custom now of long standing, is the parish priest; its highest and most ancient functionaries bear the ecclesiastical-sounding title of *Church*wardens; it immemorially levied a tax which, at least for a long time, had been known as the *Church*-rate. We may add that the very name of the institution is a strange one, a corruption of a Greek word, which in other countries is used only in an ecclesiastical sense. Now, it is hardly possible to doubt that the secular side of the parish is the older one. Without communal institutions to start from, the organization of any Teutonic State would be imperfect and anomalous; the *Gemeinde* and its assembly are as needful to the Teutonic ideal as the assemblies of the shire and of the kingdom. We have therefore always maintained that it is in the parish vestry alone that the modern Englishman still exercises the immemorial rights of the Teutonic freeman, acting directly in his own person and not by representation."—[*Freeman ?*] *Sat. Rev.*, Dec. 30, 1871.

1066 *to* 1307.—*Table III.*

1076. [In a Council held at Winchester marriage was absolutely forbidden to the capitular clergy; parish priests not already married were strictly forbidden to marry; and secular marriages were forbidden to the laity.]—*Freeman*, iv. 425.

"Courts of ecclesiastical jurisdiction were for the first time established by the Conqueror, the bishops being forbidden for the future to sit as heretofore with laymen in the county or other civil courts, and all spiritual causes, and all those in which clergymen were concerned, being made over to the new jurisdiction."—*Pict. Hist.*, i. 574.

1075. In a Council held in London, "it was ordered, with the king's sanction, that episcopal sees should be removed from villages or small towns to cities."—*Freeman*, iv. 417.

"The restored house of Jarrow became the cradle and centre of a whole house of monastic foundations."—*Ibid.*, iv. 666.

"The monks of Christ Church were raised by him to a body of not less than 100 and 150, and they were placed under the more regular government of a Prior. . . . . He built hospitals for the poor and sick of both sexes."—*Ibid.*, iv. 363.

"One chief feature of this memorable primacy [Lanfranc's] was the number of Councils held by the Archbishop year after year, Councils which . . . . were beginning more and more to assume a purely ecclesiastical character. . . . . We begin to see the division between" the ecclesiastical councils and the common Assemblies of the realm, "in such an expression as that of the Legate holding a synod on the morrow of the assembly held by the king."—*Ibid.*, iv. 392, 360.

1164. The Constitutions of Clarendon: "Clergymen accused of any offence were to be subject to trial in the King's Court, if the matter were one belonging to its cognizance. . . . . Appeals were to be carried from the Archdeacon to the Bishop, from the Bishop to the Archbishop, and if the Archbishop should fail to do justice, resort was to be had to the King. . . . . The archbishops, bishops, and other ecclesiastical dignitaries were to hold their possessions under the King as barons. . . . . The revenues of vacant sees and abbeys were to be at the King's disposal, and the election to such dignities was brought more under his control than before. . . . . Lastly, the sons of 'rustics' or 'villeins' . . . . were not to be ordained without the consent of the lords on whose lands they were born."—*Robertson*, in *Sewell and Yonge*, ii. 58.

1214-5. The right of chapters to elect their bishops, and of the monasteries to elect their abbots: The form of election was restored under Henry I., ... but was only nominally free. granted and confirmed in 1214-5.—*Stubbs*, p. 279.

"Charters of exemption were now constantly obtained by the monastic bodies. A few generations later the evil spread still further; the independence which had been obtained by the regulars was envied and imitated by the seculars, and the authority of the Bishops began to be specially set at naught in these churches which were specially their own. Each diocese was thus cut up into a group of distinct ecclesiastical jurisdictions."—*Freeman*, iv. 411.

The Church derived its wealth from many sources: "Those who entered into a monastery threw frequently their whole estates into the common stock. . . . . Some gave their property to the church before entering on military expeditions; gifts were made by some to take effect after their lives, and bequests by many in the terrors of dissolution. . . . . Intestacy passed for a sort of fraud upon the church, which she punished by taking of the deceased's effects into her own hands. This, however, was peculiar to England, and seems to have been the case there only between the reigns of Henry III. and Edward III. [1216-1377], when the bishop took a portion of the intestate's personal estate, for the advantage of the church and poor, instead of distributing it among his next of kin."—*Hallam, M.A.*, ch. vii.

The clergy enjoyed nearly one-half of the soil of England, "and, I believe, a greater proportion in some countries of Europe. They had reached, perhaps, their zenith, in respect of territorial property, about the conclusion of the twelfth century."—*Ibid.*, ch. vii.

"The prelates and abbots . . . . were completely feudal nobles. They swore fealty for their lands to the king or other superior, received the homage of their vassals, enjoyed the same immunities, exercised the same jurisdiction, maintained the same authority as the lay lords among whom they dwelt."—*Ibid.*, ch. ii.

"The monasteries acquired legitimate riches by the culture of these deserted tracts [liberally given to them by the munificence of kings], and by the prudent management of their revenues, which were less exposed to the ordinary means of dissipation than those of the laity. Their wealth, continually accumulated, enabled them to become the regular purchasers of landed estates, especially in the time of the crusades, when the fiefs of the nobility were constantly in the market for sale or mortgage."—*Ibid*, ch. vii.

"In a council held by John in 1207 the regular clergy were represented by the abbots; in another in 1213 the cathedral clergy were represented by the deans; the rest of the clergy not at all. . . . . In 1254 we find a writ directing the archbishops and bishops to assemble all the clergy for the purpose of granting an aid; in 1255 the proctors of the clergy appeared in parliament at Westminster and presented their gravamina. In 1283, '94, '95, they were summoned. . . . . They preferred to vote their aids in convocation, their own especial assembly or provincial council; which also, during the reign of Edward I., was a few years earlier reconstituted on the representative basis, in two divisions, one at London, the other at York. . . . . They were summoned by the archbishops and divided according to the provinces, the measure of representation differing in the two."—*Stubbs*, p. 38.

Summonses to Ecclesiastical Councils:—

1225. 1. Of bishops, deans of cathedrals, archdeacons, abbots, and conventual priors. 2. In addition to above, proctors for chapters of collegiate churches and for the monasteries. Both were for ecclesiastical business.

1258. The archdeacons act as proctors for parochial clergy.
1273. No proctors—"not yet indispensable."
1277. Proctors summoned.

—*Ibid.*, p. 442.

1272—1307. "The relations of Church and State are not indeed settled, but a strong effort is made to reduce them to order, by defiance of Rome, by the Act of Mortmain, by the summoning of the clergy to parliament, and by securing representation in the church assemblies."—*Ibid.*, p. 418.

"The authority of the Roman see had ceased to command respect."—*Brewer, M.F.*, xli.

"The sentence of excommunication . . . . was habitually disregarded by any man who could put in a legal plea to show that it had been unrighteously pronounced."—*Pearson*, ii. 512.

"The progress of the Dominican and Franciscan friars in the thirteenth century bears a remarkable analogy to that of our English Methodists."—*Hallam, M.A.*, ch. iii.

1256. [Within 30 years of the arrival of the Franciscans in England, their numbers amount to 1,242; with 49 convents.]—*Brewer, M.F.*, xli.

"The practice prevailed of investing money, land, and buildings for the use of the friars in the corporations of towns. . . . . It prepared the way for a complete revolution in the social and legal maxims which regarded property held for religious uses." . . . . The principle of Charitable foundations was first brought into action.—*Ibid.*, xlii.

"By the time of Henry II. we find express mention of the courts of the archdeacon, the bishop, and the archbishop."—*Bisset* in *Pict. Hist.*, i. 574.

After the decline of the Mendicant orders, the parochial clergy "reverted to the ideal of a blameless life . . . . and made themselves the exponents of the growing national feeling, and were steadily for England against Rome."—*Pearson*, ii. 511, 2.

"In the reign of Henry I. it is stated that more than half the English clergy were married; but after the 12th century, although a few occasional violations of the rule may have occurred, celibacy was certainly the general practice as well as the law of the church."—*Pict. Hist.*, i. 805.

"When the spiritual court was once divided from the temporal, different principles and maxims began to prevail in that tribunal. The bishop . . . . was very successful in introducing, applying, and gaining prescription for the favourite system of pontifical law. . . . . The buying and selling of land, leasing, mortgaging, contracts, the descent of inheritance; the prosecution and punishment of murder, theft, receiving of thieves, frauds; these and many other objects of temporal judicature are provided for by the canon law." . . . . "There were two subjects of jurisdiction which the spiritual court gradually drew to itself and endeavoured to appropriate: these were *marriages* and *wills*; which latter led to the cognizance of *legacies*, and the disposal of *intestates' effects*."—*Reeves*, i. 64-71.

The ecclesiastical tribunals judged of the offences of "perjury, sacrilege, usury, incest, and adultery; from the punishment of all which the secular magistrate refrained, at least in England, after they had become the province of a separate jurisdiction. Excommunication still continued the only chastisement which the church could directly inflict. But the bishops acquired a right of having their own prisons for lay offenders, and the monasteries were the appropriate prisons of clerks. Their sentences of excommunication were enforced by the temporal magistrate by imprisonment or sequestration of effects; in some cases by confiscation or death."—*Hallam, M.A.*, ch. vii.

The Roman canonists "succeeded in gaining prescription for more than seven points in ten of the pontifical law, which, under control of the temporal judges, became the prevailing rule of decision in the ecclesiastical courts."—*Finlason's Reeves*, iii. p. 70.

"The two grand descriptions of causes which seemed more indisputably than any others within the cognizance of this tribunal, were *matrimonial* and *testamentary* and their incidents." Next were ecclesiastical dues and the like. . . . . Lastly, "the crimes and offences punishable . . . . were . . . . such as were contrary to either piety, justice, or sobriety."—*Finlason's Reeves*, iii. 70, 1.

"The judges of the king's courts had until that time [Hen. III.] been themselves principally ecclesiastics, and consequently tender of spiritual privileges. But now abstaining from the exercise of temporal jurisdiction, in obedience to the strict injunctions of their canons, the clergy gave place to common lawyers, professors of a system very discordant from their own. These soon began to assert the supremacy of their jurisdiction by issuing writs of prohibition, whenever the ecclesiastical tribunals passed the boundaries which approved use had established. Little accustomed to such control, the proud hierarchy chafed under the bit; several provincial synods reclaim against the pretensions of laymen to judge the anointed ministers, whom they were bound to obey; the cognizance of rights of patronage and breaches of contract is boldly asserted, but . . . . the judges receded not a step, and ultimately fixed a barrier which the church was forced to respect. In the ensuing reign of Edward I., an archbishop acknowledges the abstract right of the King's Bench to issue prohibitions; and . . . . the temporal courts have ever since maintained an undisputed jurisdiction over them. They succeeded also partially in preventing the impunity of crimes perpetrated by clerks. It was enacted by the statute of Westminster, in 1275, ... that clerks indicted for felony should not be delivered to their ordinary, until an inquest had been taken of the matter of accusation; and, if they were found guilty, that their real and personal estate should be forfeited to the crown. In later times, the clerical privilege was not allowed till the party had pleaded to the indictment, and been duly convict, as is the practice at present."—*Hallam, M.A.*, ch. vii.

Hen. III. "The excommunicate could enter into no legal contracts; he had no standing in court, either as plaintiff or advocate; he was denied the wager of battle, and no one could eat, or drink, or speak, or live with him, either publicly or in private. . . . . If any one remained under excommunication for forty days, the bishop could apply to the king's court, whence immediately a writ was issued to the sheriff commanding him to seize the offender and to imprison him, or hold him in sufficient bail until he gave full satisfaction to the church, and he could be released only in virtue of an episcopal declaration of his reconciliation, unless, indeed, he could prove that the ecclesiastical proceedings against him had been unlawful. Disobedience to the king's writ entailed outlawry, with all its tremendous consequences, and this was the result of persistent contumacy."—*Lea, Studies, &c.*, p. 384.

"The sacraments in the Romish Church are seven: baptism, confirmation, the eucharist, penance, sacred orders, matrimony, and extreme unction."—*Finlason's Reeves*, iii., p. 46.

"By degrees the popes drew to themselves the right of institution, which had formerly belonged to the metropolitans, and by means of 'provisions' appointed to a great number of bishoprics."—*Lingard*, *iii.* 255.

1307 *to* 1530.—*Table IV.*

[An Act of 1376 sets forth that the tax paid in England to the pope for ecclesiastical dignities is fourfold that coming to the king from the whole realm.]

1377. "So many by degrees obtained an entire exemption, that the lords spiritual were reduced to a few priors, several abbots, and the twenty bishops."—*Lingard*, p. 215.

1377. "The clergy, in pursuance of their resolution to abstain from all interference in secular matters, seldom, perhaps never, gave their assent to the petitions of the lords or commons."—*Ibid.*, p. 224.

"The English clergy had, by their own voluntary grants, or at least those of the prelates in their name, paid frequent subsidies to the Crown, from the beginning of the reign of Henry III."—*Hallam, M.A.*, ch. vii.

1350. The statute of provisors "enacts that all elections and collations shall be free, according to law, and that, in case any provision or reservation should be made by the court of Rome, the king should for that turn have the collation of such benefice, if it be of ecclesiastical election or patronage."—*Ibid.*

In the reign of Richard II. "many other measures tending to repress the interference of Rome were adopted; especially the great statute of præmunire, which subjects all persons bringing papal bulls for translation of bishops and other enumerated purposes into the kingdom to the penalties of forfeiture and perpetual imprisonment. . . . . Combined with the statute of provisors, [this act] put a stop to the pope's usurpation of patronage, which had impoverished the church and kingdom of England for nearly two centuries."—*Ibid.*

"Four orders of mendicant or begging friars, commonly denominated the Franciscans, the Dominicans, the Carmelites, and the Augustines. . . . . At Oxford and Cambridge respectively, all the four orders had flourishing monasteries. The most learned scholars in the University of Oxford, at the close of the 13th century, were Franciscan friars. . . . . In the 12th century new translations of Aristotle's writings were published in Latin by our countryman Michael Scotus, and others."—*Warton*, ii. 90.

"After the concession of the Magna Charta, it became the custom, that on the vacancy of any see, the chapter should solicit a *congé d'élire*, to choose by the majority of suffrages, or by way of compromise, the future bishop, and to present him to the king for the royal approbation."—*Lingard*, iii. 254-5.

"The abbey of Meaux in Yorkshire bought a disputed title to some neighbouring property, and pushed its suit to a judicial duel, for which it had retained seven champions, though it seems only one was engaged."—*Pearson*, ii. 502.

1395. "The disciples of Wycliffe, under the denomination of Lollards, had seized the opportunity of his absence to commence a fierce attack upon the revenues and the discipline of the church."—*Lingard*, iii. 354.

Statute against heretics: By 2 Hen. IV. c. 15 it was ordained that "none were to hold, teach, or instruct, openly or privily, or write any book contrary to the Catholic faith or determination of holy church, nor make conventicles, ... nor were any to maintain those who did." All such "were to be arrested by the direction of the ordinary, and committed to prison till they canonically purged themselves, or abjured their opinions." All who refused to abjure were, *at the instance of the diocesan*, to be publicly burnt."—*Reeves*, iii. 236-7.

By 2 Hen. V. the Lollards, besides the penalties to which they were before liable, "were now to suffer forfeiture of goods and lands, as in case of felony. . . . . The justices of the King's Bench . . . . were to deliver the party, when taken, to the ordinary by indenture . . . . to be tried by the laws of holy church."—*Ibid.*, iii. 262.

1399—1485. "In England throughout this period the crown continued to make common cause with the clergy; every successive king began his reign by courting their favour, and ever after relied upon them as his chief supporters. The part which the clergy took in the deposition of Richard II. has been characterized as 'the only instance in English history wherein their conduct as a body was disloyal.' Even here, however, they took no part against the crown."—*Pict. Hist.*, ii. 139.

1534. "In the next session the smaller convents whose revenues were less than £200 a-year, were suppressed by act of parliament, to the number of three hundred and seventy-six, and their estates vested in the crown." Many convents had been suppressed in 1523. "The dissolution of the larger monasteries . . . . took place in 1540."—*Hallam, Const. Hist.*, ch. ii.

1529. "The number of English Protestants at this time it is difficult to conjecture. The importance of such men is not to be measured by counting heads. In 1526, they were organized into a society, calling themselves the 'Christian brotherhood,' with a central committee sitting in London; with subscribed funds, regularly audited, for the purchase of Testaments and tracts, and with paid agents, who travelled up and down the country to distribute them."—*Froude*, i. 169.

1485—1530. "All the highest and most influential offices of the State were still, for the most part, in the hands of churchmen: while they monopolised, of course, the management of ecclesiastical affairs, the civil affairs of the kingdom were also, to a large extent, under their control and direction;—they were generally both the ministers of the crown at home, and its ambassadors and most trusted agents abroad."—*Pict. Hist.*, ii. 697.

1530 *to* 1688.—*Table V.*

1529. "Probate duties and legacy duties, hitherto assessed at discretion, were dwarfed into fixed proportions. . . . . Mortuaries were shorn of their luxuriance; when effects were small, no mortuary should be required; when large, the clergy should content themselves with a modest share."—*Froude*, i. 244.

"In 1532 an act was passed abolishing the payment of annates, or first-fruits, to the court of Rome."—*Pict. Hist.*, ii. 710.

1532. "These were the last bulls obtained, and probably the last instance of any exercise of the Papal supremacy in this reign. An act followed in the next session, that bishops elected by their chapter on a royal recommendation should be consecrated, and archbishops receive the pall, without suing for the pope's bulls. . . . . The king is in this act recited to be the supreme head of the Church of England, as the clergy had two years before acknowledged in convocation."—*Hallam, Const. Hist.*, ch. ii.

1532. "The language of the bishops was converted into an act of parliament; a mixed commission was appointed to revise the canon law, and the clergy with a few brief strokes were reduced for ever into their fit position of subjects."—*Froude*, i. 362.

1533. "In all such cases as have hitherto been admitted of appeal to Rome, the appeals shall be from the Archdeacon's court to the Bishop's court, from the Bishop's court to that of the Archbishop, and no further."—*Ibid.*, i. 432.

"The judges of the ecclesiastical courts since a statute 37 Henry VIII. are usually laymen, who are doctors of the Roman and canon law, but derive their power, by delegation, from the ecclesiastical dignitary by whom they are appointed. The course of procedure in these courts is a mixture of the canon and Roman law process by written depositions and oral examination."—*Burn*, quoted in *Fischel*, p. 279.

"There were several rituals, called *Uses*, of York, Hereford, Exeter, Lincoln, and other dioceses. These . . . . gave place, after the 11th century, to that of Sarum. . . . . The missal and breviary contained in Osmund's revision of the English mediæval formularies constitute the basis and, indeed, the substance of the Book of Common Prayer. The first reformed Liturgy for the use of the Protestant Church in England was set forth under Edward VI., in the year 1549."—*Stoughton*, i. 214.

"The fall of the mitred abbots changed the proportions of the two estates which constituted the upper house of parliament. Though the number of abbots and priors to whom writs of summons were directed varied considerably in different parliaments, they always, joined to the twenty-one bishops, preponderated over the temporal peers."—*Hallam, Const. Hist.*, ch. ii.

"No ecclesiastical privilege had occasioned such a dispute, or proved so mischievous, as the immunity of all tonsured persons from civil punishment for crimes. It was a material improvement in the law under Henry VI. that, instead of being instantly claimed by the bishop on their arrest for any criminal charge, they were compelled to plead their privilege at their arraignment, or after conviction. Henry VII. carried this much farther, by enacting that clerks convicted of felony should be burned in the hand. And in 1513 (4 H. VIII.) the benefit of clergy was entirely taken away from murderers and highway robbers. An exemption was still made for priests, deacons, and subdeacons."—*Ibid.*, ch. ii.

After the Reformation, "transubstantiation, private masses, and the sacrament of penitence were retained . . . . and though Henry did not presume to officiate as high-priest himself, his control of those who did so placed the salvation of his subjects as completely in his hands as it had ever been in those of Innocent I. or Boniface VIII. With the simplification of dogma under Edward VI. this spiritual autocracy disappeared, but excommunication was retained as a convenient weapon, and as its superhuman terrors were abated, the temporal pains and penalties attaching to it under the ancient law were carefully preserved and strengthened. The forty-two articles promulgated in 1552, and the thirty-nine articles of Elizabeth . . . . alike enjoin the treatment as a heathen of any excommunicate."—*Lea, Studies*, &c., p. 476.

1562. "The writ *de excommunicato capiendo* imprisoned without bail any one remaining under excommunication for forty days, and a statute to insure its execution and to correct the negligence of the sheriffs was passed without delay [5 Eliz. ch. 23]. . . . . If the party excommunicated did not surrender himself, a second writ was issued, failure to obey which within six days was visited with a fine of £10. A third writ was then issued, carrying with it a fine of £20; and as long as the offender was contumacious, an infinity of these writs followed each other, each bearing its separate fine of like amount. . . . . This law enumerates the offences entailing excommunication—as heresy, refusing to allow a child to be baptized, declining to receive communion after the orthodox form, negligence in attending divine service, dissidence in belief, incontinence, simony, usury, perjury in ecclesiastical courts, and idolatry."—*Ibid.*, p. 477.

By stat. 35 Eliz. c. 1 refusal to attend church was punishable as a felony, if the accused did not conform within three months or abjure the realm. The act "was levelled at the Puritans, and at other Noncomformists of that description." Popish recusants, who refused to repair to church, were by stat. 35 Eliz. c. 2 punishable with forfeiture of possessions if they removed to a distance of five miles beyond their usual dwelling.—*F.'s Reeves*, iii. 697-8.

"Nothing, however, seems more to have sustained the arbitrary rule of Henry VIII. than the jealousy of the two religious parties formed in his time, and who, for all the latter years of his life, were maintaining a doubtful and emulous contest for his favour."—*Hallam, Const. Hist.*, ch. i.

"In the second year of Edward's reign, the reformation of the public service was accomplished, and an English liturgy compiled not essentially different from that in present use."—*Ibid.*, ch. ii.

"Our churches bear witness to the devastation committed in the wantonness of triumphant reform, by defacing statues and crosses on the exterior of buildings intended for worship, or windows and monuments within. Missals and other books dedicated to superstition perished in the same manner. Altars were taken down, and a great variety of ceremonies abrogated; such as the use of incense, tapers, and holy water; and though more of these were retained than eager innovators could approve, the whole surface of religious ordinances, all that is palpable to common minds, underwent a surprising transformation."—*Ibid.*, ch. ii.

"These various innovations were exceedingly inimical to the influence and interests of the priesthood. But that order obtained a sort of compensation in being released from its obligation to celibacy."—*Ibid.*, ch. ii.

In 1549 a bill finally passed the House of Lords legalizing the marriage of priests. In the reign of Mary clerical celibacy was again enforced; but in 1559 a series of "Injunctions" issued by Elizabeth "restored the national religion to nearly the same position as that adopted by Edward VI."—*Lea, Sacer. Celib.*, pp. 501-2.

"To these influences, perhaps, [the opposition of Elizabeth to the practice generally?] we may attribute the last relic of clerical celibacy enforced among Protestants, that of the Fellows of the English Universities."—*Ibid.*, pp. 504-5.

Before the end of 1559, the English church . . . . was lost for ever to that of Rome.—*Hallam*, p. 91.

"Two statutes, commonly denominated the acts of supremacy and uniformity, form the basis of that restrictive code of laws . . . . which pressed so heavily for more than two centuries upon the adherents to the Romish church."—*Hallam, Const. Hist.*, ch. ii.

"The two statutes enacted in the first year of Elizabeth, commonly called the acts of supremacy and uniformity, are the main links of the Anglican church with the temporal constitution, and establish the subordination and dependency of the former; the first abrogating all jurisdiction and legislative power of ecclesiastical rules, except under the authority of the crown; and the second prohibiting all changes of rites and discipline without the approbation of parliament."—*Ibid.*, ch. ii.

About 1570 (Elizabeth). "The disciples of Cartwright now learned to claim an ecclesiastical independence, as unconstrained as the Romish priesthood in the darkest ages had usurped."—*Ibid.*, ch. iv.

". . . . about the year 1590. They set up, by common agreement, their own platform of government by synods and classes; the former being a sort of general assemblies, the latter held in the particular shires or dioceses, agreeably to the presbyterian model established in Scotland."—*Ibid.*, ch. iv.

"The first Presbyterian church in England was formed at Wandsworth, Nov. 20, 1572. . . . . Other Presbyteries were erected in different parts of England, among which are specified Northampton, Kettering, Daventry, and Warwickshire, Suffolk, Norfolk, and Essex."—*Bogue*, i. 163-4.

1593. "The real separatists, who were also a numerous body, were denominated Brownists or Barrowists, from the names of their founders, afterwards lost in the more general appellation of Independents."—*Hallam, Const. Hist.*, ch. iv.

"As the characteristic prejudice of the Puritans was so bigoted an abhorrence of the Romish faith, that they hardly deemed its followers to deserve the name Christians, the prevailing high-church party took care to shock that prejudice by somewhat of a retrograde movement, and various seeming, or indeed real, accommodations of their tenets to those of the abjured religion. They began by preaching the divine right as it is called, or absolute indispensability, of episcopacy: a doctrine of which the first traces, as I apprehend, are found about the end of Elizabeth's reign. They insisted on the necessity of episcopal succession regularly derived from the apostles. They drew an inference from this tenet, that ordinations by presbyters were in all cases null."—*Ibid.*, ch. vii.

James I. "The Catholics were disappointed by an act inflicting new penalties on recusants, and especially debarring them from educating their children according to their consciences."—*Ibid.*, ch. vii.

"The Baptists now began to appear as a distinct member of the Puritan body." "In 1608 they are mentioned as a distinct sect," and in 1616 they separated from the Independent churches.—*Bogue*, i. 190-1.

"Archbishop Bancroft deprived a considerable number of Puritan clergymen; while many more . . . . were content to submit to the obnoxious discipline. But their affections being very little conciliated by this coercion, there remained a large party within the bosom of the established church, prone to watch for and magnify the errors of their spiritual rulers. These men preserved the name of Puritans."—*Hallam, Const. Hist.*, ch. vii.

1639. "All the innovations of the school of Laud were so many approaches, in the exterior worship of the church, to the Roman model. Pictures were set up or repaired; the communion table took the name of an altar; it was sometimes made of stone; obeisances were made to it; the crucifix was sometimes placed upon it; the dress of the officiating priests became more gaudy; churches were consecrated with strange and mystical pageantry."—*Ibid.*, ch. viii.

"It was mainly through Laud's instrumentality that the Church of England commenced its close alliance with the aristocracy. . . . . In 1635 the star of the Church of England might be said to be in its zenith. Laud . . . . was Prime Minister of England; Juxon . . . . was lord high treasurer. . . . . Moreover, by enforcing conformity in the English regiments and factories beyond seas, and by sending bishops to the colonies and 'backing them with forces,' it was hoped that the Church of England might be rendered 'as diffused and catholic as the Church of Rome.'"—*Pict. Hist.*, iii. 502-4.

1640. The canons "adopted under the guidance of Laud and promulgated by royal proclamation," declared that "the most High and Sacred order of Kings is of Divine right;" that "the care of God's church is so committed to Kings . . . . that her government belongs in chief unto Kings; that resistance to Kings is unlawful;" and any one maintaining the contrary was ordered to be excommunicated by the royal commissioners till he should repent; all Papists, Socinians, &c., absenting themselves from church were to be excommunicated, and if that proved ineffectual, writs *de excommunicato* were to be issued against them; printers and publishers of heretical books were excommunicate *ipso facto* and prosecuted; and even the possession of such books was visited with the same penalties.—These canons were declared by Parliament in 1641 to be illegal and invalid.—*Lea, Studies*, &c., pp. 481-4.

"Charles I., in 1640, caused the synods of Canterbury and York to levy a 'benevolence' on the clergy, the payment of which was enforced, among other penalties, by excommunication."—*Ibid.*, p. 479.

1640. The Long Parliament, remonstrating against the multitude of canons and the ecclesiastical censures, alleged "the great increase of whoredoms and adulteries, occasioned by the prelates' corrupt administration of justice in such cases."—*Ibid.*, p. 480.

[In 1654 the Quakers hired a place for their own worship in London.]

1643. "There were seven members of the Westminster Assembly known as the 'Dissenting Brethren.' . . . . The presence of these . . . . in the Assembly is the first manifestation of the existence of Independent or Congregational principles within the Church. . . . . Out of the Independents sprang another sect, as the Independents had sprung from Presbyterianism."—*Hunt*, pp. 212, 3, 7.

Acts passed after the Restoration imposing disabilities on Dissenters and Catholics: "The Corporation Act, passed in 1661, requiring all persons holding office in any municipal corporation to take the sacrament of the Lord's Supper according to the rites of the established church, and to subscribe the declarations abjuring the solemn league and covenant," &c.; "the Act of Uniformity, passed in 1662, by which all persons enjoying any preferment in the church were obliged to delare their assent to everything contained in the Book of Common Prayer, and all teachers of youth were obliged to have a licence from the bishop; the Act against seditious conventicles, passed in 1664, making the being present at any meeting for religious worship, except according to the usages of the established church, where five persons besides the family should be assembled, punishable for the first and second offence by a fine or three months' imprisonment, for the third by transportation for seven years; the Act for restraining Nonconformists from inhabiting in Corporations, passed in 1665, by which all dissenting ministers who should not take an oath similar to that imposed by the Corporation Act were prohibited from approaching within five miles of any borough, or of any place where they had ever preached, under a penalty of £40; the second Act for preventing and suppressing seditious conventicles, passed in 1670; . . . . and lastly the . . . . Test Act, passed in 1673, which required all persons bearing any office, civil or military, under the crown, to take the oaths of supremacy and allegiance, to subscribe a declaration against transubstantiation, and to take the sacrament according to the usages of the Church of England."—*Pict. Hist.*, iii. 833.

1662. "When the day of St. Bartholomew came, about 2,000 persons resigned their preferments rather than strain their consciences by compliance with the Act of Uniformity."—*Hallam*, p. 526.

1688 *to* 1815.—*Table VI.*

"As 1649 was the high day of republicanism and radicalism, of independency and sectarianism, so was 1689 that of constitutionalism, pure Whiggism, or *Juste-milieuism*, and of Protestant established-churchism, which is merely theological and ecclesiastical *Juste-milieuism*.

"The Restoration of 1660, again, was in spirit and effect, the restoration of absolutism and of popery. . . . . All these successive revolutions . . . . were alike reactions, brought about by the opposite principle, or system, having in each case been previously carried out to the point at which it was no longer endurable."—*Pict. Hist.*, iv. 617-8.

In 1688 an Act of Toleration was passed which "relieved dissenters from all penalties for not going to church or for attending their own places of worship." As a declaration against transubstantiation had to be subscribed, Roman Catholics were excluded.—*Pict. Hist.*, iv. 623.

Convocation had been in abeyance since 1662. The clergy gave up the right of taxing themselves in 1665. Convocation met again in 1689, and was dissolved in 1690; and was not suffered to meet again (being always prorogued) during William's reign.—*Ibid.*, iv. 627.

"The decline of Convocation began from the moment when it surrendered the right of self-taxation."—*Fischel*, p. 221.

[Episcopacy was consolidated by the Revolution (of 1688).]

[An Act passed in 1699 (1) prohibited Catholic priests from exercising their office within these realms; (2) prohibited Papists from keeping schools or undertaking education; (3) declared Papists who did not take the oath of supremacy incapable of inheriting lands, &c.; (4) declared all Papists incapable of purchasing lands, &c.; with other disabilities. Further penal laws were passed against the Catholics in 1713 and 1715.]—*Pict. Hist.*, iv. 634.

"The convocation of the province of Canterbury (for that of York seems never to have been important) is summoned by the archbishop's writ, under the king's direction, along with every parliament, to which it bears analogy both in its constituent parts and its primary functions. It consists (since the Reformation) of the suffragan bishops, forming the upper house, of the deans, archdeacons, a proctor or proxy for each chapter, and two from each diocese, elected by the parochial clergy, who together constitute the lower house. In this assembly subsidies were granted and ecclesiastical canons enacted. But their power to enact fresh canons without the king's licence, was expressly taken away by a statute of Henry VIII."—*Hallam, Const. Hist.*, ch. xvi.

The power of Convocation was further "limited by several later acts of parliament, (such as the Acts of Uniformity under Elizabeth and Charles II. . . . .) and still more perhaps by the doctrine gradually established in Westminster Hall, that new ecclesiastical canons are not binding on the laity."—*Ibid.*, ch. xvi.

"The meetings of convocation had been prevented ever since the beginning of the reign of George I."—*Pict. Hist.*, v. 511.

"The continued growth of dissent, both by the rise of new sects and by the increasing numbers of the principal old denominations of separatists. . . . . The extended and extending spirit of division within the church, which low church and high-church principles . . . . now separated by a rent reaching from the summit to the base."—*Ibid.*, v. 512.

In 1719 "the act against occasional conformity, and that restraining education, were repealed."—*Hallam, Const. Hist.*, ch. xvi.

"By the Annual Indemnity Act, which was first passed in 1728 . . . . and was repeated every year till the total repeal of the Test and Corporation Acts . . . . persons appointed to offices and promotions for which they had omitted to qualify themselves by taking the sacrament within the time limited by the Test and Corporation Acts, were allowed such an extension of the time for doing so as brought them within the next measure of relief."—*Pict. Hist.*, iv. 637.

Methodist Original Connexion. "The CLASSES were the very first of the arrangements introduced by Mr. Wesley. They consist, in general, of about 12 persons, each class having its appointed leader." The arrangement originated in a union of twelve persons to make weekly collections for the purpose of paying off the debt on a meeting-house at Bristol. "The number in a class was fixed at twelve, the report which had been volunteered was now requested, and the rebukes which in some cases followed were, if rejected, the preliminary to formal exclusion, for which a simple method was supplied by not renewing the quarterly tickets given out by Wesley himself. The issue of these quarterly tickets was in like manner a gradually discovered need."—Thus it was out of an extension of their "fiscal system that some of the most characteristic peculiarities of Methodism arose."—"The internal arrangement of the Society was, with some modifications, a repetition of the Moravian organization."—*Hook*, p. 495; and *Wedgwood*, pp. 241-3.

"On June 25th, 1744, a few clergymen well inclined to Methodism, and a few lay assistants, came together to meet Wesley in London, and give him 'their advice respecting the best method of carrying on the work of God.' Thus originated the Methodist Conference."—*Wedgwood*, p. 246.

1748–70. The followers of Whitfield "gradually settled into separate religious bodies, principally under two distinctive appellations; one, the 'Countess of Huntingdon's Connexion,' and the other the 'Welsh Calvinistic Methodists.'"—*Hook*, pp. 500-1.

Lady Huntingdon's Connexion "had no coherency of their own, and were content to be absorbed in the Church of England whenever Anti-Methodist zeal should subside, when they did in fact form the ancestors of the Evangelical party of the present day."—*Wedgwood*, p. 337.

"The Methodist New Connexion originated in a secession from the Original Connexion in 1797, and "admits in all its courts the principle of lay participation in Church government."—*Hook*, p. 497.

The Primitive Methodists seceded from the original body in

1810, and are distinguished from it by the admission of "lay representatives to the Conference, and the generally greater influence allowed in all the various courts to laymen." They began by putting "in practice a revival of those modes of operation [*e.g.* camp meetings] which had by that time been abandoned by the then consolidated body."—*Ibid.*, p. 498.

[The sect founded by Joanna Southcote took its rise about the beginning of the century, between 1800 and 1814, when Joanna died.]

In 1778 a law was passed repealing everything in the statute of 1699 "relating to the apprehending or prosecuting of popish bishops, priests, or Jesuits; it relieved papists who should undertake the education of youth from their liability to perpetual imprisonment for so doing; and it annulled the atrocious enactments which prohibited Catholics from taking or holding land either by descent or purchase," &c. Some disabilities of Protestant Dissenters were relieved in 1779.—*Pict. Hist.*, v. 520.

[By a bill passed in 1791, Catholics were released from taking the oath which bound them to recognize the king's ecclesiastical supremacy and abjure that of the pope. Catholics taking the new oath were relieved from the liability to be removed from London; from the penalties they incurred, if peers, by coming into the presence of the king; and from their obligation of having their deeds and wills registered. It enacted that no Roman Catholic should be liable to be summoned to take either the oath of supremacy, contained in 1 Will. and Mary, or the declaration against transubstantiation; and it permitted Catholics to practise as barristers or attorneys without taking these oaths.]—*Ibid.*, vii. 579.

[In 1801, clergymen were legally incapacitated for sitting in the House of Commons.]

"In 1803, measures were passed to restrain clerical farming, to enforce the residence of incumbents, and to encourage the building of churches." In 1818 "a comprehensive scheme was devised for the building and endowment of churches in populous places."—*May*, ii. 439.

"In 1812 a bill was passed which settled the question as to the right of dissenters to be licensed as religious teachers, entirely repealed the 13 and 14 Car. II. c. 1, the 17 Car. II c. 2, known as the Five-Mile Act, and the 22 Car. II. c. 1, commonly called the Conventicle Act."—*Pict. Hist.*, viii. 614.

"Three communions per annum were still obligatory, and the pastor was bound to present as notorious delinquents all who did not obey the rule; but experience showed that, especially in country parishes . . . . it was impossible to force the laity to obey the law, and that it was equally useless to present them for the disobedience. Yet a legal author of the latter part of the last century describes all the old forms as being still in force—the writ *de excommunicato capiendo* being issued after forty days allowed for repentance, and the excommunicate being disabled from executing a will, serving on juries, appearing as a witness, or bringing an action at law. At length, in 1814, the change suggested by Grindal in 1580 was made, of substituting a writ *de contumace capiendo* for the older form, but it worked no substantial change in the principles involved."—*Lea, Studies*, &c., p. 185.

1815 *to* 1850.—*Table VII.*

1815. The rise of the Bible Christians "was not the result of a secession from the Methodist Connexion, but was rather the origination of a new community, which, as it grew, adopted the essential principles of Methodism."—*Hook*, p. 499.

1834. The Wesleyan Methodist Association "differs from the Old Connexion only with regard to the specific subjects of dispute which caused the rupture." The Annual Assembly admits the laity as representatives; it does not interfere with strictly local matters; and, generally, gives more influence to the laity than the Old Connexion.—*Ibid.*, p. 499.

Wesleyan Methodist Reformers. "In 1849, another of the constantly recurring agitations with respect to ministerial authority in matters of Church discipline arose."

[The Test and Corporation Acts were repealed in 1828.]—*Martineau*, i. 463-7.

[The Catholic Emancipation Act was passed in 1829.]

1830. "The most earnest members of this [High Church] party were already . . . . establishing that sort of union which was immediately to cast discredit on the hitherto honoured name of Protestantism."—*Ibid.*, i. 573.

"By stat. 10 Geo. IV. c. 7, a Roman Catholic is disqualified for the office of First Lord" of the Treasury.—*Todd*, ii. 428.

By 3 and 4 Vict. "a Court of Discipline has been established for the trial of clerks in holy orders who have committed offences against the ecclesiastical laws, or have given scandal."—*Fischel*, p. 278.

"In 1836, the ecclesiastical commissioners were incorporated, with power to prepare schemes for carrying these recommendations into effect. Many reforms in the church establishment were afterwards sanctioned by Parliament. The boundaries of the several dioceses were revised; the sees of Gloucester, Bristol, Bangor, and St. Asaph were consolidated into two, and the new sees of Manchester and Ripon created; the episcopal revenues and patronage were readjusted. The establishments of cathedral and collegiate churches were reduced, and their revenues appropriated to the relief of spiritual destitution." Small livings were augmented, pluralities limited, and residence enforced.—*Mav*, ii. 441-2.

In 1839 an act "provided for the general commutation of tithes into a rent-charge upon the land, payable in money."—*May*, ii. 443.

"In 1801, the Wesleyans had 825 chapels or places of worship: in 1851, they had . . . . 11,007." "In 1801, the Independents had 914 chapels: in 1851, they had 3,244." "In 1801, the Baptists had 652 . . . . in 1851 . . 2,789." "In 1851 the clergy of the established church numbered 17,320 ministers of other communions, 6,405."—*Ibid.*, ii. 446-7.

[The Prerogative Court of the Archbishop of Canterbury was the principal court for wills and administrations, and continued so till 1857.]—*Stephen's Comm.*, ii. 198.

"In the year 1857, jurisdiction in respect of wills was withdrawn from the Ecclesiastical Courts, and by 20 and 21 Vict. c. 77, transferred to a new 'temporal' court—'the Court of Probate.'"—*Fischel*, p. 249.

The Archbishop of Canterbury "is the first peer of the realm, and has precedence over all government functionaries, and the entire clergy. In rank he comes immediately after the princes of the blood. He is privileged to have eight chaplains, whereas a duke may only have six at most. . . . . He crowns the kings and queens regnant."—*Ibid.*, p. 215.

[Legal process against clergymen only issues with regard to their non-ecclesiastical property. They cannot be summoned as jurymen.]—*Burn*, iii. 352.

[Pursuit of commerce and trade and of agriculture partaking of the nature of trade, is disallowed in the case of clergymen.]—*Ibid.*, iii. 365.

"Amid all their diversity of form two types of ecclesiastical organization are very distinctly observable. With exceptions so few as to have no influence on the result, all the Nonconformist congregations may be classified as belonging ecclesiastically to one of two species. They are either Congregational in the true and wide sense of the word, or Wesleyan in the ecclesiastical sense of the word. That is to say, each congregation is governed in and by and of itself without the recognition of any external authority at all,—or the congregations are affiliated under some general government, and ruled, with more or less of local liberty, from a common centre. All the Methodist sects belong to the latter category—Conference, Reformed, New Connexion, and Primitive; to the former belong all the Independent, Baptist, Unitarian, and old English Presbyterian congregations. The whole of the Nonconformity which inherits the traditions of the seventeenth century is, amid all its variations, true to the Congregational type,—while that which traces its historical development from the revival movements of the eighteenth century is of Methodist organization."—*Clayden, Fort. Rev.*, May, 1868.

PROFESSIONAL.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

[A section of the Druid priesthood is supposed to have existed, with the name of Bards, who recited the exploits of the chiefs to the accompaniment of the harp.—There was possibly another division of the priesthood, called *vates* or "physiologists," to whom the more strictly scientific functions were deputed.]

[Inscriptions show that (probably Roman) physicians and perhaps also medicine-vendors existed during the period of Roman domination.]

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

The minstrel "was sometimes a household retainer, of the chief whom he served, as we see in the poem of Beowulf; sometimes he wandered through different countries, visiting the courts of various princes." . . . . "It was the minstrel's duty, not only to tell the mythic history of the earlier ages, but to relate contemporary events, and to clothe in poetry the deeds which fell under his eye, and to turn into derision the coward or the vanquished enemy, and to laud and exalt the conduct of his patrons. . . . . At times the Bard raised his song to higher themes, and laid open the sacred story of the cosmogony, and the beginning of all things."—*Wright, Biog. Brit.*, p. 5.

1066 *to* 1307.—*Table III.*

"A joculator, or bard, was an officer belonging to the court of William the Conqueror."—*Warton*, i. p. 11.

"A poet seems to have been a stated officer in the royal retinue when the king went to war."—*Warton*, ii. 15.

The poet-laureate "is undoubtedly the same that is styled KING'S VERSIFIER, and to whom 100 shillings were paid as his annual stipend, in the year 1251."—*Warton*, ii. 333.

"In proportion as students multiplied, the incongruity of connecting learning with the profession of orders became apparent, and lawyers, physicians, and poets pursued their separate callings without aid from the Church."—*Pearson*, ii. 513.

"From the accession of the Angevin dynasty the law formed the great passport to dignity and emolument. The great law-officers of the crown were entirely selected from the *canonists.*"—*Brewer, M. F.*, l.

1275. ". . . . the Roman and later feudal lawyers were at this time getting a firm grasp on the law of England."—*Stubbs*, p. 439.

"Attorneys, or agents for the management of causes at law, are first distinctly mentioned after the Conquest."—*Pict. Hist.*, i. 574.

"A father might appoint his son his attorney . . . . and so *vice versâ.*"—*Reeves*, i. 170.

"As the law became complicated and voluminous it became necessary to have professional lawyers to administer it; and . . . . the business of the steward of the household's court came to be performed by a deputy, who was a lawyer."—*Pict. Hist.*, i. 821.

"We find in Glanville the germs of the system of pleading which was afterwards carried out into so much greater complexity."—*Pict. Hist.*, i. 574.

"Personal suits became more frequent, and pleading grew into a science of much nicety and refinement."—*Finlason's Reeves*, iii. p. 17.

1307 *to* 1530.—*Table IV.*

"In the reign of Edward II. we are informed that such places were called *hostels*, or *inns of court*, because the inhabitants of them belonged to the king's courts. It is reported that William, *Earl of Lincoln*, about the beginning of this reign, being well affected to the study of the laws, first brought the professors of them to settle in a house of his, since called *Lincoln's Inn*. . . . . In the 28th year of the reign of Henry VIII., the Bishop of Chichester granted the inheritance to Francis Sulyard and his brother Eustace, both students; the survivor of whom, in the twentieth year of Queen Elizabeth, sold the fee to the benchers for 520*l.*"—*Pict. Hist.*, i. 819.

About the middle of the fourteenth century there is mention of a (probably lay) schoolmaster, named Cornwall, "who was the first that introduced English into the instruction of his pupils."—*Ibid.*, ii. 215.

"It appears . . . . that in Henry V.'s army which won the battle of Agincourt, there was only one surgeon, a certain John Morstete, fifteen assistants, whom he had pressed under a royal warrant, not having yet landed. Of these assistants three were also to act as archers, the whole number having the pay of common archers, and Morstete himself only that of a man at arms."—*Ibid.*, ii. 208.

"In the reign of Edward II. begin the year-books, so called because they were published annually from the notes of certain persons who were paid a stipend by the crown for the work. These contain reports of cases adjudged from the beginning of this reign to the end of Edward III., and from the beginning of Henry IV. to the end of Henry VIII."—*Ibid.*, i. 819.

"The minstrel profession was, in the year 1469, chartered by Edward IV., and the guild, or fraternity, was governed by a Marshal and two Wardens, chosen annually."—*Ibid.*, ii. 235.

15th cent. In painting, "the illuminators of manuscripts were still . . . . the only artists who deserved the name."—*Ibid.*, ii. 232.

15th cent. "Ecclesiastical music was studied by the youths at the Universities, with a view to the attainment of degrees as bachelors and doctors in that faculty or science, which generally secured preferment."—*Ibid.*, ii. 233.

15th cent. The Earl of Warwick "contracted with his tailor for the painter's work to be displayed in the pageantry of his embassy to France."—*Ibid.*, ii. 232.

[In the reign of Edward IV. minstrels were incorporated.]—*Burney*, ii. 429.

"In this reign, the first mention of the king's poet, under the appellation of LAUREATE, occurs; John Kay was appointed poet-laureate to Edward the Fourth."—*Warton*, ii. 330.

Physicians were originally clergymen, and "the physicians of the University of Paris were not allowed to marry till the year 1452."—*Warton*, ii. 205 (*note*).

1456. "From this example we may perceive that the practice of medicine was still, to some extent, in the hands of the clergy. The art itself appears to have made little or no progress within the present period. . . . . Surgery also was in as rude a state as ever."—*Pict. Hist.*, ii. 208.

[The barber-surgeons of London were incorporated by Edward IV.]—*Stephen's Comm.*, iii. 302.

15th cent. The College of Physicians was founded, and "received power to grant licences to practise medicine, a power which had previously been confined to the bishops."—*Foster, Essays*, &c., p. 218.

"The king's attorney was the only law officer of the crown of that kind till the reign of Edward IV. In the first year of that reign we find Richard Fowler was made solicitor to the king, and in 11 Edward, IV. William Husee was appointed attorney-general in England."—*F.'s Reeves*, iii. 111.

"The parliament began to make some provision for ordering *attornies*, who had now become a very considerable body of men. Complaint had been made of the mischiefs arising from their ignorance and want of knowledge in the law; and therefore, to make sure of their qualifications, it was ordained by stat. 4 Hen. IV. c. 18, that all attornies should be examined by the justices, and by their discretions their names should be put in a roll: they were to be *good and virtuous*, and *of good fame.*"—*Reeves*, iii. 233.

There were "two distinct companies of surgeons, the one called the *barbers of London*, and the other the *surgeons of London.*" By 32 Hen. VIII. c. 42 these were united. Afterwards (by 34 and 35 Hen. VIII. c. 8) all persons were allowed to minister to any outward disease.—*Stephen's Comm.*, iii. 302-3.

By a statute passed in the third year of Henry VIII. "it is enacted, that no person in London, or seven miles thereof, shall practise as a physician or surgeon without examination and licence of the Bishop of London or of the Dean of Paul's, duly assisted by the faculty; or beyond these limits, without licence from the bishop of the diocese, or his vicar-general, similarly assisted." Five years afterwards, a royal charter was granted for erecting a corporation of physicians in London, by which the superintendence of the bishops would seem to have been taken away. By 32 Hen. VIII. c. 40 any member of the college was allowed to practise *surgery.*—*Ibid.*, iii. 301.

"The masters of this science [fencing] were considered of such public importance that, in the reign of Henry VIII., they were formed into a corporation by letters patent. We find, also, that titles and privileges were conferred upon them, according to their degrees of proficiency. During their noviciate, the tyros in fencing were called scholars; after they had acquired a certain amount of skill, they were raised to the rank of provosts; and when they had attained the highest step of their profession, they were called masters. These two last degrees could only be obtained by public trials of skill, after which the successful candidates were allowed to give lessons in their mystery."—*Pict. Hist.*, ii. 869.

"I am of opinion, that it was not customary for the royal laureate to write in English, till the reformation of religion."—*Warton*, ii. 334.

H. VIII. "Benchers were such of the Barristers as had been in the house fourteen or fifteen years; they were chosen by the elders of the house to *read*, expound, and declare some statute openly to all the society. . . . . The young members of two years were required to be present at these readings." Long beards, cut or pansied hosen or breeches, and pansied doublets, were prohibited.—*F.'s Reeves*, iii. 443.

1530 *to* 1688.—*Table V.*

Formerly there were only two sorts of advocates, *sergeants* and *apprentices.* "But we find in this reign [Elizabeth's] (and no doubt it had been so for some time), that the orders of the profession were these:—the lowest was a *student*, called also an *inner barrister*, and so distinguished from the next rank, which was that of an *outer* or *utter barrister*; then came an *apprentice*, and next a *sergeant.*"—*Reeves*, quoted in *Pict. Hist.*, ii. 767.

"These seminaries [the monasteries] . . . . contained invitations and opportunities to studious leisure and literary pursuits." After their dissolution "most of the youth of the kingdom betook themselves to mechanical or other illiberal employments, the profession of letters being now supposed to be without adequate reward."—*Pict. Hist.*, iii. 817.

Wolsey, like the prelates of earlier days, "was a proficient in the art" [of architecture.]—*Ibid.*, ii. 841.

After the close of the ecclesiastical era, "from the arrival of *John of Padua* and his appointment to the office of 'Deviser of his Majesty's Buildings,' in 1544, we may date the introduction of regular architecture into England. . . . . As *the founder of a school* tradition has assigned to him many works to which he has no claim," &c.—*Ibid.*, ii. 845.

"The earliest English copper-plate engraver known by name is Thomas Geminus, who executed the plates for another medical book about the end of Henry VIII.'s reign."—*Ibid.*, iii. 577.

[Christopher Fyne was admitted doctor in music at Oxford in 1545, and was music-preceptor to Edward VI.]—*Ibid.*, iii. 561.

1567. "At this period the study of regular architecture had been taken up by native artists."—*Ibid.*, ii. 846.

Harrison celebrates the ladies of Elizabeth's court as being "skilful in surgery and distillation of waters, beside sundry other artificial practices pertaining to the ornature and commendations of their bodies."—*Ibid.*, ii. 823.

[In the fifteenth century minstrels were paid much higher for their services than priests.]—*Warton*, sec. xxiv.

[The pursuit of dramatic writing as a profession may be said to begin in the time of Elizabeth, with Marlow, Greene, and Peele.]

"The education of Wren was not professional. . . . . Before he had displayed his talents in the art which has rendered him so illustrious, he had acquired an eminent reputation as a mathematician and astronomer."—*Pict. Hist.*, iii. 736.

[In 5 Car. I. all persons (except such physicians as are mentioned in the act) were prohibited from exercising surgery within London and Westminster, or within seven miles from London, for profit, unless they should be first examined by the examiners of the company of barbers and surgeons, and duly admitted by the company.]—*Stephen's Comm.*, iii. 303.

1630-40. Among the earliest native painters were the scholars of Vandyke.—Portrait-painting had, in the time of Cromwell, almost become a distinct profession.—"In miniature the English artists of this period stand pre-eminent," and it had already become a distinct art with a school.—See *Pict. Hist.*, iii. 569.

"Previously to the reign of Charles I. the sculptor seems hardly to have been considered an artist." "Nicholas Stone was the sculptor most in vogue. He was *master-mason* to the king."—*Ibid.*, iii. 575.

1603-60. "The increase of learning and the multiplication of books had made authorship a regular profession; but success as yet was only to be won through the favour or countenance of persons of rank, and authors were obliged to address their patrons with the most crawling adulation, as well as to submit to many gross indignities."—*Pict. Hist.*, iii. 636.

Up to the Revolution of 1688 "English literature had grown and flourished chiefly in the sunshine of court protection and favour."—*Craik, Eng. Lit.*, ii. 185.

1688 *to* 1815.—*Table VI.*

[By 6 Anne c. 16, factors and brokers are required to be licensed.]—*Stephen's Comm.*, ii. 76.

1672–1726. [Vanbrugh, the architect of Blenheim Castle, was also the author of *The Relapse, The Provoked Wife* &c.]

About 1750. William Kent introduced "the *English* system of gardening." He "professed himself a painter, sculptor, and architect."—*Pict. Hist.*, iv. 751-2.

1760-85. "To this period has been sometimes assigned the commencement of the pursuit of literature as a distinct profession in England; now, too, we may say, began its domestic cultivation among us. . . . . A great increase now took place in the number of female authors."—*Craik, Eng. Lit.*, ii. p. 312.

[John Metcalf may be called the first professional road-maker. His career dates from 1765.]

[1765. Contractors had not yet come into existence.]

"By statute 18 Geo. II. c. 15, the body compounded of the two callings of barber and surgeon . . . . was broken into two distinct corporations; those thereof who had been admitted to practise surgery being now constituted a body corporate by the name of 'The Masters, Governors, and Commonalty of the Art and Science of Surgeons of London'"—afterwards the Royal College of Surgeons.—*Stephen's Comm.*, iii. 303-4.

"The statute by which apothecaries are regulated is the 55 Geo. III. c. 194, which, after reciting (and, for the most part, confirming) a charter of James the First, by which the 'Society of the Art and Mystery of Apothecaries of the City of London' was incorporated, proceeds to enact" regulations limiting the power of practising as apothecaries.—*Ibid.*, iii. 306-7.

1815 *to* 1850.—*Table VII.*

The statutes relating to attornies and solicitors "were amended and consolidated by 6 and 7 Vict. c. 73."—Stephen's *Comm.*, iii. 308.

ATENEO BARCELONES

ACCESSORY INSTITUTIONS.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

No information relating to Accessory Institutions.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

[Sigebirht founded in the 17th cent. a Latin school on the model of those he had seen in Gaul, ... and availed himself of the counsel of Felix, who supplied fitting persons as teachers, according to the Kentish practice.]—*Lappenberg*, i. 154.

[For the support of an Anglo-Saxon school at Rome, Ine imposed a tax of a penny on every house in the kingdom, which was sent to the Pope.]—*Lappenberg*, i. 205.

"The school established at York, by Wilfræd and Archbishop Egbert, was soon famous throughout Christendom."—*Wright, B.B.*, p 36.

1307 *to* 1530.—*Table IV.*

1503-32. "The practice of educating our youth in the monasteries growing into disuse, near twenty new grammar-schools were established within this period."—*Warton*, iii. 1.

In 1517 "Fox, Bishop of Winchester, founded a College at Oxford, in which he constituted, with competent stipends, two professors for 'the Greek and Latin languages.'" About 1519, Wolsey "founded a public chair at Oxford, for rhetoric and humanity, and soon afterwards another for teaching the Greek language." The former is "the first conspicuous instance of an attempt to depart from the narrow plan of education, which had hitherto been held sacred in the universities of England."—*Warton*, iii. 2, 3.

1530 *to* 1688.—*Table V.*

St. Bartholomew's Hospital was founded by Rayhere in 1123. "In 1547 it was re-founded by a charter of Henry VIII." St. Thomas's Hospital, 1553. These, together with Bridewell, Bethlehem and Christ's, "were first united for purposes of administration in 1557, and their affairs were managed by one general board until 1782, when, by an Act passed 22nd George III. (cap. 77), it was provided that they should be under the care of the Corporation, but each placed on its present footing, under distinct internal government, with the exception of Bethlehem and Bridewell, which were retained under the same management."—*Low*, pp. 3-4.

After the Reformation and the destruction of the monasteries, "Ascham, in a letter . . . . dated 1550, laments the ruin of the grammar-schools throughout England. . . . . At Oxford, the public schools were neglected by the professors and pupils. . . . . Academical degrees were regarded as unchristian." Henry VIII.'s education "seems to have been altogether theological."—*Warton*, iii. 14 and 64.

St. Paul's School was "founded in 1509, and endowed by Dr. John Colet, Dean of St. Paul's, for the education of 153 boys of all countries." Mercers' Grammar School, 1522. Merchant Taylors' School, 1561, "for educating 250 scholars of all nations, on moderate payment." Christ's Hospital "is one of the five royal hospitals of the city of London, and was founded by letters patent of Edward VI.," 1553. St. Saviour's Grammar School, Southwark, 1562, for 100 of the poor children of the parish. Highgate Grammar School, 1565. "40 scholars from Highgate, Hornsey, and Holloway, are educated free of charge." St. Olave and St. John's Grammar School, Southwark, 1571. St. Peter's College, Westminster, "founded 1590 by Queen Elizabeth, for 40 boys, who are prepared for the University." Charterhouse (School), 1611. Camberwell Free Grammar School, 1615. Parochial: Archbishop Tenison's Grammar School, 1687, for St. Martin's in the Fields.—*Low*, pp. 245-8 and 254.

[The Bodleian Library was founded about 1606.]—*Hallam*, iv. 85.

"The first example of a newspaper is to be found late in the reign of James I.: *The Weekly Newes*, May 23, 1622."—*May*, ii. 97.

1685. During the great battle of the Exclusion Bill, many newspapers were suffered to appear; the *Protestant Intelligence*, the *Current Intelligence*, the *Domestic Intelligence*, the *True News*, the *London Mercury*. None of these was published oftener than twice a-week. None exceeded in size a single small leaf."—*Macaulay*, i. 389.

1688 *to* 1850.—*Tables VI. and VII.*

"A few charitable asylums had been founded, by private or local munificence, for the treatment of the insane (*e.g.*, Bethlem Hospital in 1549; St. Peter's Hospital, Bristol, in 1697; Bethel Hospital, Norwich, in 1713; St. Luke's Hospital, in 1751); but it was not until the present century that county and borough lunatic asylums began to be established; nor until after the operation of the new poor law, that their erection was rendered compulsory" [1845].—*May*, ii. 610.

[Parochial (London) Schools: Blue-Coat School, 1688, Grey-Coat Hospital, 1698, Burlington Charity School, 1699, for parishes in Westminster. Charity School for Marylebone, 1751. Mrs. Newcomen's Schools, Southwark, 1752.]—*Low*, pp. 252-3.

Bancroft's Hospital, 1728, for the maintenance of 30 almsmen, and education and maintenance of 100 boys.

[Lloyd's was originally a coffee-house, kept by Lloyd, in Abchurch Lane, about 1710, and frequented by business-men. It was finally established at the Royal Exchange in 1774.]

"With the reign of Anne opened a new era in the history of the press. Newspapers then resumed their present form, combining intelligence with political discussion; and began to be published daily."—*May*, ii. 100.

[The *Morning Chronicle* was founded in 1769; the *Morning Post* in 1772; the *Morning Herald* in 1780; and the *Times* in 1788.]—*Ibid.*, ii. 118.

"Mr. James Perry, of the *Morning Chronicle* . . gave a new and elevated character and influence to the newspaper press."—*Martineau*, i. 423.

The Society for Promoting Christian Knowledge was founded in 1699. In 1761 the number of its members . . . . was still no more than 600. . . . . By the year 1809 there were 3,560 members . . . . and in 1819 the number was 14,000, and the income of the society very nearly 56,000*l.* Connected with this society is the Society for the Propagation of the Gospel in Foreign Parts, which was incorporated in 1701. The Church Missionary Society was founded in 1804. The National School Society was founded in 1811. The British and Foreign Bible Society (which draws a large proportion of its members from the establishment) was founded in 1804.—*Pict. Hist.*, viii.

Ladies' Charity School, 1702. Royal Asylum of St. Ann's Society, 1709. Welsh Charity School, 1715. Royal Freemasons' School for Female Children, 1718. Marine Society, 1756, for training for the navy or mercantile marine. Royal Masonic Institution, 1798. Royal Hospital Schools, Greenwich, instituted 1801, incorporated with the hospital, 1821.

Westminster French Protestant School, 1747. German School, 1743. Westmoreland Society, 1746 (for supporting a school.)

Asylum for Female Orphans, 1758. School of Industry for Female Orphans, 1786. Orphan Working Schools, 1758. London Orphan Asylum, 1815.

Westminster Hospital, 1719. Guy's, 1721. St. George's, 1733. London, 1740. Middlesex, 1745. London Fever, 1802.

Small-Pox Hospital, 1746. Jennerian and London, Vaccine Institutions, 1806 and 1809.

British Lying-in Hospital, 1749. City of London Lying-in Hospital, 1750. Queen Charlotte's Lying-in Hospital, 1752. Royal Maternity Charity, 1757. General Lying-in Hospital, 1765. Charlotte Street and Westminster General Lying-in and Sick Dispensary, 1778. Newman Street General Lying-in Institution, 1787.

"Royal Highland School Society, founded above a century and a-half since, as the 'Society in Scotland for the Reformation of Manners.' Chartered by Queen Anne, 1709. In 1738, schools of industry were formed. The London Board was formed in 1773."—*Low*, pp. 219-20.

About 1780. "The system of Sunday-schools, generally regarded as having been founded by Mr. Robert Raikes, the editor and proprietor of the *Gloucester Journal*, had been in operation nearly twenty years by this time" [1800].—*Pict. Hist.*, vii. 599.

1760-84. [There were numerous boarding-schools round London for the education of the daughters of the well-to-do shopkeeping class.]—*Ibid.*, v. 650.

1768-70. "Political agitation was rife in various forms; but its most memorable feature was that of public meetings, which at this period began to take their place among the institutions of the country. . . . . This movement was succeeded by the formation of a 'society for supporting the bill of rights.'"

1779-80. "Ten years later, public meetings assumed more importance, and a wider organization. The freeholders of Yorkshire and twenty-three other counties, and the inhabitants of many cities, were assembled, by their sheriffs and chief magistrates to discuss economical and parliamentary reform. . . . . Nor were these meetings spontaneous in each locality. They were encouraged by active correspondence, association, and concerted movements throughout the country. . . . . Other political societies and clubs were now established; and the principle of association was brought into active operation, with all its agencies."—*May*, ii. 121-3.

1778-80. The anti-Catholic agitation in Scotland "next extended to England. A Protestant association was formed in London, with which numerous local societies, committees, and clubs in various parts of the kingdom were affiliated. Of this extensive confederation, in both countries, Lord George Gordon was elected president."—*Ibid.*, ii. 124-5.

In 1787 an association was formed for the abolition of the slave trade. "The organization of the society comprehended all classes and religious denominations."—*May*, ii. 128-9.

"Several societies . . . . now avowed their sympathy and fellowship with the revolutionary party in France,—addressed the National Convention,—corresponded with political clubs and public men in Paris; and imitated the sentiments, the language, and the cant then in vogue across the Channel. . . . . The Revolution Society had been formed to commemorate the English Revolution of 1688. . . . . The Society for Constitutional Information had been formed in 1780, to instruct the people in their political rights, and to forward the cause of parliamentary reform. . . . . The London Corresponding Society,—composed chiefly of working men,—was founded in the midst of the excitement caused by the events in France. It sought to remedy all the grievances of society, real or imaginary,—to correct all political abuses,—and particularly to obtain universal suffrage and annual parliaments."—*Ibid.*, ii. 132-4.

Literary and Scientific Societies: The Society of Antiquaries was founded, 1717. Society of Dilettanti, 1734. Society of Arts, 1753. Linnæan, 1788. Royal Institution, 1799. Royal Horticultural, 1804. Royal Medical and Chirurgical, 1805. London Institution, 1805. Geological, 1807. Russell Institution, 1808. Swedenborg Society, 1810.

[The Royal Institution was founded in March, 1799, by Count Rumford and Sir Joseph Banks, assisted by Earls Spencer and Morton, and other noblemen and gentlemen. It was incorporated Jan. 13, 1800, by royal charter, as "The Royal Institution of Great Britain, for the diffusing knowledge, and facilitating the general introduction of useful mechanical inventions and improvements, and for teaching, by courses of philosophical lectures and experiments, the application of science to the common purposes of life." It was enlarged and extended by an act of parliament in 1810; the original plan, as drawn up by Count Rumford, in 1799, having been considerably modified.]

[The Thatched House Society for the relief of debtors was formed in 1772.]—*Ibid.*, ii. 282.

Sea-bathing Infirmary, 1796. Truss Society, 1786. Rupture Society, 1804. Royal Infirmary for Asthma, Consumption, &c., 1814.

Royal Military Asylum, Chelsea, 1801—supported by Parliamentary grants.

Yorkshire Society's Schools, 1812.

The Baptist Missionary Society was founded in 1792, the London Missionary Society in 1795, and the Wesleyan in 1816.

The Naval and Military Bible Society was established in 1780. The Religious Tract Society was instituted in 1799. London Society for Promoting Christianity among the Jews, 1809. Religious Tract and Book Society for Ireland, 1814.

Countess of Huntingdon's College, Cheshunt, 1791, "for the instruction of young men in the work of the ministry." Sunday School Union, 1802. Society for the Support and Encouragement of Sunday Schools, 1785. Baptist Irish Society, 1814. Surrey Mission, 1797, is supported by Dissenters of various denominations.

Hans Town School of Industry, 1804; London Hibernian Society, 1806; Royal Caledonian Asylum, 1813; Benevolent Society of St. Patrick, 1784.

"Column 1, gives the entire number of Institutions.
Column 2, Recent Institutions, *i.e.* founded during the last ten years.
Column 3, Founded during the first half of the present century.
Column 4, During 18th century.

Column 5, Prior to 18th century.

Column 6, Year's Income derived from voluntary contributions.

Column 7, Year's Income, from Dividends, Property, or Trade.

1.	2.	3.	4.	5.	6.	7.
14 General Medical Hospitals	2	5	5	2	59,049	126,809
66 Hospitals, Infirmaries, and other Institutions for special medical purposes, mostly receiving in-patients	15	39	11	1	73,950	81,075
39 Dispensaries	8	21	10	—	23,377	2,500
12 For Preservation of Life, Health, and Public Morals	2	8	2	—	34,674	11,815
1 Institution for Foundlings						
22 Hospitals and Penitentiary Institutions for Females	18	16	4	1	42,387	51,594
16 Relief to Prisoners, Reformatory, and Refuge Institutions						
29 Institutions for the Relief of Street Destitution, and specific Claims	5	20	3	1	54,551	10,213
21 Homes for Needlewomen and Servants, &c., and otherwise aiding the Industrious	14	7	—	—	6,250	2,005
9 Benevolent Pension or Annuity Funds	8	—	—	1	15,314	4,300
14 Societies and Funds for the Benefit of Poor Clergy of the Church	4	8	6	2	18,873	30,735
6 For Protestant Dissenting Ministers						
72 Professional and Trade Provident and Benevolent Funds	14	43	15	—	55,513	117,058
21 Abstract Summary of Funds arising from City Company and Parochial Trusts	—	—	—	24	——	38,000
124 Colleges, Hospitals, Almshouses, and other Asylums for the Aged.	4	29	27	64	9,734	85,587
16 Charities for the Blind, Deaf and Dumb, and 1 for Poor Cripples	5	5	4	2	14,274	29,247
31 Societies and Funds promoting and aiding Schools, including 9 Associations for adult instruction, partly self-supporting	8	17	5	1	73,443	14,934
14 Asylums entirely maintaining and educating 1,986 Orphan Children	1	9	4	—	48,017	16,930
20 Asylums wholly maintaining and educating 2,894 children [1,200 Christ's Hospital alone]	5	4	9	2	48,747	63,791
554	113	231	105	101	577,153	689,593

—*Low*, pp. vii.-x.

British and Foreign School Society, 1805. "In connexion with this society there are model schools for the scriptural education of children; normal schools for the education and training of teachers; a depository for school publications and other materials; agencies for school inspections, and aid is rendered by grants or otherwise in the establishment of schools."—*Ibid.*, p. 212.

The National Society (Established Church), 1811. In 1860, 11,725 schools were "in direct union with this society." There is also a Welsh Education Fund, and three Training Institutions—St. Mark's, Chelsea, Whitelands (for educating young women as schoolmistresses), and Battersea; with a "central depository for the sale, at a cheap rate, of books and apparatus for schools."—*Ibid.*, pp. 211-12.

"From 1832 to 1839, a sum of £20,000 was annually voted by the State for the purpose of Education, . . and expended in grants to aid in the erection of school buildings. Applications for the Treasury grants were made through the National Society and the British and Foreign School Society."—*Ibid.*, p. 207.

Home and Colonial School Society, 1836.

The London Diocesan Board of Education was "instituted in 1839, as a centre of union for schools."—Church of England Metropolitan Training Institution, 1849.

Ragged School Union, 1844. Ragged School Shoeblack Society, 1851, "for the employment of deserving boys from the various schools in connexion with the Ragged School Union."

Congregational Board of Education, 1843.

Young Men's Christian Association, 1844. Church of England Young Men's Society, 1844. Evening Classes for Young Men, 1848.

Ladies' Hibernian Female School Society, 1823.

Clerical Education Fund, 1845. Church of England Sunday School Institute, 1843.

St. John's Servants' School, 1842.

St. Matthew's Home for Female Orphans, 1839. British Orphan Asylum, 1827. Infant Orphan Asylum, 1827. Jews' Orphan Asylum, 1831. Asylum for Fatherless Children, 1844. National Orphan Home, 1849.

The Primitive Methodist Missionary Society commenced operations in 1829, and was organized in 1843. The Ladies' Society for Promoting Education in the West Indies was established in 1825, and the Society for Promoting Female Education in the East, in 1834. The Newfoundland School Society, 1823, and the Colonial Church Society, 1835; united, 1851. Operative Jewish Converts' Institution, 1831. Foreign Aid (Evangelical) Society, 1841. British Society for the Propagation of the Gospel among the Jews, 1842.

Society for the Promotion of Permanent and Universal Peace, 1816. British and Foreign Anti-Slavery Society, 1839. The Evangelical Alliance, 1845.

The Protestant Association, 1835. The Protestant Society, 1827. Society for the Promotion of the Due Observance of the Lord's Day, 1831. Society for Irish Church Missions to Roman Catholics, 1849. Scripture Readers' Society for Ireland, 1822.

General Baptist Mission, 1816. Bible Translation Society, 1840. Bath Society (for support of superannuated ministers), 1816. Baptist Building Fund, 1824.

Hospital for Skin Diseases, 1841. Mesmeric Infirmary, 1850.

Metropolitan Convalescent Institution, 1840. Home for Confirmed Invalids, 1842. Invalid Asylum, 1825.

Hanwell, 1831. Colney Hatch, 1851. Asylum for Idiots, 1847.

Dispensaries, 13 founded before 1815, 18 since.

The Congregational Union was "formed in the year 1831, for the promotion of Evangelical religion in connexion with the Congregational denomination, but, until 1836, with no definite plan, when proposals were made for missionary work in the towns and villages of England; and this circumstance brought into affiliated relationship to the Union the three institutions known as the Home Missionary Society, established 1819," the Colonial Missionary Society, 1836, and the Irish Evangelical Society.—*Low*, pp. 282-3.

Seamen's Christian Friend Society, 1846. London City Mission, 1835. Church Pastoral Aid Society, 1836. London Domestic Mission Society, 1834.

Merchant Seamen's Orphan Asylum, 1827. Sailors' Orphan Girls' School and Home, 1829. Soldiers' Daughters' Home, 1840.

Commercial Travellers' Schools, 1845.

City of London School, "based upon an old endowment of John Carpenter, town clerk, in the time of Henry VI., and established in 1837."

King's College, incorporated in 1829, was "founded to afford religious instruction on the principles of the Established Church, together with a classical and mathematical education."

University College was founded 1825, and incorporated 1836.

Hospitals: Charing Cross, 1818. Royal Free, 1828. University College, 1833. King's College, 1839. St. Mary's, 1843. Metropolitan Free (chiefly a dispensary), 1836. London Homœopathic, 1849. German, 1845.

Hospital for Women, Soho Square, 1843. Samaritan Free, 1847.

Seaman's Hospital Society, 1831. Hospital for Consumption, &c. (Brompton), 1847. City of London Hospital for Diseases of the Chest, 1848. Infirmary for Consumption, &c., 1847. Infirmary for Women and Children, 1816. (2) Ophthalmic Hospitals, 1804. (3) Ophthalmic Hospitals, 1816, '42, and '43. Dispensary for Diseases of the Ear, 1816. (2) Orthopœdic Hospitals, 1838 and 1851. Spinal Hospital, 1836. St. Mark's (for fistula, &c.), 1835.

Congregational School, Kent, 1811, for the sons of Congregational Ministers. Baptist College, Stepney, 1810. New College, St. John's Wood (Congregational), 1850. Queen's College, 1848, for general female education, "is an offshoot of the 'Governesses' Benevolent Institution.'" St. Mary's Hall, Brighton, for educating the daughters of poor clergy, 1836. Church Missionaries' Children's Home, 1850.

[Literary and Scientific Societies: Institution of Civil Engineers, 1818. Egyptian, 1819. Cambridge Philosophical, 1819. Royal Astronomical, 1820. Medico-Botanical, 1821. Royal Society of Literature, 1823. Royal Asiatic, 1823. Zoological, 1826. Mechanics' Institution, London, 1827. Geographical, 1830. United Service Institution, 1831. Harveian, 1831. British Association, 1831. Entomological, 1833. Statistical, 1834. Institute of Architects, 1834. Numismatic, 1836. Ornithological, 1837. Historical, 1838-56. Royal Agricultural, 1838. Camden, 1838. Botanical, 1839. Microscopical, 1839. Parker, 1840-55. Percy, 1840-52. London Library, 1840. Shakspeare, 1840. Chemical, 1841. Pharmaceutical, 1841. Philological, 1842. Ælfric, 1843-56. Archæological Association, 1843. Sydenham, 1843. Ethnological, 1843. Law Amendment, 1843. Handel, 1844. Syro-Egyptian, 1844. Ray, 1844. Cavendish; Hakluyt, 1846. Palæontographical, 1847. Institute of Actuaries; Arundel, 1848. Meteorological, 1850.]

"The Pharmaceutical Society, a voluntary educational body called into existence chiefly by the exertions of the late Mr. Jacob Bell, was erected into a State institution, acting under the authority of the Privy Council. It was invested with very extensive and unique privileges. It combines three functions. Its Council has the power of a guild, regulating the conduct and mode of business in some important particulars of the members of the trade; it is the proprietary owner of a large school, through which candidates for introduction to the pharmaceutical business are passed; and it is the sole examining body which possesses the privilege of examining such candidates and of giving them the right to enter upon the business of chemists and druggists. Thus the trade is hemmed in on all sides by a far-reaching monopoly."

The Royal Academy of Music was instituted 1822.

The University of London was established in 1837.

"The London Mechanics' Institute was founded in 1823. . . . In a short time, many large towns . . . . opened Mechanics' Institutes."—*Martineau*, i., 410, 1.

It was during this period (1820-26) "that Musical Festivals were instituted. . . . The opening of the Continent gave a vast stimulus to the artistic mind of England. . . . By the Festivals of York, Norwich, Birmingham, and Worcester, music of a high order was offered to multitudes of the middle classes."—*Ibid.*, i. 416.

The Royal Society of Literature was founded in 1823.

"In April, 1825, Mr. Brougham, Lord John Russell, Dr. Lushington, Mr. Crawford, William Allen, and others, formed themselves into a society, under the name of the 'Society for Promoting the Diffusion of Useful Knowledge.'"—*Martineau*, i. 578.

The Athenæum Club was founded in 1824. "The modern club is a mixture of the hotel, the home, and the reading-room."—*Ibid.*, i. 567.

"In London, when the apartments formerly occupied by the Royal Academy were vacated by that body, they were appropriated to a 'School of Design,' which was begun towards the end of 1836."—*W. B. Scott*, *Fort. Rev.*, Oct. 1870.

"Fine-Art students were strictly excluded, and all who did not profess to be or intend being pattern drawers. And yet, when this rule was passed, in 1842, the entire number of students at Somerset House was only 178. . . . The earliest branch school was Spitalfields, simply a drawing-class opened in premises lent by a national-school in that neighbourhood. Nottingham, Coventry, and Newcastle-on-Tyne followed each other in 1842. The latter place had already begun a School of Art by local energy and voluntary subscription, and so deserved the aid extended to it. Shortly after, Manchester, perhaps the most desirable locality in England, entered the field."—*Ibid.*, *Fort. Rev.*, Oct. 1870.

The Anti-Corn-Law League was formed in 1838.—*May*, ii. 247.

"The French Commissioners who reported to their Government four years ago on our Public Schools, were struck by the analogy between the political institutions and the old educational foundations in England; by the permanence and perpetuity of old traditions penetrated by the modern spirit, and fused with it by a process of irregular and perhaps illogical renovation and reform. In the famous foundation of Elizabeth at Westminster, they noted with curious and attentive interest the continuation, under another aspect, of the old monastic Grammar School by the side of the Abbey. They were surprised by the mediæval and cloistral character of the buildings."

FUNERAL RITES.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

"The burnt bodies of the dead were consigned, perhaps in urns, to a circular pit; and a large stone was their monument over a chief."—*Akerman*, *Pearson*, i. 16.

"Three very distinct modes of sepulture appear to have been followed by the ancient Britons. 1. Cremation, when the ashes were generally collected and deposited in urns. 2. The interment of the body laid at its length. 3. Its deposit in a cist, with the legs in a bent or kneeling attitude." Cremation was more frequent than sepulture.—*Akerman*, *Arch. In.*, p. 5.

Modes of sepulture: "They are either long barrows covering the remains of a race of dolicocephalic savages laid in rudely-framed cists, with implements of flint and bone, and the coarsest possible pottery, but without one vestige of metal of any sort, or circular tumuli of a brachycephalic race shown to have been slightly more advanced by their remains being occasionally incinerated, and ornaments of bronze and spear-heads of that metal being also sometimes found buried in their tombs."—*Thurnam* (*Archæologia*); *Bateman* (*Vestiges, &c.*); and *Fergusson*, p. 35.

[The skeleton (supposed) of a Briton, 6 feet 2 inches in length, was found in a coffin formed out of a hollow tree. Beside it was a basket, perhaps containing food. The coffin was possibly designed as a canoe.]—See *Morley*, *Eng. Writers*, i.

[From their scarcity we may infer that the barrows of the Celtic (and also the Anglo-Saxon) period were used only by those of higher rank.]—*Akerman*, *Arch. In.* p. 3.

Of Uncertain Antiquity.

"It is in the British Islands that circles attained their greatest development." "Out of, say, 200 stone circles which are found in these islands, at least one-half, on being dug out, have yielded sepulchral deposits. One-quarter are still untouched by the excavator, and the remainder which have not yielded up their secret, are mostly the larger circles."—*Fergusson*, pp. 47-9.

[In England proper there are few dolmens. In Cornwall there are at least twice as many as in all England.]—*Ibid.*, pp. 161-2.

Of the uncovered dolmens "some are situated on uncultivated heaths, some on headlands, and most of them in waste places."—*Ibid.*, p. 44.

"On the summit of Minning Low Hill . . . . are two large cromlechs. In the cell near which the body lay were found fragments of five urns, some animal bones, and six brass Roman coins."—*Bateman*, quoted in *Fergusson*, p. 143.

"The principal monument at Levebury consists of a vallum of earth nearly, but not quite circular in form, with an average diameter of about 1,200 feet. Close on the edge of its internal ditch stood a circle apparently originally consisting of about 100 stones, with a distance consequently of about 33 feet from centre to centre. Inside this were two other double circles, placed not in the axis of the great one, but on its north-eastern side. The more northern one was apparently 350 feet in diameter, the other 325 feet. In the centre of the northern one stood what is here called a cone, apparently consisting of three upright stones supporting a capstone—a dolmen, in fact. . . . . In the southern circle there was only one stone obelisk or menhir. . . . . From the outer vallum a stone avenue extended in a perfectly straight line for about 1,430 yards, in a south-easterly direction." . . . . Besides the double circle on Hakpen hill, and Silbury Hill, "there are numerous barrows, both long and round in the neighbourhood, and British forts and villages."—*Fergusson*, pp. 62-5.

Stonehenge: "There seems to be no doubt that the outer stone circle originally consisted of thirty square piers, spaced tolerably equally in the circle. . . . . It seems equally certain that they were all connected by a continuous stone impost or architrave. . . . . The diameter of the circle is generally stated to be about 100 feet. . . . . Inside these outer circles stand the five great trilithons."—"Stonehenge is the only hewn stone monument we possess."—*Ibid.*, pp. 90-1 and 61.

[Barrows: At Gib Hill, there were found a flint arrow-head 2½ inches long, and a fragment of a basaltic celt. In a small barrow near Minning Lowe were found fragments of a coarse, dark-coloured urn, a flint arrow-head, a small piece of iron, part of a bridle bit, and several horses' teeth; lower down, a cist with an iron knife, with an iron sheath; and on the outer edge, another interment, accompanied by a highly ornamented drinking-cup, a small brass or copper pin, and a rude spear or arrow-head of dark grey flint. In Carder Lowe was found a beautiful axe hammer-head of basalt.]—*Bateman*, in *Fergusson*, pp 11-12.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"The erection of tumuli over the remains of the dead, must be regarded as an exception to the general mode of sepulture of the former people, and considered as honourable memorials. It is probable that in Britain they covered the remains of those who had fallen in battle."—*Akerman, Arch. In.*, p. 63.

"After Hengist's conflict with Fin, the body was burnt (lines 2232—2251); but after Beowulf's death not only is cremation mentioned, but a splendid mound is raised over the spot where the funeral pile stood, 'ad on Eorthen' (l. 6266), on the surface of the ground. At Beowulf's funeral, vases, and arms, and jewels of all kinds, were thrown upon the pile and burnt with him."—

"The body of Edward the Martyr, indeed, who was murdered in 978, was burnt by his friends, and the ashes were deposited at Wareham; but this is the only instance we meet with [in the historical period] of a body being burnt among the Anglo-Saxons. . . . . For persons of distinction [coffins] were of stone, and for others of wood. The corpse was sometimes covered with a sheet of lead, and was then placed in a wooden coffin. Linen shrouds were used, and the clergy were buried in the habits of their office. The burial-places were not at first in the midst of the population," till the middle of the eighth century; but afterwards only ecclesiastics and saintly persons were buried in the churches.—*Pict. Hist.*, i. 344.

1066 *to* 1307.—*Table III.*

[Kings and other great personages were embalmed. Sometimes the king, after being laid out in state, was buried in his coronation robes; bishops in their pontifical robes. The bodies of kings and noblemen were carried on biers, upon men's shoulders, with great pomp; if the way was long, they were sent upon royal chairs or hearses. . . . . The bodies of the common people were wrapped in a cloth, and so put into the earth.]—*Strutt*, ii. 105-9.

Coffins were not in general use till Henry III.; and for some time before this were confined to people of rank. "At first (*i.e.* under William I.) they were dispensed with even in the case of kings. . . . . The bodies of excommunicated persons were thrown forth like a polluted thing, or hurried into some obscure spot, and interred in silence and secrecy."—*Pict. Hist.*, i. 646.

[Coffins were let into the ground only their own depth, and thus served as monuments as well.]—*Ibid.*, i. 631.

1307 *to* 1530.—*Table IV.*

1422. "The tournament helmet of Henry V. is suspended over his tomb in Westminster Abbey, with his shield and war-saddle."—*Pict. Hist.*, ii. 241.

1399—1485. [The effigies of warriors were clothed in full armour, with sword, dagger, and helmet; and the mailed hands are folded in prayer. In his effigy, "Robert Chamberlain, Esquire to Henry V.," is represented kneeling (fully armed), and uttering the words, *Miserere mei Deus.*]

1461—83. "Mourning habits are first distinguished on the monuments and in the illuminations of this [Edward IV.'s] reign."—*Pict. Hist.*, i. 870.

1530 *to* 1688.—*Table V.*

"The Passing Bell . . . . was antiently rung for two purposes: one to bespeak the Prayers of all good Christians, for a soul just departing; the other, to drive away the evil Spirits who stood at the Bed's foot, and about the House, ready to seize their prey, or at least to molest and terrify the Soul in its passage."—*Grose*, quoted in *Brand*, ii. 159.

Ivy, sprigs of laurel, rosemary, and other evergreens, were carried in the hand at funerals, and (1649) at the death of a soldier "the corps was adorned with bundles of Rosemary on each side, one half of each was stained in blood, and the sword of the deceased with them."—*Brand*, ii. 175.

Coles says: "Cypresse garlands are of great account at Funeralls amongst the gentiler sort."—"In the time of Durandas, coals, holy water, and frankincense were, in some places, put into the grave."—From an early period yew-trees have been planted in churchyards.—*Ibid.*, ii. 176-84.

"On the decease of any person possessed of valuable effects, the friends and neighbours of the Family are invited to dinner on the Day of Interment, which is called the Arthel or Arvel Dinner." The custom is of great antiquity.—*Ibid.*, ii. 193.

Embalming "was a very common practice in this country in Catholic times."—Like-wakes: "They were wont . . . . to sit by the corpse from the time of its death till its exportation to the grave, either in the house it died in or in the church itself. This ancient custom most probably originated from a silly superstition with respect to the danger of a corpse being carried off by some of the agents of the invisible world, or exposed to the ominous liberties of brute animals." It "early degenerated into a scene of festivity." In Edward III.'s time only near relations and friends were permitted to watch by a corpse."—*Ibid.*, ii. 165-9.

Laying out or streeking the body:—Durandus "mentions the closing of the eyes and lips, the decent washing, dressing, and wrapping up in a winding sheet or shroud."—"Laying out the corpse is an office always performed by women."—"The face-cloth, too, is of great antiquity."—"It was customary in Brand's day, in some parts of Northumberland, to set a pewter plate, containing a little salt, upon the corpse." In 1626 "it was the custom to set two burning candles over the dead body."—*Ibid.*, ii. 169-72.

1688 *to* 1815.—*Table VI.*

In Claybrook (1791):—"At the funeral of a young man it is customary to have six young women, clad in white, as Pall-bearers; and the same number of young men, with white gloves and hat-bands, at the Funeral of a young woman."—*Macaulay*, quoted in *Brand*, ii. 174.

"The necessity of inviting *bees* to the funeral of their late owner, having previously apprised them of his decease, and of clothing the hive in mourning, is a very common and familiar superstition still, or at least very recently, cherished in many parts of England."—*Brand*, ii. 174-5.

Sin Eaters:—"In the county of Hereford [and also in Shropshire] was an old Custome at Funeralls to hire poor People, who were to take upon them the Sinnes of the Party deceased."—*Ibid.*, ii. 198.

"Funeral Sermons are of great antiquity. This custom used to be very general in England."—*Ibid.*, ii. 203.

Doles:—"It was formerly customary for a sum of money to be given to certain persons or institutions, with whom or which the deceased had been connected" (1600).—*Ibid.*, ii. 209.

[The South and East sides of graveyards were preferred, and the common direction of the graves was from East to West.]—*Ibid.*, ii. 215-7.

"The led horse at a military funeral would never of itself suggest the long train of customs and superstitions, the elaborate theories as to the state of the dead, of which it is in truth a survival."

ATENEO BARCELONES

LAWS OF INTERCOURSE.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

No information relating to Laws of Intercourse.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"The freeman must possess, and may bear arms; . . . . he wears them on all occasions. . . . . Besides the arms, the sign and ornament of his freedom is the long hair which he suffers to float on his shoulders, or winds about his head."—*Kemble*, i. 133.

"Immediately upon his election he [the king] was raised upon a shield and exhibited to the multitude, who greeted him with acclamations: even in heathen times it is probable that some religious ceremony accompanied the solemn rite of election and installation: the Christian priesthood soon caused the ceremony of anointing the new king, perhaps as head of the Church, to be looked upon as a necessary part of his inauguration. To him were appropriated the waggon and oxen; in this he visited several other portions of his kingdom: traversed the roads and proclaimed his peace upon them; and, I am inclined to think, solemnly ascertained and defined the national boundaries. . . . . Among the Saxons the cynehelm, or cynebeáh, a circle of gold, was in use, and worn round the head. In the *Thing*, or popular council, he bore a wand or staff: in war-time he was preceded by a banner or flag. The most precious of the royal rights was the power to entertain a *comitatus* or collection of household retainers."—*Ibid.*, i. 154-5.

[Eadwine loved the display of authority; not only ensigns were borne before him in battle, but even in the public ways he was constantly preceded by the Roman *tufa.*]—*Lappenberg*, i. 153-4.

"Under the Anglo-Saxon law it was a positive duty for the king to make progresses: royalty *in eyre* was a necessary condition of a state of society which would have rejected as a ludicrous tyranny the pretension of any one city to be the central deposit of all the powers and machinery of government."—*Kemble*, ii. 59.

(757—795.) Offa commanded that he and his successors should, as they passed through any city, have trumpeters going and sounding before them."—*Pict. Hist.*, i. 149.

800 A.D. The thanes and men of Wessex decreed "that for the future no kings' wives should be called queens, nor suffered to sit by their husbands' sides upon the throne," nor be suffered to eat with him at table.—*Ibid.*, i. 150.

[The absence of a title for the wife of an ealdorman is significant.]

[The ealdorman's wergyld and his oath were rated with the bishop and above ordinary nobles; his house was in some sort a sanctuary; fines were imposed for breach of the peace in it, for violation of his castle, for a breach of his surety, for drawing sword in his presence. Probably he wore a beáh or ring upon his head, the fetel or embroidered belt, and the golden hilt peculiar to noble class. Staff and sword were probably his judicial symbols.]—*Kemble*, ii. 144-5.

In Saxon times "both the eldest and the rest of the king's sons were called often *clitones* and *clitunculi* . . . . illustrious . . . . Ætheling [meaning noble] . . . . also was then used in the same sense, in *Saxon;* and in the same sense also, the use of it continued into the age of Henry I."—*Selden*, pp. 599-600.

[The title of ealdorman (elder-man) originally belonged (in England) to the chiefs of the immigration, as to Cerdic and Cymric, the founders of Wessex. After the founders of the various kingdoms had assumed the title of kings, "ealdorman" became the title of those next highest in rank (excepting the Æthelings—the king's sons), nobles who by right of their hereditary franchises had the government of shires. In the beginning of the 11th century, the title disappears as a title of nobility, the ealdormen being replaced by earls; and gradually, the title ceased altogether, except in the cities. After the Norman Conquest we find it applied to the chief officer of gilds, and by consequence, as the officers of the gild became the magistracy, to the chief municipal official. In the thirteenth century, after the Norman innovation of *Mayors*, "alderman" became the title of magistrates above the council, but below the mayor.]

Of ealdormen "sometimes divers together subscribe by the name *Dux*, sometimes by the name of *Princeps*. . . . . The plural *principes* is often applied comprehensively to others also of less, yet special, eminence, as *Thanes*, and such more that were *viri primarii*." The titles of *comes* and *rex* were also applied to ealdormen.—*Selden*, pp. 603-7.

[Thegn means servant, and is by Bede translated *Minister Regis*. It was originally applied to the warriors who bound themselves to kings or nobles by a personal bond [see MILITARY], and who were distinguished into Thanes, and King's Thanes. In later Old-English times it became a title of dignity simply, and was in the time of Æthelstan practically conferred even on merchants [see LAWS].

About 1020 "the word *Eorle*, by which the Danes called men of like dignity, was attributed to 'ealdormen;' and the Saxon Æthelings were no longer styled Earls, as by a synonymy. And the word *ealdorman* in the former sense soon grew out of use."—*Selden*, p. 609.

1066 *to* 1307.—*Table III.*

"In doing homage, the vassal's head was uncovered, his belt ungirt, his sword and spurs laid aside; then kneeling, he placed his hands between those of his lord, and promised to become his man from thenceforward. . . . . None but the lord in person could accept homage, which was usually concluded with a kiss."—*Lappenberg*, ii. p. 193.

"During the reign of Henry II. the first undoubted description of English heraldic devices occurs. In the reign of Henry III. heraldry appears to have become a science. From that time the principal terms of blazon are to be found in the fabliaux and romances of France and England."—*Pict. Hist.*, i. 641.

"During the ages of chivalry, personal distinction was eagerly attempted to be secured, not merely by names and heraldic insignia, but also by numerous and splendid retinues. . . . . The greatest of English nobles travelled with a train scarcely inferior to that of the king."—*Ibid.*, i. 643-4.

"Custom, perhaps ostentation, induced the nobles to collect a crowd of followers, whom they fed and clothed."—*Rogers*, i. 577.

"The members of the Gilds had a special livery,—which was worn on their ecclesiastical festivals, and probably also at the great feastings and drinking-bouts which were always connected with them."—*Brentano*, p. lxxxvii.

"The armorial bearings of the knight were now [Henry III.] fully emblazoned on his banner, shield, surcoat, and the housings of his horse. His war-helmet . . . . was surmounted by the heraldic crest."—*Pict. Hist.*, i. p. 872.

Whereas formerly every tenant-in-chief "was indifferently an honorary or Parliamentary baron by reason of his tenure of lands held, which make his barony; about the end of King John, some only that were most eminent of those tenants-in-chief . . . . were summoned by several writs directed to them."—*Selden*, p. 708.

"In the old records barons are distinguished by the appellation of 'sire,' bannerets have only that of 'monsieur.'"—*Fischel*, p. 61, *note*.

"As *Dux* or *Duke* was used with us in expressions of the ancient Earls many ages before it was a distinct dignity, so also was that of *Marchio* or *Marquesse*, sometimes both for earls and barons, but especially for those that were Lords Marchers, or Lords of Frontiers."—*Selden*, p. 758.

The courtly ceremonies at the conferring of knighthood were giving of robes, arms, spurs, and the like. The sacred were: "A solemn confession, a vigil in the church, receiving the sacrament after an offering of the sword on the altar and redemption of it, and the bishops, abbots, monks, or other priests putting it on him that was to be created."—*Ibid.*, p. 779.

"KNIGHT is synonymous with servant, a servant in a three-fold sense, first to religion, next to his sovereign, and thirdly to his 'ladye'; while an ESQUIRE was in antient times *écuyer* or *scutifer*, the knight's shieldbearer."—*Lower*, p. 199.

1307 *to* 1530.—*Table IV.*

1377. "The first forbade any person besides the king's officers and the guards for the preservation of the peace to carry arms during the session; reserving, however, to the earls and barons the right of wearing their swords, except in the council and in the royal presence."—*Lingard*, iii. 221.

In the fourteenth century gloves "formed part of the regal habit, and were jewelled on the back. The higher clergy also, as a badge of rank, wore similar ones."—*Fairholt*, p. 509.

"I do observe, that in former ages it was not tolerated to single or unmarried persons to wear rings, unless they were Judges, Doctors, or Senators, or such like honourable persons."—*Swinburne*, quoted in *Brand*, ii. 53.

"From the first year of Richard II. we find continual mention of the custom of giving liveries to retainers, "with many provisions against it, but it was never abolished till the reign of Henry IV."—*Hallam, M.A.*, ch. iii.

"The marks of rank appear to have been rarely laid aside, even in the most familiar intercourse, in feudal society."

"The emblazoned shield, the sword, and the lance, were the most general appointments of knighthood. The rowelled spur is first met with during this reign, but it is not common till that of Edward I."—*Pict. Hist.*, i. 872.

In judicial duels, when the parties were not knights or noblemen, they "were armed with quarter-staves, to the extremities of which sand-bags were fastened," the weapons of chivalry—lance and sword—being interdicted to them.—*Planché.*

1397. A statute was passed, forbidding, "under the heaviest penalties, any person besides the king to give liveries to his retainers."—*Hallam.*

1399—1485. "The lord of the feast assumed his place on the *daïs* (or raised part of the floor), at the head of the board; the friends and retainers, or holders in fee, were ranged above or below the salt, according to their respective ranks."—*Pict. Hist.*, ii. 252-3.

1466. "It had previously been a custom for each nobleman to appoint certain colours and badges, to be regularly worn by his followers. In the case of a Baron of political influence such as Warwick possessed, it was not only his kinsmen, his tenants, and his serving men, that wore his livery, but crowds of others (often men themselves of rank and authority) who hoped for promotion or protection from the great chief, eagerly assumed the distinctive dress which marked them as his partizans."—*Creasy*, ii. 476.

14th cent. "Those who served at the table itself, whose business was chiefly to carve and present the wine, were of still higher rank—never less than esquires—and often, in the halls of princes and great chiefs, nobles and barons."—*Wright*, p. 152.

[In Old-English times guests were served by the attendants on their knees. At the royal table this remained the custom down to Charles II.]

1399—1485. [During the saying of grace the attendant at table stooped down on knees and elbows.—To prevent treachery, the servant, sinking on one knee, tasted the wine before serving it at table.]—See Royal MSS. in *Pict. Hist.*, ii. 254.

1336. "Dress, which now scarcely suffices to distinguish the master from his servant, was then the symbol of rank, prescribed by statute to the various orders of society as strictly as the regimental uniform to officers and privates; diet also was prescribed, and with equal strictness; but the diet of the nobleman was ordered down to a level which was then within the reach of the poorest labourer."—*Froude*, i. 15.

By the sumptuary law enacted in the last year of Edward IV.'s "reign, cloth of gold or silk, of a *purple* colour, was permitted to none but the royal family. Cloth of gold of tissue was confined to the use of dukes; and plain cloth of gold to that of lords; velvet and damask satin were appropriated to the gowns and doublets of knights—damask or satin doublets and camlet gowns to esquires and gentlemen. None but noblemen were allowed to wear woollen cloth made out of England, or furs of sables; and no labourer, servant, or artificer might wear any cloth which cost more than two shillings a-yard."—*Planché*.

"Ipomydon, although the son of a king, is introduced waiting in his father's hall, at a grand festival. This servitude was so far from being dishonourable, that it was always required as a preparatory step to knighthood."—*Warton*, i. 194.

"Now as in those elder times of military action, such gentlemen as were employed in service receiving their dignity, either at home or abroad, were frequently, it seems, for distinction from the rest, and as by a note of honour, called Esquires (into which title also some were created), so at length, especially in the times of peace, when military service could make but little distinction, they that by birth or other eminency were commonly thought worthy of some note of distinction above the ordinary rank of gentlemen, have had the same title given unto them."—*Selden*, pp. 836-7.

"In the reign of Henry VI., this difference is observable, namely, that the heads of families were commonly accounted esquires, while younger sons were styled gentlemen."—*Lower*, p. 206.

1485—1603. "The courtiers swore by such oaths as were current with the sovereign, the royal favourites, and the chief nobles, the clergy swore by the saints, the mysteries of religion, or the duties of their calling; the scholars swore by the classical gods of Olympus; and soldiers were 'full of strange oaths,' compounded of fire, blood and havoc. . . . . This last kind of swearing was carefully conned by all swaggerers and swash-bucklers. . . . . There were certain minced and softened expletives adapted to the shop and warehouse. . . . . Even the ladies . . . . had certain conventional phrases with which they were wont to garnish their sentences, that set sadly at nought the simple rule of yea and nay."—*Pict. Hist.*, ii. 897-8.

"The apprentices of London wore about this time [Henry VIII.] blue cloaks in summer, and in winter blue coats or gowns (such being a badge of servitude)."—*Planché*.

1530 *to* 1688.—*Table V.*

16th cent. The guests "were ushered in dignified order to the table, according to their several ranks. It would appear that the hat was generally worn during the banquet; and this enabled the wearer more gracefully to pledge a health or acknowledge a compliment by doffing it."—*Pict. Hist.*, ii. 881-2.

1485—1603. "Besides the table for the principal guests, in the banquet-halls of the nobility, there were other tables set for the higher servants and officers of the household, and those guests whose rank did not entitle them to sit at the principal table."—*Pict. Hist.*, ii. 882.

"The stately ceremony and imposing silence by which the banquets of the nobles were distinguished during the reign of Elizabeth was nothing compared with the altar-like sacredness that fenced the table of the queen, and the solemn genuflexions amidst which it was covered." The attendants kneeled three times before and after spreading the cloth and placing the dishes. The food was tasted, by ladies of rank, with similar ceremonies and prostrations. "But while the royal banquet was thus spread in public, the repast of Elizabeth was conducted within her own apartment."—*Ibid.*, ii. 882.

"According to the etiquette of the court, approaching the door without warning, knocking at it, or lingering near it, were all not only unpolite but suspicious symptoms; and a gentle motion of the hand upon the lock, or slight scratching of the panel, was the signal of a courtier that sought admission."—It "was an age of danger, distrust, and secret espial."—*Pict. Hist.*, ii. 886.

"Among the minor points of the English manners of this [Elizabeth] period, it may be mentioned that, when acquaintances met, they saluted with embraces and kisses."—*Pict. Hist.*, ii. 897.

Eliz. "When any of them [young prodigals of rank] have done anything amiss, and are complained of, or arrested for debt, they run unto me, and no other excuse or answer can they make, but say, 'I am a gentleman, and, being a gentleman, I am not thus to be used as a slave at a cullion's hands.'"—*Recorder Fleetwood*, quoted in *Pict. Hist.*, ii. 886.

"When Henry VIII. and also Elizabeth thus issued from the palace in regal parade, the people expressed their homage by falling on their knees, and remaining in that attitude till the sovereign passed by."—*Pict. Hist.*, ii. 872.

[Down to the reign of James I. (when the dignity was granted to a Hollander) the title of *gentleman* was conferred by the king or by his deputy in the Heralds' College.]—*Selden*, p. 873.

1603—60. "Only a great magnifico or royal merchant was worthy to prefix Master, or Mr., to his name; and if he was addressed as the 'Worshipful,' it was only when a soothing compliment was necessary; but the additions of 'Gentleman,' or 'Esquire,' would have thrown the whole court into an uproar."—*Pict. Hist.*, iii. 634.

1603—60. "A steward, distinguished by a velvet jacket and gold chain about his neck, presided as marshal of the household, and next to him was the clerk of the kitchen."—*Ibid.*, iii. 629.

In Dekker's *Honest Whore* (1630) is the following: "Will you fall on your Maribones and pledge this Health," &c.—*Brand*, ii. 259.

"From very early time up to a century or little more ago no approach to a great man, a magistrate, or courtier was ever made without the Oriental accompaniment—a gift. . . . . The favour of the officers of justice was bought with a bribe at an early date" [see instances given by author from 1427 to 17th cent.].—*Roberts*, pp. 1-3.

"About the close of James I.'s reign presents continued to be made" to noblemen, gentry, and judges, by corporations and private persons.—*Ibid.*, p. 25.

"In Charles II.'s reign great men travelling into the West were honoured by a TREAT, and not always *entertained* at dinner" (by corporations).—*Ibid.*, p. 27.

17th cent. "Where great men rode through the country honours were expected to be paid by towns to them, and there was seldom occasion of complaint, so fond boroughs would seem to have been of maintaining a character for making such a display. The highways, properly lanes, were mended. The great man's time of arrival on horseback having been ascertained, some seven or eight hundred horsemen rode out to accompany him to town; but three or four hundred formed an especial escort, and these wore white waistcoats, and had rods or wands in their hands. Musicians tooted as they marched.—The mayor and principal corporations presented wine and sugar. Some of the principal inhabitants proffered all their houses contained, and had wood from their premises carried out to make a bonfire in honour of the great man. While this was burning the townsmen stood round, and the best drank the health of the honoured visitor: the lower in station were treated with beer. . . . . If the great man went to church, a path was swept all the way; a voluntary was played on the organ when he entered. . . . . Supper was a favourite meal for the assembling of the great man's friends. Inferior partizans, distinguished for great zeal, and even daring, were introduced after the cloth was removed, and words of encouragement were addressed. . . . . The Quakers were fond of presentations, and spoke, with their hats on, language of adulation, though not couched in the usual strain. 'We are all for thee' is a phrase that could not be exceeded in clearness of expression."—*Ibid.*, pp. 31-2.

1688 *to* 1815.—*Table VI.*

1688—1760. ". . . . the profound congees and bowings of the gentleman, and the demure, slowly-sinking courtesies of the lady, so much in keeping with the stateliness of laced hoop and powdered periwig—and those formal harangues which in the present day so greatly excite an irreverent mirth," &c.—*Pict. Hist.*, iv. 814.

1688—1760. "In London, while several of the most eminent of the merchants and civic functionaries rejoiced in the honour of knighthood, all who were of any consideration or even respectability had the title of *esquire*, or at least of *gentleman*, appended to their names. Even the clerks at last assumed these envied designations, and Steele complains that England had now become *Populus Armigerorum*—a nation of esquires."—["Gent." followed the name of the author on the title-page of a volume; and "Esq." is still (1872) used on the title-pages of law-books].—*Pict. Hist.*, iv. 820.

1780—3. "Swords were no longer invariably worn by every one who claimed to be of gentle birth or breeding. They were at first reserved for evening dress, and finally consigned, as at present, to Court dresses. Nevertheless, several years were needed ere this change was fully wrought."—*Mahon*, vii. 487.

"The higher aristocracy began about this time (1792—1801) to withdraw themselves more and more from the public eye. . . . . The external badges of rank were in a great measure laid aside."—*Pict. Hist.*, vii. 756.

HABITS AND CUSTOMS.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

[Implements of a game like nine-pins have been found in the North.]—*Pearson*, i. 16.

Under Agricola (78—86 A.D.) the Britons began to copy the arts they saw around them. "The sons of the chiefs learnt to speak Latin, affected the use of the toga, and began to accustom themselves to the bath and banquet."—*Ibid.*, i. 36.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"At the conversion of the Saxons . . . . the Heathen Paganalia were continued among the converts, with some regulations, by an order of Gregory I. . . . . His words are to this effect: on the Day of Dedication, or the Birth Day of Holy Martyrs, whose relics are there placed, let the people make to themselves booths of the boughs of trees, round about those very churches which had been the temples of idols, and in a religious way to observe a feast: that beasts may no longer be slaughtered by way of sacrifice to the devil, but for their own eating and the glory of God. . . . . Such are the foundations of the Country Wake."—*Brand*, ii. 2.

[There were ceremonies used in the solemn act of emancipation. Probably they resembled those of the other Teutonic nations. Perhaps emancipation at the altar was the usual mode.]—*Kemble*, i. 221-4.

The great festivals were Christmas and Easter. "Sunday was regarded with especial reverence. Under Ine the slave whom his lord constrained to work on that day was set free, and the freeman who worked on that day without his lord's command forfeited his freedom or paid a heavy fine. The Sunday markets were next closed. The prohibition was soon extended from labour to relaxation. . . . . A canon was made, which passed into a law, against hunting and all other worldly works. It was only permissible to prepare food, and to make necessary journeys. Last of all, the limits of the sacred day were extended, and it was made Sunday from the noon of Saturday to the dawn of Monday."—*Pearson*, i. 330-1.

[The consecration (of the king) was concluded by a feast reminding of pagan times, which lasted three days and three nights.—*Lappenberg*, i. 877.]

[They had taverns—ceapealethelum.]—*Turner*, iii. 33.

[The chief amusements were boar-hunting and hawking.]—*Strutt*, i. 51.

[Breakfast was taken at 9 A.M., dinner at 3 P.M., and supper.]—*Wright*, p. 22.

[They had games of the amphitheatre; perhaps also theatres. Each village had its arena, where persons of all ages and sexes assembled on holidays to be players or lookers-on. They were, generally, near a fountain, and had, perhaps, religious associations. These were the originals of our village wakes; they attracted merchants, and became the seats of extensive fairs.]—*Ibid.*, p. 67.

[When ale or wine was first served, the drinkers pledged each other, with phrases wishing health; a ceremony accompanied with a kiss. Potations were accompanied with stories, and recounting exploits of selves or friends, and by the singing of the national poetry. Minstrels were usually present at the banquet, who were also skilled in dancing and tumbling.]—*Ibid.*

[Dining in private was considered disgraceful, and is mentioned as a blot on a man's character.]—*Ibid.*, p. 19.

There was great facility of approach to halls at the hour of dinner.—*Ibid.*

[There was probably some liturgical form of betrothal.]—*Lappenberg*, i. 339.

"The marriage was celebrated at the house of the bridegroom, on whom fell all the trouble and expense. The interval between contracting and marriage was seldom more than six or seven weeks. The day before the wedding those friends of the bridegroom that had been invited came to his house, where the day was spent in feasting and merriment: next morning the bridegroom's friends being alarmed, and mounted on horseback, proceeded in great state and order to the residence of the bride, under the conduct of one who was named foremost-man, to receive and conduct the bride safely to the house of her intended husband. . . . . The bride was led by a matron, who was called the bride's-woman, followed by a company of maidens, who were called the bride's maids, and attended by her Mundborh and other male relations. After being betrothed, they proceeded to the church, and there received the nuptial benediction, the bride remaining under a veil or piece of square cloth held above her, but only if not a widow. After feasting, the bride and bridegroom were placed in bed by their female and male attendants respectively, when the marriage health was drunk. Next morning the whole company came into the marriage-chamber to hear the husband declare the morgengifu, which was the ancient pin-money, and became the property of the wife alone."—*Strutt*, i. 76-7.

[All fools' day was observed among the Hindoos, Persians, French, Swedes, Spaniards, and is of immemorial antiquity in England and Scotland.]—*Brand*, i. 78-82.

1066 *to* 1307.—*Table III.*

[The customary hour of retiring to rest was nine o'clock. The curfew-bell was rung at sunset in summer, and about eight or nine o'clock in winter, when people were compelled to put out fires and lights.]—*Pict. Hist.*, i. 645-6.

[Hunting, hawking, and chess were kingly sports. Running at the quinten was popular among the common people. On Sunday afternoons in Lent, there were races and sham battles. In the Easter holidays, sham sea-fights; in winter, on holidays, boar-hunting and bull-baiting; also a form of skating. Older people amused themselves with sparrow-hawks, goose-hawks, and the like; others with dogs to hunt in the woody grounds. Among boys cock-fighting was practised.]—*Strutt*, ii. 22-3.

Skating was confined to boys. "They tied the shank-bones of sheep to their feet, and with the help of a long pole, shod with iron, glided upon the ice with great velocity, sometimes encountering each other, like knights in full career."—*Pict Hist.*, ii. 261.

[The Norman prelates and clergy were as keen hunters as the laity. Females also hunted. Hawking was a favourite amusement. The common people were prohibited from keeping hawks. Clergy were given to hawking, and in the twelfth century, females had great dexterity in it. . . . . Horse-racing was in a small degree practised, but the chief amusement was the tournament. It was prohibited by William I., but revived in reign of Stephen, and again prohibited by Henry II. It was partially revived under Richard I., and henceforth occupies a prominent place. None under the rank of an esquire could engage in it.]—*Pict. Hist.*, i. 649.

"Wherefore the whole land began, under the influence of the king (William I.) and the other Normans introduced by him, to lay aside the English customs, and to imitate the manners of the French in many things;" also to speak French, and draw up charters and other writings in French.—*Holkot*, in *Pict. Hist.*, i. 611.

"Fitzstephen is the first of our writers that mentions cock-fighting, describing it as the sport of school-boys on Shrove-Tuesday. The cock-pit, it seems, was the school, and the master was the comptroller and director of the sport. . . . . It was followed, though disapproved and prohibited in the 39 Edw. III.; also in the reign of Henry VIII., and in 1569," and by an Act in 1654.—*Brand*, ii. 40-1.

"At Stamford, in Lincolnshire, an annual sport used to be celebrated, called Bull-running" (1797). It was reputed to be as old as King John's time.—*Ibid.*, ii. 44.

[One of the most general customs of the middle ages was the present of gloves—after harvest, at weddings and funerals. The gloved hand was a symbol of peace and friendliness.]—*Rogers*, i. 120.

Gild of St. Martin, Stamford. "This Gild has, on the feast of St. Martin (11th Nov.), by custom beyond reach of memory, a bull; which bull is hunted [not *baited*] by dogs, and then sold."—*T. Smith*, p. 192.

[There were Gilds for conducting the procession of the host (as at York). There were Gilds for the representation of religious plays (as at York, Beverley, &c.), and even of secular plays.]—*Brentano*, p. lxxxv.

1307 *to* 1530.—*Table IV.*

"From the time of Edward I., the feudal system and all the feelings connected with it declined very rapidly. But what the nobility lost in the number of their military tenants was in some degree compensated by the state of manners. . . . . Gentlemen of large estates and good families, who had attached themselves to these great peers, and who bore offices which we should call menial in their households, and sent their children thither for education, were of course ready to follow their banner in a rising. . . . . Still less would the vast body of tenants and their retainers, who were fed at the castle in time of peace, refuse to carry their pikes and staves into the field of battle."—*Hallam, M.A.*, ch. viii.

In the middle ages they had "their dancing girls, just as they had and still have them in the East; it was one trait of the mixture of Oriental manners with those of Europe which had taken place since the Crusades."—*Wright*, p. 286.

"The jester was a regular appendage of a princely or noble household. . . . . The castles also continued to be visited by crowds of jugglers, whose wonderful feats were still attributed, even by the wisest and most learned, to infernal agency,—by tumblers who exhibited their agility and skill,—by rope-dancers and buffoons,—and by minstrels and glee-singers."—*Pict. Hist.*, i. 879.

"Mummings also formed a particular amusement of this period. They seem to have been a coarse and primitive kind of masquerade. . . . . At the intermeats between the courses of great public banquets we also find that pageants were sometimes introduced for the amusement of the guests."—*Ibid.*, i. 880.

"Dancing constituted an indispensable accomplishment of a gallant knight, and generally followed the banquet and the tournament."—*Ibid.*, i. 880.

"But the Feast of Fools, which was enacted by the populace at large, and which was the most singular of all these exhibitions, requires a more particular notice. Its celebration, which took place at Christmas, somewhat resembled the Saturnalia of Ancient Rome. It was a season of universal license among the commonalty."—*Ibid.*, i. 880.

1399—1485. "The two meals a-day, introduced into England at the Norman Conquest, and, ostensibly at least, maintained for so long a period among the aristocracy, had now in general been increased to four."—*Ibid.*, ii. 252.

"As people began to have less taste for the publicity of the old hall, they gradually withdrew from it into the parlours for many of the purposes to which the hall was originally devoted, and thus the latter lost much of its former character. . . . . Bedchambers were relieved of much that had been transacted in them and became more private."—*Wright*, p. 379.

"The female part of the family now passed in the parlour much of the time which had formerly been passed in their chambers. . . . . Young ladies . . . . were brought up not only strictly, but even tyrannically, by their mothers, who . . . . exacted from them almost slavish deference."—*Ibid.*, p. 382.

1399—1485. "The sports of the nobility and gentry exhibited little alteration during the present period. Besides the military exercises formerly described, young men of rank amused themselves with running, wrestling, pitching the bar, and throwing spears; but a feeling seems to have been beginning to gain ground that these latter practices were better fitted for people of inferior grade. . . . . We find that a change was introduced in the sport, called hunting in enclosures, by which the chief labour of the chase was avoided. . . . . Temporary sheds were erected . . . . for the accommodation of the noble hunters; and, when they had taken their stand, the beasts of game were driven from the parks or forests in which they were enclosed, so as to be obliged to pass these booths, and thus they were marked out and slaughtered by the arrows of the company at pleasure."—*Pict. Hist.*, ii. 255.

1399—1485. "The sheep-bones had given place to regular skates, shod with iron, which were probably introduced from the Netherlands; and adults now enjoyed in full perfection this spirit-stirring exercise."—*Ibid.*, ii. 261.

"During the fifteenth century . . . . recreations upon the water received a fresh popularity from the Lord Mayor's procession to Westminster being conducted on the river [1453]; . . . . and from this period, also, pleasure-boats became very numerous upon the Thames."—*Ibid.*, ii. 261.

"A manly and favourite sport among our ancestors for many centuries, and which even till lately was practised at our country fairs and holiday meetings, was that of quarter-staff,—a weapon which does not seem to have been naturalised in any other country."—*Pict. Hist.*, ii. 261.

"Among the pastimes most popular at this time with the lower and middle classes were archery, the practice of which was enforced by authority, and shooting with the crossbow, as well as most of the ordinary rough games known at a later period."—*Wright*, 433.

1399—1485. "In spite both of encouragements and penalties, the science of archery, towards the end of this period, was visibly on the decline. A preference had for some time come to be entertained for the cross-bow, or hand-gun, as it was sometimes called, even for the purposes of amusement and hunting, as a weapon more easily managed, and affording a more steady aim than the common long-bow. But the chief cause of this growing unpopularity of the old English weapon is to be found in the introduction of gunpowder, and the multiplication of different kinds of fire-arms. The superiority of the hag-but for war, and the birding-piece for amusement, was soon felt; and they gradually superseded the use of the bow."—*Pict. Hist.*, ii. 260-1.

"Bull-baiting, bear-baiting, and such like sports were pursued with avidity. . . . . Among the higher classes, hunting and hawking were pursued with more eagerness than ever."—*Wright*, p. 433.

"It was still the custom to send young ladies of family to the houses of the great to learn manners."—*Ibid.*, p. 382.

"Gambling was carried to a great height during the 15th century. . . . . Dice were the older implements of play and tables (backgammon). . . . . After the middle of the 15th century cards came into very general use; and at the beginning of the following century, there was such a rage for card-playing, that an attempt was made in the reign of Henry VIII. to restrict their use by law to the period of Christmas."—*Ibid.*, p. 386.

"Still people put their victuals to their mouths with their fingers, for, though forks were certainly known in the previous century, they were not used for conveying food to the mouth. . . . . It is directed that a person sitting at table in company is not to blow his nose with the hand with which he takes his meat. Handkerchiefs were not yet in use."—*Ibid.*, p. 369.

"These were breakfast, which was taken at seven o'clock in the morning,—dinner at ten,—supper at four in the afternoon,—and liveries, which consisted of a collation taken in bed, between eight and nine in the evening. . . . . While the breakfasts, suppers, and liveries of the higher ranks were probably secluded meals, the dinner was a public and important event, and was held with due solemnity. . . . . The lord of the feast assumed his place on the *daïs*, the friends and retainers, or holders in fee, were ranged above or below the salt, according to their respective ranks; with the hawks of the master and guests standing on perches above their heads, and their hounds lying about on the pavement below. As the dinner generally lasted three hours, occasional pauses must have occurred, and to fill up these the minstrels harped and piped, the jesters joked, the tumblers capered, and the jugglers juggled."—*Pict. Hist.*, ii. 252-3.

In the 15th century "men of a superior rank in London, and probably in at least the larger country towns, lived much in the taverns and cooks' shops or eating-houses. This practice continued, and underwent various modifications, the principal of which was the establishment of houses where a public table was served at fixed hours, at which a gentleman could take his place on payment of a certain sum, much in the same style as our modern *tables d'hôte*. Gradually these establishments became gambling-houses, and men settled down after dinner to cards, dice, and other games. They were called ordinaries, and in the reign of Elizabeth they had become an important part of the social system. It was here that people went to hear the news of the day, or the talk of the town, and to frequent the ordinary became gradually considered as a necessary part of the education of a gentleman of fashion."—*Wright*, pp. 493-4.

"The favourite amusement was dancing. . . . . The numerous dances which were now in vogue seem to have completely eclipsed the old carole, or round dance, and the latter word, which was a more general one, had displaced the former. . . . . The new and tasteful fashionable dances, which were so much more lively than those of the earlier period."—*Ibid.*, p. 387.

"It was formerly a custom in the North of England . . . . for the young men present at a wedding to strive immediately after the ceremony, who could first pluck off the bride's garters from her legs." Possibly "a fragment of the ancient ceremony of loosening the virgin zone." This nuptial custom, "anciently common [with various modifications] to both court and country," is perhaps "the origin of the Order of the Garter. . . . . These garters, it should seem, were anciently worn as trophies in the hats."—*Brand*, ii. 77-9.

"In the merriment of the Christmas holidays it was common for people to go from house to house with their faces blackened with soot and bedaubed with paint, so that they could not be recognized. . . . . In the north of England a favourite frolic at this season was for men and women to exchange dresses, when they sallied forth to make mirth among their friends and neighbours, and to partake of their Christmas cheer. Another Christmas pastime was the Fool's Dance, performed by a number of persons habited like the court-fool, who capered to the sound of bagpipes and other instruments, the musicians being dressed in the same fantastic garb. From this Dance of Fools it is probable that the Morris Dance originated, which was performed with a number of small bells attached to the dresses of the dancers."—*Pict. Hist.*, ii. 261-2.

At the Christmas festival the company went dancing to the parish church, which they entered. "Then, after this, about the church they go again and again, and so forth into the churchyard, where they have commonly their summer halls, their bowers, arbours, and banqueting-houses set up, wherein they feast, banquet and dance all that day, and peradventure all that night too."—*Stow*, quoted in *Pict. Hist.*, ii. 803-4.

Midsummer Eve:—A custom used on this day is "to dress out stools with a cushion of flowers. A layer of clay is placed on the stool, and therein is stuck, with great regularity, an arrangement of all kinds of flowers, so close as to form a beautiful cushion. These are exhibited *at the doors of houses* in the villages, and *at the ends of streets and cross-lanes* of larger towns." It is compared with the Roman Feast of the Lares, or Household Gods. "Our modern usage of these customs terminates in seeking to gain money for a merry night."—*Hutchinson* in *Brand*, i. 180-1.

The May pole was brought home with great veneration. It was then set up, green boughs were bound about it, "Sommer haules, Bowers, and Arbours hard by it. And then fall they to banquet and feast, to leape and daunce about it." Maid Marian was Queen of the May.—*Stubbs*, quoted in *Brand*, i. 132.

"During the fifteenth century the old tales and legends respecting Robin Hood, which were now printed, had excited such a popular esteem for the bold outlaw, that the chief of the gay greenwood was gradually adopted as the fittest president for the festival of May, and he and his beloved Maid Marian soon assumed the place of lord and lady of the May sports. This multiplied the characters and raised the splendour of the pageant; for not only Robin Hood and his mistress, but Little John, Scathlock, Friar Tuck, and other worthies of the Sherwood band, attired in proper costume, danced and paraded together, or one after another . . . . accompanied by the never-failing hobby-horse and the dragon."—*Pict. Hist.*, ii. 894.

"After the Morris degenerated into a piece of coarse buffoonery, and Maid Marian was personated by a clown, this once elegant Queen of the May obtained the name of Malkin."—*Brand*, i. 142.

"Warton thought he found traces of the religious mockery of the Boy Bishop as early as 867 or 870."—Before 1319. "In cathedrals this Boy Bishop seems to have been elected from among the children of the choir. After his election, being completely apparelled in the episcopal vestments, with a mitre and crozier, he bore the title and state of a Bishop, and exacted ceremonial obedience from his fellows, who were dressed like priests. Strange as it may appear, they took possession of the Church, and, except mass, performed all the ceremonies and offices."—*Ibid.*, i. 234-6.

"The Boy Bishop at Salisbury is actually said to have had the power of disposing of such prebends there as happened to fall vacant during the days of his episcopacy. If he died during his office, the funeral honours of a Bishop, with a monument, were granted him."—*Ibid.*, i. 236.

The show of the Boy Bishop was abrogated by a proclamation in 1542.—*Ibid.*, i. 238.

"The Coventry game, representing the defeat and expulsion of the Danes," had been annually celebrated till it was "preached down by the severity of the Reformation."—*Pict. Hist.*, ii. 876.

About the time of Henry VII. "women in general were confined closely to their domestic labours, in spinning, weaving, embroidering, and other work of a similar kind."—*Wright*, p. 482.

1530 *to* 1688.—*Table V.*

"The founders of the English reformation, after abolishing most of the festivals kept before that time, had made little or no change as to the mode of observance of those they retained. Sundays and holidays stood much on the same footing."—*Hallam, Const. Hist.*, ch. vii.

"There was a remarkable kind of Marriage-contract among the ancient Danes called *Hand-festing*."—In 1543 it is said "in some places there is such a maner, wel worthy to be rebuked, that at the Handefasting ther is made a greate feaste and superfluous Bancket, and even the same night are the two handfasted personnes brought and layed together, yea, certan wekes afore they go to the Chyrch."—*Brand*, ii. 46.

"By the Parliamentary reformation of marriage and other rites under King Edward VI., the man and woman were first permitted to come into the body or middle of the church, standing no longer as formerly at the door."—*Brand*, ii. 83.

1550. "Prolix narratives, whether jocose or serious, had not yet ceased to be the entertainment of polite companies."—*Warton*, iii. 277.

"Christmas carols were trolled in every street; masquerades and plays took possession of houses and churches indifferently; a Lord of Misrule, whose reign lasted from All-Hallow Eve till the day after the Feast of Pentecost, was elected in every noble household to preside over the sports and fooleries of the inmates."—*Pict. Hist.*, ii. 892.

Yet the show of the Boy Bishop "was exhibited in the country villages" after the accession of Elizabeth.—*Puttenham*, quoted in *Brand*, i. 239.

[The Eton Montem, when the boys went in military procession to Salt-hill, is perhaps the continuation of the show of the Boy Bishop.]—*Brand*, i. 240.

1485—1603. In the present period we witness the complete extinction of chivalry. "Much of the show, indeed, of the knightly and romantic, continued to be exhibited in the festivals that graced the courts of Henry VIII. and Elizabeth; . . but the jousts and tournaments that were still occasionally held were only a mimicry of the ancient knightly combats, the military character of which they had almost wholly thrown off, to assume that of mere holiday sports or pageants."—*Pict. Hist.*, ii. 868.

1485—1603. "As the jousts superseded the dangerous tournament, so riding at the ring superseded the joust, and became so great a favourite that, by the end of this period, it was reduced to a regular science. This . . . . consisted in careering at a small ring, and bearing it off upon the lance's point."—*Pict. Hist.*, ii. 869.

1485—1603. "One effect of the cessation of the ancient chivalrous combats was the rise of the *duello*, or duel; a change which introduced an entirely new system of fence. Instructors in the use of the sword now became so numerous that a fencing-school was to be found in almost every town in England."—*Pict. Hist.*, ii. 869.

1557—1603. As a consequence of the growth of London, tilt-yards, shooting-grounds, and race-courses were covered with streets and alleys; and thus active civic sports were of necessity in a great measure laid aside. . . . .

"While the places set apart for public athletic sports had thus decreased, those for sedentary enjoyment multiplied in still greater proportion. Besides the cockpit, the theatre, and the bear-garden, eating-houses, taverns, tennis-courts, dicing-houses, bowling-greens, and smoking ordinaries were to be found in every street."—*Pict. Hist.*, ii. 889.

1600. "Those persons whose vocation it had formerly been to amuse the rich and powerful, but who had lately been expelled from the palace and the castle by the progress of refinement, now betook themselves to the patronage of the crowd, and endeavoured to enliven the streets and places of general resort with their exhibitions; and the buffoon, the juggler, and the tumbler, earned a few pence from the smoking, gambling, or drinking parties of the tap-room, the court-yard, or the bowling-green. Then, too, the master of *motions* (puppets), who no longer dared to exhibit religious mysteries, and illustrate theology by the movements of his jointed and tinselled dolls, set them to squeak, jest, and brawl for public amusement, until the drama of Punch and his family was matured, to the delight of all classes. But the most terrible downfall of all was that of the minstrel. He who had been once the soul of the tournament was now a street ballad-singer, or an ale-house fiddler. . . . . Minstrels were now classed, in the statute, with rogues and vagabonds, and jugglers with thieves and ruffians."—*Ibid.*, ii. 889.

1485—1603. "During the present period hawking both attained its height and fell into disuse. The amusement was attended with such enormous expense, not only from the high price of good falcons, but the large establishment necessary for their charge and training, that even the nobility were unable to sustain the burden, in addition to those new demands which an improved style of living made upon their revenues. Besides this, the modern practice of fowling with the musket had all the attraction of novelty, independently of the display of skill it called forth. After the reign of Elizabeth, therefore, we have nothing further to mention of hawking as one of our national amusements."—*Ibid.*, ii. 890.

1485—1603. "It appears to have been only during this period that horse-racing commenced as a regular systematic amusement. . . . . Early in the reign of Elizabeth races were given at Chester by the saddlers . . . . and this example was soon followed in other parts of the country."—*Ibid.*, ii. 890.

"In the reign of Mary, some of the higher nobility had still two hundred retainers in their train. But Elizabeth would not grant license to any nobleman to entertain more than a hundred followers. . . . . The royal train, however, still remained excessively numerous."—"When Henry VIII. and also Elizabeth . . . . issued from the palace in royal parade, the people expressed their homage by falling on their knees, and remaining in that attitude till the Sovereign passed by."—*Ibid.*, ii. 872.

"The attendants by whom the nobles were served consisted of three different classes. The first consisted of gentlemen of good family, and younger sons of knights and esquires. These waited upon the nobleman who, in feudal times, would have ranked as their chief. . . . . The next class, who were properly called *retainers*," attended "their lord on processions and public occasions, without living in the house, or performing any menial services. . . . . The servants . . . . were those who lived in the house, and were chiefly confined to its domestic services."—*Ibid.*, iii. 872-3.

[Eliz.] "Persons of a much lower degree [than noblemen] had also their attendants, partly for protection, partly for show. The citizens of London and their wives, for example, were attended in their evening excursions by their 'prentices, who carried a lantern or candle in their hands, and a stout club on their shoulders."—*Ibid.*, ii. 873.

1485—1603. The hours for meals among the upper classes were, "eight o'clock for breakfast, twelve for dinner, and six for supper; but so late as the reign of Henry VIII. a slight meal, called an afternoon, occurred between dinner and supper, and another, called an after-supper, before retiring to bed . . . . During the reign of Elizabeth, however, moderation in the number of meals had become pretty general; the 'afternoon' wholly disappeared; and as for the after-supper, when indulged in at all, it was generally a very slight refection."—*Ibid.*, ii. 881.

"The chief amusements of the court of King James were masques and emblematic pageants."—*Ibid.*, iii. 627.

"The king himself had his clothing made larger, and even his doublets quilted, through fear of assassination, his breeches in great plaits and full stuffed." Similar dresses were worn by the courtiers and attendants.—*Ibid.*, iii. 619.

"It is said that" King James I. "almost daily figured in a new suit, a humour that soon became prevalent among the courtiers."—*Ibid.*, iii. 629.

"The chief place of common resort was the middle aisle of St. Paul's; the hours of public concourse there being from eleven to twelve at noon and . . . . from three to six in the evening. Here lords, merchants, and men of all professions . . . . were wont to meet and mingle; and he who had no companion might amuse or edify himself with the numerous placards and intimations suspended from the pillars. But the chief of the 'Paul's walkers' were the political quidnuncs."—*Ibid.*, iii. 637.

[The common amusements of the English peasantry of this period were dancing, leaping, vaulting, archery, May-games, May-poles, Whitsun-ales, and morice-dances.]

"Schoolboys . . . . were indulged with certain appointed seasons of saturnalia. . . . . The chief of these was what was called barring-out."—*Ibid.*, iii. 632.

The ancient church or Whitsun ales had in view the repair of the church fabric, the occasional maintaining of orphans, &c. No one was permitted to brew while the church ale remained unsold. Two persons were previously chosen to be lord and lady of the ale. In a large barn, the lord's hall, they assembled to dance and regale themselves; the lord and lady being attended by a steward, sword-bearer, purse-bearer, jester, &c. —"The ales certainly originated from the wakes. . . . . The festivities of a church ale were so associated with the fabric itself, that several pieces of sculpture at Cirencester and Chalk commemorate these merry-makings, in which music held an important place."—*Roberts*, pp. 331-2.

"It was anciently the custom for all ranks of people to out a-Maying early on the 1st of May. . . . . There was a time [*vide* Chaucer] when this custom was observed by noble and royal personages, as well as the vulgar. . . . . 'May-poles were set up in the streets, with various martial shows, Morris-dancing and other devices, with which, and revelling, and good chear, the day was passed away. At night they rejoiced, and lighted up their bonfires.'"—*Brand*, i. 120-3.

1583. "Against Maie—every parishe, towne, and village assemble themselves together, bothe men, women, and children, and children, olde and yong, even all indifferently: and . . . . they goe some to the woodes and groves, some to the hilles and mountaines, some to one place, some to another, where they spende all the night in pastymes, and in the morning they returne, bringing with them birch, bowes, and branches of trees, to deck their assemblies withall."—*Stubbs,* quoted in *Brand*, i. 121.

"No doubt they rose up early to observe the *rite of May.*"—*A Midsummer Night's Dream*, Act iv. sc. 1.

"Among the rural customs connected with the anniversary of Christmas were those of Plough-Monday" and the yule-log. —*Pict. Hist.*, ii. 894.

"Another great English festival was that of Midsummer-eve, or the vigil of St. John the Baptist. Upon this occasion the houses . . were ornamented with branches of green birch, long fennel, St. John's rush, and orpin; and at night a large fire was kindled in the street, or some open place, while the young leaped over it, or played and danced round it till midnight, or even till dawn. . . . . In London, on this night, the people illuminated their houses with clusters of lamps, and performed the ceremony of setting the city watch with great show and splendour. . . . . Both watch and pageant were prohibited by Henry VIII. in 1539."—*Ibid.*, ii. 896.

[Palm Sunday, in which an ass was made a principal figure in a pageant representing Christ's triumphal entry into Jerusalem, and was drawn into the church, was abolished in 1548.]

[Elizabeth.] "The nobility had discarded entirely their huge joints of salted beef, and platters of wood and pewter, together with the swarms of jesters, tumblers, and harpers, that formerly had been indispensable to the banquet-room; a state ceremonial and solemn silence were considered to be the indications of true politeness; and the table was daily laid with a large variety of dishes consisting of beef, mutton, veal, lamb, pork, kid, coney, capon, pig, or so many of these as the season afforded, with store of red and fallow deer, and variety of fish and fowl."—*Pict. Hist.*, ii. 881.

"In England, particularly in the Southern parts . . . . on the day they begin to shear their sheep, they provide a plentiful dinner for their friends. . . . . The washing and shearing of sheep is attended with great mirth and festivity." It is mentioned in Tusser's *Husbandry* (1580).—*Brand*, ii. 22.

"A very rare and curious broadside woodcut of the reign of James I. . . . . gives in one part a sketch of the interior of a hothouse. . . . . In one division of the hothouse the ladies are bathing in tubs, while they are indulging themselves with an abundance of very substantial dainties; in the other, they appear to be still more busily engaged in gossip."—*Wright*, p. 492.

"About 1595 they began to place it [Sunday] very nearly on the footing of the Jewish Sabbath, interdicting not only the slightest action of worldly business, but even every sort of pastime and recreation."—*Hallam, Const. Hist.*, ch. vii.

"The ordinary recreations which we have in winter, are cardes, tables and dice, shovel-board, cheese-play, the philosopher's game, small trunkes, balliardes, musicke, maskes, singing, dancing, all-games, catches, purposes, questions; merry tales, of errant knights, kings, queenes, lovers, lords, ladies, giants, dwarfes, thieves, fayries, Boccace's Novelles, and the rest."—*Burton*, quoted in *Warton*, iii. 379.

"It should seem that Golf was a fashionable Game among the Nobility at the commencement of the Seventeenth Century." —*Brand*, ii. 311.

1550—1600. "In consequence of all this abundance the modern characteristic custom of assembling to eat in love and good fellowship had now fairly commenced; the Lord Mayor of London became, *ex officio*, the grand impersonation of the national hospitality, being required, during his year of office, to keep open table, where every native or stranger was welcome who could find an empty chair. . . . . Civic feasts, too, on public occasions, frequently figure among the events in the reign of Elizabeth."—*Pict. Hist.*, ii. 883.

1603—60. "The popular sports and games, from the gradual change that had taken place in the manner of living, had been always contracting within a narrower circle." . . . . Billiards was . . . . one of those fashionable games which were now beginning to supersede the more boisterous sports of the preceding century."—*Pict. Hist.*, iii. 602.

"After the reign of Charles I., archery appears to have fallen into disrepute."—*Brand*, ii. 292.

[May games, May poles, and Morris dances were prohibited in 1644.]

1603—60. "In the retinues and domestic attendance of the nobles of this period everything proclaimed that the era of feudal authority and magnificence had departed. Accordingly, when the civil wars had commenced, no peer, however wealthy or high in rank, could drag after him a regiment, or even a company of unwilling vassals, into the field; on the contrary, the meanest hind was free to choose between King and Parliament. Something, however, of the mere pomp of feudalism was still maintained in the domestic establishments of the nobility and wealthier gentry. One of the largest, if not the largest, of English establishments was" the Earl of Dorset's, the Lord Treasurer, which "consisted of 220 servants, besides workmen attached to the house, and others that were hired occasionally. The chief servants of the nobility (so they were called, but they were rather followers or clients) were still the younger sons of respectable and even noble families, who attached themselves to the fortunes of a powerful patron, and served him either in court or military affairs. . . . . But these cumbrous appendages [retinues, and officers of the household] were daily lessening, as domestic comfort came to be better understood. This improvement, however, had commenced still earlier among those of less rank and pretension."—*Pict. Hist.*, iii. 629.

1603—30. "Besides intellectual acquirements education still comprised also various active exercises of a military character. . . . . To give a finish to a complete education, it was thought necessary for the young aristocracy to travel before entering into active life; and the tour of the Continent generally succeeded to the labours of the English pedagogue."—*Ibid.*, iii. 632.

"While such were the habits of the courtiers, the county aristocracy still followed that kind of life so much familiarised to our minds by the descriptions in the old songs and plays of the 'golden days of good Queen Bess.' The rural knight or squire inhabited a huge building, half house, half castle, crowded with servants in homespun blue coats, many of whom were only serviceable in filling up the blank spaces of the mansion; but, as these men had been born in his worship's service, it was held a matter of course that they should live and die in it." After breakfast the master went off to hunt the deer, "while the lady and her daughters superintended the dairy or the buttery, prescribed the day's task for the spinning-wheels, dealt out bread and meat at the gate to the poor, and concocted all manner of simples for the sick and infirm of the village. . . . . At noon dinner was served up in the great hall, ... and the noisy bell, that sent the note of warning over the country, gave also a universal invitation and welcome to the hospitable board; and, after dinner, sack or home-brewed October occupied the time until sunset, when the hour of retiring to rest was at hand. . . . . These habits, the last relics of the simplicity of the olden times, did not long outlive" the accession of James (1603). Tidings of the gay doings at court reached the ears of the aristocratic rustics, and from that moment rural occupations and village May-poles lost their charm. "With all the fierce impetuosity of novices, clod-compelling esquires and well-dowried country widows rushed into the pleasures and excesses of a town life."—*Ibid.*, iii. 630.

"The natural consequence and reaction of the excessive austerity and rigidity that prevailed was manifested in the extreme laxity in regard to Sabbath observances, and in the customary use of offensive language, into which the people rushed immediately after the Restoration, and the traces of which are not even yet obliterated from national manners; as also in the eagerness with which they resorted to the amusements of all kinds which, after having been long forbidden, were now sanctioned and encouraged by official authority and royal example. Recreations were promptly provided for the people, and itinerant exhibitions of every description were speedily to be found traversing the country." Rope-dancing, tumbling, and puppet-shows became "favourite amusements among all classes of the people."—*Hearn*, quoted in *Roberts*, pp. 43-4.

"A royal fool was an established officer of the successive Norman and English sovereigns till so late a period as the reign of Charles II."—*Pict. Hist.*, ii. 262.

"A wider difference than that between the manners and sentiments of the reign of Henry VII., and those of Charles II., was especially observable in the occupations of the female sex, which were becoming more and more frivolous."—Wright's *Domestic Manners*, &c., p. 482.

"Gallantry was the grand predominant agent, that, like a chemical spirit, extracted all the folly and flagitiousness of the age, and placed them before the eye in full and strong individuality. . . . . Foppery in dress was the natural result of this overweening desire to please, and gallants endeavoured to make themselves irresistible by the newest cut of a French suit, or an enormous fleece of periwig. Foppery in speech was also as natural as foppery in dress; and it was now so much the fashion to interlard conversation with French phrases, that it was 'as ill-breeding to speak good English as to write good English, good sense, or a good hand.'"—*Pict. Hist.*, v. iii. 899.

1660—88. Independently of the Puritans, there were many royalists who "adhered to the primitive hours of their forefathers in rising, transacting business, and going to rest; and in diet they stood stoutly by English fare, notwithstanding the French cookery that had now become prevalent. Before they repaired to the more weighty duties of the day, they adjourned to some ale-house or tavern, and took their *morning*, which consisted of a cup of ale or wine; and when business was over," they repaired to their favourite coffee-house.—*Ibid.*, iii. 900.

"The temperate beverages of tea, coffee, and chocolate, which were introduced into England during this period, soon came into such general use that even already they were beginning to supersede those fiery or heavy liquors that had hitherto accompanied every meal; and we now read of the social tea-table in the domestic history of the people."—*Ibid.*, iii. 900.

[Charles II.] "Fights compared with which a boxing-match is a refined and humane spectacle, were among the favourite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or an eye."—*Macaulay*, i. 425.

"Already . . . . there was among our nobility and gentry a passion for the amusements of the turf. The importance of improving our studs by an infusion of new blood was strongly felt; and with this view a considerable number of barbs had lately been brought into the country."—*Ibid.*, i. 315-6.

"The Guildhall and the halls of the great companies were enlivened by many sumptuous banquets. During these repasts, odes, composed by the poet laureate of the corporation, in praise of the king, the duke, and the mayor, were sung to music. The drinking was deep, the shouting loud. An observant Tory, who had often shared in these revels, has remarked that the practice of huzzaing after drinking healths dates from this joyous period."—*Ibid.*, i. 353-4.

1660—88. "Politics had now become in England an important element in the common business of life; and here, too, we find the same spirit and fashions which were predominant everywhere else. The debates of parliament were grown to be so protracted, that many of the members adjourned to refresh themselves at taverns, from which they returned half-drunk to finish the discussion."—*Pict. Hist.*, iii. 898.

"The coffee-houses were the chief organs through which the public opinion of the metropolis vented itself. The first of these establishments had been set up, in the time of the Commonwealth, by a Turkey merchant, who had acquired among the Mahometans a taste for their favourite beverage. . . . . Every man of the upper or middle class went daily to his coffee-house to learn the news and to discuss it." "Every rank and profession, and every shade of religious and political opinion, had its own head-quarters."—*Macaulay*, i. 368.

1688 *to* 1850.—*Tables VI. and VII.*

1688—1760. The rage for duelling "seems to have increased, as the political rancours which were now so prevalent gave rise to offences that nothing but blood could expiate. Affairs of love formed a still more fruitful ground of quarrel; and nothing was more common, when two gentlemen were paying their addresses to the same lady, than to settle it by mortal arbitrement. . . . . Accidental encounters, too, or angry jostlings, frequently took place at the turnings of streets, or the haunts of public amusement and dissipation; and between parties flushed with wine, and whose sword-hilts were temptingly at hand, ended either in a formal challenge or an immediate affray."—*Pict. Hist.*, iv. 819.

1688—1760. For a considerable part of this period, a titled or influential patron was still deemed indispensable for success; and the man of genius was generally to be found besieging the door of some great man, with a poem or a high-flown dedication in his pocket. . . . . On the other hand, however, we discern the commencement of the public patronage of literature even in the intercourse of authors with the Tonsons, the Lintots, and other publishers."—*Ibid.*, iv. 820.

"On the Continent the landlord was the tyrant of those who crossed the threshold. In England he was a servant. Never was an Englishman more at home than when he took his ease in his inn. Even men of fortune . . . . were often in the habit of passing their evenings in the parlour of some neighbouring house of public entertainment. They seem to have thought that comfort and freedom could in no other place be enjoyed in equal perfection. This feeling continued during many generations to be a national peculiarity."—*Macaulay*, i. 385.

1688—1760. "Medicinal springs had long been known; the diseased, the hypochondriacal, and the idle had flocked to them; and as the healing waters increased in reputation, it became fashionable during this period to spend the summer season in their neighbourhood, where, as a matter of course, parties, balls, and festivals, were frequent among an idle population. . . . . Next to Bath, Tunbridge and Epsom Wells were in greatest repute."—*Pict. Hist.*, iv. 824.

1688—1760. "The Londoners had likewise places of entertainment nearer at hand. . . . . Of these Spring Garden was the chief at the close of the seventeenth century, until it was found that something more than mere walks and trees was desirable, and accordingly in Ranelagh and Vauxhall Gardens the attractions of art were introduced to heighten the charms of nature." —*Ibid.*, iv. 825.

"Besides the theatre and the opera there were some other exhibitions of the dramatic class which came into great favour in the eighteenth century. . . . . In Mr. Powel's little theatre interludes upon all subjects, sacred or profane, were acted by puppets; but, whether the play might be scriptural or historical, Punch was always the principal figure, and his jests formed the main amusement of the audience. . . . . There were also hops—that is, balls—held in some hall or tavern, for the entertainment of the lower classes. . . . . Shooting matches were also common in the outskirts of London. . . . . The chief out-door sports, besides bowls and skittles, were football. . . . . and cricket. . . . . Prize-fights had now become frequent, at which the common weapons were broadsword, sword and dagger, and single-stick; and the gladiators who mangled each other for the amusement of the crowd, devoted themselves to this savage calling as a regular trade, and subsisted upon the subscription-purses or admittance-fees. . . . . Even the ladies attended such exhibitions, and viewed them with keen interest. . . . . It was from this cultivation of the science of defence that scientific boxing took its rise among us. . . . . Boxing matches became daily more popular, and at last superseded every other kind of pugnacious competition."—*Ibid.*, iv. 825-8.

1688—1760. "The love of spectacles which had always distinguished the London population had now become more rampant than ever; so that, while a bull-baiting was enough to rouse a whole ward, a public execution could at any time empty the half of the metropolis into Tyburn. But more potent even than these were the attractions of a civic fair, especially a Bartholomew Fair. . . . . All was then a preparation for merriment, uproar, and licence, and every parish in the metropolis discharged its population into Smithfield as into a vast reservoir."—*Ibid*., iv. 828.

"Contentions about affairs of state overran not only literature and religion, the coffee-house and the church, but the places of public amusement, and the very street merriment of the populace." There were political processions of wax figures; Punch became a partizan; and female Whigs and Tories sat upon opposite sides of the theatre. . . . . Places of public resort and political discussion for gentlemen had, by the beginning of the eighteenth century, multiplied in an inconceivable degree in London, in the shape of club-houses, chocolate-houses, and coffee-houses."—*Ibid*., iv. 811.

"As a result of the prevalence of gambling, late hours had become fashionable, although they were at first regarded with wonder and alarm; and sometimes a highly fashionable lady did not return from her tour till two o'clock. The more sober part of the upper classes, however, still went to bed by eleven."—*Ibid*., iv. 816.

"The stirring amusement of hunting was more generally followed by the country gentlemen of the last than by those of the present century. . . . . A very large proportion of the rustic squires of this period [1688—1760] were foxhunters exclusively—men whose whole lives and energies were devoted to the amusements of the chase. . . . . In those days . . the old laws of venerie respecting the cutting up of the quarry were carefully observed."—*Ibid*., iv. 831.

The principal change that had taken place in the domestic habits of the country ladies "since the last age was, that a lady no longer thought that the great business of life was to embroider cushions and coverlets; but if she did not become a politician, as those figuring in the London circles usually did, she most commonly settled down into the character of a Lady Bountiful, and occupied herself in supplying the poor of the village with money, the industrious with work, the idle and vicious with counsel and rebuke, and the sick with medicines and cordials."—*Ibid*., iv. 831-2.

"The chief domestic amusements of the rural gentry were the anniversary festivals, which the progress of fashion had as yet left almost untouched in the country mansions; but there were also parties for card-playing, dancing, and music, as in London. Next to the chase, shooting and fishing were the principal outdoor amusements. This last sport seems to have been a favourite among the fair sex. . . . . County and subscription balls were also of frequent occurrence. . . . . Some of the fairs also were select and fashionable, rather than promiscuous resorts;" and there were occasional trips to London.—*Ibid*., iv. 832.

"The manners of the peasantry still exhibited much of the same rude simplicity by which they had been characterized in the days of Elizabeth. . . . . Among the favourite competitions at fairs were grinning-matches . . and trials in whistling. . . Contentions of this nature were also frequent during the celebration of the annual church festivals, and especially at Christmas, when a trial of yawning, for a Cheshire cheese, took place at midnight."—*Ibid*., iv. 833.

1748. "Up to the middle of the century, gaming continued to be the principal amusement of fashionable assemblies. . . . . Other diversions, in which both sexes could take part, were invented about this time. Numerous places of public amusement were opened in London and the suburbs. . . . . Ranelagh, Vauxhall, and Cornelys's and the Pantheon were among the principal places of resort for persons of fashion."—*Massey's England*, ii. 63-4.

"The old Saxon, or perhaps originally Druidical, superstitious observances, which had amused the rural hearths of England during the days of the Heptarchy, were still in great part retained, especially those relating to courtship and marriage; and each season seems to have had its appropriate spell."—*Pict. Hist*., iv. 833.

1760—84. "The last trace of the feudal nobleman seems to have disappeared in England before George III. ascended the throne. The Metropolis had become the head-quarters of the nobility; their power and influence depended on their footing at court, not upon their authority over their tenantry. Their permanent establishments were in London" or near it; their country mansions were places of occasional retirement; "their household arrangements had in consequence been organised on quite a different footing from what had prevailed among the old nobility of England—a change to which the growing centralization of power in the general government, the increased force and improved discipline of the army, and the increased strength and organisation of the police, had likewise contributed. Trains of armed dependants were no longer necessary to afford security, and could not confer political power. The nobility and gentry had by these changes been placed more upon a footing of equality, and the custom of placing young gentlemen of good families on the domestic establishment of a nobleman, with a view to their education, had fallen into disuse."—*Ibid*., v. 640.

"Vails given to servants, vestiges of the ancient *largesses*, made the visiting at great men's houses a very expensive affair." ["The abolition of the custom of vails was effected by means of a tedious struggle, which lasted during the first ten years of the reign of George III." 1760—70.—*Pict. Hist*., v. 641.] "The honoured person upon whom certain Court distinctions have been conferred is still called upon to pay certain fees, in which the servants of the royal household receive in stated portions their ancient largess or vails."—*Roberts*, pp. 32-4.

1760—84. "The inmates of an aristocratical family, titled or untitled, holding household appointments not of a menial character, had become few in number. The chaplain kept his ground throughout the great part of this period. . . . . In some instances the office of librarian appears to have been filled by a clergyman. A private secretary" was now considered indispensable to a prominent politician.—*Pict. Hist*., v. 640.

"We accidentally learn that the Duchess of Bedford had 'a groom of the chambers,' and the Earl (afterwards Duke) of Northumberland a 'master of the horse.'"—*Ibid*., v. 641.

1760—84. [People rose from a late dinner at 7; supper was taken at 11; the common breakfast hour was 9, 10, or 11.]—*Ibid*., v. 642.

"The example set by the court had a tendency to render the entertainments of the aristocracy less formal and less expensive than in the preceding reign. . . . . Still there was much state and display on particular occasions—in celebrating marriages, christenings and birthdays—and not less pomp was displayed in the gloomy ceremonies of funerals." The Duke of Richmond celebrated the King's birthday by "a grand masquerade ball with music." "This style of entertainment [balls, garden-illuminations, &c.] was also affected by people of less wealth."—*Ibid*., v. 642.

"Assize balls and elections helped to keep open a communication between the metropolis and the provinces, aiding in the diffusion of a general similarity of manners and customs throughout England."—*Ibid*., v. 665.

"In the time of the *Tatler* and *Spectator* coffee-houses in the vicinity of St. James's seem to have been haunts in which the courtly were tolerably secured against encroachment. The men of good family, with the gentlemen of the sword and the learned professions, literary men, and the more distinguished actors, their prescriptive appendages, discriminated as they then were by the marked difference of dress, kept even the wealthy citizens at bay. Not long after this, however, the club at White's Chocolate-house, now Arthur's, appears to have been established somewhat on the same footing as the fashionable clubs of the present day continue to exist upon."—*Ibid*., v. 645.

"The places of resort and amusement at which the aristocracy were elbowed by those whom they contrived to exclude from their select assembles were, the Opera, the Theatres, the Academy's exhibition, Ranelagh, Vauxhall; and notwithstanding the attempt to preserve it for their own exclusive enjoyment, the Pantheon."—*Ibid*., v. 646.

1760—84. "It was about this time that lectures—such as those of Sheridan on oratory—became a fashionable amusement. . . . . Some passages in the conversation of Dr. Johnson recorded by Boswell seem to imply that even then the practice of popular lecturing had been carried to a considerable extent."—*Pict. Hist*., v. 646.

"Among the upper ranks there was an equality between the sexes in their pursuit of pleasure beyond the limits of their family abode. Among the middle classes the men allowed themselves a wider range of public amusements than they did to the women. The habits of the females of the middle classes for many years after the accession of George III. were very domestic."—*Pict. Hist*., v. 651.

"The Mayings are in some sort yet kept up by the milkmaids at London, who go about the streets with their garlands and musick, dancing."—*Strutt*, quoted in *Brand*, i. 123.

"Yesterday, being the 1st of May, according to annual and superstitious custom, a number of persons went into the fields and bathed their faces with the dew on the grass, under the idea that it would render them beautiful."—*Morning Post*, May 2, 1791.

1792—1801. "The gladiatorial displays of prize-swordsmen had ceased. Bull-baiting and pugilistic exhibitions survived . . . . but the taste for these rude amusements had become so weak as to admit of their being in a great measure suppressed."—*Pict. Hist*., vii. 759.

"The present (1792—1801) is the latest period at which habitual high play notoriously retained a footing in the private houses of the nobility."—*Ibid*., vii. 757.

1804. "The children of this day, upon the English Border, keep up the remembrance [of former hostilities] by a common play called *Scotch and English* or *the Raid*, *i.e.* Inroad." *Set-a-foot*, a slight variety of it, "survived the Union a hundred years, and was played at during the early years of the present century. It consisted of a heroic contention, imbued with all the nationality of still older days. The signal for the war was chaunted as by bards."—*Brand*, ii. 330-1.

Michaelmas: "It has long been and still continues the custom at this time of the year, or thereabouts, to elect the governors of towns and cities."—*Ibid*., i. 203.

Harvest Home: "In this part of the country [Durham] are retained some ancient customs . . . . particularly that of dressing up a figure of Ceres, during harvest, which is placed in the field while the reapers are labouring, and brought home on the last evening of reaping, with musick and great acclamation. After this a feast is made, called the Mell-supper, from the ancient sacrifice of mingling the new meal." Otherwise called the Harvest Queen, Harvest Doll, or Kern Baby, and found in many counties. In Devonshire (about 1795). "when a farmer finishes his reaping, a small quantity of the ears of the last corn are twisted or tied together into a curious kind of figure, which is brought home with great acclamations, hung up over the table, and kept till the next year."—*Ibid*., ii. 11-14.

"The principal difference which is to be detected, in looking dispassionately back at this distance upon the manners of England in 1800 and in 1820, consists in a relaxation of the formality of social intercourse, and in a growing relish for the more intellectual pleasures."—*Pict. Hist*., viii. 721.

1833. "A sensible check was, from this time, given to the practice of duelling by the disgust excited at a duel between Sir John Jeffcott, Chief Justice of Sierra Leone, and Dr. Hennis, of Exeter."—*Martineau*, ii. 187.

"Cock-pence are still paid in some grammar-schools to the master as a perquisite on Shrove Tuesday."—*Roberts*, p. 423.

"The pitmen, who work at the coal below ground [at Newcastle] . . are a peculiar class, quite distinct from the workmen employed on the surface. They are a people with peculiar habits, manners, and character, as much so as fishermen and sailors, to whom, indeed, they are supposed, perhaps from the dangerous nature of their calling, to bear a considerable resemblance. Some forty or fifty years since they were a very much rougher and worse educated class than they are now. . . . . Though earning much higher wages than the ordinary labouring population of the upper soil, the latter did not mix nor intermarry with them; so that they were left to form their own communities, and hence their marked peculiarities as a class. Indeed, a sort of traditional disrepute seems long to have clung to pitmen, arising perhaps from the nature of their employment, and from the circumstance that the colliers were among the last classes enfranchised in England, as they certainly were the last in Scotland, where they continued bondsmen down to the end of last century. The last 30 years, however, have worked a great improvement in the moral condition of the pitmen; the abolition of the twelve months' bond to the mine, and the substitution of a month's notice previous to leaving, having given them greater freedom and opportunity for obtaining employment; and day-schools and Sunday-schools, together with the important influences of railways, have brought them fully up to a level with the other classes of the labouring population."—*Smiles*, iii. 10-11.

ÆSTHETIC SENTIMENTS.

ATENEO BARCELONES

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"All the Britons stain their bodies with woad, which brings out an azure colour, and makes them more dreaded in battle."—*Cæsar, De Bell. Gall.*, v. 14.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

Old-English Architecture: "There is neither grace nor beauty in any feature of the style, nor an approach to grandeur of dimensions in any example which has been spared to the present day."—*Fergusson, Hist. Arch.*, ii. 10.

[Dunstan excelled in painting as in the other arts. Alfred and Anlaf were musicians.]—*Turner*, iii. 460-1.

"We have a pleasing proof of the impressive effect of the sacred music of the monks, in the little poem which Canute the Great made upon it. As the monarch, with his queen and courtiers, were approaching Ely, the monks were at their devotions. The king, attracted by the melody, ordered his rowers to approach it, and to move gently while he listened to the sounds which came floating through the air from the church on the high rock before him. He was so delighted by the effect, that he made a poem on the occasion."—*Ibid*., iii. 460.

"The flow of the rhythm [in Old-English poetry] is abrupt and forcible; or, to use language more familiar than correct, it is generally *trochaic* or *dactylic*."—*Guest*, i. 175.

Anglo-Saxon poetry "excels also in precisely the same class of pictures which strike us most in Beowulf—and particularly in those which belong to war and festivity."—*Wright, Bio. Brit.*, p. 25.

"The genius of the Anglo-Saxons does not indeed seem to have led them to the adoption of those energetic and truly imaginative forms of thought which the Scandinavians probably derived from the sterner natural features that surrounded them."—*Kemble*, i. 405.

1066 *to* 1307.—*Table III.*

The religious edifices erected in the twelfth and three following centuries: "These structures, uniting sublimity in general composition with the beauties of variety and form, intricacy of parts, skilful, or at least fortunate effects of shadow and light, and in some instances with extraordinary mechanical science, are naturally apt to lead those antiquaries who are most conversant with them, into too partial estimates of the times wherein they were founded."—*Hallam, M.A.*, ch. ix.

"In beauty of detail and elegance of proportion the English cathedrals generally surpass their Continental rivals."—*Fergusson, Hist. Arch.*, ii. 3.

"Everything in an English cathedral is in just proportion, which is certainly not the case in many Continental examples; and there is a variety and play of light and shade in the long aisles of our churches which is wholly wanting in the one great hall of French and German examples."—*Ibid*., ii. 20.

"During the time that flowing forms were used in England they gave rise to some of the most beautiful creations in window tracery that are anywhere to be found." After the invention of perpendicular tracery [14th cent.], "the poetry of tracery was gone, but it was not only in this respect that we miss the poetic feeling of earlier days. The mason was gradually taking the guidance of the work out of the hands of the educated classes, and applying the square and the rule to replace the poetic inspirations of enthusiasts and the delicate imaginings by which they were expressed."—*Ibid*., ii. 42-3.

The windows of French cathedrals were framed "with foliage so delicate that it ought to have been executed in metal and never attempted in stone—in wonderful contrast to the plain deep mouldings which surround most of our windows of that period."—*Ibid*., ii. 43-4.

"The picturesque effect produced by the complication of timbers of which these roofs [polygonal arched ceilings, of unvaulted buildings, produced by the inside being boarded on the cross timbers] consist, was soon observed and taken advantage of. Their decoration was assimilated to their construction; and the *arch of timber*, in a simple form, appears frequently in the roofs of the thirteenth and fourteenth centuries."—*Pict. Hist.*, ii. 225.

"In beauty of situation and pleasing arrangement of entourage the English cathedrals surpass all others."—*Fergusson*, ii. 51.

"The girls and women seem to have been passionately fond of the dance, which was their common amusement at all public festivals."—*Wright*, p. 111.

Post-Norman: ". . . . the manner in which they celebrate the Virgin. Nothing could be more different from the Saxon sentiment, which is altogether biblical, than the chivalric adoration of the sovereign Lady, the fascinating Virgin and Saint, who was the real deity of the middle ages." [Here the author quotes from a hymn of the time of Henry III.] "There is but a short and easy step between this tender worship of the Virgin and the sentiments of the court of love. The English rhymesters take it."—*Taine*, i. 78.

1307 *to* 1530.—*Table IV.*

"The ostentatious splendour and recklessness of expense which the chivalrous spirit tended to encourage, was not confined to mere courtly parades, and tournaments, and solemn festivals. On the contrary, it seems to have pervaded every department of domestic as well as public and out-door life."—*Pict. Hist.*, i. 878.

"In the 14th century, the second age of feudalism, they had on one side the stone fretwork and slender efflorescence of ærial forms, and on the other finical verses and diverting stories, taking the place of the old grand architecture and the old simple literature."—*Taine*, i. 107.

[15th cent.] “The floor of the hall was usually paved with tiles or with flag-stones, and very little care appears to have been shown to cleanliness, as far as it was concerned, except that it was usual to strew it with rushes.” After showing that they spat, and emptied wine-glasses, on the floor, Mr. Wright continues: “There can be no doubt that all this must have made an extremely dirty floor. Another *naïve* direction shows that no more attention was paid to the cleanliness of the benches and seats; it is considered necessary to tell the scholar always to look at his seat before he sits down at table, to assure himself that there is nothing dirty upon it.”—*Wright*, p. 367.

1399—1485. “Coarse abundance, whimsical variety, and stately parade still endeavoured to compensate for real discomfort. In these state-banquets, however, we perceive some indications of a commencing taste for intermixing and relieving the mere sensuality of the feast with some amusement for the fancy. At the end of each course was sometimes introduced a dish called a *subtlety*, consisting of curious figures made of jellies and confectionery, to represent men, animals, or allegorical characters, illustrative of the event commemorated, with a label couched in quaint or riddling language, to exercise the thinking faculties of the guests.”—*Pict. Hist.*, ii. 253.

“This was the age of magnificence and show; when a profusion of the most splendid and costly materials were lavished on dress, generally with little taste and propriety, but often with much art and invention.”—*Warton*, ii. 155.

1380. “The architectural embellishments” of many of engraved and inlaid monumental brasses “are extremely elegant.”—*Pict. Hist.*, ii. 231.

1399—1485. “In the provincial towns of England time has spared enough of street architecture to show that a refined taste in that art was generally diffused; and the beautiful carving with which many of the timber fronts of this period are loaded exhibit a luxury of execution apparently inconsistent with the mean scale of some of the houses to which it is applied.” —*Ibid.*, ii. 230-1.

“In our ancient popular poetry, the mention of the season of the year at which an event happens generally draws from the poet some allusion to the charms of nature peculiar to it, to the sweetness of the flowers, the richness of the fruit, or the harmony of the song of birds.”—*Wright*, p. 283.

“The landscape of Chaucer is sometimes taken from the Italian, and sometimes from the French landscape. It possesses almost always the same elements, differently mixed up in different poems: a May morning—the greenwood, or a garden —some clear running water—meadows covered with flowers—some delectable place or other with an arbour laid down with soft and fresh-cut turf. There is no sky, except in such rapid allusions as this, ‘Bright was the day and blue the firmament;’ no cloud studies—no conception of the beauty of wild nature.” —*Brooke, Macmillan*, Aug., 1871.

Chaucer: “Amid this exuberancy of mind, amid these refined cravings, and this insatiate exaltation of imagination and sense, there was the passion, which, combining all, was developed in excess.”—*Taine*, i. 112.

“Chaucer has the freedom of Moliére, and we possess it no longer. His good wife [of Bath] justifies marriage in terms just as technical as Sganarelle.”—*Ibid.*, i. 121.

“The element of humour . . . . is, and from the 14th century has been, eminently characteristic of English literature. This trait does not . . . . appear to have formed an ingredient in the character of” the Anglo-Saxon people.—*Marsh*, p. 298.

“. . . . the extraordinary diversity of style which generally prevails in the same building in this country as compared with those abroad.” The vaulting and tracery of Norwich are of the 15th century. “At Ely, a Norman nave leads up to the octagon and choir of the 14th century, and we then pass on to the presbytery of the 13th. At Canterbury and Winchester the anomalies are still greater; and at Gloucester . . they become absolutely bewildering. . . . . The historical interest goes far to compensate for the want of architectural symmetry.”—*Fergusson*, ii. 50-1.

“A couplet in Lydgate’s *Fall of Princes* “indicates dawnings of that poetical colouring of expression, and of that facility of versification, which mark the poetry of the present times.”—*Warton*, ii. 281.

“Look at the costumes of Henry IV. and Henry V., monstrous heart-shaped or horn-shaped head-dresses, long sleeves covered with ridiculous designs, the plumes, and again the oratories, armorial tombs, little gaudy chapels, like conspicuous flowers under the naves of the Gothic perpendicular. When we can no more speak to the soul, we try to speak to the eyes. This is what Lydgate does, nothing more.”—*Taine*, i. 137.

“Among the great features which strike us in the poetry of this period, are the predominancy of fable, of fiction, and fancy, and a predilection for interesting adventures and pathetic events.”—*Warton*, iii. 395.

“From the twelfth to the sixteenth century the literature of the ladies was especially and universally one of gallantry.”—*Wright, Essays*, ii. 92.

“In Skelton style, metre, rhyme, language, art of every kind, is at an end.” Nevertheless there is in it life, “with its two great features which it is destined to display: the hatred of the ecclesiastical hierarchy, which is the Reformation; the return to the senses and to natural life, which is the Renaissance.”—*Taine*, i. 139.

“A time when the graces of conversation were unknown, and the dialogue of courtship was indelicate; when the monarch of England . . . . pleaded the warmth of his affection, by drawing a coarse allusion from a present of venison, which he calls flesh, in a love-letter to his future queen, Anne Boleyn, a lady of distinguished breeding, beauty, and modesty.”—*Warton*, iii. 57.

1530 *to* 1688.—*Table V.*

“This grievous defect [black and rotten teeth] was supposed by foreigners to be occasioned by the inordinate love of the English ladies for sugar. Perhaps to this their love of tobacco might have been added, for many of them were greatly addicted to smoking.”—*Pict. Hist.*, ii. 887.

“A favourite ‘cate’ among our forefathers for many generations was ‘gingerbread,’ for it administered to two very general tastes of theirs—a love of sugar, and a love of spice. It is doubtless to these tastes, which, during the sixteenth century, thanks to advancing commerce, were more than ever cultivated, that the ‘enthusiasm’ for comfits and sugar-plums may be traced. The reader may laugh at the word ‘enthusiasm,’ but when we find that ‘comfits’ were provided by the dozen pounds weight for solemn feasts—that Elizabeth and Catherine de Medicis always kept a comfit-box beside them—that Burghley sucked lozenges while solemnly deliberating on affairs of state—and that even the Duke of Guise was found dead with jewelled comfit-box in his hand,—we may well use the word.”—*Fort. Rev.*

“Even the tables of private gentlemen and merchants were now supplied not only plentifully, but delicately.”—*Pict. Hist.*, ii. 882.

Coventry-blue “was a famous colour in the days of Elizabeth.” —*Fairholt*, p. 486.

1550—1600. “The English,” says Hentzner, “are vastly fond of great noises that fill the ear, such as the firing of cannon, beating of drums, and ringing of bells.” “It is common among the people,” he adds, “for a number of them that have got a glass in their heads to get up into some belfry, and ring the bells for hours together for the sake of exercise.”

“Henry VIII. and Queen Elizabeth were, equally with their subjects, great lovers of pageants and processions.”—*Pict. Hist.*, ii. 873.

The lords quit their castles, and “flock into new palaces, with vaulted roofs and turrets, covered with fantastic and manifold ornaments, adorned with terraces and vast staircases, with gardens, fountains, statues, such as were the palaces of Henry VIII. and Elizabeth, half Gothic and half Italian, whose convenience, grandeur, and beauty announced already habits of society and the taste for pleasure. They came to court and abandoned their old manners; the four meals which scarcely sufficed their former voracity were reduced to two; gentlemen soon became refined, placing their glory in the elegance and singularity of their amusements and their clothes. They dressed magnificently in splendid materials, with the luxury of men who rustle silk and make gold sparkle for the first time.” —*Taine*, i. 147.

“This prodigality of magnificence, these costly follies, this unbridling of the imagination, this intoxication of eye and ear . . showed, like the pictures of Rubens, Jordaens, and their Flemish contemporaries, so complete a return to nature, that our chilled and gloomy age is scarcely able to imagine it.”—*Ibid.*, i. 150.

“Whatever the state of the art, the age was decidedly musical. Sir Thomas More, even when holding his high office of Lord Chancellor, used to apparel himself in a surplice and sing with the choir in Chelsea Church.” Surrey was an elegant composer; so probably was Henry VIII. Edward VI. and Elizabeth were accomplished performers; and the musical establishment of Edward VI. “was upon a magnificent scale, consisting of 114 persons.”—*Pict. Hist.*, iii. 562.

“A tolerably correct idea may be formed of the light and joyous music of the Elizabethan age from” an air called *Green sleeves.*—The music of the multitude, “inferior as it unquestionably is in pathos to the melodies of Ireland existing at the same period, ... is on a par with any contemporary production of the Continent.”—*Ibid.*, ii. 563.

The King was entertained at a Masque at Wolsey’s palace (1530) “with ‘a Concert of Drums and Fifes.’ But this was soft Music compared with that of his heroic daughter Elizabeth, who, according to Henxrer, used to be regaled during dinner ‘with twelve trumpets, and two kettle-drums; which together with fifes, cornets, and side drums, made the hall ring for half an hour together.’”—*Burney*, iii. 143.

“The compositions for keyed-instruments . . . . are totally unimpassioned, and without grace.”—*Burney*, iii. 83.

“The Instrumental Music of Queen Elizabeth’s reign seems to partake of the pedantry and foppery of the times: eternal fugues upon dry and unmeaning subjects.”—*Ibid.*, iii. 110.

“The fugues and canons of the 16th century, like the Gothic buildings in which they were sung, have a gravity and grandeur peculiarly suited to the purpose of their construction.”—*Ibid.*, iii. 145.

“The age in which Fuller lived was the golden age of ‘quaintness’ of all kinds—in gardening, in architecture, in costume, in manners, in religion, in literature.”—

“Carew is, perhaps, the earliest of our English lyrical poets whose verses exhibit a perfect polish and evenness of movement combined with a diction” at once elevated and simple.—*Craik*, in *Pict. Hist.*, iii. 604.

“Peele’s most celebrated drama is his ‘Love of King David and Fair Bethsabe,’ first published in 1599, two or three years after the author’s death. This play Mr. Campbell has called ‘the earliest fountain of pathos and harmony that can be traced in our dramatic poetry;’ and he adds, ‘there is no such sweetness of versification and imagery to be found in our blank verse anterior to Shakspeare.’”—*Craik, Eng. Lit.*, i. 464.

“There was already visible the Northern melancholy, the inner and gloomy emotion. This feature . . spreads a sombre tint over the poetry of Sidney, Spenser, and Shakspeare.”—*Taine*, i. 157.

Lyly “seems of set purpose to seek the least natural expressions and the most far-fetched, full of exaggeration and antithesis, in which mythological allusions, illustrations from alchemy, botanical and astronomical figures, all the rubbish and medley of learning, travels, mannerism, rolled in a flood of conceits and comparisons.”—“Luxuriance and irregularity were the two features” of the literature.—*Ibid.*, i. 162.

“From the beginning of the 17th century the enfeeblement of manners and genius is apparent. Enthusiasm and respect decline. . . . . At the same time, the noble, chivalric paganism degenerates into a base and coarse sensuality.”—*Ibid.*, i. 200.

“With Carew, Suckling, and Herrick, prettiness takes the place of the beautiful. . . . . The divine faces, the serious or profound looks, the virgin or impassioned expressions which burst forth at every step in the early poets, have disappeared; here we see nothing but agreeable countenances, painted in agreeable verses.”—*Ibid.*, i. 201.

“A polished man, writing for polished men, pretty much as he would speak to them in a drawing room,—this I take to be the idea which they had of a good author in the 17th century. It is the idea which Cowley’s Essays leave of his character.”—*Ibid.*, i. 205.

“They rejoice in gross puns, dirty allusions. They mistake paradoxical enigmas and grotesque images for wit. Great lords and ladies, they talk like ill-bred persons, lovers of buffoonery, of shows and bear-fights.”—*Ibid.*, i. 208.

“When the beer took effect, there was a great upturned barrel in the pit, a peculiar receptacle for general use. The smell rises, and then comes the cry, ‘Burn the juniper.’ They burn some in a plate on the stage, and the heavy smoke fills the air. Certainly the folk there assembled could scarcely get disgusted at anything, and cannot have had sensitive noses.” —*Ibid.*, i. 223.

“The courtiers of that age were like our men of the people. They had the same taste for the exercise of their limbs, the same indifference towards the inclemencies of the weather, the same coarseness of language, the same undisguised sensuality. . . . . Henry VIII.’s court, in its merriment, was like a village fair. . . . . In every great house there was a fool, ‘whose business was to bring out pointed jests, to make eccentric gestures, horrible faces, to sing licentious songs,’ as one might now hear in a beer-house. . . . . The empire of proprieties and habits of good breeding began only under Louis XIV., and by imitation of the French; at this time they all blurted out the word that fitted in, and that was most frequently a coarse word.”—*Ibid.*, i. 227.

“At table people of all ranks used their fingers for the purposes to which we now apply a fork. This article was not used in England for the purpose to which it is now applied, until the reign of James I.”—*Wright*, p. 457.

“Yellow was the fashionable tint” in James I.’s reign, but yellow starched ruffs ceased to be fashionable after the execution of Mrs. Anne Turner, who “appeared at the gallows in a ruff of the approved colour.”—*Fairholt*, p. 295.

“Claret-coloured cloths were now considered as handsome suits; and light blue . . . . was very fashionable between 1740 and 1751.”—*Planché*, in *Pict. Hist.*, vii. 806.

“Sculpture had always languished in England, even while painting had flourished under Vandyke and his successors.”—*Pict. Hist.*, iv. 757.

“About the beginning of the 17th century *madrigals* . . . . seem to have been suddenly supplanted . . . . by a passion for FANTASIAS . . . . wholly composed for viols and other instruments.”—*Burney*, iii. 355.

[Music lay dormant in England from the death of Charles I. to the accession of Charles II.]—*Pict. Hist.* iii. 567.

The Puritan conception of life was not one “from which a genuine literature might be expected to issue. The idea of the beautiful is wanting. . . The natural expression of the heart’s emotions is proscribed. . . They abolished as impious the free stage and the rich poetry which the Renaissance had brought them. They rejected as profane the ornate style and ample eloquence which had been established around them by the imitation of antiquity and of Italy.”—*Taine*, i. 397.

“. . . . the sublimity of [Milton’s] scenery. . . . . Spenser is a smooth glass, which fills us with calm images. Shakspeare is a burning mirror, which overpowers us . . with multiplied and dazzling visions. . . . . Milton raises our mind.”—*Ibid.*, i. 453.

“It clearly appears that cathedral music was in high favour with the educated and upper classes at the period of the Restoration.”—*Pict. Hist.*, iii. 886.

1660—88. “The English at this period seem to have been a more musical people than ever they were afterwards; almost every person of education could sing by the scale, and play upon some instrument; and, accordingly, social parties of music were common, where the violin, the flute, and the spinnet found no lack of skilful performers.”—*Ibid.*, iii. 900.

“For the most part Otway is a poet of his time, dull and forced in colour; buried, like the rest, in the heavy, grey, clouded atmosphere, half English, half French, in which the bright lights brought over from France are snuffed out by the insular fogs. . . Like the rest, he writes obscene comedies. . . Truly, this society [of Otway’s comedies] sickens us. They thought to cover all their filth with fine correct metaphors, neatly ended poetical periods, or garment of harmonious phrases and noble expressions.”—*Taine*, ii. 26-7.

1688 *to* 1815.—*Table VI.*

In erecting Blenheim Castle Vanbrugh’s “first point appears to have been massiveness as the foundation of grandeur; then, to prevent the mass from being a lump, he has made bold projections of various heights as foregrounds to the main building; and, lastly, having been forcibly struck with the variety of outline against the sky in many Gothic and other ancient buildings, he has raised on the top of that part where the slanting roof begins in any house of the Italian style, a number of decorations of various characters.”—*Price, on the Picturesque*, in *Pict. Hist.*, iv. 748.

Purcell, “in his secular music, pushed aside the formality of the old school, and filled its place with easy, graceful melody.” —*Pict. Hist.*, iv. 761.

“This pleasure is communicated to us, not by the symmetry or rhythm of modern melody, but by his having fortified, lengthened, and tuned the true accents of our mother-tongue; those notes of passion, which an inhabitant of this island would breathe, in such situations, as the words he has to set, describe. And these indigenous expressions of passion Purcell had the power to enforce by the energy of modulation, which, on some occasions, was bold, affecting, and sublime.”—*Burney*, iii. 509.

About 1700. “Such was now the passion for this exotic species of amusement” (Italian opera) that Addison wrote an opera called “Rosamond.”—*Ibid.*, iv. 202-3.

“Till the Italian opera was established in this country little was expected from our singers besides a voice and an ear. Indeed, long after that period, good taste in singing was so little diffused throughout the island, that the great and exquisite performers who came hither from the Continent seem to have made but a small impression on their astonished hearers.”—*Ibid.*, iv. 676.

A revolution in vocal music was begun by the compositions and instructions of Arne, “who endeavoured to refine our melody and singing, more from Italian than English models.” Several Italians and their scholars “completed the revolution; and it may be with truth and certainty affirmed, that our taste and judgment in both, even at the play-houses, differ as much from those of twenty or thirty years ago, as the manners of a civilized people from those of savages.”—*Ibid.*, iv. 675-6.

1780. “In country towns seventy years ago, music was a rare accomplishment. . . At Lyme there was not a piano in the whole town.”—*Roberts*, p. 407.

“Scarlet coats were much in vogue about 1784—5.”—*Pict. Hist.*, vii. 760.

“The English painters,” says a French author who wrote in 1755, “are naturally colourists. Their manner is large and simple, and consequently partakes of grandeur; they colour the portraits of their females especially with great purity, but they are slovenly in their details.”—*Pict. Hist.*, v. 624.

“Zealous energy and lack of taste: such are the features common to all this eloquence.” [Barrow’s, South’s, &c.]—*Taine*, ii. 65.

“These orators [Pitt, Fox, Sheridan] love the coarse vulgarity of gaudy colours; they hunt out accumulations of big words, contrasts symmetrically protracted, vast and resounding periods.”—*Ibid.*, ii. 81.

“Burke has no taste, nor have his compeers. . . . . Nothing strikes him as in excess, neither the description of tortures, nor the atrocity of his images, nor the deafening racket of his antitheses, nor the prolonged trumpet-blast of his curses, nor the vast oddity of his jests.”—*Ibid.*, ii. 82-3.

“A number of the *Spectator* which seemed pleasant to London ladies would have shocked people in Paris. Thus Addison relates in the form of a dream the dissection of a beau's brain. . . . . These anatomical details, which would disgust us, amused a positive mind; crudity is for him only exactness; accustomed to precise images, he finds no objectionable odour in the medical style.”—*Ibid.*, ii. 109.

Addison “would not say, with Voltaire, that the allegory of Sin and Death is enough to make people sick. He has a foundation of grand imagination, which makes him indifferent to the little refinements of social civilization.”—*Ibid.*, ii. 110.

In Addison, “rich oriental fancies are displayed, not with a shower of sparks, as in Voltaire, but under a calm and abundant light, which makes the regular folds of their purple and gold undulate. The music of the long cadenced and tranquil phrases leads the mind sweetly amidst romantic splendours and enchantments, and the deep sentiment of ever young nature recalls the happy quietude of Spenser.”—*Ibid.*, ii. 113.

“We turn over the leaves of Hogarth's Works, and the train of odious or beastly faces appears to be inexhaustible. . . . . It is because his eyes were English, and the senses are barbarous.”—*Ibid.*, ii. 191.

1815 *to* 1850.—*Table VII.*

“Walter Scott pauses on the threshold of the soul, and, in the vestibule of history, selects in the Renaissance and Middle Age only the fit and agreeable, blots out frank language, licentious sensuality, bestial ferocity.”—*Taine*, ii. 255.

Wordsworth “was a poet of the twilight. . . . . His paintings are cameos with a grey ground, which have a meaning; designedly he suppresses all which might please the senses, in order to speak solely to the heart. . . . . [Speaking of the *Excursion*, he says, ‘This book is like a Protestant temple—august, though bare and monotonous.”—*Ibid.*, ii. 263.

“It is this presentiment and yearning which raises all modern poetry,—now in Christian meditations, as with Campbell and Wordsworth; now in pagan visions, as with Keats and Shelley. . . . . Under their multiplied efforts, and by their involuntary concert, the idea of the beautiful is changed.”—*Ibid.*, ii. 269.

MORAL SENTIMENTS.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

(*No information relating to Moral Sentiments.*)

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

“The traditions embodied in the epic, are pre-eminently those of kings and princes; they are heroical, devoted to celebrate the divine or half-divine founders of a race, the fortunes of their warlike descendants, the manners and mode of life of military adventurers, not the obscure progress, household peace and orderly habits of the humble husbandman. They are full of feasts and fighting, shining arms and golden goblets; the gods mingle among men almost their equals, share in the same pursuits, are animated by the same passions of love and jealousy and hatred; or blending the divine with the mortal nature, become the founders of races, kingly because derived from divinity itself.”—*Kemble*, i. 28-29.

Beowulf: “No weak or selfish feelings ever interfere with his straight course of heroic probity. Courage, generosity, and fidelity are his virtues. The coward, the niggard, and the traitor . . . . are spoken of with strong marks of abhorrence.” . . . . Women are “always treated with delicacy and respect.”—*Wright, Bio. Brit.*, p. 13.

“The morality of the Gospel had a distinct influence upon the politics of the age. . . . . From this time forth the never-ending wars with the Welsh cease to be wars of extermination.” —*Freeman*, i. 33.

“Our researches tend to show that the Saxon . . . . had become less bellicose after his location in Britain.”—*Akerman, Weapons, &c.*, p. 13.

Early in the eighth century “there seem to have been Jews resident in England, and even in Northumberland; for among the Excerpts of Archbishop Egbert of York, which must have been compiled between the years 735—766, we find a transcript of a foreign canon, prohibiting Christians from imitating the manners of that people, or partaking of their feasts.”—*Craik, Hist. of Com.*, i. 63-4.

“. . . . the state of brigandage which Æthelred and his Witan deplore in so many of their laws.”—*Kemble*, i. 307.

Not only sheep but also oxen, cows, and mares were folded, as now in Hungary [1849]; “and we may add that, in the article of horse and cattle stealing, the Hungarian presents a marked likeness to the Anglo-Saxon.”—*Ibid.*, ii. 324, *note.*

“This engagement of Uhtred to kill Thurbrand [his father-in-law's enemy] . . . . marks the ferocious habits of the Danish parts of England.”—*Freeman*, i. 359.

“We find the Anglo-Saxons at an early period distinguished by the . . . . spirit of adventure.”—*Wright, Bio. Brit.*, p. 91.

[Clerical influence became exceedingly powerful over the Anglo-Saxons. . . . . The daughter of Anno, king of the East Angles, had made a vow of perpetual virginity. Wilfrith's influence was asked to induce her to break it; but it was either without effect or exerted contrariwise.]—*Lappenberg*, i. 179.

[Sumptuary laws: In the time of Edgar, carousing was greatly increased by the example of the Danes. Edgar, by the advice of Dunstan put down many ale-houses, suffering only one to be in a village or small town. He also limited the quantity allowed to be drunk.]—*Strutt*, i. 49.

[The estate of a lady was forfeited through unchastity.]—*Freeman*, i. 341.

“The female pilgrims were of disreputable character.”—*Lappenberg*, i. 204.

[They were a people naturally coarse and gross . . . . sunk into evil from mere want of employment; and the vices of the table prevailed in forms too disgusting to be described.]—*Pearson*, i. 291-2.

“It [their literature] was a reflection of the waking life of an earnest, active nation, not, like so much of the contemporaneous expression of Continental genius, a magic mirror showing forth the unsubstantial dreams of an idle, luxurious, and fantastic people.”—“The eminently practical character of old English literature is due, in a considerable degree, to the political condition of the English government.”—*Marsh*, p. 5.

“The Anglo-Saxon never rose above local attachments; his own soil, his own parish, his own saint were sufficient for him, and he sought no further. His writings were like himself. With the exception of Beda, and perhaps of Alfred, there is no Anglo-Saxon author who exhibits any interest for what was or had been going on in Christendom beyond the narrow range of his own experience. He had no sense of a common brotherhood; no value for things removed from himself and his own immediate observation; even that intense attraction which Rome, as the visible representative of the past, once exercised over his imagination, had ceased to stimulate him. The history of the Anglo-Saxon from the time of King Alfred to the Norman Conquest is little else than the history of disorganization, degeneracy, and decay.”—*Hardy*, ii. xi.

“There was no growth of national unity or sentiment, no consciousness of a great people, no wars abroad, and no peace at home; and their literature, like themselves, though full of noble and rude thoughts, degenerated from poetry to history, from history to compilations, until the ever diminishing and dwindling stream was lost in the swamps of the grammarian and the homilist, unenlivened by any pretension to philosophy, and bare of all claim to originality.”—*Ibid.*, ii. xvii.

1066 *to* 1307.—*Table III.*

“The Norman excelled his Anglo-Saxon contemporary not in learning merely, and in that spirit of cosmopolitanism which was the distinguishing characteristic of his race. He was more practical and more systematic; he was better qualified for government and for consolidating kingdoms and empires than the Anglo-Saxon.”—*Hardy*, ii. xvi.

“Compelled to a sobriety they did not relish, constrained to the practice of war, tied to stated intervals of military training, to the use of arms, to rigid habits of regularity and economy incompatible with the love of independence, no wonder the Anglo-Saxon regarded his new ruler with fixed aversion.”—*Ibid.*, ii. xvii.

“With the popular prejudices of his people, the Anglo-Saxon annalist attributes the compilation of Doomsday to the single motive of avarice.”—*Ibid.*, ii. xxi.

From various causes, “but especially from that love of literature and that passion for education which distinguished the Norman, ... the wall of separation was broken down between the conqueror and the conquered. The qualities of one race passed into the other; the Norman learned to respect and imitate those qualities of the Anglo-Saxon which imparted greater breadth, greater depth, profounder thought and feeling to his own character; and the Anglo-Saxon received in his turn from the Norman a sense of order, of organization, of brotherhood in Christendom he had not possessed before.”—*Ibid.*, ii. xxix.

[The spirit of the national character is shown by their sports and pastimes. . . . . It was an age of martial habits; and they were fond of the chase.]—*Pict. Hist.*, i. 646.

“The singular combination of the military and religious spirit, which forms the most striking characteristic of the present period, was especially exemplified in those usages which constituted the system of knighthood or chivalry.”—*Ibid.*, i. 641.

“Here in England we may fairly say that in these matters, although we have been bad enough, we have not been so bad as our neighbours. Torture to extort evidence or confession, though freely practised during an evil time of about two hundred years, was never for a moment legal. Whenever a man was sent to the rack or the scavenger's daughter, it was done by a special exercise of prerogative, not as any part of the ordinary process of a court of law. But we may notice in such names as the ‘scavenger's daughter’ and ‘little ease’ some degree of the element of mockery coming in. In some of our forms of execution, as in the burnings of our heretics and the embowelings of our traitors, there was plenty of cruelty, but there was nothing of mockery. The thing was done in all seriousness, and a grave reason was given for every disgusting detail. The mutilations at one time in use, pre-eminently under the Conqueror, were done, strange as it may seem, under a notion of mercy. William bored out the eyes and chopped off the hands of men whom less merciful princes would have hanged outright. The thing which we seem to have had wholly to ourselves was the fate, whether we are to call it torture or punishment, which befell those who refused to plead. This, unlike the torture strictly so called, was done in regular course of law. But it should be remembered that its familiar name, ‘*peine* forte et dure,’ was a corruption of ‘*prisone* forte et dure.’ Those who devised this procedure would most likely have had elaborate arguments to show that it was not torture at all.”—

“In the political struggles of the 11th century blood was scarcely ever shed by sentence of law for political offences, while we find a very different state of things in the 15th, 16th, and 17th centuries. We hardly look on William I. as a specially merciful man, and yet it is certain that in all his long reign in Normandy and England, he only once put a political enemy to death. Edward IV., Henry VIII., Elizabeth, Charles II., could hardly say as much. But on the whole, I believe that, with some fluctuations, manners at least, if not laws, gradually softened. William was on principle sparing of human life, but he inflicted the most horrible mutilations without remorse. Our modern feelings, there can be no doubt, are more offended at the idea of blinding or otherwise mutilating a man than at that of putting him to death outright.”—*Freeman, Fortnightly, Oct.* 1869.

[The founding of the military orders created a spirit of tenderness for the weak.]—*Brewer, M.F.*, p. xxviii.

[Henry II.'s measures . . . . had created a strong royal power and a strong national spirit in conjunction.]—*Stubbs*, p. 32.

“From this era [13th cent.] a new soul was infused into the people of England. Her liberties, at the best long in abeyance, became a tangible possession, and those indefinite aspirations for the laws of Edward the Confessor, were changed into a steady regard for the great charter. Pass but from the history of Roger de Hoveden to that of Matthew Paris, from the second Henry to the third, and judge whether the victorious struggle had not excited an energy of public spirit to which the nation was before a stranger. . . . . Never shall we find in the English writers of the twelfth century, that assertion of positive and national rights which distinguishes those of the next age, and particularly the monk of St. Alban's.”—*Hallam, M.A.*, ch. viii.

1307 *to* 1530.—*Table IV.*

“When David of Wales and William Wallace were put to death piecemeal, it was not for one crime only, but for an accumulation of crimes, and each portion of the sentence was held to be specially appropriate to some portion of the offence. Barbarous as all this was, it was something different from the mere spiteful cruelty by which Bernabos or Galeazzo Visconti took forty days to put a man to death, inflicting some mutilation every alternate day and leaving days of rest between.”—

“Even in chivalrous accounts break out the fierce and unbridled instincts of the bloodthirsty brute. The authentic narratives show it equally. Henry II., irritated against a page, attempted to tear out his eyes. John Lackland let twenty-three hostages die in prison of hunger. Edward II. caused at one time twenty-eight nobles to be hanged and disembowelled, and was himself put to death by the insertion of a red-hot iron into his bowels. . . . . At that time in England [wars of the Roses] they killed nobles in preference, and prisoners too, even children, with insults, in cold blood.”—*Taine*, i. 84-5.

1327. “Excessive pride of birth, with insolence and injustice towards all not of noble or knightly race; an inordinate passion for warfare, and an irrational contempt for peaceful usages and peaceful industry; great, though not gross, licentiousness; and the making man's principal motive for action consist in a love of glory rather than in a sense of duty—these and other unfavourable characteristics of the knightly personages of those times are sufficiently prominent in history to prevent any judicious reader from regretting that the age of chivalry is passed.”—*Creasy*, ii. 40-1.

“It was under the energetic rule of Edward I., and more especially under that of Edward III., that the chivalrous spirit attained its highest exaltation, and the singular system of institutions and manners that arose out of it, its most complete and brilliant development.”—*Pict. Hist.*, i. 875.

“The courage of the knight became frequently exaggerated into the most frantic daring; courtesy towards the female sex assumed the character of an idolatrous fanaticism; and liberality that of a reckless profusion that cared neither for the end nor the object of its largesses.”—*Ibid.*, i. 876.

“The occupation of a merchant became honourable. . . . . By the statute of apparel, in 37 Edw. III., merchants and artificers who had five hundred pounds value in goods and chattels might use the same dress as squires of one hundred pounds a-year.”—*Hallam, M.A.*, ch. viii.

[The almost complete equality of the sexes in our old guilds is most remarkable. Many of the ordinances are signed by as many women as men.]

1350. The Gild (of St. Michael on the Hill) was founded by folks of common and middling rank, and would rather not admit mayors and bailiffs. “No one shall have any claim to office on account of the honour and dignity of his personal rank.”—*T. Smith*, p. 179.

“The ordeal combats, which were closely connected with chivalry, appear, during the reign of Richard II., to have increased in frequency.”—*Pict. Hist.*, i. 877.

Temp. Ric. II. The priest John Ball, “taking this saieng or common proverbe for his theame, whereupon to intreat,—

When Adam delv'd and Eve span,
Who was then a gentleman?

And so continueing his sermon, went about to proove by the words of that proverbe, that from the beginning all men by nature were created alike, and that bondage or servitude came in by unjust oppression of naughtie men.”—*Holinshed*, quoted by *Wright, St. Patrick's Purgatory*, p. 103.

“In the three great formative epochs of our Constitution, a reverence for the traditions of the past was made broad and living, not merely by a practical sense of present necessities, but by a deep conviction of abstract human right. Behind Earl Simon of Montfort stood the speculative philosophy of the schoolmen and the uncommonly ‘abstract theories’ of the Friars. The great political manifesto of the time which Mr. Wright has printed in his *Political Songs* . . . . bases the claims of popular freedom on an ideal quite as much as on an historical foundation. In the same way the ‘abstract theory’ of the inherent liberty and royalty of men as children of God gave its fire and energy to the ‘love of precedents’ which marked the Great Rebellion. Pym's speeches are just as speculative as they are practical. And no one has yet doubted the influence of Locke on the Revolution of 1688.”—*Sat. Rev.*, May 4, 1872.

“I make little doubt that the dislike of ecclesiastical power, which spread so rapidly among the people at this season, connected itself with a spirit of insubordination and an intolerance of political subjection. Both were nourished by the same teachers, the lower secular clergy; and however distinct we may think a religious reformation from civil anarchy, there was a good deal common in the language, by which the populace were inflamed to either one or the other.”—*Hallam, M.A.*, ch. viii.

1395. Two articles in the petition presented by the Lollards to parliament assert—“that to take away the life of a man, either in war or by sentence of a court of justice, is expressly contrary to the spirit and the precepts of Christianity,”—and “that certain trades ought to be put down as both unnecessary and the occasion of a great deal of sin, especially those of the goldsmith and the sword-cutler, both of which . . . . were not lawful under the dispensation of the New Testament.”—See *Wilkins' Concilia*, iii. 221.

At the summit of the Lollards' Tower, in Lambeth Palace, was a small apartment in which “persons accused of heresy were confined, tied, as it would appear, to iron rings, which remain fixed in the walls.”—

“It appears to have been with the full consent of his lay Peers, and his knights of the shire and burgesses, that Henry IV., at the instance of the clergy, ordained and established in the

Parliament holden at Westminster in the second year of his reign the statute which is usually cited as the Statute for the Burning of Heretics.”—*Creasy*, ii. 384-5.

1399—1485. “The spirit of chivalry continued rapidly to decline throughout the present period.” Tournaments, minstrels, and heralds were discouraged.—*Pict. Hist.*, ii. 247.

“All the popular materials for Social History represent their morals [those of the women of the middle and lower classes] as being very low, and their tempers as overbearing and quarrelsome.”—*Wright*, p. 420.

“The predominant spirit of the age was still a mixture of devotion and romance (1485.)”—*Pict. Hist.*, ii. 202.

“Judicial torture was introduced as a novelty in the 15th century.”—*Freeman, Fortnightly*, Oct. 1869.

1469. “It is a remarkable trait of the times that the contest [between the Paston family and the Duke of Norfolk for the possession of Caister] has been no sooner . . brought to a close, than John Paston talks of engaging in the Duke's service, against whom he had just been bearing arms. It may be observed, also, that scarcely any expression of bitterness or irritated feeling escapes from any of the writers in reference to the adverse party, even during the height of the murderous controversy.”—See *Paston Letters*, vol. iv. ; *Pict. Hist.* ii. 278.

“The fantastic sentiment which formed the ideal standard of character in the age of chivalry, is supplanted by the maxims of a shrewd common sense. These reflections on life and conduct, this proverbial philosophy, is adopted by the poets and becomes a favourate staple of popular verse. The fifteenth century in England was such a period. Gower, Lydgate, Hoccleve, Skelton, Burgh, along with others of less or no note, form a whole literature by themselves.” . . . . As moral teachers Gower and Lydgate “are obsolete. Their ethics are not false, but they are trite and vulgar. Their reading of life is superseded by a reading which is not truer, but more modern.”—*Pattison*, Introd. to *Essay on Man*, p. 16.

“Many licentious pleasantries were sometimes introduced in these religious representations. . . . . In these Mysteries I have sometimes seen gross and open obscenities.”—*Warton*, ii. 24.

“The vast amount of the disorder and lawlessness which prevailed in England from the beginning to the end of the sixteenth century may be judged of from the facts which Harrison states, that Henry VIII., in the course of his reign, hanged of robbers, thieves, and vagabonds, no fewer than seventy-two thousand, and that in the latter part of the reign of Elizabeth a year seldom passed in which three or four hundred criminals were not sent to the gallows.”—*Pict. Hist.*, ii. 907.

“The English are described as the fiercest people in all Europe.”—*Froude*, i. 20.

A.D. 1530—1. “The Italian crime (as it was called) of poisoning had not till recent years been heard of. Even revenge and passion recognized their own laws of honour and fair play ; and the cowardly ferocity which would work its vengeance in the dark, and practise destruction by wholesale to implicate one hated person in the catastrophe, was a new feature of criminality.”—*Froude*, i. 303.

1530 *to* 1688.—*Table V.*

“. . . . the universal and loathsome treachery of which every statesman of every party was continually guilty. . . . . Cecil, too, was a deceiver under protest. He felt that he lived in the midst of diplomatic war, wherein, all trust having been destroyed, treachery had become impossible. But for the most part men revelled in dishonesty.”—*Fort. Rev.*, Nov. 1866.

The fact that “the borough of Norwich, in the reign of Eadward the Confessor, paid yearly, as part of the royal revenue, ‘a bear and six dogs for the bear’ (‘sex canes *ad ursum*’), may perhaps throw some further light on the diversions of the saint, who, when he had heard mass, loved to hunt all day long. How little animal suffering was regarded at a somewhat later time is shown by a story in Froissart of a knight throwing an ass laden with wood into the fire, which was thought a very good joke. In the days of the ‘blessed and innocent prince,’ Edward the Sixth, it was thought a pleasant amusement at a wedding for gentlemen to try in succession which could pull off the head of a live goose hung on a pole. Cock-throwing, a still baser form of cruelty than bear-baiting, was not only habitually practised, but obtained a curious form of recognition. In the statutes of many schools of the fifteenth and sixteenth centuries the founders make special regulations for a sport which was so ordered as to combine profit for the master with amusement for his scholars.”—*Freeman, Fort. Rev.*, October, 1869.

Bonner, Bishop of London, issued in 1542 “a proclamation to the clergy of his diocese prohibiting all manner of common plays, games, or interludes to be played, set forth, or declared *within their churches or chapels.*” In 1558 the Queen's players performed in Lyme parish church.—*Roberts*, p. 37.

England, according to a foreign proverb of the time of Elizabeth, “is the hell of horses, the purgatory of servants, and the paradise of women,” because, says Moryson, “the English ride their horses without measure, and use their servants imperiously, and their women obsequiously.”

“The ferocity that characterised the English amusements must have been wonderfully strengthened, both by the number and the nature of the public executions. Besides common malefactors, who weekly and almost daily were exhibited on the gibbet, there were the heads of traitors over the city gates, and sometimes the bodies of heretics burning in the flames, to regale the popular love of carnage ; and independently of the rope and the axe, there were the cleaver, the branding-iron, and the scourge, all kept in restless activity for the punishment of minor offenders.”—*Pict. Hist.*, ii. 892.

1560—1600. “The growing taste for theatrical amusements enabled the people to see, and sometimes to admire, a state of society superior to any with which they were personally acquainted. Thus their taste became refined, and the stock of their ideas increased. The brutal custom of bear-baiting gave way as the theatre became more popular. This was the case with Paris Gardens and with the Hope Theatre. Thus, too, cock-fighting declined, and the cock-pit in Drury Lane was converted into the Phœnix Theatre.”—(*Collier*, iii. 419) ; *Buckle, P.W.*, iii. 604-5.

“Certain private letters . . . . describe the court of Elizabeth as a place where there was little piety or practice of religion, and where all enormities reigned in the highest degree.”—*Taine*, i. 150, *note.*

“Elizabeth used to beat her maids of honour. . . . . One day, she spat upon Sir Matthew's fringed coat; at another time, when Essex, whom she was scolding, turned his back, she gave him a box on the ears.”—*Ibid.*, i. 228.

“Tolerance in religion, ... was scarcely considered practicable, much less as a matter of right, during the period of the Reformation. The difference in this respect between the Catholics and Protestants was only in degree, and in degree there was much less difference than we are apt to believe. Persecution is the deadly original sin of the reformed churches.”—*Hallam, Const. Hist.*, ch. ii.

“The practice of profane swearing in common conversation seems now to have reached its height in England.”—*Pict. Hist.*, ii. 897.

“Jealousy of ecclesiastical power, and of the Roman court, had long been a sort of national sentiment in England.”—*Hallam, Const. Hist.*, ch. ii.

“The aristocracy still looked down upon traffickers with disdain, and elbowed them from the wall.”—*Pict. Hist.*, iii. 633.

“Amid the gaiety which was so especially characteristic of this age [16th and 17th centuries], a spirit of vulgar barbarity had arisen and spread itself very widely, and the popular games most practised were in general coarse and cruel.”—*Wright*, p. 489.

“There is an entry in the church register of Lyston, in Leicestershire, in 1602, of 12*d.* paid to Lord Morley's players, because they should not play in the church. Provincial municipal bodies began to discountenance popular, scenic, and other exhibitions. . . . . In 1586 the Mayor of Leicester provided Lord Worcester's players, eleven in number, with a dinner, as an inducement to proceed without playing. . . . . The feeling in the West of England against stage-plays ran very high. . . . . Many of the corporations having adopted the opinions of the Puritan party in the reign of James I., they did not hesitate to lay out their money in order to save their borough from the profanation of a performance.”—*Roberts*, pp. 38-40.

“A case brought before the Michaelmas sessions at Bridport, in 1630, proves the matured hostility between the Puritan party and . . travelling showmen.”—*Ibid.*, p. 41.

“Among the many vices of the court of James I., if there were others more loathsome, there was none more universal, more habitual in it, than insincerity.”—*Pict. Hist.*, iii. 500.

“Women of rank allowed themselves to be entertained” in taverns, and “actually tolerated those freedoms from their admirers which are described with such startling plainness in our old plays.”—*Ibid.*, iii. 635.

“The return to the same kind of cruelty [judicial torture] under Charles I. seems to have offended men more than almost any other of the evil deeds of those days.”—*Freeman, Fortnightly*, Oct. '69.

“They unanimously declared, when Charles expressed a desire that Felton, the assassin of the Duke of Buckingham, might be put to the rack in order to make him discover his accomplices, that the law of England did not allow the use of torture. This is a remarkable proof that, amidst all the arbitrary principles and arbitrary measures of the time, a truer sense of the inviolability of law had begun to prevail.”—*Ibid.*, ch. viii.

1640. [Hobbes places among the very first and chief causes of the people's being corrupted or seduced from their allegiance to their king, the allowing them the free use of the Scriptures, as was done at the Reformation.]—*Behemoth*, Part i.

[1640. Guizot says that three great parties successively appeared on the stage, each with a political and a religious aspect :—(1) The party of *Legal Reform*, including Falkland and Clarendon, disapproving of illegal taxation and imprisonment, &c., but opposed to constitutional changes, and believing in the divinity of kingship ; (2) the party of *Political Revolution*, led by Hampden, who would have left unchanged the *form* of the government, but were for transferring the sovereignty from the king to the Commons ; with the Presbyterians as its religious section, who proposed to make the constitution of the Church republican both in form and substance ; and (3) the party of *Social Revolution*, including, on its political side, the pure republicans, Harrington, Milton, and Ludlow, and also Cromwell, Ireton, and Lambert, and on its religious side the Fifth-Monarchy men, such as Vane.]—*Hist. de la Civilisation.*

“They [the Puritans] naturally fell in with the patriotic party in the House of Commons, and kept up throughout the kingdom a distrust of the Crown, which has never been so general in England as when connected with some religious apprehensions.”—*Hallam, Const. Hist.*, ch. vii.

“The morose, gloomy spirit of Puritanism was naturally odious to the young and to men of joyous tempers. The comedies of that age are full of sneers at its formality.”—*Ibid.*, ch. viii.

“The English people went to and fro from Catholicism to Protestantism, and from Protestantism to Catholicism (not to mention that the Protestantism was of several shades and sects), just as the first Tudor kings and queens wished. But that was in the pre-Puritan era. The mass of Englishmen were in an undecided state, just as Hooper tells us his father was—‘Not believing in Protestantism, yet not disinclined to it.’ Gradually, however, a strong Evangelic spirit (as we should now speak) and a still stronger anti-Papal spirit entered into the middle sort of Englishmen, and added to that force, fibre, and substance which they have never wanted, an ideal warmth and fervour which they have almost always wanted. Hence the saying that Cromwell founded the English Constitution.”—*Bagehot, English Constitution.*

1650—1700. “The writings of Biddle [containing Socinian doctrines] were such as even Cromwell, though habitually tolerant, did not overlook ; the author underwent an imprisonment both at that time and after the Restoration.”—*Hallam, Hist. Lit.*, iv. 150.

“The application of torture was for the first time discontinued under the Republic.”—*Pict. Hist.*, iii. 517.

“Next came the Great Puritan attack on bear-baiting. . . . . Pepys pronounces bull-baiting to be a ‘nasty pleasure.’ . . . . The movement against bull-baiting and cock-fighting was contemporary with, and no doubt connected with, the other movements for the lessening of the harshness of our criminal law.”—*Freeman, Fortnightly*, Oct. '69.

“Those passions and tastes which, under the rule of the Puritans, had been sternly repressed, and, if gratified at all, had been gratified by stealth, broke forth with ungovernable violence as soon as the check was withdrawn. Men flew to frivolous amusements and to criminal pleasures with the greediness which long and enforced abstinence naturally produces. Little restraint was imposed by public opinion.”—*Macaulay*, i. 179.

“It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith were the years during which national virtue was at the lowest point.”—*Ibid.*, i. 181.

“The doctrine of passive obedience had now crept from the homilies into the statute-book ; the parliament had not scrupled to declare the unlawfulness of defensive war against the king's person.”—*Hallam, Const. Hist.*, ch. xi.

“In the succeeding reign the cavaliers were as little famed for temperance as the courtiers of James. . . . . Greater temperance in eating and drinking naturally prevailed during the period of the commonwealth, from the ascendancy of Puritan principles, which recommended simplicity and self-denial.”—*Pict. Hist.*, iii. 642.

“In the early English comedy, we find a large intermixture of obscenity in the lower characters, nor always confined to them, with no infrequent scenes of licentious incident and language. But these are invariably so brought forward as to exhibit the dramatist's scorn of vice.”—*Hallam, Hist. Lit.*, iv. 490.

“In the plays that appeared after the Restoration. . . . . vice was in her full career on the stage, unchecked by reproof, unshamed by contrast, and for the most part unpunished by mortification at the close. Nor are these less coarse in expresion, or less impudent in their delineation of low debauchery, than those of the preceding period.”—*Ibid.*, iv. 490.

“Because Sir Matthew Hale [1609—76] would not receive a present of game from a gentleman whose cause he had to try, his refusal ‘was somewhat censured as an affectation of an unreasonable strictness.’ And Burnet mentions it, as a ‘remarkable instance of his justness and goodness,’ that when he had received bad money he abstained from passing it to other people.”—Quoted in *Buckle, P.W.*, i. 592.

“Masters, well born and bred, were in the habit of beating their servants. Pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands, of decent station, were not ashamed to beat their wives. The implacability of hostile factions was such as we can scarcely conceive. Whigs were disposed to murmur because Stafford was suffered to die without seeing his bowels burned before his face. Tories reviled and insulted Russell as his coach passed from the Tower to the scaffold in Lincoln's Inn Fields. As little mercy was shown by the populace to sufferers of a humbler rank. If an offender was put into the pillory, it was well if he escaped with his life from the shower of brickbats and paving stones. If he was tied to the cart's tail, the crowd pressed round him, imploring the hangman to give it to the fellow well, and make him howl. Gentlemen arranged parties of pleasure to Bridewell on court days, for the purpose of seeing the wretched women who beat hemp there whipped. A man pressed to death for refusing to plead, a woman burned for coining, excited less sympathy than is now felt for a galled horse or an over-driven ox.”—*Macaulay*, i. p. 425.

“Thus the character of the English esquire of the seventeenth century was compounded of two elements which we are not accustomed to find united. His ignorance and uncouthness, his low tastes and gross phrases, would, in our time, be considered as plebeian. Yet he was essentially a patrician, and had, in large measure, both the virtues and the vices which flourish among men set from their birth in high place, and accustomed to authority, to observance, and to self-respect.”—*Ibid.*, i. 322-3.

“The rage for duelling during the reign of Charles II. had increased beyond all former precedent, so that fatal encounters were of daily occurrence from the worst of causes or for no cause at all.”—*Pict. Hist.*, iii. 897.

1688. “The age of infidelity was also infamous for the relaxation of every moral tie which binds society together. Public virtue was almost extinct. The statesmen of the Restoration were as void of civil wisdom as of virtue. Their financial measures were open robbery and swindling ; their domestic government was the spoliation of chartered rights ; their foreign policy was venal subserviency to France. Of the men who took part in public affairs during the reign of Charles, Temple alone appears to have had any pretensions to common honesty ; and Temple, consequently, soon found that it was not for such as he to take part in the administration of the King's Government.”—*Massey*, ii. 44-5.

1688 *to* 1815.—*Table VI.*

“What the revolution did for us was this : it broke a spell that had charmed the nation. It cut up by the roots all that theory of indefeasible right, of paramount prerogative, which had put the crown in continual opposition to the people.”—*Hallam, Const. Hist.*, ch. xiv.

1688. “After all the generality of the clergy took the oaths, ‘though,’ according to Burnet, ‘with too many reservations and distinctions, which laid them open to severe censures, as if they had taken them against their conscience.’ In another passage he imputes much of the general corruption of principle, which, he affirms, notwithstanding an outward face of virtue and sobriety, was now fast spreading through the nation, to this conduct of the ministers of religion.”—*Burnet's Own Times*, ii. 28.

“Locke published anonymously his Letter on Toleration in 1689.” He “denies altogether that the care of souls belongs to the civil magistrate. . . . . He pleads for the universal toleration of all modes of worship not immoral in their nature, or involving doctrines inimical to good government ; placing in the latter some tenets of the Church of Rome.”—*Hallam, Hist. Lit.*, iv. 168-9.

“What Grotius did for international morality the *Areopagitica* of Milton accomplished for the freedom of the press, and the *Liberty of Prophesying* of Jeremy Taylor, and the *Letter on Toleration* of Locke, for the freedom of religious opinion.”—*Johnson, Essays*, &c., p. 146.

In the *Relapse* of Vanbrugh “is the first homage that the theatre had paid, since the Restoration, to female chastity ; and . . . . we perceive the beginnings of a reaction in public spirit, which gradually reformed and elevated the stage. . . . . The subsequent improvement was but slow, and, for some years, rather shown in avoiding coarse indecencies than in much elevation of sentiment. Steele's *Conscious Lovers* is the first comedy which can be called moral ; Cibber, in those parts of the *Provoked Husband* that he wrote, carried this further, and the stage afterwards grew more and more refined, till it became languid and sentimental.”—*Hallam, Hist. Lit.*, iv. 496, and *note.*

Geo. I. and II. “Writers were hired by statesmen to decry the measures and blacken the characters of their rivals ; and instead of seeking to instruct the people, devoted their talents to the personal service of their employers, and the narrowest interests of faction.”—*May*, ii. 101-2.

“The maxims of persecution were silently abandoned, as well as its practice . . . . and, not long after the end of George the Second's reign, it was adjudged in the house of lords, upon the broadest principles of toleration laid down by lord Mansfield, that nonconformity with the established church is recognized by the law, and not an offence at which it connives.”—*Hallam, Const. Hist.*, ch. xvi.

“Sir Robert Walpole was the first minister who carried on the King's Government by means of parliamentary corruption.” “Without religion, without any sense of public duty, the people of this age were almost equally destitute of common morality.”

"It could only be said that it was a favourable symptom when some regard to outward decency began to be manifested." "But the vice which, above all others, infested English society during the greater part of the eighteenth century was gaming."—*Massey*, ii. 47-56.

"Excepting in dress, which is the subject of ever-varying caprice, the ladies who flourished in the early part of the reign of George the Third, differed little from the ladies who adorned the side-box, or sauntered in Spring-garden, in the days of Anne. The same rage for play, the same appetite for scandal, the same levity of carriage, and the same licentious freedom of conversation, were still prevalent."—*Ibid.*, ii. 59.

1700—40. ". . . . the reaction against the Puritan rule of the preceding century had not yet spent its force. . . . . Nearly half a century of licence had not dimmed the hatred with which men thought of a Government that had undertaken to repress vice by penal laws; and their effect was still visible in a gross and general immorality which has left its trace in the laments common to the most opposite utterances of the day."—*Wedgwood*, pp. 115-6.

There was an under-current of feeling provoked by the reaction, which moved, "not indeed in the opposite direction, but in one entirely different. The bad policy of vice is here the object of recoil, and it is this which gives to the first half of the eighteenth century that didactic character which" is exhibited by the Essayists, by Pope, and by Hogarth.—*Ibid.*, pp. 117-8.

"This period may, perhaps, with some degree of accuracy, be fixed as that at which the depravity of manners reached the extreme point."—*Massey*, ii. 67.

"The marriage tie was treated with levity by people of the highest rank and fashion; and many wives, as well as husbands, lived in almost open disregard of their marriage vows. Incontinence was by no means rare among unmarried ladies of good family, and appears not to have materially prejudiced their matrimonial prospects."—*Ibid.*, ii. 68.

"Drunkenness was the common vice of the middle and lower orders." "The insolence, licentiousness, and ferocity of the people, especially in the capital and other great towns, were such as a traveller would hardly encounter in the most remote and savage regions of the globe. No well-dressed individual, of either sex, could walk the streets of London, without risk of personal insult or injury."—*Ibid.*, ii. 77-82.

"The indifference to suffering testified by these extracts [from Hogarth and Steele] was not confined to the case of brutes." Manslaughters, "due wholly to a spirit of wanton barbarity, were frequent. . . . . The needless ill-treatment inflicted by the highwaymen on their defenceless victims strikes us as a fresh illustration of the brutality of the time. Robberies had certainly very much increased in the few years immediately preceding the period here spoken of (1740)."—*Wedgwood*, pp. 120-2.

"During the early portion of this century (the 18th), when Jacobitism was a reality, perjury had ceased to be dishonourable; nay, we are assured that Shippen, the chief of the Jacobites of that day, was applauded for 'swearing against his conscience to serve the good cause.'"—*Wedgwood*, p. 127.

"The movement against bull-baiting and cock-fighting was contemporary with, and no doubt connected with, the other movements for the lessening of the harshness of our criminal law and for the removal of the wrongs of the slave, the prisoner, and the lunatic. And, above all, special honour is due to the great moral painter, Hogarth, as one of the earliest, truest, and boldest among the prophets of humanity. His series called the 'Progress of Cruelty,' in boldly rebuking barbarities some of which are perhaps yet not wholly extinct, places them plainly before our eyes, and he forcibly sets forth the natural connexion between inhumanity towards the lower animals and inhumanity towards man."—*Freeman, Fort. Rev.*, Oct. 1869.

1729. [Woolston, for publishing a sceptical work called *Discourses on the Miracles*, was prosecuted by the Bishop of London, and being unable to pay the fine, remained in prison till his death.]—*Farrar*, p. 193.

"Pope, Addison, Steele, Prior, Gay, Swift, were in a similar relation to the changed manners of the 18th century [as Gower, Lydgate, &c., to the 15th]. The writer, be he poet or moralist, who deals with this range of reflection, must be prepared to have it said of him, in the next generation, that he is trite and commonplace; as Johnson said of the *Essay on Man*, that it shows 'penury of knowledge and vulgarity of sentiment.'"—When Pope "enunciates universal truths, we find that the lapse of 150 years has tarnished their brightness without detracting from their justice."—*Pattison*, Introd. to *Essay on Man*, p. 16.

"Pope is deficient in a true human and natural sympathy. 'With all his fine perception and marvellous acuteness, he takes but a limited view of human life and duty, and is deficient in that spirit of true humanity that stirs the deepest feelings, and accompanies the noblest intellects.'—This deficiency of moral perception in the poem was not felt by Pope's contemporaries."—*Dugald Stewart*, and *Pattison*, in Introd., &c., p. 12.

"In 1754 Parliament had been compelled to repeal" the recent act for the naturalization of Jews "in deference to popular prejudices."—*May*, ii. 119.

"The practice of direct bribery . . . . is generally supposed to have ceased about the termination of the American war."—*Hallam, Const. Hist.*, ch. xvi.

[Burke's speech in 1782 on Economical Reform may be regarded as the first movement in administrative reform. In 1810 there were 242 sinecure offices in existence. The Reform ministry of Lord Grey announced their intention of abolishing 210 of these, and it is presumed that by 1850 they had been entirely done away with.]—*Todd*, ii. 429.

1760—84. "The most important feature in these plays [Goldsmith's and Sheridan's], as serving to reflect light on the character of the age, is their superior purity to those of our earliest dramatists." [This was nevertheless the age of Fielding, Smollett, and Sterne.]—*Pict. Hist.*, v. 647.

1785. In Paley's *Moral and Political Philosophy* the uncertainty of the penal law of his day is set up "as an admirable stroke of policy, and that indolence and cowardice by which the bloody code of a barbarous age was supported after the advancing humanity of the age had rendered its operation fitful, is extolled as a masterpiece of political wisdom."—*Wedgwood*, p. 373.

1792—1801. "Two widely different principles . . conspired to spread the pursuits and standard of morals, hitherto deemed characteristic of citizens, upwards into the ranks of the aristocracy." The example of the Methodists, "their conversation and writings, raised the standard of decorum, and spread the taste for domestic pursuits." The other influence was "the universally prevalent taste for mechanical inquiries and pursuits." . . . . Insular exclusiveness was exaggerated to a pitch it never previously attained" (as a reaction against the French Revolution) . . . . "The prevailing tone of morality was eminently sectarian, narrow, and unelevated."—*Pict. Hist.*, vii. 757-8.

1815 *to* 1850.—*Table VII.*

1820—6. "The influence which had deprived the poet Shelley of the guardianship of his own children, and the state of public opinion which had countenanced that outrage upon nature, were still paramount: and we find a multitude of prosecutions for blasphemy, as well as for sedition, taking place; and the law refusing its protection to literary property, on account of opinions, statements, or merely representations therein contained."—*Martineau*, i. 409.

1830. "It is during this period that we come upon traces of . . . . the practice of poisoning for the gratification of selfish passion."—*Ibid.*, i. 559.

[The Quakers were admitted to Parliament in 1833.]—*Ibid.*, ii. 137.

"The corruption of morals caused by the parish allowance for infants was more like the agency of demons than the consequence of a legislative restriction."—*Ibid.*, i. 558.

"The decrease of illegitimate births [within two years of the passage of the poor-law] chargeable to the parish throughout England, was nearly 10,000, or nearly 13 per cent."—*Ibid.*, ii. 89.

"In 1834, the barbarous custom of hanging in chains was abolished. In 1836, Mr. Ewart, after a contention of many years, secured to prisoners, on trial for felony, the just privilege of being heard by counsel. . . . . In the same year, Mr. Aglionby broke down the rigorous usage which had allowed but 48 hours to criminals under sentence of death, for repentance or proof of innocence. . . . . In 1816, the degrading and unequal punishment of the pillory was confined to perjury; and was, at length, wholly condemned in 1837."—*May*, ii. 601.

Jewish (and other) disabilities: [In 1839, by a clause in Lord Denman's Act for amending the laws of evidence, all persons were entitled to be sworn in the form most binding on their conscience.—In 1845, Jews were made eligible for election to corporations. Not till 1858 could Jews legally sit in Parliament.]—*Ibid.*, ii. 410-5.

"The moral and social influences exercised by the canals upon the pottery districts were not less remarkable. From a half-savage, thinly-peopled district of some 7,000 persons in 1760, partially employed and ill-remunerated, we find them increased, in the course of some twenty-five years, to about treble the population, abundantly employed, prosperous, and comfortable." [The population of the same district in 1861 was upwards of 120,000.]—*Smiles*, i. 448.

O BARCELONES

RELIGIOUS IDEAS AND SUPERSTITIONS.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"Most of all they [Druids] labour to inculcate, that the soul does not perish, but passes after death from one body to another, and this, as causing contempt of death, they think greatly incites to a virtuous life."—*Cæsar, De Bello Gall*, vi. 14.

"The oak and mistletoe were objects of profound veneration among the Druids. With oak leaves they adorned their sacrifices; and if the mistletoe was found growing on a tree, a priest, ascending the tree, severed the sacred plant with a golden knife." A festival was held under its branches, attended by the sacrifice of two white bulls.—*Lappenberg*, i. 10.

[They consulted quivering entrails.]—*Cæsar.*

"He [the Briton] believed that his life was swayed by astral influences that presided at his birth."—*Pearson*, i. 21.

"Instances have been known in which a kind of incrustation has been very perceptible on their inner surface, thus showing that their use as vessels for holding liquor is certain, the incrustation being produced by the gradual drying up of the liquid with which they had been filled when placed with the dead body."—*Jewitt*, p. 101.

A grave in Barlaston, in Staffordshire, had at its northerly end a basin-like cavity, "which had evidently been intended for the helmeted head of the deceased to rest in." On the "right side lay the sword, and on the left a knife." In some of the graves was found a box, "on which is a cross formed of annulets." In a barrow opened by Mr. Bateman were found a coat of mail, a helmet, and other objects.—*Ibid.*, pp. 258, 257, and 256.

"Horse-shoes are occasionally met with in interments, showing that the horse was, in some instances, buried with its rider. . . . . Tumuli containing the remains of horses are unfrequent in England."—*Ibid.*, p. 264.

[We find a singular mixture of Eastern deities, and gods from Africa, Germany, Gaul, &c.]

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

Woden. "So numerous are the trees, animals, and places consecrated to Woden, so common in every part of England are names of places compounded with his name, that we must admit his worship to have been current throughout the island; it seems impossible to doubt that in every quarter there were localities (usually rising ground) either dedicated to him, or supposed to be under his special protection; and thus that he was here, as in Germany, the supreme god whom the Saxons, Franks, and Alamans concurred in worshiping."—*Kemble*, i. 343.

"We have many instances in the boundaries of charters, of trees, stones and posts set up in Woden's name, and apparently with the view of giving a religious sanction to the divisions of land."—*Ibid.*, i. 345.

"The recognition of Thunor in England was probably not very general at first: the settlement of Danes and Norwegians in the ninth and following centuries may have extended it in the northern districts. . . . . That the fifth day of the week was called by his name is well known; Thursday is Thunres daeg, *dies Jovis;* and he is the proper representative of Jupiter, inasmuch as he must be considered in the light of the thundering god, an elemental deity, powerful over the storms, as well as the fertilizing rains." His peculiar weapon is the mace or hammer; and in the Exeter Book "the lightning is called *rynegiestes wæpn*, the weapon of Avkv Thorr, the *car-borne god*, Thunder."—*Ibid.*, i. 346-7.

Baldæg. [He was the god of light and grace, of splendour, manly excellence and manly beauty. Beyond the Anglo-Saxon genealogies, we have very little evidence of his existence.]

"There are a few places where the name of Balder can yet be traced: thus Baldersby in Yorkshire, Balderston in Lancashire, Bealderesleah and Baldheresbeorh in Wiltshire: of these the two first may very likely have arisen from Danish or Norwegian influence."—*Ibid.*, i. 363.

Tiw. "It cannot be doubted that our forefathers worshipped this god, as a supreme giver of victory, and especially a god of battle."—*Ibid.*, i. 351.

Freá. [A phallic god; the fertilizing rains, the life-bringing sunshine, the blessings of fruitfulness and peace, were his peculiar gifts; he seems to have been the god of boundaries; probably as the giver of fertility and increase he became looked upon as a patron of the fields; he was also the god of marriage. There is no distinct proof of his worship during the Saxon period, but clear evidence of its still subsisting in the thirteenth century.]—*Ibid.*, i. 355-58.

Geát, a phallic god, and Sætere, perhaps the *Placer* or *Disposer*, were doubtless also worshipped. Goddesses: Fricge, Wóden's wife; Hréthe, the warlike goddess, or (otherwise) the great and glorious goddess—to whom sacrifice was offered at stated periods; Eóstre (etymologically connected with East) probably a goddess of brightness and splendour. "That she was deeply impressed on the mind of the people follows from her name having been retained for the great festival of the Church; it may also be fairly argued that she was a mild and gentle divinity, whom the clergy did not fear thus to commemorate."—*Ibid.*, i. pp. 363-76.

The Anglo-Saxon poem on the runic characters says: "'Ear is a terror to every man, when fast the flesh, the corpse beginneth to grow cold and pale the earth for a consort. Joy faileth, pleasure departeth, engagements cease.' It is clear that Ear, *spica, arista*, will not explain this, and we may believe that our forefathers contemplated the personal intervention of some deity whose contact was death. This may have been Tiw or Ear, especially in the battle-field. . . . . Among all the expressions which the Anglo-Saxons used to denote a violent death, none is more frequent than wig fornam, or wig gesceod, in which there is an obvious personality, Wig (*War*) ravished away the doomed."—*Ibid.*, i. 354

Fiends and Monsters. In the poem of Beowulf "we are made acquainted with a monstrous fiend, Grendel and his mother, supernatural beings of gigantic birth, stature and disposition, voracious and cruel, feeding upon men, and from their nature incapable of being wounded with mortal weapons." He is "one of the rough, violent deities of nature, the Jotnar of the North." In the charters, places bearing his name are connected with water; in the poem, his dwelling "is a cavern beneath a lake, peopled with Nicors."—*Ibid.*, i. 377.

Nicor, an elemental god, a water-spirit, whose name has been retained in the *Water Nixies* and in the name for the devil, *Old Nick*. In Beowulf, they are "supernatural, elvish creatures haunting the lakes, rivers and seas, ever on the watch to injure the wayfarer, and apparently endowed with the power of creating tempests." But this view is semi-Christian.—*Ibid.*, i. 389-90.

[Fate existed in the Anglo-Saxon mythology under the name of Wierd. She opposes, stands close to the doomed warrior, ravishes him away, sweeps away the power of men, decides or appoints the event, is hard and cruel and pursues her victims. She also weaves the web of destiny.]—*Ibid.*, i. 396-404.

"These examples [from *Beowulf*] will suffice to show how thoroughly personal the conception of *Wierd* remained; and in this respect there is no difference whatever between the practice in Beowulf and in the more professedly Christian poems of the Exeter and Vercelli codices, or Cædmon."—*Ibid.*, i. 401.

Hel. "Among the fearful beings whose power was dreaded even by the gods, was Hel, mistress of the cold and joyless under-world. . . . . The realm of Hel was all that Wælheal was not—cold, cheerless, shadowy," &c.

"For the perjurer and secret murderer Nástrond existed, a place of torment and punishment—the strand of the dead—filled with foulness, peopled with poisonous serpents, dark, cold and gloomy: the kingdom of Hel was *Hades*, the invisible, the world of shadows: Nástrond was what we call *Hell.*"—*Ibid.*, i. 392-3.

"The people who believe in heroes, originally gods and always god-born, preserve a remembrance of their ancient deities in the gentile names by which themselves are distinguished, long after the rites they once paid to their divinities have fallen into disuse; and it is this record of beings once hallowed, and a cult once offered, which they have bequeathed to us in many of the now unintelligible names of the Marks."—*Ibid.*, i. 61.

A "hero of Anglo-Saxon tradition bears the name of 'Wandering Wolf;' he slew five-and-twenty dragons at daybreak; . . and fell dead from their poison, as Thorr does after slaying Midgard's orm, and Beowulf after his victory over the fire-drake. The wolf, however, is a sacred beast of Woden."—*Ibid.*, i. 349.

Among the chief objects of attraction were relics. "Germans buried the bones of their dead in barrows, threw up vast mounds over them, raised monuments of rude workmanship, and thought to conquer in battle with the aid of the corpses of their dead chieftains. The judicial superstition, brought to Britain by the Saxons, that the lifeless body of a murdered person would begin to bleed on the approach of the murderer, also supposes presence of supernatural powers in the corpse."—*Lappenberg*, i. 207.

"The basis of the cold-water ordeal "was the superstitious belief that the pure element would not receive into its bosom any one stained with the crime of a false oath, a belief which . . . . bears considerable resemblance to the kindred superstition of old, that the earth would eject the corpse of a criminal, and not allow it to remain quietly interred."—*Lea, Superstition*, &c., pp. 216-7.

Beda asserts, on the authority of Gregory, that the Anglo-Saxons worshipped idols, and that they "were wont to sacrifice many oxen to their gods. To Beda himself we owe the information that Hrethe and Eostre, two Saxon goddesses, gave their names to two of the months; that at a certain season cattle were vowed, and at another season cakes were offered to the gods. From him also we learn that upon the death of Sæborht in Essex, his sons restored the worship of idols in that kingdom; that Rǽdwald of Eastanglia sacrificed victims to his gods; that on occasion of a severe pestilence the people of Essex apostatized and returned to their ancient worship till reconverted by Gearoman, under whose teaching they destroyed or deserted the fanes and altars they had made; that incantations and spells were used against sickness; that certain runic charms were believed capable of breaking the bonds of the captive; that Eorcenberht of Kent was the first who completely put down heathendom in his kingdom, and destroyed the idols; [Malmsbury says that he also destroyed their chapels—'sacella deorum'] lastly, that at the court of Eádwini of Northumberland there was a chief-priest, and, as we may naturally infer from this, an organized heathen hierarchy."—*Kemble*, i. 332-4.

The myth of Baldr "may not have been entirely without influence upon the progress of Christianity among the Saxons, if, as is probable, it resembled in its main features the legend of the Scandinavians. . . . . Perhaps the adoption of another creed led to the absorption of this divinity into a person of far higher and other dignity, which, while it smoothed the way for the reception of Christianity, put an end for ever to even the record of his sufferings."—*Kemble*, i. 367 *and* 369.

"The Grendels and Nicors of our forefathers were gods of nature, the spirits of the wood and wave: they sunk into their degraded and disgusting forms only when the devils of a barbarous superstition came to be confounded and mixed up with them."—*Ibid.*, i. 30.

Christianity "admitted no goddess of death, and when it was thought necessary to express the idea of a place of punishment after death, the Anglo-Saxon united the realm of Hel with Nástrond to complete a hideous prison for the guilty: the prevailing idea in the infernal regions of the Teuton is cold and gloom; the poisonous snakes, which waking or sleeping seem ever to have haunted the Anglo-Saxon, formed a convenient point of junction between his own traditional hell and that which he heard of from the pulpit, in quotations from the works of the Fathers; and to these and to their influence alone can it be attributed when we find flames and sulphur, and all the hideous apparatus of Judaic tradition, adopted by him."—*Ibid.*, i. 393-4.

"We possess the same spell [as an Old-German one] in England, without the heathendom, and where the place of the god Baldr is occupied by that of our Lord himself. . .

"The lord rade,
and the fool slade;
He lighted
and he righted;
set joint to joint
and bone to bone,
sinew to sinew.
Heal, in the Holy Ghost's name!"

—*Ibid.*, i. 365.

"The devil who is so constant an agent in the Anglo-Saxon legends, has, if not a mother, at least a father, no less than Satan himself; but Satan lies bound in hell, as Loki lies bound, and it is only as his emissary and servant that the devil his son appears on Earth, to tempt and to destroy. In Cædmon, the legend of St. Andrew, Juliana, Guthlac, &c., it is always the devil's son and satellite who executes his work on Earth, and returns to give an account of his mission to him that sent him." —*Ibid.*, i. 378-9.

"In the legend of Juliana, the subordinate devil speaks of Satan as his father and king."—*Ibid.*, i. 379, *note*.

"The Saxon devil with horns, tail, cloven feet, sulphur and pitch, torches, red-hot tongs, pincers and pitchforks. . . . . Nor are the occupations of such a fiend less vulgar than his form: he blasts the corn, wounds the cattle, fetters the hands of the doomed, enters the mouth of those who have not guarded it by the cross, and in a future state becomes the torturer—in the most material and mechanical way—of those whose life has been spent in the service of sin."—*Ibid.*, i. 382.

"The Devil and the Pater Noster were to contend together at Doomsday; each was to assume fifteen different forms."—"The Pater Noster will shoot the devil with boiling shafts; and the lightning will burn and mark him, and the rain will be shed over him, and the thick darkness confuse him, and the thunder thrash him with the fiery axe, and drive him to the iron chain wherein his father dwelleth, Satan and Sathiel."—The devil is called "Satan's thane."—*Solomon and Saturn*, pp. 141-9.

Survival of Pagan conceptions of Hell:—On the defeat of the rebel angels, God

"for them he made hell,
a dwelling deadly cold,
with winter covered;
water he sent in,
and snake-dwellings,
many a foul beast
with horns of iron;
bloody eagles
and pale adders;
thirst and hunger,
and fierce conflict,
mighty terror,
joylessness."

—*Ibid.*, p. 173.

"Even in their more orthodox descriptions, ecclesiastical poets, though naturally adopting the Judaic notions, cannot always shake off the old, habitual tradition of their forefathers, but recur to the frost, gloom and serpents of Nástrond."—*Kemble*, i. 395.

"The Anglo-Saxons represented Hell to themselves as a close and covered dwelling, a prison duly secured, as earthly prisons are, by locks, bolts and bars. But the popular fancy had probably even then adopted the notion of a monstrous beast whose *mouth* was the entrance to the place of torment. . . . . From this peculiar feature, however, we may believe that a remembrance still lurked among our forefathers of the gigantic or Titanic character of the ancient goddess, who, in Norse mythology, was Loki's daughter."—*Ibid.*, i. 395.

[The most remarkable visions related by Bede are those of Furseus and Drycthelm. Furseus, a saint from Ireland, was snatched from the body and conducted by angels to where he witnessed the countenances of the angelic host, and was also shown the four fires which are hereafter to consume the world, and which were then burning those who had sinned by unlawful pleasure. As his angel guides opened for him a way through these flames, the unclean spirits around flung a tormented soul at him, which hit him on the head and burnt his shoulder and jaw; and Furseus bore the scar with him to his grave.]

671. Drihthelm, having been dead, revived, and related what had happened to him in the interval: "He who conducted me was bright in aspect, and had on shining raiment. We went on in silence, as it seemed to me, towards the rising of the sun at the summer solstice [the north-east]. And as we walked, we came to a valley of great breadth and depth, and also of infinite length, which, lying on our left, showed one of its sides exceedingly terrible with burning flames, the other not less intolerable with raging hail and the cold of snows blowing through and sweeping over every part of it. Moreover, each side was full of the souls of men, which appeared to be cast by turns from one side to the other, as though by the force of a tempest." This, however, was not hell.—"In a place of dense darkness, where globes of fire, without intermission, now soared aloft and now sank to the bottom of the pit, I beheld all the points of the flames, as they ascended, full of the spirits of men, which, like sparks ascending with smoke, were now projected on high, and now, the vapours of the fires ceasing, sank back into the depth below.

"Moreover, an inconceivably noisome stench, bursting forth with the same vapours, filled all these places of darkness. And . . . . I suddenly heard behind me a sound of most frightful and miserable lamentation; and at the same time a jeering laughter, as though of a rude populace insulting their captured enemies. Moreover, when the same sound becoming clearer came even unto me, I perceived a crowd of malignant spirits who, themselves exulting and laughing greatly, were dragging into the midst of that darkness five human souls bewailing and shrieking, of which human beings . . one was shown as a cleric, one was a layman, and one a woman. Moreover, the malignant spirits dragging them, went down into the midst of that burning pit; and it came to pass that, as they went further down, I could not clearly distinguish the bewailing of the human beings from the laughter of the demons, but yet had still a confused sound in my ears. In the meantime, certain of the dark spirits ascended out of that flame-vomiting abyss, and running towards me, surrounded me, and tortured me with their flaming eyes, and by breathing a stinking fire out of their mouths and nostrils. They also threatened to seize me with the fiery pincers which they held in their hands, but did not presume to touch me at all, although they tried to terrify me."—The approach of his guide put them to flight, and the two turned towards the south-east, and came to a great wall of endless length and height. Getting somehow to the top of it, they came into "a very broad and delightful plain, full of . . great fragrance of vernal flowers," where the light was "brighter than all the splendour of the day," and "in this plain were innumerable parties of men clothed in white, and very many abodes of the rejoicing companies." That was not heaven, however.—Going forward, they stopped abruptly before a place whence came a still more beautiful light, and a most sweet voice of singers, and a fragrance of wonderful odour; but the guide suddenly turned back, and they entered not.—*Bede*, v. 12.

Purgatory:—"The earliest and most popular doctrine was . . . . that in the end of the world the earth would be occupied by a great purgatorial fire, which would cleanse it from all sin, and leave it renovated and purified. This was the doctrine taught by Alfric. . . . . But the vision of Drihthelm shows that already the more enlarged notion of a purgatory immediately after death was gaining ground, and that the belief in the power of helping people through it by masses and the alms of their friends was beginning to be established. . . . . In a homily . . . . which is probably not much older than the beginning of the eleventh century, this doctrine is still more fully developed." —*Wright, St. Patrick's Purgatory*, pp. 23-5.

"In the dialogue between Solomon and Saturn one question, and its answer, are, 'Tell me why is the sun so red in the evening? Because she looketh down upon hell.'" In a dialogue between Adrian and Ritheus, an island called Gith is mentioned, where "rest the souls of holy men till doomsday."—*Ibid.*, pp. 26-7.

"It is very remarkable how nearly the description of creation given in Cædmon sometimes coincides with the old remains of heathendom."—*Kemble*, i. 407.

In *Solomon and Saturn* we are told "that Adam was created of eight pounds by weight: a pound of earth from whence his flesh; a pound of fire, whence his red and hot blood; a pound of wind, whence his breathing; a pound of cloud, whence his unsteadiness of mood; a pound of grace, whence his stature and growth; a pound of blossoms, whence the variety of his eyes; a pound of dew, whence his sweat; and a pound of salt, whence his salt tears."—*Ibid.*, i. 408.

"The conviction that the virtuous would rejoice with God in a world of happiness was, of course, not derived by our forefathers merely from their heathendom; but to this we may unhesitatingly refer their belief, that after doomsday the sun and moon would be restored with greater splendour."—*Ibid.*, i. 412.

"The popular belief was encouraged that buried treasure was guarded by spells, watched by dragons, and loaded with a curse which would cleave for ever to the discoverer."—*Ibid.*, ii. 57.

"Superstitions about power of magic, amulets, magical medicaments, and belief in elves, &c., were longest preserved in northern parts of England where intermixture of Britons with Germans was most intimate."—*Lappenberg*, i. 208.

[The boar was sacred to Freá; the boar's head which yet forms the ornament of our festive tables may have been inherited from heathen days, and the vows made upon it in the middle ages may have had their sanction in ancient paganism. The figure of a boar was used as an amulet.]—*Kemble*, i. 357.

"The danger attending the whale or walrus fishery made the first at least of these animals an object of superstitious dread to the Anglo-Saxon sailor."—*Ibid.*, i. 391.

"We have some record of a divination in which not horses, but a bull, played a principal part."—*Invultuation* "seems to include also the practising against the life of an enemy by means of a waxen or other figure, in which pens were stuck, or against which a sharp bolt was shot."—A belief in the evil eye is shown in *Beowulf*.—"Anglo Saxon homilies . . also mention philtres of various kinds, which the people are warned against as dangerous and damnable heathendom."—*Ibid.*, i. 430-2.

626. King Ædwin promised to Paulinus "that he, having renounced his idols, would serve Christ, if he would *give him both life and victory in fighting against that king* by whom the homicide, who had wounded him, was sent; and in pledge of fulfilling his promise, he assigned that same daughter of his to Paulinus the bishop, to be consecrated to Christ."—*Bede*, ii. 9.

Among the immigrant Germans before their conversion to Christianity it was not "lawful for the high-priest of the sacred rites either to bear arms, or to ride, except on a mare."—*Bede*, ii. 13.

Conceptions of Heaven: Oswy, deciding respecting the time of the celebration of Easter, said:—"I tell you that he [Peter] is that door-keeper whom I will not contradict, but as far as I know or have power, I desire in all things to obey his decrees, lest, perchance, when I come to the doors of the kingdom of heaven, there may be no one to unlock them for me, if he is averse who is proved to have the keys."—*Bede*, iii. 25.

"The Bestiary, after describing in rhyme the nature of each beast, idealises each description into a spiritual 'significacio.' It was an old device. In Anglo-Saxon poems the like had been done for the Panther as an allegory of Christ, and the Whale as an allegory of the Devil. The Bestiary here given was from the Latin, but with an expansion of the spiritual allegory."—*H. Morley, Fort. Rev.*, Jan. 1868.

[Women were not permitted to enter a church, or receive the eucharist, in *morbo suo menstruali;* and abstinence before communion is enjoined.]—*Theod. Pen.*

"Favoured by this peace and serenity of the times, many in the nation of the Northumbrians, nobles as well as private persons, having laid aside their weapons, are more intent on receiving the tonsure and binding themselves and their children by monastic vows, than on the exercise of warlike arts. What results this state of things will have posterity will see."—*Bede*.

"The principles of asceticism were so influential as to lead a powerful monarch like Ina to retire with his queen, Ethelberga, from the throne which he had gloriously filled, to the holy restrictions of a monastic life."—*Lea, Sacer. Celib.*, p. 167.

"Nominal marriages, in which the partners agreed to share the marrige bed, became not uncommon," *e.g.* Edward the Confessor.—*Lecky, Hist. of Morals*, ii. 342.

Bede inserts in his *Ecclesiastical History* "a hymn of virginity . . in elegiac metre, in praise and eulogy of the same queen and spouse of Christ"—the wife of King Ecgfrid, who had "remained glorious in the perpetual integrity of her virginity."—Her body did not suffer corruption in the tomb. Demons were put to flight by the touch of her vestments, and other distempers cured.—*Bede*, iv. 20 *and* 19.

10th cent. "Among all the monasteries of England . . only those of Abingdon and Glastonbury were inhabited by monks. The rest had fallen into ruin, or were occupied by the secular clergy, with their wives, or worse, and were notorious as places of the most scandalous dissipation and disorder. So low was the standard of morality that priests even scrupled not to put away the wives of whom they grew tired, and to form new connections, of open and public adultery."—*Lea, Sacer. Celib.*, pp. 172-3.

[Eadwini of Northumberland sacrificed and offered thanks to his gods upon the birth of a daughter. Rædwald of Eastanglia, even after his nominal conversion, continued to pay his offerings to idols; and the people of Essex, when labouring under the ravages of a pestilence, abjured the faith of Christ and returned to the service of the ancient gods.]—*Kemble*, i. 442.

[The laws of Cnut forbid worship of heathen gods, of the sun, moon, fire, rivers, water, wells, stones, or forest trees. This reversion to, or survival of, præ-Christian beliefs was perhaps due to contact with the Danes.]—*Lappenberg*, i. 208.

[Every village and every craft came to have its special patron. The belief that the powers of darkness were thwarting their efforts unnerved the Saxons in their wars with the Danes and Normans.]—*Pearson*, i. 327, 9.

In the prayers and adjurations for the hot-iron and water ordeals in the Durham Ritual, "various formulas of the Christianized pagan rite stand in fit juxtaposition to those for the consecration of vessels which had in heathen days held offerings to Thor and Woden."—*Waring*, in *Academy*, ii. 74.

Inward diseases were "believed to be caused immediately by evil beings, the elves . . . . or the demons . . . . or else they were produced by the charm of the witch, or by the sinister influence of the evil eye."—*Wright, Bio. Brit.*, p. 102.

"Fevers, more particularly, were attributed to such causes, and this class of diseases . . . . introduces us there to a numerous collection of charms and incantations. . . . . In these cases, the physician . . . . sought to drive away these unwelcome visitors by religious exorcisms; or to pacify them, and induce them to carry their visitations to some other object, by means of counter-charms."—*Ibid.*, p. 103.

"The process of drawing children or cattle through the earth, as a means of cure, prevailed both here and in Germany."—*Ancient Laws*, Glossary, "Eorde."

"Not less noticeable are the vows of the sick, sometimes consisting of a wax taper as large as the sick man, or a waxen image of the patient himself, or the part affected. Sometimes, on his recovery, a small representation in wax, gold, or silver, is hung up in the church by the invalid, in gratitude for his restoration to health. . . . . In another [instance] an afflicted father of a still-born child prays that life may be given it, were it only so long that it may receive baptism, and vows a waxen image of it to be placed at the tomb of the saint. . . . . Another is seized by an evil spirit while she is weaving, and her hands become contracted and useless. She is taken to church by her father, and three pennies placed on the afflicted part are presented at the altar."—*Hardy, Catalogue*, &c., pp. xxi-ii.

"Sometimes these vows assume another form. A piece of money is bent over the patient and carried by him as an offering to the church on his recovery."—"This is no doubt the origin of a popular superstition, which attributes good luck to a bent sixpence, or any other small silver coin."—*Ibid.*, p. xxiii. and *note*.

"In the tenth century, an opinion prevailed everywhere, that the end of the world was approaching. Many charters begin with these words: 'As the world is now drawing to its close.'"—*Hallam, M.A.*, ch. viii.

1056. [Sigeweard, feeling the approach of death, commanded that he should be clothed in his armour and girt with his sword, and that his shield should be placed in his left hand and his sword in his right, so that he might die like a soldier.—The instance shows the late survival of the heathen spirit, reflecting the notion that only those who died in battle were called to Wælhæl.]—see *Henry of Huntingdon*, bk. vi.

In one of a series of illuminated drawings of the 11th century, illustrative of the Old and New Testaments, "the illuminator has shown some imagination in the design of the enormous gaping mouth of hell, which he has ornamented with several lesser heads in the grotesque style that usually characterizes the designs of that period; and the two large eyes form very prominent objects. The passage in Scripture intended to be illustrated appears to be the last judgment. There are three crowned figures amongst the unhappy victims, recently admitted into this horrid receptable, one of whom is a female; another is remarkable for having an helmet on his head, the form of which is clearly referable to the period assigned to the drawings, and the expression of the master demon grinning in satanic delight, is highly characteristic. The figure closing and locking the door of hell, is probably intended for the Archangel Michael."—*Clark*, pp. 62-3.

1066 *to* 1307.—*Table III.*

"The reliques of saints . . . . were treasured up as sacred and holy." William I., invading England, being detained by contrary winds, brought out the "holy body" of a saint.—*Strutt*, i. 113.

"Norman contempt for English superstition, and English horror of Norman profanity, often pierce through the chronicles. William Rufus . . . . asked . . . . 'Do you think I am like the English, who give up the business or journey they have in hand because some one sneezes, or for an old wife's dream?'"—*Pearson*, i. 401, *note*.

"The path of their existence was bestrewn with omens, prodigies and superstitious observances. People were afraid to meet a hare in their path. . . . . A woman with dishevelled hair, a blind man, a lame man, or a monk, were all . . . . regarded as equally indicative of misfortune. . . . . If a wolf happened to cross him, if St. Martin's bird flew from left to right, if they heard distant thunder or met a hump-back or leprous man, these omens were considered as promises of good fortune."—*Pict. Hist.*, i. 646.

The mediæval belief in a sea above the sky is "illustrated by two legendary stories preserved by Gervase of Tilbury." It "was founded on the mention made in Genesis of the separation of the waters above the firmament from those below."—*Wright, St. Patrick's Purg.*, p. 27.

The twelfth "century is the one in which our historians and chroniclers seem to have taken a pleasure in collecting and recording the fairy legends of the peasantry, with which the works of William of Newbury, of Gervase of Tilbury, and of Giraldus Cambrensis abound. The same period is also famous for purgatory visions, of which we have three in the single history of Matthew Paris."—*Ibid.*, p. 30.

1149. "Tundale found the pit of hell just as it had been described by Drihthelm, but he saw more of it. The evil spirits were black as coals, their eyes like burning lamps, their teeth whiter than snow, they had the tails of scorpions," &c. "The prince of hell was a black gigantic monster, about a hundred cubits high . . . . . He was bound down on a large gridiron." Tundale then came to a place where were the souls of those that were neither very good nor very bad, where the climate was always rainy and windy. "After this he came to a large and fair field, very light and pleasant, and full of sweet-smelling flowers," where were those who had already expiated their sins. Beyond, "was the glory of the saints, and there was dancing and music and fine living."—*Ibid.*, pp. 36-7.

"The story of Herod's daughter, Herodias, who brought about the beheading of John the Baptist, must, in the earlier part of the middle ages, have made a particularly deep impression, and it has blended itself with legends in a variety of ways." John of Salisbury (*ob.* 1182) says that they assert that a certain *noctiluca* [night-hag?], or *Herodias*, or mistress of the night, holds assemblies by night and celebrates various festivities."—*Grimm, Mythologie*, pp. 174-5.

1189. "The story is well known which relates that, when Richard Cœur-de-Lion hastened to the funeral of his father, Henry II., and met the procession at Fontevraud, the blood poured from the nostrils of the dead king, whose end he had hastened by his disobedience and rebellion." Shakspeare introduces the superstition in Richard III.—*Lea, Superstition*, &c., p. 245.

A monk of Evesham, who visited purgatory in 1196, found three places of punishment and three places of happy souls. The third place of punishment was a vast plain over "which rolled clouds of sulphureous smoke, with dark pitchy flames, emitting a dreadful stench. The plain was covered with worms (serpents) beyond all imagination monstrous and deformed, breathing flames from [their mouths and nostrils, and greedily tearing the wretched sufferers. Devils, too, were running about like madmen, tearing them to pieces with fiery pincers. . . . . The punishments in this place had no end."—The third place of joy was heaven itself, separated from the second by a wall of crystal, of infinite extent; at the gate of which were crowds of souls waiting for admittance. [In this vision the doctrine of purgatory appears fully developed, and there are special forms of punishment for particular sins.]—*Wright, St. Patrick's Purg.*, pp. 39-41.

In the vision of Owrin (written early in the fourteenth century), the knight goes in the body (others having gone in the spirit); "the other visitors had no distinct notions of the road by which they went, whilst the knight chose a road to which the entrance was accurately defined."—*Ibid.*, p. 79.

The legend of the Wandering Jew "obtained full credit in this part of the world before the year 1228, as we learn from Matthew Paris."—*Brand*, iii. 307.

End of 13th cent. The "imaginary land of Cocaigne was very famous among the poets of the middle ages in most of our western lands." "In Paradise there were but two men, Enoch and Helias [a common representation] . . . . In Cocaigne there was to be had choice of meat and good drink, to which every one was welcome. . . . . It was there always day, and never night, and there was no quarrelling or strife, and people did not die, but lived ever happily. That land was never visited by noxious vermin, nor by thunder, hail, rain, snow, or even wind." In the English poem it is described as being far out at sea "by West Spain."—*St. Patrick's Purg.*

1307 *to* 1530.—*Table IV.*

"Wycliffe made a new translation, multiplied the copies with the aid of transcribers, and by his poor priests recommended it to the perusal of their hearers. . . . . the new doctrines insensibly acquired partisans and protectors in the higher classes, who alone were acquainted with the use of letters."—*Lingard*, iii. 311.

[Wyclif perfectly understood the duration of the image upon the retina for an appreciable time, and argues that God's sight may well retain images still longer, so that with him what happened a thousand years ago appears fresher than yesterday's events are in the sight of man.] See *Arnold's Wiclif*, iii. 173.

[The reaction against the Schoolmen was theological.] It began in England with Colet, who spoke thus (in 1398) of Aquinas:—"If he had not been very arrogant indeed, he would not surely so rashly and proudly have taken upon himself to define *all* things. And unless his spirit had been somewhat worldly, he would not surely have corrupted the whole teaching of Christ by mixing with it his profane philosophy."—[And yet see his account of the Mosaic cosmogony.]—Quoted in *Seebohm*, p. 107.

1395. In the Lollards' Petition "they maintain, in substance, that the possession of temporalities by the clergy is contrary to the law of Christianity, and destructive of faith, hope, and charity,—that the Romish priesthood is not that established by Christ,—that outward rites of worship have no warrant in Scripture, and are of little or no importance,—that the celibacy of the clergy is the occasion of scandalous irregularities in the whole Church,—that the pretended miracle of transubstantiation tends to make people idolators,—that exorcisms and benedictions pronounced over wine, bread, water, oil, salt, &c., have more in them of necromancy than of religion,—that the clergy, by accepting secular places under the Government, become hermaphrodites, attempting at the same time to serve both God and Mammon,—that prayers made for the dead are more likely to be displeasing than otherwise to the Almighty, inasmuch as, for one among other reasons, they are probably in most cases offered for persons (more especially the founders of monasteries and other such pernicious endowments) who have already been consigned to punishment for their evil lives, and are beyond the reach of mercy,—that pilgrimages and prayers made to images are nearly akin to idolatry,—that auricular confession is a highly objectionable practice,—and that priests have no power of absolution for sin," &c.—See *Wilkins' Concilia*, iii. 221.

1395. The Lollard petitioners professed "to deliver their testimony by virtue of a divine commission, and under the character of ambassadors of Christ."—*Ibid.*

1407. Archbishop Arundel said (in reply to Thorpe, a heretic), "It is a great moving of devotion to men to have and to behold the Trinity and other images of saints carved and painted."

Fairy-land was "generally described as situated under the surface of our earth." Purgatory and hell were, generally, supposed also to be "under the earth's surface, and some of the scholastic writers have described exactly their position and extent. [See Hampole's *Prick of Conscience*—15th cent.] The entrance to these regions, as well as to Paradise, was just the same as that which led to fairy-land."—*St. Patrick's Purg.*, pp. 81-5.

"The situation of purgatory was not restricted to one place. . . . . There was a purgatory-place *in the air*. . . . . One class of the elves of the peasantry had their dwelling-place in the air."—*Ibid*, p. 89.

One of the entrances to fairy-land was the Peak Cavern in Derbyshire.—"The old traveller, Sir John Maundeville, found an entrance to the infernal regions in the 'vale perilous' in the kingdom of Prester John."—*Ibid.*, p. 103.

1485. "One of the king's first cares after the battle of Stoke was to return a solemn thanksgiving, and to offer up his banner at the shrine of our Lady of Walsingham."—*Pict. Hist.*, ii. 290.

15th cent. "The Virgin at Walsingham, in Norfolk, was the most famous image in England. In one of the Paston letters we find Sir W. Yelverton, one of the judges of the King's Bench, ascribing all the good fortune he had met with in the world, and all his escapes from danger, and from the malice of his enemies, to our Lady of Walsingham." The priory of St. Leonard's, at Norwich, was "also famous at this time for the resort of pilgrims to the images of the Virgin, the Cross, and St. Anthony; and at a somewhat later period still more celebrated for an image of Henry VI., by which many miraculous cures were believed to be performed. Our Lady of Walsingham was particularly resorted to by women in anticipation of the perils of child-bed."—*See Paston Letters*, i. 21, iii. 22, *and* ii. 96.

Medieval Pilgrimages: They will arrange "to have with them both men and women that can well sing wanton songs, and some other pilgrims will have with them bagpipes; so that every town they came through, what with the noise of their singing, and with the sound of their piping, and with the jangling of their Canterbury bells, . . they make more noise than if the king came there away with all his clarions and many other pilgrims."—Thorpe in his controversy with Archbishop Arundel.

1399—1485. "The church (meaning by that term the body of the clergy) continued to set its face against all reform or concession to the spirit of the age. In a very few points of mere order and discipline some amendments of the ancient practice were attempted: on none of the doctrinal questions at issue between the adherents to the papal system and their opponents was the slightest approximation made to the new opinions."—*Pict. Hist.*, ii. 149.

1399—1485. The churches "became much more crowded than they ever had been before with images of the Virgin and of other saints. All the ancient popular superstitions, indeed, were still sanctioned by the Church as much as in the earliest and darkest ages. Among others, the veneration for holy wells was still a favourite species of devotion among the people. It was during this period that the cup in the sacrament of the Eucharist was gradually taken from the laity. In one of the ecclesiastical ordinances of the time the clergy are directed to begin by withholding the cup in small obscure churches. The people were at the same time to be taught that both the body and blood of the Saviour were given at once in the bread,—that the wine was mere wine . . . . The efficacy of indulgences, and the importance of confession, of processions, and of pilgrimages, were now exalted more than ever. Great pains were taken to denounce heresy as the chief of all possible sins. . . . . Pilgrimages to Rome were still frequent. . . . . Nor was even the old crusading mania altogether unknown in the fifteenth century."—*Ibid.*, ii. 150.

"The remains of the Dun Cow that Guy, Earl of Warwick, slew are or were to be seen in England, in the shape of a whale's rib, in the church of St. Mary Redcliffe, and some great fossil bone kept, I believe, in Warwick Castle."—*Tylor, Early History*, &c., p. 316.

Folk-lore: "The nursery tale of Jack and the Bean Stalk . . . . is found in England, and yet is not general in the folk-lore of the rest of our race in Europe."—*Ibid.*, p. 344.

"'The brig of dread, no brader than a thread,' is in an old English wake-song from the North Country."—*Ibid.*, p. 350.

". . . . Wayland Smith, the representative of Hephæstus. The transfer of the lameness of the Fire-god to the Devil seems to belong to the mixture of the Scriptural Satan with the ideas of heathen gods, elves, giants, and demons, which go to form that strange compound, the Devil of popular mediæval belief."—*Ibid.*, p. 359.

Varieties of the Rite of the New Fire:—"Such are the bonfires at Easter, Midsummer Eve, and some other times; and, in one case, there is ground for supposing that the old rite was taken up into the Roman Church, in the practice of putting out the church candles on Easter Eve, and lighting them again with consecrated new-made fire,—

On Easter Eve the fire all is quencht in every place,
And fresh againe from out the flint is fetcht with solemne grace:
The priest doth halow this against great daungers many a one,
A brande whereof doth every man with greedie mind take home,
That, when the fearful storm appeares, or tempest black arise,
By lighting this he safe may be from stroke of hurtful skies."

—*Brand*, quoted by *Tylor, Early History*, &c., p. 256.

"The legend of the finding of the holy cross, or rood, was popular in the middle ages, and gave name, in England, to many gilds."—*T. Smith*, p. 224.

1496. The scholastic divines, holding to a traditional belief in the *plenary* and *verbal* inspiration of the whole Bible, and remorselessly pursuing this belief to its logical results, had fallen into a method of exposition almost exclusively *textarium*. The Bible, both in theory and in practice, had almost ceased to be a record of real events, and the lives and teaching of living men. It had become an arsenal of texts; and these texts were regarded as detached invincible weapons to be legitimately seized and wielded in theological warfare, for any purpose to which their words might be made to apply, without reference to their original meaning or context."—*Seebohm*, p. 29.

They divided Scripture "into four senses, the literal, topological, allegorical, and analogical—the literal sense has become nothing at all. . . . . They were wont to look on no more Scripture than they found in their Duns."—*Tyndale*, quoted by *Seebohm*, p. 31.

1497. "The world consists primarily of *matter* and *form*, and the object of Moses was, Colet thought, to show that both matter and form were created *at once* (*simul*). And, therefore, Moses began with saying, 'In the beginning (*i.e.* in eternity) God created heaven (*i.e.* form) and the earth' (*i.e.* matter). Matter was never without form, but, that he might point out the order of things, Moses added, that 'the earth (matter) was empty and void (*i.e.* without solid and substantial being), and darkness covered the face of the deep' (*i.e.* the matter was in darkness, and without life and being). Then the text proceeds, 'The Spirit of God moved upon the face of the waters.' 'See how beautifully,' wrote Colet, 'he proceeds in order, showing at one view the creation and union of form with matter, using the word "water" to express the unstable and fluid condition of matter.' Then follow the words, 'Let there be light' (*i.e.* according to Colet, things assumed form and definition)."—*Seebohm*, p. 49.

"Moses arranges his details in such a way as to give the people a clearer notion, and he does this *after the manner of a popular poet*, in order that he may the more adapt himself to the spirit of simple rusticity, picturing a succession of things, works, and times, of such a kind as there certainly could not be in the work of *so great a Workman*."—*Colet*, in *Seebohm*, p. 51.

1514. "Men's faith was then so strong and implicit in 'Our Lady of Walsingham,' that kings and queens were making pilgrimage to her shrine, and the common people, as they gazed at night upon the 'milky way,' believed that it was the starry pathway marked out by heaven to direct pilgrims to the place where the milk of the Holy Virgin was preserved, and called it the '*Walsingham way*.'"—*Seebohm*, pp. 292-3.

1515. Colet "dwelt upon the great power and dignity of the rank of cardinal, how it corresponded to the order of 'Seraphim' in the celestial hierarchy, 'which continually burneth in the love of the glorious Trinity.'"—*Ibid.*, p. 345.

Colet's school was styled a house of pagan idolatry, "because the Latin poets were taught there." In 1519 there were instances of religious antipathy to the Greek tongue.—*Warton*, iii. 2-6.

"In the cathedral at Canterbury there was a window on which was painted a detailed picture of Christ vanquishing the devils in their own domain; but we believe it has been removed. However, the visitor still sees on the fine east window of York Cathedral the final doom of the wicked, hell being painted as an enormous mouth; also in the west front of Lincoln Cathedral an ancient bas-relief representing hell as a monstrous mouth vomiting flame and serpents, with two human beings walking into it."—*Alger*, p. 420.

A print representing "a portion of the last judgment, from a painting in fresco over the great arch separating the nave from the chancel of the Chapel of the Holy Cross at Stratford-upon-Avon," contains a picture of Hell-mouth and its interior. [Into the dragon-mouth of hell, which is paved with fire, a troop of naked human beings, male and female, are being dragged by a demon, who has secured them by a chain, while they are being driven from behind by a devil with a club and another devil with a hoe or rake. One devil carries in a soul (labelled *superbia*) upon his shoulders; another devil drags another soul in by the leg.—The interior, like the mouth, is paved with tongues of flame. In a round tower eight souls are immured; at the furnace at the bottom of it a devil is standing with a prong, while another (little) devil blows the fire with a pair of bellows.—The devils appear to be black, are tailed, long-eared, with countenances that depart more or less from the human, and in some are purely animal.]—See print in *Clark*, Pl. 6.

[A diabolical figure, winged like a dragon, with arms set in dragons' mouths as sockets, with claws for feet, but wielding a mallet in his *hands*, is given by Clark from the fresco painting at Stratford-upon-Avon.—Pl. 8.]

The character "Deadman" only "occurs in the entries of 1574 and 1576. No particular articles of dress can be assigned, nor anything further said, except a conjecture that it represented a person delivered from hell by the descent of our Saviour."—*Clark*, p. 63.

The devil, in the mystery called "Noah's Ark," swears by his "crooked snout."—See *Clark*, p. 224.

"The Devil in the Smiths' Pageant had a dress made of leather and coloured, in all probability, *black*; he had also a painted vizor, which was frequently repaired or new painted, and a staff."

The Chester Devil wore a feather dress.—"Our commentators on Shakespeare remark, that in the ancient Religious Plays, this character was usually represented with horns, a very wide mouth (by means of a mask), staring eyes, a large nose, a red beard, cloven feet, and a tail."—*Clark*, pp. 57-8.

"There were in the Middle Age two sides to the popular idea of the devil and of all appertaining to him. He was a soul-harrowing bugbear or a rib-shaking jest, according to the hour and one's humour. . . . . The ludicrous side of this subject may be seen by reading Tarlton's *Jests* and his *Newes out of Purgatorie*. Glimpses of it are also to be caught through many of the humorous passages in Shakespeare."—*Alger*, p. 424.

1517. At Coventry, was the "Hall of St. Mary, chased over with carved work depicting the glory of the Virgin Mother, and covered within by tapestry representing her before the Great Throne of Heaven, the moon under her feet, and apostles and choirs of angels doing her homage."—At this time Coventry was the subject of "a strange religious frenzy—a fit of *Mariolatry.*" —"The doctrine of the Immaculate Conception of the Blessed Virgin had not yet been finally settled."—*Seebohm*, pp. 414-5.

"The act against gipsies especially, illustrates one of the most remarkable features of the times. The air was impregnated with superstition."—*Froude*, i. 308.

"Every kind of strangest superstition, fairy stories, and witch stories, stories of saints and stories of devils, were woven in and out and to and fro, like quaint bewildering arabesques, in the tissue of the general imagination."—*Ibid.*, i. 310.

"Another famous prophetess was then in the zenith of her reputation—the celebrated Nun of Kent—whose cell at Canterbury, for some three years, was the Delphic shrine of the catholic oracle, from which the orders of Heaven were communicated even to the pope himself."—*Ibid.*, i. 313.

"In the early dawn of literature, and when the sacred Mysteries were the only theatrical performances, what is now called the stage did then consist of three several platforms, or stages, raised one above another; on the uppermost sat the *Pater Cœlestis*, surrounded with his angels; on the second appeared the holy saints and glorified men; and the last and lowest was occupied by mere men who had not yet passed from this transitory life to the regions of eternity. On one side of this lowest platform was the resemblance of a dark pitchy cavern, from whence issued appearance of fire and flames; and when it was necessary, the audience were treated with hideous yellings and noises, as imitative of the howlings and cries of the wretched souls tormented by the relentless dæmons. From this yawning cave the devils themselves constantly ascended, to delight and to instruct the spectators; to delight, because they were usually the greatest jesters and buffoons that then appeared; and to instruct, for that they treated the wretched mortals who were delivered to them with the utmost cruelty, warning thereby all men carefully to avoid the falling into the clutches of such hardened and remorseless spirits."—*Strutt, Manners and Customs*, iii. 130.

"All the scholarship of the time was also ineffectual to exorcise those superstitions that still prevailed among all classes, and ghosts and lubberfiends still retained undisturbed possession of castle and cottage, to the no small annoyance of the inmates."—*Pict. Hist.*, ii. 885.

[From 1392 (but accounts are of date 1534). Draper's Pageant, at Coventry: The subject (as exhibited in 1534) was "Doomsday," and the characters were—God, Two Demons, Three White (sometimes saved) Souls, Three Black (sometimes damned) Souls, Two Spirits, Four Angels, Three Patriarchs, Two Worms of Conscience, Two Clarks for Singing, One to sing the Basse, and Pharisee.—Machinery, &c., was—Hell-mouth, a fire kept at it, a Windlass and three fathom of Cord; Earthquake—Barrel for the same—a Pillar for the words of the Barrel, painted; three Worlds, painted, and a piece that bears them; a Link to set the world on fire; pulpits for the Angels; a Cross; Rosin; and a ladder.—Dresses were—God's Coat of Leather; Red Sendel for God; Demon's Head (or Vizor); Coats, Hose, and Points for the Demon; Coats for the White and Black Souls; Hose and Points for them; Suits for Angels, Gold Skins; Wings for Angels; Three Cheverels and a Beard; Four Diadems; Black, Red, and Yellow Buckram; Hair 3lb. for the Demon's Coat and Hose; Hat for the Pharisee. There were also trumpets, an organ, and regalls.]—*Sharp*, p. 67.

"Various books of accounts kept by the trading-companies who celebrated these mysteries have been published, and are exceedingly amusing. 'Item: payd for kepying of fyer at hellmothe, four pence.' 'For a new hoke to hang Judas, six pence.' 'Item: payd for mendyng and payntyng hellmouthe, two pence.' 'Girdle for God, nine pence.' 'Axe for Pilatte's son, one shilling.' 'A staff for the demon, one penny.' 'God's coat of white leather, three shillings.'"—*Alger*, p. 423.

"Peter Lombard says, 'What did the Redeemer do to the despot who had us in his bonds? He offered him the cross as a mouse-trap, and put his blood on it as a bait.' . . . . A large proportion of the miracle-plays, or Mysteries, turned on this event"—Christ's descent into the under-world, and vanquishing of the devils.—*Ibid.*, p. 422.

"The title of one of the principal plays in the Towneley Mysteries is 'Extractio Animarum ab Inferno.' It describes Christ descending to the gates of hell to claim his own. Adam sees afar the gleam of his coming, and with his companions begins to sing for joy. The infernal porter shouts to the other demons, in alarm. . . . . Satan vows he will dash Beelzebub's brains out for frightening him so. Meanwhile, Christ draws near, and says, 'Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.' The portals fly asunder. Satan shouts up to his friends, "Dyng the dastard down;" but Beelzebub replies, 'That is easily said.' A long colloquy ensues, in the course of which the latter tells the former that he knew his father well by sight! At last Jesus frees Adam, Eve, the prophets and others, and ascends, leaving the devil in the lowest pit, resolving that hell shall soon be fuller than before; for he will walk east and he will walk west, and he will seduce thousands from their allegiance."—*Ibid.*, p. 422.

In the *Harrowing of Hell*, "Christ and Satan appear on the stage and argue in the most approved scholastic style for the right of possession in the human race. Satan says,—

> 'Whoever purchases any thing,
> It belongs to him and to his children.
> Adam, hungry, came to me;
> I made him do me homage:
> For an apple which I gave him,
> He and all his race belong to me.'

But Christ instantly puts a different aspect on the argument, by replying,—

> 'Satan! it was mine,—
> The apple thou gavest him.
> The apple and the apple-tree
> Both were made by me.
> As he was purchased with my goods,
> With reason will I have him."

—*Ibid.*, pp. 422-3.

Monasteries (16th cent.) "The devotion of the first Cistercians or Franciscans was exchanged for a somnolent decorum, which, perhaps, had its sensual side in a love of ease and good living. Field-labour was left to the yeomen and hired-servants; learning was resigned to the universities; and even the more literate abbeys contented themselves with illuminating missals, or building libraries. . . . . Above all, there was a fatal absence of the spirit of martyrdom."—*H. & F. Review*, iv. 186.

[There was a partial decay of superstitions by the time of the Dissolution of the Monasteries—*e.g.*, those relating to the Blood of Hales, the Rood of Grace, &c.]

"The rest of Tyndale's theology is of the darkest kind of Augustinianism, with but few gleams of light. Through the fall of Adam we are all, he says, heirs of the vengeance of God by nature and by birth; even 'in our mothers' wombs we had fellowship with the damned devils.' It is our nature to sin, as it is that of a serpent to sting. But of this state of sin and condemnation God has appointed some to eternal life; and when the Gospel is preached, the Spirit enters into these, opens their eyes, and works faith in them."—*Hunt*, i. 7.

1530 *to* 1688.—*Table V.*

"The new doctrines prevailed in London, in many large towns, and in the eastern counties. But in the north and west of England, the body of the people were strictly Catholic. The clergy, though not very scrupulous about conforming to the innovations, were generally averse to most of them. And in spite of the Church lands, I imagine that most of the nobility, if not the gentry, inclined to the same persuasion."—*Hallam, Const. Hist.*, ch. ii.

1536. In the ten articles enjoined by the king "the sacrament of Baptism was held necessary to attain everlasting life,—children dying without it could not be saved. Confession to a priest, or the second part of Penance, was declared necessary when it could be had, for, by the appointment of Christ, the absolution of the priest was the application of God's promises to the penitent. The words of the priest pronouncing absolution were 'the very words and voice of God himself, as if he should speak to us out of Heaven.' The third part of Penance was also declared necessary, that the penitent perform external works of charity and mercy. Transubstantiation was left unchanged. A gleam of Protestantism seemed to fall over the doctrine of justification. It was declared that though contrition, faith, and good works are necessary to the attainment of everlasting life, yet they do not merit salvation. We might pray to saints so long as it could be done without superstition or so long as we did not think them more merciful than Christ. Images might be erected in churches, especially those of Christ and 'our Lady.' It is, however, allowed that circumstances may arise when it is lawful to destroy them, as we find in the Old Testament. We may pray for the dead, and offer Masses for the repose of their souls, but we do not know where they are."—*Hunt*, i. 8-9.

"Next year, 1537, the bishops published 'The Institution of a Christian Man.' In this book the king's articles were incorporated almost without a change. Besides an exposition of the Apostles' Creed, the seven Sacraments, ten Commandments, *Paternoster* and *Ave Maria*, there is a definition of faith, as 'that singular gift of God, whereby our hearts—that is to say, our natural reason and judgment—are lightened and purified.' The 'faith' apparently refers to certain articles that are to be believed. The descent of Christ into hell is to be interpreted that he went there to 'deliver from thence all the souls of those righteous and good men which, from the time of Adam, died in the favour of God.'—The ascended Christ is declared to be the only Mediator between God and man, and the only intercessor for them that believe."—*Hunt*, i. 9.

"The thought that Christ after his death descended into the under-world to ransom mankind, or a part of mankind, from the doom there, is in the foundation of the apostolic theology. It was a central element in the belief of the Fathers, and of the Church for 1,400 years. None of the prominent Protestant reformers thought of denying it. Calvin lays great stress on it. . . . . But gradually the importance and the redeeming effects attached to Christ's *descent into hell* were transferred to his *death on the cross.* Slowly the primitive dogma dwindled away, and finally sunk out of sight."—*Alger*, p. 440.

"In the forty-two articles set forth by authority, the real or corporal presence, using these words as synonymous, is explicitly denied."—*Hallam, Const. Hist.*, ch. ii.

"All this polytheism was swept away by the reformers; and in this may be deemed to consist the most specific difference of the two systems. Nor did they spare the belief in purgatory, that unknown land which the hierarchy swayed with so absolute a rule."—*Ibid.*, ch. ii.

"In the reign of Edward the doctrines of the Reformers were triumphant in the Church of England. The Prayer-book of 1552, revised with the assistance of Bucer, was more Protestant than any of its predecessors. To this reign, also, we owe the Articles of Religion, afterwards reduced from forty-two to thirty-nine, and drawn almost entirely, as is confessed on all sides, from the Confessions of the Reformed Churches in Germany."—*Hunt*, i. 11-12.

"On justification by faith Cranmer clearly declares for the Lutheran doctrine, but with Melancthon's qualification, that it is by a faith which is not alone. The Son of God made 'a sacrifice, satisfaction, or, as it may be called, amends to His Father for our sins, to assuage His wrath and indignation.' We have the benefit of this satisfaction by faith; but it is not a faith which makes works unnecessary."—*Ibid.*, i. 15.

"The Church of Rome made 'good works' to consist in obeying the commands and traditions of the Church concerning meats and drinks, fastings and pilgrimages. To these the Reformers had to oppose a subjective faith."—*Ibid.*, i. 15.

Cranmer argued that the natural body of Christ "occupies a *place* in heaven, and therefore it cannot be also present in the bread and wine of the Communion." "'We receive,' he said, 'Christ's own very natural body, but not naturally, nor corporally.'"—*Ibid.*, i. 18 and 22.

Cranmer "did not believe in a sacrificing priesthood as distinct from a sacrificing people."—*Ibid.*, i. 27.

"On the sacraments Jewel was wholly Zwinglian. The true use of the sacrament of the Supper was, he said, a remembrance of Christ's death."—*Ibid.*, i. 45.

"We find explicit proofs that Jewell, Nowell, Sandys, Cox, professed to concur with the reformers of Zurich and Geneva in every point of doctrine."—*Hallam, Const. Hist.*, ch. vii.

"Although the ordeal was thus removed from the admitted jurisprudence of Europe, the principles of faith which had given it vitality were too deeply implanted in the popular mind to be at once eradicated. . . . . The ordeal of battle . . was not legally abrogated until long afterward; and the longevity of the popular belief . . . . may be gathered from a remark of Sir William Staundford, a learned judge and respectable legal authority, who, in 1557, expresses the same confident expectation of Divine interference which had animated Hincmar or Poppo."—*Lea, Superstition*, &c., pp. 276-7.

In 1559 the Scripturalness of priestly marriage was "an open question." "After the adoption of the Thirty-nine Articles, however, this latitude was no longer allowed. In 1567 Archbishop Parker's articles of instruction for the visitation of that year enumerate, among the heretical doctrines to be inquired after, the assertion that the Word of God commands abstinence from marriage on the part of ministers of the Church. With both Catholics and Protestants the matter had thus become definitely a point of belief."—*Lea, Sacer. Celib.*, pp. 503-4.

1556. Weather omens:—"On thunder superstitions our testimonies are as numerous as those of rain. . . . . 'Thunders in the morning signifie Wynde,' &c. 'Somme wryte . . . . that Sondayes Thundre shoulde brynge the death of learned men, judges, and others;'" and many others.—*Brand*, iii. 217.

"When Frobisher's crew, in 1576, captured an old Esquimaux woman, they took her for a witch, and pulled off her boots to see if she had cloven feet."—*Lubbock* in *Nillson*, p. 264.

1565. In Grafton's *Abridgment*, and *Erra Pater*, there are about sixty days mentioned as unlucky and very unlucky. In *Tryall of a man's owne selfe* (1602) superstitions mentioned are:—"Observation and choise of Dayes, of planetarie houres, of motions and courses of starres, mumbling of prophane praiers, . . . adjurations, sacrifices, consecrations, and hollowings of divers things . . . . demanding of questions and aunsweares of the dead, dealing with damned spirits, or with any instruments of phanaticall divination, as basons, rings, cristalls, glasses, roddes," &c.—*Brand*, ii. 29-32.

1570. "Because the welfare of the Nation did so much depend upon the Queen's Marriage, it seems some were employed secretly by calculating her Nativity, to inquire into her Marriage. For which Art even Secretary Cecil himself had some opinion."—Quoted in *Brand*, iii. 295.

"The superstition about the power of fairies to substitute an elf-child for a human baby was almost universal in the time of Spenser."—*Kitchin*, p. 209.

[In 1595 the Lambeth Articles were framed reiterating the doctrine of predestination, which had been assailed by Baro and Barrett.]—*Hunt*, i. 92-4.

"Among the generations of men, he [Bacon] says, God elected a small flock in whom, by the participation of Himself, He proposed to express the rays of His glory. For this end the angels are ministering servants. Devils and reprobates are condemned that God may be glorified in His chosen saints."—*Ibid.*, i. 99.

1597. "There are in the North parts of Scotland certaine Trees, whereon do grow Shell-fishes, &c., which, falling into the water, do become Fowls, whom we call *Barnakles*; in the North of England *Brant Geese*, and in Lincolnshire *Tree Geese.*"—*Gerard*, quoted in *Brand*, iii. 309.

In a poem of Heywood's (1607) is perhaps "the oldest allusions to the belief of our ancestors, that the divination by the peascod was an infallible criterion in love affairs."—*Brand*, ii. 57.

"Hall, in his *Characters*, 1608, mentions that the superstitious man of his day would have regarded it as a mark of neglect if his friends did not uncover when he sneezed."—*Ibid.*, iii. 145.

[The three fates: In Warner's Albion's England (1616) they are called "the *weird elves*," and in Percy's *Reliques* we have "the *weird lady of the woods*," who is consulted as a prophetess.] —*Grimm*, p. 229.

1618. "As for the learned of this period, their favourite mode of divination was by what was called the *Sortes Virgilianæ*, or the opening at hazard of a copy of Virgil's Æneid, and reading a revelation of futurity in the first passage that struck the eye. From this general tendency of all classes, divination became a thriving trade. . . . . Another favourite superstition of the period was, the exorcising of devils . . . . the belief in witches, after the accession of James, became the master-superstition of the age."—*Pict. Hist.*, iii. 638.

"The witch and her cat are found associated in a curious cut on the title-page of a tract printed in 1621." Referring to a play published in 1561, Steevens says "it was permitted to a Witch to take on her a Cattes body nine times."—*Brand*, iii. 89-90.

1637. "Our ancestors seem to have been of opinion that fruit should be gathered, and cattle gelded, in the wane of the moon."—"It used to be thought good to purge with Electuaries, the Moon in Cancer;" similarly with other diseases, and with operations of husbandry. And there are earlier allusions to these survivals of moon-worship, 1583, &c.—The Man in the Moon, with his bundle of sticks, though not his dog, is designed in the chancel of Griffin Church, near Conway, and is referred to in a deed 9 Edw. III. "which bears a seal, with the man in the moon as a device."—*Ibid.*, iii. 153-160.

For an instance of survival of ideas, see Milton's *At a Vacation Exercise*:—

> "And at Heaven's door
> Look in, and see each blissfull deitie.
> How he before the thunderous throne doth lie,
> Listening to what unshorn Apollo sings
> To th' touch of golden wires, while Hebe brings
> Immortal nectar to her kingly sire."

—Quoted by *Warton*, ii. 465.

1639. "The doctrine of a real presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held. . . . . In fact, there was hardly any distinctive opinion of the Church of Rome, which had not its abettors among the bishops, or those who wrote under their patronage. The practice of auricular confession, which an aspiring clergy must so deeply regret, was frequently inculcated as a duty. And Laud gave just offence by a public declaration, that in the disposal of benefices he should, in equal degrees of merit, prefer single before married priests."—*Hallam, Const. Hist.*, ch. viii.

"Against the doctrine of the Trinity, as commonly received, Milton openly protests. . . . . The eternal generation of the Son is a doctrine invented since the Apostles' days. As the *Logos*, or Word, He existed in the beginning, and was the first-born of the whole creation. He was the *first-born*, but not generated from eternity. God imparted to Him a measure of the divine nature,—we may say of the divine substance, but the Son did not receive the entire of the divine essence. . . . . The Holy Spirit was produced of the divine substance, probably before the foundations of the world were laid, but later than the Son, and we may say much inferior to Him."—*Hunt*, i. 193-4.

"When the king was a prisoner in Carisbrook Castle an Astrologer was consulted [as to] what hour would be found most favourable to an escape."—*Johnson*, quoted in *Brand*, iii. 293.

Fairy mythology:—In the 15th cent., 1605, 1645, 1730, &c., there are statements of popular belief in fairies—that they were "little creatures clothed in green;" that "there was a King and Queene of Pharie, . . and had a jolly Court and Traine;" that they cured diseases; that "their haunts were thought to have been groves, mountains, the southern sides of hills, and verdant meadows, where their diversion was dancing hand in hand in a circle ;" that there were fairy changelings ; that people or cattle were sometimes elf-shot ; *&c.*—*Brand*, iii. 18-39.

"Besides the piskies, but of a widely different character and origin, are the spectre huntsman and his pack, now known as the 'Devil and his dandy dogs.'" They "frequent our bleak and dismal moors on tempestuous nights, and are also occasionally heard in the more cultivated districts by the coast, where they are less frightful in their character." [Tradition still extant in Cornwall.]—*Hazlitt*, in *Brand*, iii. 47.

1647—8. "Within two years 300 witches were arraigned and the major part of them executed, in Essex and Suffolk only." —"The witch statutes in our code of laws were enacted in the 33rd year of Henry VIII., the 1st of James I., and the 9th of George II.," the two former of which "adjudged all witchcraft and sorcery to be felony without benefit of clergy."—*Brand*, iii. 79-81.

"The growth of the religious spirit in the early part of the seventeenth century is shown" in the poetry of the two Fletchers, Quarles, Herrick, Herbert, and Crashaw."—*Craik, Eng. Lit.*, ii. 18.

1648. Herrick's *Hesperides* "consists, like the poetry of Dnone, partly of love-verses, partly of pieces of a devotional character, or as the two sorts are styled in the title-page, Works Human and Divine." There are both hymns and anacreontics.

"The same singular license which even the most reverend persons, and the purest and most religious minds, in that age, allowed themselves to take in light and amatory poetry is found in Herrick as well as in Donne."—*Craik, Eng. Lit.*, ii. 19.

"The Church of England's transition from Calvinism to Arminianism in the time of James and Charles, was one of those inevitable changes which come over every progressive community. Calvinism was the embodiment of Christian doctrine that grew out of the necessities of the Reformation. A milder form of the doctrines of grace might have been ineffectual to check the errors of the Church of Rome as to the merit of ceremonial works, and the virtue of the sacramental *opus operatum.*" —*Hunt*, i. 369.

In "the first stage of Deism, extending from its commencement [in the reign of Charles I.] to the close of the seventeenth century, the peculiarity which characterized the inquiry was the political aspect which it bore. The relation of religion to political toleration gave occasion for examining the sphere of truth which may form the subject of political interference.—This inquiry was called forth in the disputes of the Established Church against Popery and Puritanism, and led to works in favour of toleration by Chillingworth," Taylor, and later by Milton, and towards the close of the century by Locke.—*Farrar*, p. 166, and *note.*

"Religion was the great subject of speculation and controversy in this country throughout the entire space of a century and a-half between the Reformation and the Revolution."—*Craik*, i. 581.

"The Oriental conception of the Hebrew God had stamped itself on the minds of a Western people like the English, until it wielded as omnipotent a sovereignty over the conscience of the Puritan farmers as it had exercised over the acts of the Hebrew people among the deserts and mountains from which it sprang."—

1642. "The permanent suppression of theatrical entertainments was the act of the Long Parliament."—*Craik, Eng. Lit.*, ii. 14.

"George Fox and his disciples sprang from a similar recoil against mere ceremonial, which had reached its climax in the Baptist disputes about the necessity of baptism. . . . . God dwells not in temples made with hands. It is not the water baptism which saves, but the answer of a good conscience. It is not ceremonies which justify, nor even belief in an external Christ. It is Christ within, who is to us both justification and sanctification."—*Hunt*, i. 238-9.

"A quarto volume published in London in 1680, by Du Moulin, called *Moral Reflections upon the Number of the Elect*, affirmed that not one in a million, from Adam down to our times, shall be saved."—*Alger*, p. 441.

"To Bunyan hell was literally a lake of fire, where God Himself would 'pile up wrath' upon the sinner, and 'blow the fire.'"—*Hunt*, i. 305.

Samuel Clarke maintained "the Divine authority of the Hebrew vowels and accents. . . . . He thought it probable that the Hebrew letters, vowels, and accents were imprinted on Adam's soul in Paradise."—*Ibid.*, i. 324.

1688 *to* 1815.—*Table VI.*

"A formidable spirit of Arminianism, which changed the face of the English Church, ... was displayed among those who, just about the epoch of the Revolution, were denominated Latitude-men, or more commonly Latitudinarians. . . . . Burnet enumerates as the chief of this body of men, More, Cudworth, Whichcot, Tillotson, Stillingfleet."—*Hallam, Introd. to Lit.*, iv. 147.

"In the history of religious thought in England, Richard Baxter claims a special place as the first English writer on the evidences."—*Hunt*, i. 271.

Decline of sacerdotalism, witchcraft, and Calvinism : The spirit of the 17th century "in everything but its intense earnestness has disappeared [in Tillotson]. Miracles such as those recorded by Richard Baxter and Henry More have ceased to be performed. The sacraments have lost their power of incantation. They are no longer channels of supernatural grace, and the witches are all dead. . . . . The doctrines of Calvin disappear at the same time."—*Hunt*, ii. 100.

"We see that Burnet specifies as a result of the rational style he has been describing the bringing back many to the Church from the extragavances of Puritanism. This is remarkable, as showing how inevitably the principle of reaction obtains in religious as in other fashions. The excitement of one age leads to the calmness of the next. The mild ethics of Tillotson were welcome as lubricating tempers chafed and irritated by the wild war of dogma in the generation that had sped its course."—*North British Review*, Sept. 1866.

"This later period of the 17th cent. was marked by an increasing boldness in religious inquiry ; we find more disregard of authority, more disposition to question received tenets, a more suspicious criticism, both as to the genuineness and the credibility of ancient writings. . . . . Hence quotations are comparatively rare in the theological writings of this age ; they are better reduced to their due office of testimony as to fact . . . . but not so much alleged as argument or authority in themselves."—*Hallam, Introd. to Lit.*, iv. 154, 5.

In opposition to the Calvinists, Barrow "makes the atonement universal ; yet he agrees with the most 'Evangelical' on both sides in making it an actual expiation of sin. The wrath of God was appeased by the infinitely precious blood of Christ. God was thereby reconciled to men who were alienated from Him. Barrow is also clearly 'Evangelical' in his views of justification, distinguishing it as a legal act distinct from actual holiness or sanctification, which is a subsequent work."—*Hunt*, i. 90.

The rationalistic "system of religious thought came in with the Revolution of 1688, and began to decline in vigour with the reaction against the Reform movement about 1830. Locke's *Reasonableness of Christianity* would thus open, and the commencement of the *Tracts for the Times* mark the fall of Rationalism."—*Pattison, Essays and Reviews*, pp. 258-9.

"Stillingfleet, who died Bishop of Worcester, in the last year (1699) of the 17th century, marks the transition from the old to the new argument. In the six folios of Stillingfleet's works may be found the latest echoes of the Romanist controversy, and the first declaration of war against Locke."—*Ibid.*, i. 266.

1688—1750. The divines of this age "had adopted the language and ideas of the moralists. They spoke not of sin, but of vice, and of virtue, not of works. . . . . Now, our conduct was thought of, not as a product or efflux of our character, but as regulated by our understanding ; by a perception of relations, or a calculation of consequences. This intellectual perception of regulative truth is religious Faith. Faith is no longer the devout condition of the entire inner man. Its dynamic nature, and interior working, are not denied, but they are unknown ; and religion is made to regulate life from without, through the logical proof of the being and attributes of God, upon which an obligation to obey him can be raised."—*Ibid.*, i. 275-6.

Tillotson's "explanations of grace were Arminian." He identified justification with sanctification. Yet he "lays great importance on the doctrine of substitution." But he rarely made the atonement "the subject of his sermons."—*Hunt*, ii. 100-2.

Outram thought that Christ's sacrifice might be nothing more than a Jewish mode of expressing the divine forgiveness of sin. —*Ibid.*, ii. 159.

Sprot "proves that experiments are not dangerous to Christianity, and to go thus far seemed to be going a long way. The position is guarded by a distinct profession of faith in Christianity."—*Ibid.*, ii. 175.

"The great Trinitarian controversy which absorbed the theological mind during the last ten years of the seventeenth century. . . . ."—*Ibid.*, ii. 201.

According to Sherlock, "the three persons are not in 'one numerical substance,' but in 'one undivided substance,' nor 'three divided persons in this one undivided substance, but three persons which may be three and yet not divided, but intimately united to each other in one undivided substance.'"— "The three divine persons are three infinite minds, really distinct from each other."—*Ibid.*, ii. 204.

According to Wallis, "the three persons were the Father, who was said to beget the Son, who was said to be begotten, and the Holy Ghost, who was said to 'proceed.'"—*Ibid.*, ii. 205.

It was maintained by the Unitarians that Wallis' Trinity "is not the old orthodox Trinity. That Trinity was from all eternity. The Athanasian Creed said 'co-eternal ;' the Nicene, 'before all worlds.' But the works of creation, redemption, and sanctification fall within the bounds of time. Sherlock's Trinity, the writer says, is taken from Descartes, and consists of three infinite minds. Cudworth's is that of Plato, three divine co-eternal persons, of whom the second is inferior to the first. South's Trinity was that of Aristotle, which attributed to the divine persons the same numerical substance."—*Ibid.*, ii. 213.

The Baptists, like the Church of England, had divided into "the two parties of Calvinists and Arminians. A few years later some of them rejected the doctrine of the Trinity. But the question which separated them hopelessly from the Church of England was the denial of infant baptism. The first Baptists attached great importance to external ordinances."—*Ibid.*, ii. 304.

"It may be fairly assumed that the wonderful impulse given to physical science by Locke, Newton, Wallis, and Boyle, towards the end of the century, did much to withdraw attention from theological controversy. The Nonconformist teachers were superseded by a new philosophy, while they still thought only of exchanging blows with their old antagonists ; and the time was near at hand when the active speculation of England was to be mostly sceptical."—*Farrar.*

Maturity of Deism : "The philosophy of Locke, which attempted to lay a basis for knowledge in psychology, coincided with, where it did not create, this general attempt to appeal on every subject to ultimate principles of reason."—*Ibid.*, p. 176.

1700—40. Four phases of the second stage, or maturity, of Deism :—"(1) An examination of the first principles of religion, on its dogmatic or theological side, with a view of asserting the supremacy of reason to interpret all mysteries, and defending absolute toleration of free thought. This tendency is seen in Toland and Collins.

"(2.) An examination of religion on the ethical side occurs, with the object of asserting the supremacy of natural ethics as a rule of conduct, and denying the motive of reward or punishment implied in dependent morality. This is seen in Lord Shaftesbury. . . . .

"(3.) An examination, critical rather than philosophical, of the prophecies of the Old Testament by Collins, and of the miracles of the New by Woolston. . . . .

"(4.) A general view of natural religion, in which the various differences—speculative, moral, and critical—are combined, as in Tyndal ; or with a more especial reference to the Old Testament, as in Morgan, and the New, as in Chubb ; the aim of each being constructive as well as destructive ; to point out the absolute sufficiency of natural religion and of the moral sense as religious guides, and the impossibility of accepting as obligatory that which adds to or contradicts them ; and accordingly they point out the elements in Christianity which they consider can be retained as absolutely true."—*Ibid.*, pp. 178-9.

Ballads describing purgatory "continued to circulate in England as late as the seventeenth century."—*St. Patrick's Purgatory*, p. 174.

1688—1760. "Almost every old mansion in England was still ghost-haunted, and every parish was tormented by a witch. Fortune-telling also was still a common and a thriving occupation in London, where customers of the seer or sibyl were not mere love-sick waiting-maids, but sometimes women, and even men, of the highest rank. When goods were lost, also, the cunning-man was frequently applied to, and thus he became a sort of rival to the notorious Jonathan Wild. Even . . . . Dryden celebrated nativities, Steele almost ruined himself in seeking often the grand magisterium, and Whiston not only believed in the miracle of Mary Tofts, who brought forth a warren of rabbits, but wrote to prove that she was announced in the prophecies of Ezekiel."—*Pict. Hist.*, iv. 818.

"The celebrated controversy waged in England, in the first part of the eighteenth century, in regard to the intermediate state of the dead :" "The famous Dr. Coward and a few supporters laboured, with much zeal, skill, and show of learning, to prove the natural mortality of the soul. . . . . Death is the consequence of sin, and man utterly perishes in the grave. But God will restore the dead, through Christ, at the day of the general resurrection. . . . . Clarke and Baxter both wrote . . in support of the natural immortality and separate existence of the soul."—*Alger*, p. 430.

"Thus pulpit instruction learned to adjust itself to the requirements of the age which produced the prose of Addison and the verse of Pope : the age of common sense ; of clear, if not deep, reasoning ; of modern politics ; of close-cut metaphysics. . . . . Doctrinal enthusiasm had worn itself out, and had become a byword of derision to the infidelity of the day."—*North British Review*, Sept. 1866.

[John Asgill printed, in the year 1700, a tract called *An Argument to prove that by the New Covenant Man may be translated into Eternal Life without tasting Death.*]

Shaftesbury "has cast reflections on the doctrine of future rewards and punishments."—*Farrar*, p. 184.

1713. In Toland's *A discourse of free-thinking, occasioned by the rise and growth of a sect called Free-thinkers* "he adduces the growing disbelief in the reality of witchcraft, in proof of the way in which the rejection of dogma had ameliorated political science, which until recently had visited the supposed crime with punishment of death."—*Ibid.*, p. 188.

During 1700—40 "deism was almost entirely confined to the upper classes. It was in the latter part of the century that it spread to the lower, political antipathy against the Church giving point to religious unbelief."—*Ibid.*, p. 199.

1714. Dr. Samuel Clarke's *Scripture Doctrine of the Trinity* was by the Lower House of Convocation "considered to be objectionable chiefly on account of the undue pre-eminence which it was thought to assign to the first person in the Trinity."—*Pict. Hist.*, iv. 646.

In 1736 "it was enacted that no prosecution should in future be carried on against any person for conjuration, witchcraft, sorcery, or enchantment."—*Brand*, iii. 81.

1744. An anonymous work, *The Resurrection of Jesus Considered*, "indicates the commencement of the open allegation of literary imposture as distinct from philosophical error."—*Farrar*, p. 202.

1754. Bolingbroke "considers that the deity . . exercises a general but not a special providence ; the world being a machine moving by delegated powers without the divine interference."—He "doubts a future state," and "future punishment is rejected."—*Farrar*, pp. 204-5.

Historical criticism has four methods :—"The first, the prepossession concerning the philosophical impossibility of miracles, is seen in Spinoza ; the second, the impossibility of using testimony as a proof of them, in Hume ; the third, the question whether they were attested by witnesses, is the ground which Bolingbroke touches ; the fourth, the cross-examination of the witnesses, is seen in Woolston."—*Ibid.*, pp. 207-8.

About 1760. "It was at this time, and in this manner, that the modern 'Evangelical' school of preaching came into being. But though Methodism gave it the immediate impulse, its spiritual genealogy is more legitimately traceable from the old Puritans, from whom it inherited the rigid Calvinistic views to which Wesley, at least, was opposed, and to whose severe doctrinal style of preaching it assimilated on the whole much more than it did to the pietistic extravagance of the two Methodist chiefs. A succession of earnest preachers kept alive the popular repute of this party till far into the present century. The most marked features of their teaching were, insistance on the saving merits of Christ, enforcement of strictness of life as evidence of a sincere faith, and of the personal sense of acceptance with the Almighty as the test and reward of saving doctrine."—*North British Review*, Sept. 1866.

"The God of Warburton, in fact, may be regarded as occupying a position towards the universe something like that of George III. towards the British people. Speaking generally, he was a constitutional ruler, with a scrupulous regard for the exigencies of his position ; he resorted to miracles as little as possible, just as a king would seldom bring his personal influence to bear ; but in certain cases, which, so far as human knowledge can reveal, were capriciously selected, he chose to govern, as well as to reign, and his action in those cases brought about a variety of complicated relations which it taxes all Warburton's legal skill to unravel."—*Stephen, Fort Rev.*, February, 1872.

"The great end of the English writers who took part in the deistical controversy, was to form a body of religious doctrine independent of those disputes between Catholic and Protestant sects which had wearied the world in the preceding century. It was thought possible to extract a kind of essence of Christianity, something like that which appears to be floating before the minds of people who argue about denominational education, and the modern gospel which seems to be revealed in the Pickwick Papers. The deists proposed to construct such a scheme without the help of revelation. The divines maintained that revelation was essential. The difficulty was to show in what respect the religion of nature, whose existence was assumed, and whose tenets were supposed to be discovered by some simple *à priori* reasonings, was to be distinguished from revealed religion. Was the belief in a future life, for example, demonstrable by unassisted reason, or was the aid of revelation necessary ? and were the sanctions of natural religion sufficient without the belief in heaven and hell supported by the authority of the Bible ? Warburton attempted to prove that the existence of a revelation was necessary to afford a solid support to morality ; that it differed essentially from natural religion, not as inculcating different doctrines, but as providing new sanctions and involving a system of divine legislation ; and that the evidence of a supernatural superintendence of the world was sufficient to convince a reasonable man that religion was thoroughly natural in its teaching, and that the interference of an Almighty Sovereign was proved by the miracles," *&c.*—*Ibid.*

"Rationalism was not an anti-Christian sect outside the Church, making war against religion. It was a habit of thought ruling all minds, under the conditions of which all alike tried to make good the peculiar opinions they might happen to cherish. The Churchman differed from the Socinian, and the Socinian from the Deist, as to the number of articles in his creed ; but all alike consented to test their belief by the rational evidence for it."—*Pattison.*

1770—2. The result of the Evangelical controversy between Calvinistic and the Arminian Methodists "was chiefly to hammer out into a hard and definite system what is called the Gospel plan of salvation, the corner-stone of which is the fall of man."—*Wedgwood*, p. 369.

The Calvinists set up a *Gospel Magazine* "for the diffusion of these views, from which we may take the following illustrations of them. The hubbub of a Shrewsbury election leads one writer in this periodical to reflect 'that I have the honour of being a candidate for the city of New Jerusalem, and must therefore obtain an interest in the favour of the Prince of that city, who has a horror of bribery and corruption, and will suffer none to sit in that house which is called the general assembly of the firstborn, except those who are freely chosen without money and without price,' &c., &c. Another writer, who signs himself 'The Gospel Lawyer,' informs the readers of this magazine that 'the Most High has passed an amazing Act of grace for the relief of his insolvent debtors. . . . .'" A theatrical announcement is thus travestied: "'By the command of the King of Kings, at the Theatre of the Universe, on the Eve of Time, will be performed *The Great Assize.* The theatre,' the announcement proceeds, 'will be laid out on a new plan, and will consist of Pit and Galleries only,' which will be easily distinguished by the narrowness of the steps which lead to the gallery, from which all will be excluded . . . . 'who cannot pronounce Shibboleth in the language of Canaan.' One of the acts of this drama consists of an assembly of all the unregenerate, in which the music will consist of groans and gnashing of teeth, and the whole is to conclude with an 'oration from the Son of God.'"—*Ibid.*, pp. 369-71.

18th cent. "Exactly the footing on which a wise man would put obedience to the State—that it was, on the whole, the indispensable condition of general happiness—was at this period the claim made for Christianity. This belief emerges with peculiar strength in all the arguments against freethinkers."—*Ibid.*, p. 134.

There are "few more attractive pictures than that which rises to the imagination of every reader at every mention of eighteenth-century religion,—Sir Roger de Coverley among his tenantry at church, in the 'Spectator.' But that shadowy and graceful religion, modelled, as it was, on the forms of a fast-receding feudalism," &c.—*Ibid.*, pp. 136-7.

The Wesleyans and the followers of Whitefield "both considered that we were to look to the relation between judge and convict as the type of our relation to God, and they each, in rather different ways, show the influence on their theology of the criminal law of their own day. The legal fiction characteristic of the eighteenth century leaves a strong impression on the system of Wesley; while the Calvinist view of human destiny as a prospect of everlasting pain for the many, with an escape into everlasting pleasure for a few picked out arbitrarily here and there, is only an exaggerated reflection of the harsh and uncertain penal code of the same period."—*Ibid.*, p. 372.

"In Gibbon, about 1776, the ancient spirit of deism, the spirit of Bolingbroke, speaks, but the form is changed. Instead of denying Christianity on *à priori* moral considerations, he feels bound to explain facts. . . . . The inquiry into historical *origines* as well as logical causes has commenced. . . . . There is no longer the bitter moral indignation of the early English deists. . . . . Fear and hatred of Christianity have given way to philosophical contempt."—*Farrar*, 274.

"Paine's spirit is that of English deism animated by the political exasperation which had characterised the French."—The most novel part of *The Age of Reason* "is the use which Paine makes of the discoveries of astronomy in revealing the vastness of the universe and a plurality of globes, to discredit the idea of interference on behalf of this insignificant planet,—an argument which he wields especially against the doctrine of incarnation."—*Ibid.*, pp. 282-3.

1780–3. In Northamptonshire "it appeared that when there is a disease among the cows, or when the calves are born sickly, they sacrifice—that is, kill and burn—one for good luck."—Quoted in *Mahon*, vii. 493.

"Our British topography abounds with accounts of holy wells," many of the superstitions surviving to a late time, notably about a well at Tottenham in 1790.—"In some parts of the North of England it has been a custom, from time immemorial, for the lads and lasses of the neighbouring villages to collect together at springs or rivers on some Sunday in May, to drink sugar and water."—Various rites appear to have been performed on Holy Thursday at wells, in different parts of the kingdom: such as decorating them with boughs of trees, &c.—"In some places indeed it was the custom, after prayers for the day at the church, for the clergymen and singers even to pray and sing Psalms at the wells."—*Brand*, iii. 4-9.

1750—1830. The evidential school—the school of Lardner, Paley, and Whately—"which treated the exterior evidence, was the natural sequel and supplement of that which had preceded it, which dealt with the intrinsic credibility of the Christian revelation."—*Pattison*, p. 261.

"Theology had almost died out when it received a new impulse and a new direction from Coleridge. . . . . Englishmen heard with as much surprise as if the doctrine was new, that the Christian faith, the Athanasian Creed, of which they had come to wish that the Church was well rid, was 'the perfection of human intelligence;' that 'the compatibility of a document with the conclusions of self-evident reason, and with the laws of conscience, is a condition *à priori* of any evidence adequate to the proof of its having been revealed by God,' and that this 'is a principle clearly laid down by Moses and St. Paul;' lastly, that there are mysteries in Christianity, but that these mysteries are reason, reason in its highest form of self-affirmation."—*Ibid.*, pp. 263-4.

The course of theological opinion since the Reformation:—"the struggle of the semi-Romanist and Calvinist principles in Elizabeth's reign:—in the next age, the reproduction of the Greek as distinct from the Latin fathers in Andrewes and Laud; the Arminianism of Hales and Chillingworth; the Calvinism of the Puritans:—again, later, the rise of the philosophical latitudinarianism of Whichcote, More, and Cudworth; the theological position of the non-jurors; the Arian tendencies of Clarke and Whiston; the cold want of spirituality of divines of the type of Hoadley; the reasoning school of Butler; the evangelical revival of Wesley and Simeon; and, in the nineteenth century, the philosophical revival under Coleridge, and the ecclesiastical in the 'Tracts for the Times.'"—*Farrar*, p. 658, *note.*

"1. The belief in full inspiration was held from the earliest times. . . . .

"2. Traces after a time begin to appear of a disposition (A) to admit that inspiration ought to be regarded as appertaining to the proper material of the revelation, viz. religion; but at the same time to maintain firmly the full inspiration of the religious elements of Scripture. This view . . . . is stated decidedly by a series of writers in the English church." [Among them are Howe (1630—1705); Burnet (1669); Lowth (1710—87); Barrow (1630—77), &c.] Some "go so far as to avow, (B) that the value of the religious element in the revelation would not be lessened if errors were admitted in the scientific and miscellaneous matter which accompanies it." [From Baxter (1615—91) down to Alford (1810—71).]

"3. A third theory . . . . is, that the book does not, even in its religious element, differ in kind from other books, but only in degree."—*Ibid.*, pp. 668-670.

1815 *to* 1850.—*Table VII.*

". . . . two remarkable occasions of 'excitement' in religious oratory, which in our own and in our fathers' days have taken place outside the English Established Church, but within the sphere of English life. These are, the oratory of the Scottish minister, Irving, in 1823, and of the Baptist Spurgeon, within the last ten years."—*North British Review*, Sept. 1866.

"Arnold's is, unquestionably, the most representative name in liberal theology during the decade from 1830 to 1840. If, as a theologian, it may be said he only adopted the views which German critics had already put forth, and so far was not an original thinker, he at all events was the first to assimilate and adapt those views to the genius of the English pulpit. His sermons form an era in our parænetic divinity."—*Ibid.*

The Bampton Lectures for 1849, "on the Evidences . . marked the commencement of the consciousness of the spread of free thought." But "it is not until about 1852 that the writers showed an acquaintance with these forms of doubt derived from foreign literature."—*Farrar*, p. 660.

". . . . the dogma of the orthodox Protestants, slightly varying in the different sects, but generally agreeing that at death all redeemed souls pass instantly to heaven and all unredeemed souls to hell. The principal variation from this among believers within the Protestant fellowship has been the notion that the souls of all men die or sleep with the body until the Day of Judgment. . . . . At this day, in prayers and addresses at funerals, no phrases are more common than those alluding to death as a sleep, and implying that the departed one is to slumber peacefully in his grave till the resurrection."—*Alger*, p. 439.

"At the approach of the evening on the vigil of the Twelfth Day, the farmers, with their friends and servants, meet together, and about six o'clock walk out to a field where wheat is growing. In the highest part of the ground, twelve small fires, and one large one, are lighted up."—"Watsail, a drinking song, sung on Twelfth Day Eve, throwing toast to the apple-trees, in order to have a fruitful year, which seems to be a relic of the heathen sacrifice to Pomona."—*Brand*, i. 17.

Bryant traces the origin of hot cross-buns to food offered to the gods. "It is still a common belief that one cross-bun should be kept for luck's sake from Good Friday to Good Friday."—"Besides the cross-bun, a small loaf of bread is usually baked on Good Friday morning by many country folks, and carefully preserved as a medicine for diarrhœa."—*Brand*, i. 88.

Cornwall:—Remnants of the pagan usage of passing children through holes in the earth, rocks, or trees, "are still to be observed among the peasantry. Boxils are said to be cured by creeping on the hands and knees beneath a bramble which has grown into the earth at both ends. Children afflicted with hernia are still passed through a slit made in an ash sapling before sunrise, fasting, after which the slit portions are bound up, in the hope that, as they unite, the malady will be cured."—*Couch*, in *Brand*, iii. 275.

[The resistance of the tides in the Wash caused by their meeting with the ebb-waters is called the Ægar—one of the gods of the Scandinavian mythology.]

"One of the most singular relics of paganism consists in the adoration of the first new moon in the year, sometimes performed by damsels. The worshipper holds up a new black silk handkerchief between her and the moon, which she must not have seen before, and looking towards the regent of night, thus pours out her prayer:

'New moon! new moon! I hail thee,
This night my true love for to see,
Nor in his best nor worst array,
But his apparel for every day;
That I to-morrow may him ken
From among all other men.'

Having finished this prayer, the suppliant retires to bed backwards, without speaking a word to anyone; and if she can fall asleep before twelve o'clock her future partner will, in answer to her prayer, appear to her in her dreams."—*Young*, *Hist. Whitby*, ii. 881.

ATENEO BARCELON

KNOWLEDGE.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"They [the Druids] deem it unlawful to commit to writing things relating to their religion, but in almost all other matters —in public and private affairs—they use Greek characters. I suppose them to follow this course for two reasons: to prevent their ritual from being communicated to the public, and to prevent their pupils from trusting too little to memory and too much to books. . . . . Much also do they inquire, and hand down to the youth, concerning the stars and their motion, concerning the magnitude of the world and of the earth, concerning the nature of things, concerning the might and the power of the immortal gods."—*Cæsar, De Bello Gall.*, vi. 14.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

[It was the custom (among the earliest Saxons) to use the number 40 to denote a long reign, the precise duration of which was not known.]—*Lappenberg*, i. 110.

[The octonary system of numeration was used among the Saxons.]—*Ibid.*, i. 82.

"That the art of writing was not very general among them we must conclude from their numerous symbolical legal usages: nevertheless the Anglo-Saxon words, writan *to write*, and staef *letter*, and the many Anglo-Saxon derivatives from these roots, as staefcraift, *art of letters, grammar;* staefen-row, *alphabet*, &c., justify the conclusion that the art of writing was not unknown to them."—*Ibid.*, i. 79-80.

"It is not unreasonable to believe that Augustine and his companions introduced writing, annals, an era and the necessary forms of civilization."—*Kemble, Cod. Dip.*, i. vi.

[The monastery at Wearmouth was famed for arts and scientific treasures. In 678 Benedict brought pictures from Rome.] —*Lappenberg*, i. 174.

"Every arithmetical operation was performed with the aid of the seven Roman letters, C, D, I, L, M, V, X. With them, in the solution of long and tedious problems, it was almost impossible to form the necessary combinations; and frequently the embarrassed calculator, instead of employing numerical signs, was compelled to write at length the numbers which he wished to employ. But if he descended to the fractions of integers, his difficulties were multiplied; and the best expedient which human ingenuity had hitherto devised, was, to conceive every species of quantity divisible into twelve equal parts, the different combinations of which were called by the same names, and computed in the same manner, as the unical divisions of the Roman As. . . . . An inadequate remedy was provided by the adoption of a species of manual arithmetic, in which, by varying the position of the hands and fingers, the different operations were more readily performed."—*Lingard, Antiquities,* &c., ii. 168-9.

"With the Ionic school, Beda admitted the four elements: of fire, from which the heavenly bodies derive their light; of air, which is destined for the support of animal existence; of water, which surrounds, pervades, and binds together the globe on which we dwell; and of that heavy inert matter, called earth, of which the globe is chiefly composed. To these add the four primary qualities of heat and cold, moisture and dryness."—*Ibid.*, ii. 169-70.

"According to Beda, the terrestrial atmosphere is immediately surrounded by the orbits of the seven planets, and the firmament of the fixed stars: on the firmament repose the waters mentioned in the Mosaic cosmogony; and these are again encircled by the highest etherial heaven, destined for the residence of the angelic spirits. From the diurnal motion of the stars, which describe concentric circles of a smaller diameter as they approach towards the north, he infers, that this immense system daily revolves with amazing rapidity round the earth, on an imaginary axis, of which the two extremities are called northern and southern poles."—*Ibid.*, ii. 170-1.

"The Anglo-Saxon scholars perfectly well understood that the earth was a globe. They considered it to be the centre of the firmament, which they imagined to be an immense concave surface, on which the stars were in some way or other attached. Two stars, the north polar star and the south polar star, directly opposite to each other, were the axles upon which the firmament turned its endless round."—*Wright, Essays*, ii. 10.

"The notion was, that all the continents and islands known to us as inhabited, belonged to one of five zones, that it was divided from another equally temperate zone inhabited by the antipodes, by a torrid zone, the heat of which rendered it impossible for human beings to pass from one temperate zone to the other. Each temperate zone was bounded by a frigid zone, the cold of which rendered it equally uninhabitable and inaccessible with the central torrid zone."—*Ibid.*, ii. 10-11.

"The travels of Willibald . . . . added to their geographical knowledge; and there can be little doubt that the adventures of other pilgrims, some of whom reached even the Christians of St. Thomas, in India, were successively published, and served to keep alive their curiosity. Alfred, amidst the cares of royalty, lost no opportunity of collecting geographical information; and his translation of Orosius has bequeathed to us a very interesting notice of the names and localities of all the tribes inhabiting in his day that vast tract of land which stretches from the northern sea to the Alps, and from the Rhine to the Vistula."—*Lingard, Antiquities*, &c., ii. 183.

[They had a knowledge of the powerful medicinal effects produced by vegetable mixtures. Surgical operations were few and rude.]—*Wright, Bio. Brit.*, i. 100.

"The study of medicine was considered a very important part of a scientific education, in fact . . the clergy were the chief medical practitioners."—*Ibid.*, i 71.

"The Saxon Chronicle is a dry chronological record, noting in the same lifeless tone important and trifling events, without the slightest tinge of dramatic colour, of criticism in weighing evidence, or of judgment in the selection of facts narrated."—*Marsh*, pp. 103-4.

Scotus Erigena (said in *Ersch and Gruber* to have taught at Oxford in 877) "reverted to the Platonic traditions, though with a large admixture of Aristotelian ideas. . . . . Scotus maintained that the Cogitable or Incorporeal Universal was the first, the true and complete real; from whence the sensible individuals were secondary, incomplete, multiple, derivatives. But though he thus adopts and enforces the Platonic theory of Universalia *ante rem* and *extra rem*, he does not think himself obliged to deny that Universalia may be *in re* also."—*Bain, Mental and Moral Science*, p. 23 (App).

"In England, Alfred declares that he could not recollect a single priest south of the Thames, (the most civilised part of England,) at the time of his accession, who understood the ordinary prayers, or could translate Latin into his mother-tongue. Nor was this better in the time of Dunstan, when, it is said, none of the clergy knew how to write or translate a Latin letter."—*Hallam, M.A.*, ch. ix.

[The highest laymen were ignorant of writing, and often, probably, of reading, down to the latest times of the Saxon monarchy; they sign charters with a cross.]—*Pearson*, i. 312.

1066 *to* 1307.—*Table III.*

"... . the trivium and quadrivium, a long established division of sciences; the first comprehending grammar, or what we now call philology, logic, and rhetoric; the second music, arithmetic, geometry, and astronomy.[*] But in those ages scarcely anybody mastered the latter four, and to be perfect in the three former was exceedingly rare. All those studies, however, were referred to theology, and that in the narrowest manner; music, for example, being reduced to church chanting, and astronomy to the calculation of Easter."—*Hallam, M.A.*, ch. ix.

[*] "This division of the sciences is ascribed to St. Augustin; and was certainly established early in the sixth century."

"At Oxford, under Henry III., it is said that there were thirty thousand scholars; an exaggeration which seems to imply that the real number was very great."—*Ibid.*, ch. ix.

"Early in the twelfth century, several persons, chiefly English, had brought into Europe some of the Arabian writings on geometry and physics." In the thirteenth "Roger Bacon was fully acquainted with" the "works of Euclid."—*Ibid.*, ch. ix.

The Norman Conquest brought the new literature in its train. "The Conqueror filled the bishoprics and abbacies of England with the most learned of his countrymen." . . . . Schools and Abbeys were established. . . . . In the Academy of St. Alban's probably law and medicine were taught. . . . . The London schools were merely schools of grammar, rhetoric, and dialectics. . . . . The classical knowledge of the period was almost confined to the Roman authors."—*Pict. Hist.*, i. 605-9.

"The object of the abacus machine of Gerbert was, by means of its columns, to represent what we now call the value of numerals by position. Characters, when placed in the first column to the right, represented units, and were termed *digiti*. Those placed in the second, third, &c., columns represented tens, hundreds, and so forth, and were called indiscriminately *articuli*. The nine numbers were represented by" certain characters which had each "a local power, according to the column in which it was placed."—*Wright, Essays*, ii. p. 64.

"During the twelfth century the mathematicians were gradually throwing away the columns of the abacus, and giving independent value of position to the characters, though they had not yet come to regard them as numerals. They now found it necessary to denote in some manner what in the tabular process was represented by leaving the place blank; and they invented for this purpose a new character, represented by a circle, to which they gave the name of *siphos* or *ciphos*."—*Ibid.*, ii. 67.

"Gerland, after the Conquest, the earliest English writer on mathematical science, observed an eclipse of the sun in 1086, and produced soon after 1082 a treatise on the Computus, and one on the Abacus, a system of calculation which Pope Gerbert had brought into fashion."—*H. Morley*, i. 477-8.

[Adelard of Bath (1116) wrote a tract on the Abacus, and one on the Astrolabe. He introduced Euclid into England, translated.]—*Ibid.*, i. 482.

"Cairo and Bagdat, cities of recent foundation, were perpetually confounded with Babylon, which had been destroyed many centuries before, and was situated at a considerable distance from either. Not the least inquiry was made in the dark ages concerning the true situation of places, or the disposition of the country in Palestine, although the theatre of so important a war."—*Warton*, i. 169.

"It is quite evident . . . . that the mariner's compass, as now used, was well known in the twelfth century."—*Wright, Essays*, ii. 24.

"Some of the greatest of the modern chemists have bestowed the highest praise on the manner in which the experiments of the alchemists, or hermetic philosophers, as they called themselves, on metals and other natural substances, appear to have been conducted."—*Craik, Eng. Lit.*, i. 148.

"Bacon's optic tube, with which he pretended to see *future events*, was famous in his age, and long afterwards, and chiefly contributed to give him the name of a magician. This art, with others of the experimental kind, the philosophers of those times were fond of adapting to the purposes of thaumaturgy; and there is much occult and chimerical speculation in the discoveries which Bacon affects to have made from optical experiments."—*Warton*, ii. 178.

Treatises on natural history "contained a singular mixture of fable and truth, and the animals with which we are acquainted in our ordinary experience stood side by side with monsters of the most extraordinary kind. The accounts, even of the more common and well-known animals, trespassed largely on the domain of the imagination."—*Wright, Essays*, ii. 116.

"The study of medicine was almost exclusively confined to the ecclesiastics, until it was forbidden by Innocent II. in the twelfth century."—Robert de Cricklade says: "'I then perceived that the disease was chronic, and not to be cured by human skill, *for the physicians say that chronic diseases are fatal.*'"—*Hardy*, i. xxvii.

In toothache, when quackery and charms failed, "the offending member was forced out by a piece of wood like a hedge-stake."—*Ibid.*, i. xxx.

"Their skill in surgery must have been small," as the "Duke of Austrich's" foot was amputated by a blow from an axe. And Richard Medicus, who was "a most learned physician, ... makes not the least mention of surgery."—*Strutt*, i. 26.

"With the friars came the first systematic attention to medical studies and to natural philosophy in general."—*Brewer, M. F.*, xliii.

The friar "alone was acquainted with the composition and decomposition of bodies, the art of distillation, the construction of machinery, the use of the laboratory."—*Ibid.*, xlv.

1214—92-4. Roger Bacon: "In the title of his works, we find the whole range of science and philosophy, Mathematics and Mechanics, Optics, Astronomy, Geography, Chronology, Chemistry, Magic, Music, Medicine, Grammar, Logic, Metaphysics, Ethics, and Theology; and judging from those which are published, these works are full of sound and exact knowledge. He is, with good reason, supposed to have discovered, or to have had some knowledge of, . . gunpowder, lenses, burning specula, telescopes, clocks, the correction of the calendar, and the explanation of the rainbow."—*Whewell*, Sup. Vol., p. 131.

Roger Bacon's scheme of a philosophy:—1. Grammar. 2. "Intimately connected with grammar is the science of music, trenching on mathematics in its treatment of numbers and proportions, on language in its laws of accentuation, punctuation, and elocution generally." 3. "Under music he comprehended dancing and all training of the limbs. 'Besides those parts of music,' he says, 'which relate to sound, there are others which relate to the visible, and that is the carriage of the body (*gestus*), comprising dancing and every kind of posturing.'" 4. Logic (the second part of grammar) "is very useful for inquiring into and discovering the speculative truths of philosophy and theology. It treats of the formation of languages, the imposition of words, and their *vis significativa*." [5. Perhaps Metaphysics.] 6. "Mathematics succeed. . . . . He included therein geometry, arithmetic, astronomy, and music. In its application to theology it embraced the heavenly bodies, geography, chronology, the reformation of the calendar, numbers, geometry, and music; and all but the last three were included under the subdivision of astronomy. . . . . He divided astronomy into practical and speculative. . . . . Under geometry he included, besides the measures of magnitudes, the laws of the operations of physical forces, or what he terms the multiplication of species or propagation of impressions; and with this subject he combined his investigations into the actions of the rays of light, burning mirrors and lenses" [though he calls the latter "the magnificent science of optics"]. "Two important divisions bring this scheme of Bacon's philosophy to a conclusion, general physics and alchemy. . . . . At the conclusion of this great work he ought . . . . to have proceeded to the consideration of the particular sciences already mentioned. . . . . *e.g.* 'Special Physics,' 'which treats of the generation of things from their elements, and of all inanimate things; as of the elements and liquids (*humores*), simple and compound, common stones, gems and marbles, gold and other metals, sulphur, salts,'" &c., &c.—*Brewer's Bacon*, pp. lxv. lxxix.

"The various Doomsday Books, the Boldon Book, and works of a similar nature, have no existence before the Conquest."—*Hardy*, i. xxi.

[Every great monastic house had its chronicler.]—*H. Morley*, i. 534.

[1028—86. Marianus Scotus wrote a History of Creation. 1070. Osbern translated and wrote Lives of the Saints. 1102—3. Sæwulf wrote an account of travels in Palestine.—Almost the whole substance of our literature consists of record. But after the Norman Conquest it is the more exact record of men civilized by some experience.]—*Ibid.*, i. 481-534.

"Our oldest historian of the Conquest will be William of Poitiers," who wrote a life of the Conqueror (in Latin), and was contemporary with William. "Ordericus Vitalis is the author of a general Ecclesiastical History, beginning from the Creation and coming down to A.D. 1141." "Another valuable portion of the English history of this period by a contemporary writer . . . . is the tract entitled Gesta Stephani." "The earliest of our English chroniclers or annalists, properly so called, who wrote after the Norman Conquest, is commonly held to be the monk Florence of Worcester," who died in 1119. *Flores Historiarum*, ascribed to Matthew of Westminster, is supposed by Palgrave to precede Florence's History. "The first, in point of merit and eminence, of our Latin historians of this period is William of Malmesbury," supposed to have died about 1142, and others.—*Craik, Eng. Lit.*, i. 94-101.

"Ordericus Vitalis commences his work at the Incarnation, and brings it down to the year 1141. . . . . His ecclesiastical history . . . . is obscured by his frequent transitions from secular to ecclesiastical affairs. The general history comprised in it is disproportioned to the rest of the work."—*Hardy*, ii. xlv.

Orderic is "clumsy, disorderly, full of rambling digressions, with one portion of his account in one place, and the rest of it in another; he does not always remember what he has said, and is by no means to be trusted for accuracy."—*Church, Anselm*, p. 110.

"The greatest faults of Ordericus as a writer are his want of system and method, and his frequent episodes and interruptions. He is also often inaccurate, even the events of his own time, in dates and in minor details."—*Wright, Bio. Brit.*, ii. 114.

[The appearance of Geoffrey of Monmouth's history marked a time of increased mental activity.]

"A general spirit for writing history . . . . was now prevailing. . . . . Simeon of Durham, Roger Hoveden, and Benedict, Abbot of Peterborough, are historians . . . . whose details rise far above the dull, uninteresting precision of patient annalists."—*Warton*, i. cxxi.

"As early as the reign of Stephen, Vacarius, a lawyer of Bologna, taught at Oxford with great success; but the students of scholastic theology opposed themselves, from some unexplained reason, to this new jurisprudence, and his lectures were interdicted. About the time of Henry III. and Edward I., the civil law acquired some credit in England; but a system entirely incompatible with it had established itself in our courts of justice; and the Roman jurisprudence was not only soon rejected, but became obnoxious. Everywhere, however, the clergy combined its study with that of their own canons; it was a maxim that every canonist must be a civilian, and that no one could be a good civilian unless he were also a canonist. In all universities degrees are granted in both laws conjointly; and in all courts of ecclesiastical jurisdiction the authority of Justinian is cited, when that of Gregory or Clement is wanting."—*Hallam, M.A.*, ch. ix.

"We date from this time a more methodical treatment of all subjects; the employment of words in their more strict and literal meaning."—*Brewer, M.F.*, p. liv.

[There was a "persistent taste" for allegory, in philosophical speculation.]—*H. Morley*, i. 478.

With Thomas Aquinas the so-called principle of individuation was the matter. But Duns Scotus [who taught at Oxford about the end of the 13th cent.] asserted that "the principle of individuation must be something positive, and not, like matter, negative. The *quidditas*, or universal, must be supplemented by *hæcceitas* to make it singular or individual; Sokrates was made individual by the addition of *Sokratitas* to his specific and general characteristics as man and animal."—*Bain, Mental and Moral Science*, p. 25, App.

1307 *to* 1530.—*Table IV.*

In the "Miller's Tale" there is the following description of the "Clerke of Oxford:"—

"His almageste[*] and bookes grete and smale,
His astrelabre[†] longing for his art,
His augrim[‡] stones layen faire apart," &c.

"The character of the Doctor of PHISICKE preserves to us the state of medical knowledge and the course of medical erudition then in fashion. He treats his patients according to the rules of Astronomy: a science which the Arabians grafted on medicine. . . . . It was a long time before the medical profession was purged from these superstitions. Hugo de Evesham, born in Worcestershire, one of the most famous physicians in Europe about the year 1280, educated in both the universities of England . . . . was eminently skilled in mathematics and astronomy. . . . . Roger Bacon says, 'Astronomiæ pars melior medicina.' In the statutes of New College at Oxford, given in 1387, medicine and astronomy are mentioned as one and the same science . . . . In the MARCHAUNT's second tale . . . . a chirurgical operation of changing eyes is partly performed by the assistance of the occult sciences."—*Ibid.*, ii. 202-3.

13th and 14th centuries. "The earliest English writer on medicine, whose works have been printed, is Gilbert English (or Anglicus), who flourished in the thirteenth century; and he was followed in the next century by John de Gaddesden. The practice of medicine had now been taken in a great measure out of the hands of the clergy; but the art was still in the greater part a mixture of superstition and quackery, although the knowledge of some useful remedies, and perhaps also of a few principles, had been obtained from the writings of the Arabic physicians (many of which had been translated into Latin) and from the instructions delivered in the schools of Spain and Italy. The distinction between the physician and the apothecary was already well understood. Surgery also began to be followed as a separate branch: some works are still extant, partly printed, partly in manuscript, by John Ardern, or Arden, an eminent English surgeon, who practised at Newark in the fourteenth century."—*Craik, Eng. Lit.*, i. 147-8.

"The classical knowledge of this period . . . . was almost confined to the Roman authors, and some of the most eminent of these were as yet unstudied and unknown."—"In England the Jews had schools in London, York, Lincoln, Lynn, Norwich, Oxford, Cambridge, and other towns, which appear to have been attended by Christians as well as by those of their own persuasion. Some of these seminaries, indeed, were rather colleges than schools. Besides the Hebrew and Arabic languages, arithmetic and medicine are mentioned among the branches of knowledge that were taught in them; and the masters were generally the most distinguished of the rabbis."—*Ibid.*, i. 63-4.

1362. Langland "is describing the crucifixion, and speaking of the person who pierced our Saviour's side with a spear. This person our author calls a *knight*, and says that he came forth '*with his spere in hand, and justed with Jesus.*' Afterwards for doing so base an act as that of wounding a dead body, he is pronounced a disgrace to *knighthood:* and our '*Champion chevaler chyese kyght*' is ordered to *yield* himself *recreant*."—*Warton*, ii. 57 (*note*).

1383. *The Knight's Tale:* "The action is supposed to have happened soon after the marriage of Theseus with Hippolita, and the death of Creon in the siege of Thebes: but . . . . Sunday, the celebration of matins, judicial astrology, heraldry, tilts and tournaments, knights of England, and targets of Prussia, occur in the city of Athens under the reign of Theseus."—*Ibid.*, ii. 148.

14th cent. "That part of the Old Testament, indeed, which records the Jewish wars, was almost regarded as a book of chivalry: and their chief heroes, Joshua and David, the latter of whom killed a giant, are often recited among the champions of romance."—*Ibid.*, ii. 403.

"In another field—namely, in that of geography, and the institutions, customs, and general state of distant countries—a great deal of new information must have been acquired from the accounts that were now published by various travellers, especially by Marco Polo, who penetrated as far as to Tartary and China, in the latter part of the thirteenth century, and by our countryman, Sir John Mandevil, who also traversed a great part of the East about a hundred years later."—*Craik, Eng. Lit.*, i. 148-9.

William of Ockham [Provincial of the English Cordeliers, 1322] "revived the nominalistic doctrine that had been so long discredited amongst the leading schoolmen and frowned upon by the Church. From him, if not earlier, is to be dated the period of the downfall of Scholasticism; severance beginning to be made of reason from faith, and philosophy being no longer prosecuted in the sole interest of theological dogma."—*Bain, Mental and Moral Science*, p. 25 (App.).

"Now, when the Mediæval Theology neared its destruction, and Scepticism gained ground, Nominalism found an entrance, which favoured it by its subjective mode of view, and of which WILLIAM of OCCAM was the new founder. Thus to the conflict of the Thomist and Scotist schools, that of Nominalist and Realist was added—an antagonism which would be very important in dogmatic controversies. In WYCLIFFE, a chief representative of the Reformatory tendency, we recognize also one of the ablest advocates of Realism."—*Neander*, pp. 596-7.

"The orthodox divines of this period generally wrote in Latin: but Wickliffe . . . . was obliged to compose in English his numerous theological treatises against the papal corruptions."—*Warton*, ii. 129.

"Literature and reading had now become more general accomplishments than formerly. We can now trace among the records of social history a general spreading of education, which showed an increasing intellectual agitation; in fact, education, without becoming more perfect, had become more general."—*Wright*, p. 439.

"George Ripley, Canon of Bridlington in Yorkshire (b. about 1460), wrote a poem on alchemy, and passed for a successful disciple of the art, but we cannot point to a new fact which he elucidated. He divided all chemical operations into twelve processes—Calcination, dissolution, separation, conjunction, putrefaction, congelation, cibation, sublimation, fermentation, exaltation, multiplication, and projection."—

"The fanaticisms of chemistry seem to have remained at least till the dissolution of the monasteries. William Blomefield . . . . was an adventurer in quest of the philosopher's stone."—*Warton*, iii. 83.

"The short list of English scientific works during the fifteenth century does not contain a single name remembered, or deserving of being remembered, in the history of science. The dreams of astrology and alchemy still captivated and bewildered almost all who turned their attention either to mathematical or natural philosophy."—*Pict. Hist.*, v. ii. p. 207.

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[*] A book of astronomy written by Ptolemy.

[†] An astrolabe.

[‡] Stones for computation. "Augrim is *Algorithm*, the sum of the principal rules of common arithmetic. Chaucer was himself an adept in this sort of knowledge. The learned Selden is of opinion that his Astrolabe was compiled from the Arabian astronomers and mathematicians. . . . . His Chanon Yeman's Tale proves his intimate acquaintance with the Hermetic philosophy, then much in vogue."
—*Warton*, ii. 191, and *note*.

1486. "Scarcely thirty years ago nothing was taught at Cambridge but the 'parva logicalia' of Alexander, antiquated exercises from Aristotle, and the Quæstiones of Scotus. In process of time improved studies were added—mathematics, a new, or, at all events, a *renovated* Aristotle, and a knowledge of Greek letters."—Erasmus, writing in 1516, quoted in *Seebohm*, pp. 399-400.

[The Revival of Letters was theological in England.] In 1496 Colet announced a course of expository lectures on St. Paul's Epistles. "This was an event of no small significance and perhaps of novelty in the closing years of that last of the Middle Ages; . . . . because the would-be lecturer had not as yet entered deacon's orders, nor had obtained, or even tried to obtain, any theological degree."—*Seebohm*, pp. 1-2.

1497. Colet gives as a notion of his own "that [instead of each element being separately created, as it were, out of nothing] 'fire springs from ether, air from fire, water from air, and from water, lastly, earth.' And Moses probably, in speaking of the creation of plants, &c., on the third day, before he came to other things, intended thereby to show, Colet thought, that the earth is spontaneously productive of plants. He also thought that Moses mentioned the creation of plants before the heavenly bodies, in order to show that the germinating principle is in the earth itself, and not, according to the vulgar idea, in the sun and stars."—*Ibid.*, pp. 52-3.

"I believe the first Greek characters used in any work printed in England, are in Linacer's translation of Galen *de Temperamentis*" printed in 1521.—*Warton*, ii. 322.

"It was only in the fifteenth century, when the study of Greek was generally revived, and the invention of printing gave Europe new life, that the real return to the better path began. An Englishman, Thomas Linacre, took a noble share in this restoration of the medicine of Hippocrates by his translations from the Greek. He established professorships at Oxford and Cambridge, for the special purpose of having the works of Hippocrates explained."—*Foster, Essays*, &c., p. 268.

1523–5. "It (Trans. of *Froissart*) must . . . . be considered as a work of great importance in English literary history, because it undoubtedly contributed essentially to give direction to literary pursuits in England, and thus to lay the foundation of an entire and very prominent branch of native literature."—*Marsh*, p. 497.

The English chronicles compiled by Fabyan, Hall, and Hollinshead "produced a great revolution in the state of popular knowledge. For before those elaborate and voluminous compilations appeared, the History of England, which had been shut up in the Latin narratives of the monkish annalists, was unfamiliar and almost unknown to the general reader."—*Warton*, iii. 235.

Leonarde Coxe wrote an *Arte or Crafte of Rhetoricke*, which "was printed in the year 1524, at that time a work of an unusual nature." It is "nothing more than a technical or elementary manual."—*Warton*, iii. 10.

1530 *to* 1688.—*Table V.*

"The reformation of our church produced an alteration for a time in the general system of study, and changed the character and subjects of our poetry. Every mind, both learned and unlearned, was busied in religious speculation; and every pen was employed in recommending, illustrating, and familiarising the Bible."—*Warton*, iii. 142.

"In the injunctions given by Henry to" the university of Cambridge "in the year 1535, for the reformation of study, the dialectics of Rudolphus Agricola, the great favourite of Erasmus, and the genuine logic of Aristotle, are prescribed to be taught instead of the barren problems of Scotus and Burlæus. By the same edict, theology and casuistry were freed from many of their old incumbrances and perplexities: degrees in the canon law were forbidden; and heavy penalties were imposed on those academies, who relinquished the sacred text, to explain the tedious and unedifying commentaries on Peter Lombard's scholastic cyclopede of divinity, called the SENTENCES. . . . . Classical lectures were also directed, the study of words was enforced, and the books of Melancthon, and other solid and elegant writers of the reformed party, recommended. The politer studies, soon afterwards, seem to have risen into a flourishing state at Cambridge."—*Ibid.*, iii. 12.

Wallis' *Institutio Logicæ ad Communes Usus Accomodata* was published in 1687. "He claims as an improvement upon the received system, the classifying singular propositions among universals."—*Hallam, Introd. to Lit.*, iv. 184.

Bacon "directs the arrangements of facts into three different tables. The first table is to contain instances agreeing in the presence of the phenomenon to be investigated; this he calls a Table of Essence and Presence. . . The second table is to contain instances wanting in the phenomenon, but otherwise allied to the instances where the phenomenon occurs, each instance corresponding as far as possible to some one instance in the first table; this he calls the Table of Deviation, or of Absence in Allied Instances. . . The third table contains the phenomenon in different degrees, and is called the Table of Degrees or Table of Comparison."—*Bain, Logic*, ii. 403.

"That astronomy should become physical astronomy,—that the motions of the heavenly bodies should be traced to their causes, as well as reduced to rule,—was felt by" Bacon; who was also among the first to think of the mutual attraction of matter.—*Whewell, Hist.*, &c., ii. 127-8, and 173.

1551—6. William Recorde "was the first who wrote on arithmetic in *English* [except Tonstall's work]; the first who wrote on geometry in English; the first who introduced algebra into England; the first who wrote on astronomy and the doctrine of the sphere in English; and finally, the first Englishman (in all probability) who adopted the system of Copernicus." In his *Whetstone of Wit* "he appears to have compounded, for the first time, the rule for extracting the square roots of multinomial algebraical quantities, and also to have first used the sign =. . . . . There is nothing on cubic equations, nor does he appear to have known anything of the Italian algebraists. . . . Recorde was the first who had a distinct perception of the difference between our algebraical operation and its numerical interpretation, to the extent of seeing that the one is independent of the other; and also he appears to have broken out of the consideration of integer numbers to a much greater extent than his contemporaries."—*De Morgan* in *Companion to the Almanack for* 1837, pp. 30-37.

"There were ten heavens of wider or narrower influence—viz., the spheres of the seven planets, those of the fixed stars, of the *primum mobile*, and of the *empyrean* or heaven of fire, the immovable cause of all motion (Milton, P.L. 3, 480); and they were the instruments, 'like the hammer in the workman's hand' (Dante, Parad. 2, 128), of intelligent powers, answering (in the nine heavens beneath the highest 'empyrean') to the nine angelic orders. The theory supplies the groundwork of Dante's Paradise. More vaguely, it was still part of the current and popular physical ideas of Hooker's age."—*Church, Ecc. Polity*, p. 122.

1559. In the earliest English work on cosmography, *The Cosmographical Glass*, the system taught is that of Ptolemy.—In 1573 was published the first English translation of Euclid.—Leonard and Thomas Digges wrote (about 1560—95) on mensuration and the art of war, and applied arithmetical geometry in these departments. A tract of the latter on parallaxes (1573) is "the first work of an English writer in which we have noticed anything on spherical trigonometry, and the writings of Copernicus are more than once referred to as the source of the subject." In a treatise published in 1594 is found the first set of tables of sines, tangents and secants printed in England.—*De Morgan*, in *Companion to the Almanack for* 1837, pp. 37-48.

1614—5. "Napier, by his invention of logarithms, supplied astronomers with an easy and universal method of abbreviating . . calculations, its effect being to replace all operations of multiplication, division, and evolution, by the more commodious and agreeable processes of addition and subtraction. 'This admirable artifice,' says Laplace, 'engrafted on the ingenious algorithm of the Indians, by reducing to a few days the work of several months, doubles, if we may so speak, the life of the astronomer.'"—*Grant*, p. ix.

Edmund Gunter was "the inventor of the useful logarithmic scale still known by his name, and also of the sector and of the common surveyor's chain, and the author of several works, one of which, his *Canon Triangulorum*, first published at London in 1620, is the earliest printed table of logarithmic sines, &c., constructed on the improved or common system of logarithms. Briggs's tables . . were not printed till 1633. Gunter also appears to have been the author of the convenient terms cosine, cotangent, &c., for sine, tangent, &c., of the complement."—*Pict. Hist.*, iv. 768.

Thomas Harriot, who died in 1621, is the author of a work on algebra (*Artis Analyticæ Praxis*), not published till ten years after his death, which makes an epoch in the history of that science, explaining in their full extent certain views first partially propounded by Vieta, and greatly simplified some of the operations. To Harriot we also owe the convenient improvement of the substitution of the small for the capital letters which had been used up to this time."—*Pict. Hist.*, iv. 768.

We owe to Harriot some valuable observations of the comet of 1607. "He was one of the first individuals who employed the telescope in exploring the heavens. His observations of Jupiter's satellites date from the 17th of October, 1610."—*Grant*, p. xiii.

1639. Horrocks made "the earliest observation of the transit of Venus."—*Grant*, p. xiii.

Horrocks "anticipated, hypothetically, the view of the lunar motions which Newton afterwards showed to be a necessary consequence of the theory of gravitation."—*Pict. Hist.*, iv. 768.

Before 1630, Henry Briggs "is entitled to the honour of having made a first step towards what is called the binomial theorem in algebra."—*Ibid.*, iv. 768.

1638—43. Gascoigne invented the micrometer. Among a series of celestial observations made by Gascoigne and Crabtree "are contained a considerable number of micrometrical measurements by Gascoigne."—"The application of the telescope to divided instruments [quadrant and sextant], so as to serve in ascertaining the apparent direction of a celestial body, was another of those great improvements which distinguished the progress of practical astronomy in the seventeenth century. . . . . It is a remarkable fact, that the unfortunate Gascoigne was the first person who successfully used the telescope in ascertaining by observation the apparent positions of the celestial bodies." The invention of the micrometer "affords demonstrative proof that Gascoigne employed, in his astronomical observations, telescopes composed of two convex lenses."—*Grant*, pp. 452-4.

"Barrow's *Lectiones Opticæ*, published in 1669, and his *Lectiones Geometricæ*, 1670, contain his principal contributions to mathematical science. The former advanced the science of optics to the point at which it was taken up by Newton; the latter promulgated a partial anticipation of Newton's differential calculus—what is known by the name of the method of tangents—and was the simplest and most elegant form to which the principle of fluxions had been reduced previous to the system of Leibnitz."—*Ibid.*, iv. 780.

"The year 1664 . . . . is assigned as the date of his [Newton's] discovery of the Binomial Theorem; the year 1665 as that of his invention of fluxions; the year 1666 as that in which he demonstrated the law of gravitation in regard to the movement of the planets around the sun. . . . . Having heard in 1682 . . of Picard's measurement of an arc of the meridian, executed three years before, he thence deduced the true length of the earth's diameter, resumed and finished his long-abandoned calculation, ... and the following year transmitted to the Royal Society what afterwards formed the leading propositions of the *Principia*," which was published in 1687.—*Ibid.*, iv. 781.

"The latest employment of the conception of a Limit reappeared in various forms during the early period of modern mathematics; as, for example, in the *Method of Indivisibles* of Cavalleri, and the *Characteristic Triangle* of Barrow; till at last Newton distinctly referred such reasonings to the conception of a Limit, and established the fundamental principles and processes which that conception introduces. . . . . And when such processes as Newton thus deduced from the conception of a Limit, are represented by means of general algebraical symbols instead of geometrical diagrams, we have then before us the *Method of Fluxions*, or the Differential Calculus."—*Whewell, Philosophy*, &c., i. 147-8.

The Physics of Descartes, "like that of Newton, is expounded under the title of *Principia Philosophiæ*. Philosophic teaching . . . . comprehended Physics down to the end of the eighteenth century."—*Ribot*, pp. 2-3.

1664. "Mathematical and analytical investigations then bore an extremely small proportion to the bulk of the business at the [Royal] Society's meetings, which, indeed, did not consist much of mere speculation of any kind, but rather of exhibitions and experiments, of details as to the useful arts, accounts of new inventions communications of remarkable facts, phenomena and incidents in natural history, chemistry, medicine, and anatomy."—"The members were distributed into the following seven communities:" "1. Mechanical, to consider and improve all mechanical inventions; 2. Astronomical and optical; 3. Anatomical; 4. Chemical; 5. Geological; 6. For Histories of Trades; 7. For collecting all the Phenomena of Nature hitherto observed, and all experiments made and recorded." Of about 450 communications between 1665 and 1672 "only nine come under the heads of algebra and geometry, or pure science; of about 140 relating to mechanical philosophy, and arranged under the heads of dynamics, astronomy, chronology, navigation, gunnery, hydraulics, pneumatics, optics, electricity, magnetism, pyrotechny, thermometry, &c., nine in every ten are mere accounts of observations and experiments, or explanations and hypotheses in which there is little or no mathematics; and the remaining 330, or two-thirds of the whole, belong to the departments of natural history (divided into zoology, botany, mineralogy, geography, and hydrology), of chemical philosophy (divided into chemistry, meteorology, and geology), of physiology (divided into physiology of animals, physiology of plants, medicine, surgery, and anatomy), and of the arts (divided into mechanical, chemical, and the fine arts)."—*Birch*, i. 406-7. *Craik, Eng. Lit.*, ii. 167-8.

"Kepler's laws are merely *formal* rules. . . . . Newton's was a *causal* law, referring these motions to mechanical reasons."—"The idea of mechanical force, as the cause of the celestial motions, had . . . . been for some time growing up in men's minds."—*Whewell, Hist.*, ii. 181-2.

In a posthumous work of Gilbert, who died in 1603, "we have already a more distinct statement of the attraction of one body by another. . . . . It was undoubtedly a great advance towards the true theory of the universe to consider the motion of the planets round the sun as a mechanical question, to be solved by a reference to the laws of motion, and by the mathematics. So far the English philosophers appear to have gone before the time of Newton."—*Ibid.*, ii., 143-8.

1687. "The first great systematical Treatise on Mechanics, in the most general sense, is the two first Books of the *Principia* of Newton." "The general laws of bodies falling by the action of any variable forces, were given by Newton in the seventh section of the *Principia*."—*Whewell*, ii. 35.

1669. "The laws of the mutual impact of bodies . . . . appear to have been first correctly stated by Wren, Wallis, and Huyghens. . . . . In these solutions we perceive that men were gradually coming to apprehend the third law of motion in its most general sense."—*Ibid.*, ii. 57-8.

Imperfect differentiation of statics and dynamics, and tendency to identify the elementary laws of equilibrium and of motion:—"By the reasoners of Newton's time, the dynamical proposition, that the motion of the centre of gravity is not altered by the *actual* free motion and impact of bodies, was associated with the statical proposition, that when bodies are in equilibrium, the centre of gravity cannot be made to ascend or descend by the *virtual* motions of the bodies."—"Physical astronomy eclipsed and overlaid theoretical mechanics."—*Ibid.*, ii. 59 and 75.

" . . . . Milton's representation, in a more scientific age [than Dante's], of Uriel sliding to the earth on a sun-beam, and sliding back again, when the sun had sunk below the horizon."—*Ibid.*, i. 278.

Greenwich Observatory was built in 1675; "and ever since its erection, the observations there made have been the foundation of the greatest improvements which astronomy for the time received. Flamsteed, Halley, Bradley, Bliss, Maskelyne, Pond," and Airy have occupied the place in succession.—*Ibid.*, ii. 276.

Abraham Sharp, who constructed a mural arc for Flamsteed in 1688—9, "is generally admitted to be the first person who cut divisions on astronomical instruments with any pretension to accuracy."—*Grant*, p. 470.

1669. Lhwyd's *Lithophylacii Britannici Iconographia* exhibits "a very ample catalogue of English fossils contained in the Ashmolean Museum."—*Whewell, Hist.*, iii. 495-6.

"Dr. Lister sent to the Royal Society, in 1683, a proposal for maps of soils or minerals; in which he suggested that in the map of England, for example, each soil and its boundaries might be distinguished by colour or in some other way."—*Ibid.*, iii. 497.

[In 1695 a geological museum was formed by Woodward, systematically arranged and carefully catalogued.]

1687. In the *Principia*, "for the first time, were explained the real nature of the motions and mutual action of the parts of the air through which sound is transmitted."—*Ibid.*, ii. 311.

[The law of the refraction of light was discovered by Snell, about 1621. In 1669 Newton discovered the non-homogeneity of light, and the differing refrangibility of the rays of which it is composed.]—*Ibid.*, ii. 347-352.

"John Wallis placed the whole system of statics on a new foundation. Edmund Halley investigated the properties of the atmosphere, the ebb and flow of the sea, the laws of magnetism, and the course of the comets; nor did he shrink from toil, peril, and exile in the cause of science. While he, on the rock of St. Helena, mapped the constellations of the southern hemisphere, our national Observatory was rising at Greenwich; and John Flamsteed, the first Astronomer Royal, was commencing that long series of observations which is never mentioned without respect and gratitude in any part of the globe."—*Macaulay*, i. 411-2.

Magnetism:—Gilbert (1600) had already discovered "that the magnet has poles,—that we may call these poles the north and the south pole,—that in two magnets the north pole of each attracts the south pole and repels the north pole of the other." The dip of magnetic iron was discovered in 1576 by Robert Norman.—*Whewell, Hist.*, iii. 46.

Electricity:—Gilbert (1600) "distinguishes magnetic from electric forces. . . . . He observes rightly, that the electric force attracts all light bodies, while the magnetic force attracts iron only. . . . . He gives a considerable list of bodies which possess the electric property."—*Ibid.*, iii. 7-8.

1600. Gilbert's theory of magnetic action ascribes "the effects to a 'formal efficiency,'—a '*form* of primary globes; the proper entity and existence of their homogeneous parts, which we may call a primary and radical and astral *form*:' of which forms there is one in the sun, one in the moon, one in the earth, the latter (*sic*) being the magnetic virtue."—*Ibid.*, iii. 51.

"When Boyle wrote his *Chemista Scepticus* [1662], and demolished the four elements of Aristotle as inexorably as he did the three elements of the Alchemists, it seemed as if chemistry would be thrown into a state of helpless confusion."—*Bastian*, in *Academy*, ii. 314.

Boyle (1627—91) "made considerable improvements in the air-pump, ... and indeed it may be said to have been in his hands that it first became an instrument available for the purposes of science . . . . He is commonly held to have discovered or established the absorbing power of the atmosphere and the propagation of sound by the air; he proved that element to possess much more both of expansibility and of compressibility than had been previously suspected; he made some progress towards ascertaining the weight of atmospheric air; and he showed more clearly than had been done before his time its indispensableness to the sustentation both of combustion and of animal life. . . . . The practice of applying one chemical agent as a test for detecting the presence of another was first adopted by him; and he exposed the falsehood of the notion, then commonly entertained, that whatever could not be destroyed or changed by fire was to be ranked among the elementary constituents of the atmosphere."—*Pict. Hist.*, iv. 779.

"In 1516, *The Grete Herbal* was published in England, with woodcuts. It contains an account of more than 400 vegetables, and their products; of which 150 are English, and are in no way distinguished from the exotics by the mode in which they are inserted in the work."—*Whewell, Hist.*, iii. 271.

"Botany appears to have been eminently cultivated, and illustrated with numerous treatises in English, throughout the latter part of the sixteenth century."—*Warton*, iii. 256.

The *Theatrum Botanicum* of Parkinson was published in 1640. "We find in it near 3,800 plants; but many descriptions recur more than once. The arrangement is in seventeen classes, partly according to the known or supposed qualities of the plant, and partly according to their external character."—*Hallam, Introd. to Lit.*, iv. 59.

1680. In Morison's work "herbaceous plants are divided into *climbers, leguminous, siliquose, unicapsular, bicapsular, tricapsular, quadricapsular, quinquecapsular*, combined with characters derived from the number of petals. But along with these numerical elements, are introduced others of a loose and heterogeneous kind—for instance, the classification of herbs as *latescent* and *emollient*."—*Whewell, Hist.*, iii. 296.

1670. Grew's *Anatomy of Plants* "contains plates representing extremely well the process of germination in various seeds, and the author's observations exhibit a very clear conception of the relation and analogies of different portions of the seed."—*Ibid.*, iii. 414-5.

1686. Ray and Willoughby's classification in ichthyology:—"The first great division . . . . is into cartilaginous and bony fishes. . . . . The subdivisions are determined by the general form of the fish (as long or flat), by the teeth, the presence or absence of ventral fins, the number of dorsal fins, and the nature of the spines of the fins, as soft or prickly."—"The value of a brief and sure nomenclature had not yet been duly estimated. . . . . Willoughby had no nomenclature of his own, and no fixed name for his genera."—*Ibid.*, iii. 361-2.

1551. Harvey "was led by his researches to the conclusion, that all living things may be properly said to come from eggs: 'Omne vivum ex ovo.'"—*Ibid.*, iii. 413.

[In 1610 Harvey discovered the circulation of the blood.]—*Ibid*, iii. 398.

1664. Willis "is the first who describes in a distinct manner the nervous centre;" he proved that the *rete mirabile* does not exist in man; "he described the different pairs of nerves with more care than his predecessors," and added the sixth and ninth pairs; "examined carefully the different *ganglions*;" gave a general figure of the *nervous skeleton* (superior to that of Vesalius, which was coarse and inexact); and "also made various efforts to show the connexion of the parts of the brain."—*Ibid.*, iii. 423-4.

1677. Glisson "ascribes to the fibres of the animal body a peculiar power which he calls *irritability*. He divides *irritation* into natural, vital, and animal; and he points out, though briefly, the gradual differences of irritability in different organs."—*Ibid.*, iii. 428.

"Medicine . . . . had in England become an experimental and progressive science, and every day made some new advance."—*Macaulay*, i. 410.

Hakewill published his *Apology* in 1627—"an elaborate refutation of many absurd notions which seem to have prevailed; some believing that even physical nature, the sun and stars, the earth and waters, were the worse for wear. A greater number thought this true of man; his age, his size, his strength, his powers of mind, were all supposed to have been deteriorated."—*Hallam, Introd. to Lit.*, iv. 94.

Fludd (1574—1637) adopted the principle "of the analogy of the Macrocosm and the Microcosm, the world of nature and the world of man. His system contains such a mixture and confusion of physical and metaphysical truths as might be expected from his ground-plan, and from his school. . . . . Yet the influence of the practical experimental philosophy which was now gaining ground in the world may be traced in him. Thus he refers to experiments on distillation to prove the existence and relation of the regions of water, air, and fire, and of the spirits which correspond to them; and is conceived, by some persons, to have anticipated Torricelli in the invention of the Barometer."—*Whewell, Phil.*, ii. 187.

[Cudworth's *Intellectual System of the Universe* was published in 1678. It is partly historical (dealing with ancient philosophy), partly theological (defending the existence of a Deity), partly metaphysical (with a theory of a plastic nature to account for the operations of physical laws without the continued agency of the Deity), and partly ethical (maintaining the liberty of human actions against the fatalists).]—*Hallam, Introd. to Lit.*, iv. 188-93.

"To explain the foundations of civil society, political theorists had had recourse to the hypothesis of a prior condition of man antecedent to law. Law was thus referred to a positive covenant, or civil pact. The condition of humanity prior to this covenant was conceived either as one of equality and liberty with reciprocal services, as by Hooker and Locke, or of mutual war, as by Hobbes. Over against these theories stood that of Sir Robert Filmer. According to Filmer, legitimate power could only vest in the person of an hereditary monarch deriving authority in direct transmission from Adam, to whom it had been committed by the Creator."—*Pattison*, Introd. to *Essay on Man*, p. 13.

1594-7—1604. The origin of government, both in right and in fact, he [Hooker] explicitly derives from a primary contract. . . . . These notions respecting the basis of political society, so far unlike what prevailed among the next generation of churchmen," &c.—*Hallam, Const. Hist.*, ch. iv.

Harrington's Oceana was published in 1656. His "general scheme of a good government is one 'established upon an equal agrarian arising into the superstructure, or three orders, the senate debating and proposing, the people resolving, and the magistracy executing by an equal rotation through the suffrage of the people given by the ballot.'"—*Hallam, Introd. to Lit.*, iv. 367.

In the *Patriarcha* of Filmer (1680) the object was "to prove that the first kings were fathers of families; that it is unnatural for the people to govern or to choose governors; that positive laws do not infringe the natural and fatherly power of kings."—*Ibid.*, iv. 368.

"Hobbes treats of the first individual, book i.; then the commonwealth, book ii.; then the Christian commonwealth, book iii.; and the kingdom of error, book iv.; borrowing the idea from Augustin's *De Civ. Dei.*"—*Farrar*, p. 170, *note*.

Hobbes' Ethics:—"In the state of natural war, the notions of right and wrong, justice and injustice, have no place, there being no law; and there is no law, because there is no common power. . . . . . Justice is . . . . . only a quality relating to men in society." But reason "suggests convenient articles of peace and agreement, otherwise called the Laws of Nature."—*Bain, Mental and Moral Science*, p. 549.

Hobbes "proclaims that Psychology is a science of observation."—"The mind is . . wholly constructed out of sense."—"It is to Hobbes that is due the merit of" the discovery "that our sensations do not correspond with any external qualities."—"The materialism of Hobbes . . . . lies at the very root of his theory."—*Lewes*, ii. 227-31.

"Hobbes gives the law of *Contiguity*. What causes the coherence of ideas is 'their first coherence or consequence at that time when they are produced by sense.' A special instance of this orderly succession is Cause and Effect."—*Bain, Mental Science* (Appendix), p. 91.

"Henry Woolner published in London, in 1655, a book called *Extraction of Soul: a sober and judicious inquiry to prove that souls are propagated; because, if they are created, original sin is impossible.*"—*Alger*, p. 11.

[Cudworth maintained that Moral Good and Evil cannot be arbitrary; that the moral distinctions of Good and Evil are eternal and immutable verities; and that the mind has a power of Intellection above Sense, for aiming at these verities.—But the ethical treatise containing these views was not published till 1731.]—*Bain, Mental Science*, pp. 560-2.

"The most extensive and learned work on casuistry which has appeared in the English language is the Ductor Dubitantium of Jeremy Taylor, published in 1660."—*Hallam, Introd. to Lit.*, iv. 297.

"Cumberland's *Law of Nature* (1672) may be justly considered as the herald, especially in England, of a new ethical philosophy; of which the main characteristics were, first, that it stood complete in itself without the aid of revelation; secondly, that it appealed to no authority of earlier writers whatever . . . . ; thirdly, that it availed itself of observation and experience . . . . ; and fourthly, that it entered very little upon casuistry."—*Ibid.*, iv. 324, 5.

"At the same time one of the founders of the (Royal) Society, Sir William Petty, created the science of political arithmetic, the humble but indispensable handmaid of political philosophy."—*Macaulay*, i. 411.

"It was the new direction given to trade on the one hand by the East India Company, on the other by the interchange of commodities thus carried on between the mother-country and her Trans-Atlantic colonies, to which is chiefly to be ascribed the eager agitation that now began of many of the principles of what has, in more recent times, being termed the science of Political Economy."—*Craik, Hist. of Com.*, ii. 106.

"The mercantile system assumed that nothing was really wealth except gold and silver; and that consequently the sole test of the profitableness of any branch of trade was whether, on the whole, it brought more money into the country than it took out of it. The fundamental principle of the manufacturing system was, that a trade was profitable to the public whenever, by means of any restrictions or exclusive privileges, it could be made gainful to the capitalists by whom it was carried on, and their equally protected allies, the raisers and manufacturers of the merchandise the export of which it encouraged."—*Ibid.*, ii. 107.

John Greaves is "the author of the first good account of the Pyramids of Egypt, which he visited in 1638, and of various learned works relating to the Oriental astronomy and geography, and the weights and measures of the ancients."—*Pict. Hist.*, iv. 769.

Usher published, 1650—4, his *Annals of the Old Testament*, "which goes down to the year of the world 3828. . . . . No former annals of the world had been so exact in marking dates and collating sacred history with profane. . . . . He strictly conformed to the Hebrew chronology."—*Hallam, Introd. to Lit.*, iv. 119-20.

Stanley's *History of Philosophy* was published in 1655, and Gale's *Court of the Gentiles* in 1669. The aim of the latter is "to prove that all heathen philosophy . . . . was borrowed from the Scriptures, or at least from the Jews."—*Ibid.*, iv. 186.

With Parker, Savile, and Twysden, the earliest editors of our Chronicles, the "degree of credibility that should properly be attached to each work was not considered, or the sources from which the author derived his information."—*Hardy*, i. xlii.

"At the end of the sixteenth century the two great English historians were Camden and Hayward. Camden, indeed, was a mere antiquary, and even in that branch of knowledge was very careless. . . . . As an historian, he was still more inaccurate; and his history of Elizabeth, though it will always possess value as a contemporary relation, literally swarms with blunders, and does not contain a single observation which is worthy of being remembered. Hayward was a writer of somewhat superior intellect, and is the first of our historians who attempted to investigate the causes of particular actions and the motives of statesmen. His history of part of the reign of Elizabeth was written early in the seventeenth century, and shows the usual respect for antiquity." . . . . Selden "in the year 1640 published a work upon the Law of Nations, but so far from condescending to settle that intricate matter by human reason, he founds the whole of his arguments upon a lying invention of the Rabbis, called the Seven Precepts of Noah."—*Buckle, P.W.*, i. 189-90.

[Fuller's *Church History of Britain from the Birth of Jesus Christ until the year* 1648, and *History of the Worthies of England*, were published in 1656 and 1662 respectively.]

"Bacon's Life of Henry VII. . . . . is the first instance in our language of the application of philosophy to reasoning on public events in the manner of the ancients and the Italians."—*Hallam, Introd. to Lit.*, iv. 84.

[Wilkins, Bishop of Chester, published in 1668 his *Essay towards a Philosophical Language.*]—*Hallam, Introd.*, &c., iv. 270.

Thomas Wilson published in the reign of Edward VI. a system of rhetoric and of logic *in English*. "This display of the venerable mysteries of the latter of these arts in a vernacular language . . . . was esteemed an innovation almost equally daring with that of permitting the service of the church to be celebrated in English."—*Warton*, iii. 15.

"Unless we except Sir Thomas More, Roger Ascham was perhaps the first of our scholars who ventured to break the shackles of Latinity, by publishing his TOXOPHILUS in English." His SCHOOLMASTER was written soon after 1563.—*Warton*, iii. 271.

In 1553 Wilson published his *Arte of Rhetorike*, "which may justly be considered as the first book or system of criticism in our language."—*Ibid.*, iv. 273.

"The fashion of oratory which properly owes its introduction to the Reformation, is that which we find exemplified in the sermons of such as Ridley, Hooper, Bradford, Sandys. It was not an ornate or an eloquent style. Its chief characteristic was that it was intensely business-like. The preachers were men mighty in the knowledge of the newly-translated Bible. The old childish digressions that passed for reasoning when the Mass-Johns and vagabond friars beat the desk, were now superseded by a manly logic, not so well-drilled, indeed, as the logic of our own days, but still a logic, with a purpose and a bearing. The appreciation of argument, as such, made a stride between the days of Henry VII. and Mary, which is, without doubt, one of the most striking *notabilia* of that age of mental advance."—*North British Rev.*, Sept. 1866.

"The effect is never continuous. The same poem or sermon which shows [Donne's] greatest beauties will also glare with his most patent faults, and these are scholastic subtleties, wire-drawn comparisons, fantastic conceits, punning allusions, and, in his sermons, that want of perspective which we so often observe in the divinity of the Stuart era, exhibiting itself in an utter confusion of measure between things great and small; long ratiocinations based on ill-founded hypotheses; elaborate illustrations of far-fetched presumptions."—*Ibid.*

"By the grace of God, gentlemen hearers, I have performed my promise; I have redeemed my pledge. I have explained, according to my ability, the definitions, postulates, axioms, and *first eight propositions* of the Elements of Euclid. Here, sinking under the weight of years, I lay down my art and my instruments."—Sir H. Savile (1549—1622) in concluding a course of lectures on Euclid, delivered at Oxford.—*Whewell, Hist.*, &c., i. 287.

As late as 1570, few persons "received a learned education. . . . . About the year 1563, there were only two divines, and those of higher rank . . . . who were capable of preaching the public sermons before the university of Oxford."—*Warton*, iii. 19.

Gataker published in 1652 an edition of Marcus Antoninus—"the earliest edition, if I am not mistaken, of any classical writer published in England with original annotations." In 1663 Stanley published an edition of Æschylus.—*Hallam, Introd.*, &c., iv. 112-14.

"Selden, Greaves, and Pococke, especially the last . . . . by translations of the historical and philosophical writings of the Saracenic period, gave a larger compass to general erudition."—*Ibid.*, iv. 78.

1688 *to* 1815.—*Table VI.*

[Aldrich's *Compendium Artis Logicæ* was published in 1691.]—*Hallam, Introd.*, &c., iv. 185.

1715. Taylor's *Methodus Incrementorum* "added a new branch to the analysis of variable quantity." His Theorem has been "successively modified, transformed, and extended by Maclaurin, Lagrange, and Laplace."—*Playfair's*, and *Leslie's*, *Dissertations*, p. 532 and p. 599.

1722. Cotes' *Harmonia* is "the earliest work in which decided progress was made in the application of logarithms, and of the properties of the circle, to the calculus of fluents."—*De Morgan*, in *Penny Cyclopædia*, viii. 87.

In Cotes' *Harmonia*, Playfair observes, "a method of reducing the areas of curves, in cases not admitting of an accurate comparison with rectilinear spaces, to those of the circle and hyperbola . . was extended by Cotes, who also 'gave rules for finding the fluents of fractional expressions, whether rational or irrational, greatly generalized and highly improved by means of a property of the circle discovered by himself, and justly reckoned among the most remarkable propositions in geometry.'"—*Pict. Hist.*, iv. 782.

"*The absolute universality of the interpretation of symbols* is the fundamental principle of their use. This has been shown very ably by Dr. Peacock in his *Algebra*."—*Whewell, Phil.*, i. 149.

1705. "Halley has the glory of having first detected a periodical comet;" "the comet was discovered to be a planet, and its orbit a long ellipse, not a parabola, as Newton supposed."—*Ibid.*, ii. 237.

Herschel discovered the planet Uranus in 1781.—"The admission of an eighth planet into the long-established list, was a notion so foreign to men's thoughts at that time, that other suppositions were at first tried."—*Ibid.*, *Hist.*, ii. 230.

"The motion of the solar system in space formed part of the cosmical system of Thomas Wright, propounded by him in his *Theory of the Universe*, published in 1750. He supposes that the sun, with his cortége of planets, as well as all the stars of the firmament, are in continual motion" [round some central body].—*Grant*, p. 555.

"According to a paper delivered to the commissioners of longitude on the 16th of January, 1741—2, he [Harrison] had made a pendulum-clock that kept time so exactly with the heavens as not to err above one second in a month for ten years together." This he made in 1726, and about 1729 he began his experiments for the construction of a marine chronometer, which was made 1736—64. Harrison's invention, "and others to which it gave rise, have rendered the determination of the longitude almost as certain as improvements in astronomical instruments have made the observation of the latitude."—*Pict. Hist.*, v. 603.

1751. Bradley's share in drawing up the necessary tables, after the change of style, "procured him some unpopularity, for the common people of all ranks imagined that the alteration was equivalent to robbing them of eleven days of their natural lives, and called Bradley's subsequent illness and decline a judgment of heaven."—*Penny Cyclopædia*, v. 321.

1747. [Bradley calculated the quantity of the nutation of the earth's axis. The density of the earth was calculated by Hutton's calculations from an experiment suggested by Maskelyne.]—*Whewell, Hist.*, ii. 244-6.

[In 1727 Bradley discovered the aberration of light.]—*Ibid.*, ii. 259.

The difficulty of making accurate observations from the deck of a vessel "was entirely removed by the invention of the reflecting quadrant." The germ of it was an instrument invented by Hooke. But "Newton was the first person who devised the construction of the reflecting quadrant, resembling the sextant of the present day," which was not communicated till 1742. "In the meantime, the instrument had been re-invented by" Hadley in 1730.—"The idea of enlarging Hadley's reflecting quadrant, or rather octant, so as to measure a distance of 120°, was first proposed in 1757, by Captain Campbell. . . . . The sextant is the form in which the reflecting instrument has since been generally used for nautical purposes."—*Grant*, pp. 481-2.

Before 1750 Graham "executed a great mural arc for Halley at Greenwich; for Bradley he constructed the sector." Bird (1750) "divided several quadrants for public observatories."—Harrison's chronometer was produced in 1758. The sextant was invented by Hadley, in 1731.—For achromatic object-glasses "Dollond fabricated various kinds of glass," and "succeeded in constructing telescopes three feet long (with a triple object-glass) which produced an effect as great as those of forty-five feet on the ancient principles." "James Gregory had invented, and Newton had more efficaciously introduced, reflecting telescopes." "In 1789 Herschel surpassed all his former attempts, by bringing into action a reflecting telescope of forty feet length, with a speculum of four feet in diameter."—The improvements of telescopes "have been pursued in the eye-glasses as well as in the object-glasses" by Huyghens and Ramsden.—*Whewell, Hist.*, ii. 268-75.

Halley's "expedition to St. Helena in 1677, with the view of observing the southern stars, was at his own expense," but in 1698 "he was appointed to the command of a small vessel by William III., in order that he might make his magnetical observations in all parts of the world. . . . . The two transits of Venus in 1761 and 1769, occasioned expeditions to be sent to . . . . the isles of St. Helena and Otaheite by the English."—*Ibid.*, ii. 282-3.

"The successive expeditions of Captains Hall, Sabine, and Forster to determine the length of the seconds' pendulum in different latitudes. . . . ."—*Ibid.*, ii. 283.

"Flamsteed's *Historia Celestis*, the greatest catalogue up to his time, contained 3,000 stars." In 1801, the *Histoire Celeste* contained 50,000.—*Ibid.*, ii. 288.

A classification of clouds "was proposed by Mr. Luke Howard, 1802—3. His primary modifications are, *Cirrus, Cumulus*, and *Stratus*. . . . . Between these simple modifications are intermediate ones, *cirro-cumulus* and *cirro-stratus*; and again compound ones, the *cumulo-stratus* and the *nimbus*, or *rain-cloud*."—*Ibid.*, ii. 522.

[In 1812 Daniell constructed his Hygrometer.]

"In 1743 was published *A New Philosophical-chorographical Chart of East Kent*, in which, however, the main object is rather to express the course of the valleys." In this map "the country is not considered as divided into soils, still less strata; but each part is marked with its predominant mineral only."—In Lister's suggestions there is "nothing relating to stratification; nor any order of position, still less of time, assigned to these materials."—*Ibid.*, iii. 500.

Woodward (1695) arrived at the results "that the stone, and other terrestrial matter, in France, Flanders, Holland, Spain, Italy, Germany, Denmark, and Sweden, was distinguished into *strata or layers*, as it is in England; that these strata were divided by parallel fissures; that there were enclosed in the stone and all the other denser kinds of terrestrial matter, great numbers of the shells, and other productions of the sea, in the same manner as in that of this island."—Quoted in *Whewell*, iii. 500-1.

"Stukely, the antiquary (1724), remarked an important feature in the strata of England, that their *escarpments*, or steepest sides, are turned towards the west and north-west; and Strachey (1719) gave a stratigraphical description of certain coal-mines near Bath. Michell, appointed Woodwardian Professor at Cambridge in 1762, described this stratified structure of the earth far more distinctly than his predecessors, and pointed out, as the consequence of it, that 'the same kinds of earths, stones, and minerals, will appear at the surface of the earth in long parallel slips, parallel to the long ridges of mountains; and so, in fact, we find them.'"—*Ibid.*, iii. 501.

"The discovery of veins of granite penetrating the superincumbent slate" was made by Hutton in 1785. In 1793 Smith "drew up a Tabular View of the strata" in the neighbourhood of Bath. "Finding in the north of England the same strata and associations of strata with which he had become acquainted in the west, he was led to name them and to represent them by means of maps, according to their occurrence over the whole face of England" (1815), "and a work by the same author, entitled *The English Strata identified by Organic Remains*, came forth later."—*Ibid.*, iii. 508.

[In 1766, Brander's *Fossilia Haneomiensta* appeared.]

Mr. William Smith (1790—1800) was "the first in this country to discover and to teach the identification of strata, and to determine their succession by means of their imbedded fossils."—*Ibid.*, iii. 521.

"The original aim of the Geological Society of London, which was formed (1807) 'with a view to record and multiply observations,' recognized the possibility of a Descriptive Geology separate from the other portions of the science."—*Ibid.*, iii. 489 (*note*).

". . . . the several Government voyages of discovery conducted by Commodore Byron, 1764—1766 (in the course of which he discovered the Duke of York's Island, and the Isles of Danger); by Captain Wallis, 1766—1768 (in which he discovered the Island of Otaheite); by Captain Carteret, 1766—1769; by Captain Cook, accompanied by Mr. Green, the astronomer, and Dr. Solander and Mr. (afterwards Sir Joseph) Banks, the naturalist, 1768—1771 (in which the transit of Venus over the sun was observed at Otaheite, 4th June, 1769, and New South Wales was discovered, and New Zealand re-discovered); by Captain Cook, 1772—1775 (in which he discovered New Caledonia); and by Captain Cook, 1776—80 (in which the great navigator discovered the Sandwich Islands, and lost his life there, at Owhyhee, on the 14th of February, 1779)."—*Pict. Hist.*, v. 623.

[Stubbs sailed up the Gambia in 1723. Bruce commenced his travels in 1768. Sierra Leone was settled in 1787. Mungo Park made his first voyage to Africa in 1795. Africa was visited by Salt in 1805 and 1809; and by Denman and Clapperton in 1822.]

Boyle discovered that "the pressure of airy fluids is as the condensation."—*Whewell, Hist.*, ii. 514.

1757—8. Black discovered that "in the solutive changes of consistence, sensible heat is absorbed, and becomes latent."—*Ibid.*, ii. 499-500.

1801. Dalton explained evaporation by the "doctrine of the mechanical mixture of gases."—*Ibid.*, ii. 513.

[Wells's Essay on Dew was published in 1814.]—*Ibid.*, ii. 510-1.

Dalton discovered (1802) that "for equal increments of heat gases expand by the same fraction of their bulk."—*Ibid.*, ii. 496-7.

1804. Three laws respecting Radiation are (the first two in great measure, the third entirely) due to Leslie: (1) the power of emission of bodies is proportional to the power of absorption; (2) "as the radiative power increases, the power of reflection diminishes and the contrary;" (3) "the intensity of the heating ray is as the sine of the angle which it makes with the surface." *Ibid.*, ii. 488-9.

Dr. T. Young "introduced the notion of the *Modulus of Elasticity*."—*Ibid, Sup. Vol.*, p. 63.

[Dollond's discovery of achromatism was made in 1757.]—*Whewell, Hist.*, ii. 363.

Wollaston was born in 1766 and died in 1830. "He discovered two new metals, rhodium and palladium. Then we owe to him the Camera Lucida: and that boon to practical chemists, the sliding scale of chemical equivalents: and that great help to crystallographers, the goniometer."—*Martineau*, i. 593.

"The discovery of the *fixed lines* in the spectrum, by Wollaston and Fraunhofer, has more recently supplied the means of determining, with extreme accuracy, the corresponding portions of the spectrum in different refracting substances."—*Whewell, Hist.*, ii. 399, *note*.

[The undulatory theory of light was revived, changed, and established by Dr. Thomas Young, 1802, &c.]—*Ibid.*, ii. 410.

The laws of the phenomena of depolarized light:—"Brewster discovered (1813) that, in topaz, the phenomena had a certain reference to lines which he called *neutral* and *depolarizing* axes."—"He found (1814) that the colours of topaz, under the circumstances now described, exhibited themselves in the form of elliptical rings, crossed by a black bar."—"Brewster, in 1818, discovered a general relation between the crystalline form and the optical properties."—"He also discovered a law for the tint at each point in such cases."—*Ibid.*, ii. 384-7.

In 1722 Graham discovered "that the position of the needle is subject to a small *diurnal* variation."—*Ibid.*, iii. 49.

Grey, in 1729, "discovered the properties of *conductors*."—The hypothesis that "electric phenomena arise from the excess and defect of a generally diffused fluid, suggested itself to Watson and Franklin about 1747."—"Robinson, in 1769, had already proved that the law of force is very nearly exactly the inverse square."—*Ibid.*, iii. 10, 22, and 29.

"Biot and Savart, in France, and Barlow [1776—1862] in England . . . . satisfied themselves that the [electro-magnetic] elementary force followed the law of magnitude of all known elementary forces, in being inversely as the square of the distance."—*Ibid.*, iii. 80.

1755. "The first great step in pneumatic chemistry"—that gases were to be numbered among the constituent elements of solid and fluid bodies—is due to Black.—In 1765 Cavendish invented *the pneumatic trough*; in 1766, showed the identity of the properties of fixed air derived from various sources; and pointed out the peculiar qualities of *inflammable* air (afterwards called hydrogen gas).—In volumes published 1774—9, Priestley announces "the discovery of new fluids of air—namely, *phlogisticated air*, (azotic gas,) *nitrous air*, (nitrous gas,) and *dephlogisticated* air (oxygen gas)."—*Ibid.*, iii. 124-6.

"Platinum . . . . was known as early as 1741, but with the ore of which, in 1802 and 1803, the English chemists, Wollaston and Tennant, found that no less than four other new metals (*Palladium, Rhodium, Iridium*, and *Osmium*) were associated. Finally, (omitting some other new metals,) we have another period of discovery, opened in 1807, by Davy's discovery of Potassium, and including the resolution of all, or almost all, the alkalies and earths into metallic bases."—Iodine was discovered in 1813, bromine in 1826, and fluorine "is inferred to exist by analogy only."—*Ibid.*, iii. 181-2.

"The great principle of the identity of electrical and chemical action was completely established."—*Ibid.*, iii. 169.

[In 1784 Cavendish announced the discovery that water was composed of two gases, oxygen and hydrogen.]—*Ibid.*, iii. 126.

In 1809 Davy and others found "that oxymuriatic acid was a simple substance, which they termed *chlorine*, and that muriatic acid was a combination of chlorine with hydrogen, which was therefore called *hydro-chloric acid*."—"The existence of one hydracid being thus established, it was found that other substances gave similar combinations; and thus chemists obtained the *hydriodic, hydrofluoric*, and *hydrobromic* acids."—*Ibid.*, iii. 141-2.

In 1804 Dalton "was in possession of his atomic theory."—*Ibid.*, iii. 149.

1803—4. Dalton's law of chemical combination consists of three parts:—"That elements combine in *definite* proportions;—that these determining proportions operate *reciprocally*;—and that when, between the same elements, several combining proportions occur, they are related as *multiples*."—*Ibid.*, iii. 145.

"It was discovered by Nicholson and Carlisle, in 1800, that water was *decomposed* by the pile of Volta. . . . . This was, as Davy says, the true origin of all that has been done in electro-chemical science."—In 1806 Davy "drew the conclusion, that the combinations and decompositions by electricity were referrible to the law of electrical attractions and repulsions," and advanced the hypotheses, "that chemical and electrical attractions were produced by the same cause, acting in the one case on particles, in the other on masses;" "and that the same property, under different modifications, was the cause of all the phenomena exhibited by different voltaic combinations."—*Ibid.*, iii. 157-9.

[The decomposition of potassa into a metallic base and oxygen, of soda, and of other bodies of the same kind, soon followed.]

Ray's classification (1703):—Ordinary plants are *composite* or *simple*. The composite are divided according as they are composed of *complete florets*, or of *half florets*, or of a *centre* of complete florets, &c. In the simple flowers, the seeds are *naked*, or in a *pericarp*. The former are arranged according to the *number* of seeds: if there are two, Ray makes a subdivision, according as the flower has five petals, or a continuous corolla; whence spring several natural families—*umbelliferous, stellatæ, asperifoliæ* (as *echium*) and *verticillatæ* (as *salvia*). The latter are divided according to the fruit if it is dry, and *simple*, (as *leguminose*); or (if dry and *multiple*) according to the flower (as *monopetalous, tetrapetalous*, &c.). Remaining plants are divided into those with *perfect*, and those with *imperfect*, flowers.—*Ibid.*, iii. 298-300.

[Prichard's *Researches into the Physical History of Man* appeared in 1813.]

[In 1709 Berkeley published his *New Theory of Vision*, and the year after his *Principles of Human Knowledge*.]—*Lewes*, ii. 281.

Hume:—"His resolution of all our Intellectual elements into Impressions and Ideas, differing only in vividness or intensity; his thoroughgoing Nominalism; his repudiation of any nexus in Cause and Effect beyond mere experience of their conjunction; his explanation of Belief by the greater vividness of the object; his reference of the belief in nature's uniformity to Custom; his refusal to admit anything that cannot be referred to a primary impression on the mind through the senses,—are cardinal doctrines of his philosophy from first to last."—*Bain, Mental Science*, p. 205.

1748. "All the sciences, knowledge of all kinds, may be reduced to the seven general heads following:"—(1) Philology, comprehending Grammar, Criticism, Rhetoric, and Poetry; (2) Mathematics, divided into Arithmetic, Geometry, and Algebra; (3) Logic; (4) Natural history, "distributed into six parts, *i.e.* into the natural histories of animals, plants, minerals, the earth considered as a terraqueous globe, the atmosphere, and the heavenly bodies;" (5) Civil history, to which "must be referred that part of geography which treats of the present manners, customs, laws, religion, &c., of the several nations of the world;" (6) Natural philosophy, of which the "parts are mechanics, hydrostatics, pneumatics, optics, astronomy, chemistry, the theories of the several manual arts and trades, medicine and pyschology, or the theory of the human mind, with that of the intellectual principles of brute animals;" (7) Religion, to which "the arts of ethics and politics are to be referred."—*Hartley*, pp. 353-4.

"In the second part of Locke's *Treatise on Civil Government*, he proceeds to lay down what he holds to be the true principles upon which society is founded. . . . . A community is formed by the unanimous consent of any body of men," and "this consent of men to form a civil society is that which alone did or could give beginning to any lawful government in the world."—*Hallam, Introd.*, &c., iv. 369-81.

1671—1713. "The rise of an ethical school parallel with discussions on the philosophy of religion is one of the most interesting features of that age" [Shaftesbury].—*Farrar*, p. 183.

[Cudworth's *Eternal and Immutable Morality* was published in 1731.]

[With Clarke the eternal Fitness and Unfitness of Things determine Justice, Equity, Goodness, and Truth, and lay corresponding obligations upon reasonable creatures: the sanction of Rewards and Punishments is only a secondary and additional obligation.]—*Ibid.*, pp. 562-4.

Wollaston resolved good and evil into Truth and Falsehood.—His doctrine "affirms a progressive morality, that keeps pace with and depends upon the progress of science."—*Ibid.*, p. 566.

1690. Locke's *Essay on the Human Understanding* "is the first comprehensive survey that had been attempted of the whole mind and its faculties."—"Though not the first who pointed out" the Law of Association, "Locke was the author of its first great application to the explanation of the mental phenomena, by his doctrine of Complex Ideas."—*Mill, Dissertations*, iii. 107.

"Locke, in a short chapter, exemplifies the effect of Association in creating prejudice, antipathies, and obstacles to truth, but he does not gather up his illustrations under any generalized statement of associating principles."—*Bain, Mental Science*, p. 91.

Locke "showed that what had for centuries been regarded as essences of classes were merely the signification of their *names*."—"But he also admitted *real* essences, or essences of individual objects, which he supposed to be the causes of the sensible properties of those objects."—*Lewes*, ii. 251, and *Mill, Logic*, i. 126 (6th Ed.)

1738—42—52. "Hume enumerates *Resemblance, Contiguity*, and *Cause and Effect*; and he resolves *Contrast* into Causation and Resemblance."—*Bain, Mental Science*, p. 91.

"Gerard [1728—95], in his *Essay on Genius*, states two kinds of principles of Association—Simple and Compound. Of the Simple, there are three:—1. *Resemblance*; . . 2. *Contrariety*; . . 3. *Vicinity*; . . The Compound embrace (1) Coexistent Qualities; (2) Cause and Effect; (3) Order."—*Ibid.*, pp. 91-2.

"The *Observations on Man* (1749) is the first systematic effort to explain the phenomena of mind by the Law of Association. It contains also a philosophical hypothesis, that mental states are produced by the *vibration* of infinitesimal particles of the nerves. . . . . Hartley's analysis of the moral sense is a great advance upon Hobbes and Mandeville, who make self-love the immediate constituent, instead of a remote cause, of conscience."—*Ibid.*, pp. 633-5.

1748. "My chief design in the following chapters is, briefly, to explain, establish, and apply the doctrines of *vibrations* and association. The first of these doctrines is taken from the hints concerning the performance of sensation and motion, which Sir *Isaac Newton* has given at the end of his *Principia*, and in the *questions* annexed to his *Optics*; the last, from what Mr. *Locke*, and other ingenious persons since his time have delivered concerning the influence of *association* over our opinions and affections, and its use in explaining those things in an accurate and precise way, which are commonly referred to the power of habit and custom, in a general and indeterminate one. . . . . One may expect that *vibrations* should infer *associations* as their effect, and association point to vibrations as its cause."—He professes to adopt the "method of analysis and synthesis recommended and followed by Sir *Isaac Newton*."—*Hartley*, Preface.

"It was reserved for Hartley to show that mental phenomena, joined together by association, may form a still more intimate, and as it were chemical union; . . . the compound having all the appearance of a phenomenon *sui generis*, as simple and elementary as the ingredients, and with properties different from any of them."—*Mill, Dissertations*, iii. 108.

"Hartley has only *Contiguity*, which he expresses thus: 'Sensations are associated when their impressions are either made precisely at the same instant of time, or in the contiguous successive instants.' Association is thus synchronous or successive."—*Bain, Mental Science*, p. 92.

Butler's analysis of the human feelings is: I. Benevolence and Self-love. II. The particular Appetites, Passions, and Affections, operating in the same direction as Benevolence and Self-love, but without intending it. III. Conscience, of which the same is to be said."—His Standard of Right and Wrong is the subjective faculty, called by him Reflection, or Conscience. —*Bain, Mental Science*, pp. 573-80.

Ethics of Adam Smith:—"The Ethical Standard is the judgment of an impartial spectator or critic, and our own judgments are derived by reference to what this spectator would approve."—He considers "the moral Faculty as identical with the power of Sympathy, which he treats as the foundation of Benevolence."—*Ibid.*, pp. 631-2.

"Hartley denies the existence of any moral instinct, or any moral judgments, proceeding upon the eternal relations of things." The Moral Sense is the product of association.—*Ibid.*, p. 634.

With Paley the Ethical Standard is "the conjoined reference to the Will of the Deity, and to Utility, or Human Happiness." —He repudiates innate moral distinctions.—*Bain, Mental Science*, p. 658.

[In the writings of Locke, as of Leibnitz and Condillac, language is not yet an independent science. It was still studied, as in Plato's time, as a department of philosophy.]—See *Ribot*, p. 3.

"Locke in his Essay on Civil Government does not yet separate Political Economy from the other modes of existence of social life; with Boisguillebert it took a more distinct position; and at last Quesnay and Smith constituted it an independent domain, and since then, its independence of metaphysics has increased from day to day."—*Ribot*, p. 10.

There are many ingenious views on Political Economy "scattered up and down in his [Hume's] Political Discourses and his Moral and Political Essays. Other contributions, not without value, to the science of political economy, for which we are indebted to the middle of the last century, are Rev. R. Wallace's *Essay on the Numbers of Mankind*, published at Edinburgh in 1753; and Sir James Steuart's *Inquiry into the Principles of Political Economy*, which appeared in 1767."—*Pict. Hist.*, v. 622.

[Gilbert Stuart's *View of Society in Europe in its Progress from Rudeness to Refinement; or, Inquiries concerning the History of Laws, Government, and Manners*, appeared in 1777. Dr. Adam Ferguson's *Essay on the History of Civil Society*, in 1767. Anderson's *Historical and Chronological Deduction of the Origin of Commerce*, in 1764.]

Adam Smith's *Inquiry into the Nature and Causes of the Wealth of Nations* was published in 1776. "The great and leading object of his speculations is to illustrate the provisions made by nature in the principles of the human mind, and in the circumstances of man's external situation, for a gradual and progressive augmentation in the means of national wealth; and to demonstrate that the most effectual plan for advancing a people to greatness is to maintain that order of things which nature has pointed out; by allowing every man, as long as he observes the rules of justice, to pursue his own interest in his own way, and to bring both his industry and his capital into the freest competition with those of his fellow-citizens."—*Dugald Stewart, Account of Life and Writings of Adam Smith*, p. liv.

The *Wealth of Nations* established "that labour is the only true source of wealth; it destroyed the theory that wealth consisted in the abundance of gold and silver; it abolished the theory of the mercantile system; and laid down sound principles for the economic policy of the country."—*Levi*, p. 27.

1798. [Malthus' doctrine was that while the capacity of increase of the population is necessarily in a geometrical progression, the means of subsistence increase only at an arithmetical rate. Upon this excess of population over the means of subsistence there are two classes of checks: the "positive" (famine, disease, and war), and the "prudential" (voluntary limitation of numbers).]

"Hutcheson maintains the existence of a distinct internal sense for the perception of Beauty. He still, however, made a resolution of beautiful objects into combinations of variety with uniformity."—*Bain, Mental Science*, p. 305.

"Hogarth in his *Analysis of Beauty* enumerates six elements as variously entering into beautiful compositions: (1) *Fitness* of the parts to the design; (2) *Variety;* (3) *Uniformity* or *symmetry;* (4) *Simplicity;* (5) *Intricacy;* (6) *Magnitude.*"—*Ibid.*, p. 306.

"In Shaftesbury's *Characteristics*, the Beautiful and the Good are combined in one lofty conception, and a certain internal sense (the Moral Sense) is assumed as perceiving both alike."—*Bain, Mental Science*, p. 305.

"In the celebrated Essays of Addison on *The Pleasures of the Imagination*, the æsthetic effects are resolved into Beauty, *Sublimity*, and Novelty; but scarcely any attempt is made to pursue the analysis of either Beauty or Sublimity."—*Ibid.*, p. 305.

1699. "It was the disproof of the genuineness of the Epistles of Phalaris by the learned Bentley, which first threw solid doubts on the value attaching to traditional titles of books, and showed the irrefragable character belonging to an appeal to internal evidence."—*Farrar*, p. 186.

1754. "In the consciousness that an historical, not a philosophical, solution must be sought to explain the rise of an historical phenomenon such as Christianity, he exemplifies the historic spirit which was rising, and anticipates the theological inquiry to be found in Gibbon; and, in his examination of the external historic evidence, both of the documents by which the Christian religion is attested, and the effects of tradition in weakening historic data, he evinces traces of the historical criticism which had arisen in France under his friend Pouilly." —*Farrar*, pp. 203-4.

"The last thirty or forty years of the eighteenth century formed . . . . the great age of commentatorship upon Shakspeare, and also upon some other portions of our own poetry." —*Craik, Eng. Lit.*, ii. 451.

1815 *to* 1850.—*Table VII.*

"Sir William Hamilton's extensions of the theory and the forms of the syllogism are chiefly based on the Quantification of the Predicate, and on the full development of the two modes of Quantity—Extension and Comprehension. He has also much criticism in detail on many parts of the syllogistic theory."—*Bain, Logic*, i. 178.

"Mr. De Morgan compares his system with the Aristotelian, of which he regards it as an extension, through the single device of adding contraries to the matter of predication."—*Ibid.*, i. 189.

The four Experimental Methods are stated by Herschell "with sufficient precision, although not exalted into the prominence given them by Mr. Mill as the sufficing and only methods of Proof. By Herschell, in fact, the four rules are regarded solely as aids to Discovery; the idea of Proof does not seem to have crossed his mind."—*Ibid.*, ii. 409-10.

Whewell's "methods employed in the formation of Science" are "three in number, *Methods of Observation, Methods of obtaining clear Ideas, and Methods of Induction.*"—*Ibid.*, ii. 412.

"It was the distinction of Mr. Mill's handling of Logic to draw a clear and broad line between the Art and Science of Proof and the Art of Discovery. The main business of Logic, according to him, is the proving of propositions; only in an incidental way does it aid in suggesting them."—*Ibid.*, ii. 413.

In his *Survey of Human Progress* Dr. Neil Arnott "brought out more decisively the distinction between Sciences and Arts, and between the Concrete and the Abstract Departments of Science. Concrete Science he calls the knowledge of THINGS; and he enumerates, under this head, Astronomy, Geography, Mineralogy, Geology, Botany, Zoology, the History of Man. Science, or Philosophy (Abstract), is the knowledge of PHENOMENA, and comprises the four fundamental departments—Physics, Chemistry, Biology, Mental Science. The ARTS are classified as Mechanical, Chemical, Physiological, and Mental." —*Bain, Logic*, i. 231.

"Professor Airy has calculated the law and amount of an inequality depending upon the mutual attraction of the Earth and Venus; of which inequality (so small is it) it remains to be determined whether its effect can be traced in the series of astronomical observations."—*Whewell, Phil.*, &c., i. 159.

Minor planets: "Mr. Hind, in Mr. Bishop's private observatory in London, . . has discovered no less than ten planets; and there also Mr. Marth discovered Amphitrite."—*Whewell, Hist.*, Sup., Vol. p. 37.

"Mr. Wheatstone, in 1831, invented a machine . . . . to determine the velocity of the electric shock."—*Ibid.*, pp. 102-3.

"The magnetic observations made over large portions of the Earth's surface by various persons, and on the Ocean by British officers, have been transmitted to Woolwich, where they have been employed by General Sabine in constructing magnetic maps of the Earth for the year 1840."—*Ibid.*, p. 112.

Catastrophism:—"In England, where, through a large part of the country, the coal-measures are extremely inclined and contorted, and covered over by more horizontal fragmentary beds, the opinion that some violent catastrophe had occurred to dislocate them, before the superincumbent strata were deposited, was strongly held."—*Whewell, Hist.*, iii. 607-8.

General Laws:—"That in one particular class of rocks the slaty cleavage *never* coincides with the direction of the strata" (Sedgwick).—The various contents of the metallic veins of Cornwall, and "the manner in which they cut across, and *stop*, or *shift*, each other, leads naturally to the assumption of veins of no less than six or eight different ages in one kind of rock."—*Ibid.*, iii. 540.

1830. "It was Mr. Lyell's *Principles of Geology, being an attempt to explain the former changes of the Earth's surface by the causes now in action*, which disclosed the full effect of such researches [into the changes in the relative extent of land and water, and the mutability and fluctuation in the form of the solid parts of the earth] on geology; and which attempted to present such assemblages of special facts, as examples of general laws. Thus this work may be looked upon as the beginning of Geological Dynamics, at least among us."—*Ibid.*, iii. 552.

Lyell "extended the conceptions previously entertained of the effects which" streams of lava, &c., and eruptions may produce, "by urging the consequences which would follow in a long course of time from the constant repetition of operations in themselves of no extraordinary amount."—*Ibid.*, iii. 556-7.

1834. Babbage "combines the doctrine of central heat with other physical laws; as, that solid rocks *expand* by being heated, but that clay contracts; that different rocks and strata *conduct* heat differently; that the earth *radiates* heat differently, or at different parts of its surface, according as it is covered with forests, with mountains, with deserts, or with water."—*Ibid.*, iii. 561.

1836. Hopkins "has investigated in a much more general manner [than de Beaumont], upon mechanical principles, the laws of the elevations, fissures, faults, veins, and other phenomena which would result from an elevatory force, acting simultaneously at every point beneath extensive portions of the crust of the earth."—*Ibid.*, iii. 564.

In 1821 the Strait of the Fury and Hecla was discovered. "Considerable additions were made, during these years, (1823—7) to our knowledge of the interior of Africa."—*Martineau*, i. 414.

Herschel has examined "the thermotical consequences of the diminution of the excentricity of the earth's orbit."—*Whewell, Hist.*, iii. 566.

1827. "De la Rive and Marcet's law that the specific heat of all gases is the same," is an example of thermotic law supplied by Chemistry.—*Ibid.*, ii. 533.

[The polarization of heat was discovered by Forbes in 1834.] —*Ibid.*, ii. 494.

Magneto-Electric induction:—In 1831 Faraday announced the law that "if a wire move so as to cut a magnetic curve, a power is called into action which tends to urge a magnetic current through the wire; and that if a mass move so that its parts do not move in the same direction across the magnetic curves, and with the same angular velocity, electrical currents are called into play."—In 1834 "he argues that magnetism and electricity must be convertible states."—*Ibid.*, iii. 94-5.

In 1831 Mr. Lubbock "obtained tables for the effect of the moon's declination, parallax, and hour of transit, on the tides; and was enabled to produce tide-tables founded on the data thus obtained." 1833—6. Mr. Whewell attempted "to trace the progress of the tide into all the seas of the globe, by tracing what he calls *Cotidal Lines.*"—*Ibid.*, ii. 250-2.

"Faraday had, in his proof of the identity of electric and voltaic agency, attempted also to devise such a measure as should give him a comparison of their quantity."—*Ibid.*, iii. 116-7.

Faraday says, of Davy's Memoir of 1806, that "the mode of action by which the effects take place is *stated very generally.*"—Before 1833 he showed "the identity of voltaic and animal electricity with that of the electrical machine."—Davy had referred electro-chemical decomposition "to *attractive powers* residing in the *poles* of the apparatus." Faraday holds that the influence "present in the electric current may be described as an *axis of power having contrary forces exactly equal in amount in contrary directions.*"—*Ibid.*, iii. 164-5.

[Faraday therefore rejected the term *poles*, &c. Bodies electrically decomposed he called *electrolytes*, the outlets of the elements *electrodes*, and separately the *anode* and the *cathode*, and the elements the *anïon* and *cation.*]—*Ibid.*, iii. 166.

Faraday proved that the electro-chemical action is definite in amount according to the measurement of the volta-electrometer. The electro-chemical equivalents were shown to be "*no other than the atomic weights of the Daltonian theory.*"—"To reach securely this wider generalisation, Faraday combined . . . . the *theory* of electrical decomposition with the *theory of the pile.*"—"Thus the great principle of the identity of electrical and chemical action was completely established."—*Ibid.*, iii. 167-9.

Airy extended Fresnel's theory to elliptical polarization in quartz.—"Professor McCullagh, of Dublin, has discovered that by slightly modifying the analytical expressions resulting from the common case of the propagation of light, we may obtain other expressions which would give rise to such motions as produce circular and elliptical polarization. And though we cannot as yet [1837] assign the mechanical interpretation of the language of analysis thus generalised, this generalisation brings together and explains by one common numerical supposition, two distinct classes of facts."—Elliptic polarization of metals was described by Brewster.—*Ibid.*, 447-8.

Lyell has, in his *Principles*, treated "the *Geography of Plants*, and of *Animals*, and the history of their change and diffusion" —*palætiological* history.—*Ibid.*, iii. 570.

"Another very curious class of animals was brought to light by the geologists of England principally; animals of which the bones, found in the *lias* stratum, were at first supposed to be those of crocodiles." But in 1816 Home was "inclined to believe" that that animal, and others, could not be ranged "with any known class of animals." "The animal thus referred to being clearly intermediate between fishes and lizards, was named by Mr. König, *Ichthyosaurus;* and its structure and constitution were more precisely determined by Mr. Conybeare in 1821, when he had occasion to compare it with another extinct animal, of which he and Mr. De la Beche had collected the remains (the *Plesiosaurus*). . . . . Of each of these two genera several species were afterwards found."—*Ibid.*, iii. 512-3.

Bell and Mayo discovered (1824 and '27) "that the two offices of conducting the motive impressions from the central seat of the will to the muscles, and of propagating sensations from the surface of the body, and the external organs of sense to the sentient mind, reside in two distinct portions of the nervous substance."—*Ibid*, iii. 425.

"Bentham, in his *Fragment on Government*, and Austin, in his *Province of Jurisprudence Determined*, resolve every law into a *command* of the law-giver, an *obligation* imposed thereby on the citizen, and a *sanction* threatened in the event of disobedience; and it is further predicated of the *command* . . . . that it must prescribe . . . . a series or number of acts of the same class or kind."—*Maine's Ancient Law*, p. 7.

With Bentham "the Standard or End of Morality is the production of Happiness, or Utility."—"He is the first person to provide a classification of pleasures and pains, as an indispensable preliminary alike to morals and legislation."—*Bain, Mental Science*, pp. 667-8.

1792—1827. "Dugald Stewart (herein following Reid) observes that the causes of Asssociation are so diverse that they can hardly be reduced to a few heads, but enumerates as obvious modes of connection, *Resemblance* (including *Analogy*), *Contrariety*, *Vicinity* in time and place; he adds as less obvious modes, *Cause and Effect, Means and Ends, Premises and Conclusions.*"—*Ibid.*, p. 92.

"Thomas Brown mentions *Contiguity*, *Resemblance* (including *Analogy*), and *Contrast*, but thinks they may be reduced to one expression; all Suggestion (his word for Association) may depend on prior co-existence, or on immediate proximity of feelings (not of objects)."—*Ibid.*, p. 92.

1829. "James Mill follows Hartley's statement. 'Our ideas spring up or exist in the order in which the sensations existed, of which they are the copies.' He properly objects to making causation a distinct principle, but is unsuccessful in his attempt to resolve Resemblance into Contiguity. *Contrast* arises generally from a vivid conjunction."—*Ibid.*, p. 92.

Dugald Stewart "agrees with the greater part of Alison's views on the influence of association in determining the beauty of Colour, Form, and Motion, but maintains, against Alison, a primitive organic pleasure of colour."—*Ibid.*, p. 313.

"The rent . . which any land will yield, is the excess of its produce, beyond what would be returned to the same capital if employed on the worst land on cultivation. . . . . This is the theory of rent, first propounded at the end of the last century by Dr. Anderson, and which, neglected at the time, was almost simultaneously rediscovered, twenty years later, [1815—17] by Sir Edward West, Mr. Malthus, and Mr. Ricardo."—*Mill, Pol. Econ.*, Bk. ii., ch. xvi., § 3.

1820—6. "Evidences of popular ignorance abound during this period. In one place or another, from time to time, there was a demolition of machinery. . . . . Instances of fanaticism abound;—The Holy Land Pilgrims; . . . . the flying serpent of Dorsetshire and Devonshire . . . .; the Sorcerer, Isaac Stebbings . . . .; the drowning of children 'to put the fairy out of them.'"—*Martineau*, i. 407-8.

EO BARCEL

LANGUAGE.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"At the time of the Roman Conquest, one language, the Celtic, under two principal dialectical divisions, the Cymric and the Gaelic, was spoken throughout the British Islands. Cymric was spoken in Britain, Gaelic in Ireland."—*Huxley, Cont. Rev.*, July, 1870, p. 517.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"The English, which, though less than half the words composing its total vocabulary are of Gothic descent, is classed with that family, because in its somewhat mixed grammatical structure the Gothic syntax very greatly predominates, and a majority of the words employed in the ordinary oral intercourse of life, and even in almost any given literary composition, are of Gothic etymology."—*Marsh*, p. 42.

"In its more immediate relations to the modern languages of Western Europe, the Anglo-Saxon is classed with the Low-German branch of the Teutonic."—*Ibid.*, p. 59.

"In Britain the Teutonic dialects have overpowered the pre-existing forms of speech, and the people are vastly less 'Teutonic' than their language."—*Huxley, Cont. Rev.*, July, 1870.

"Whatever . . . . may have been the original discrepancies of the speech, they had been at our earliest acquaintance with it, in some degree at least, harmonised."—*Marsh*, p. 54.

"The Celtic contribution to the vocabulary . . . . does no appear to have at all modified the syntax or otherwise affected the structure, or, so far as we have reason to believe, the articulation of the language."—*Marsh*, p. 59.

"There is a class of words, small indeed, but not unimportant, which are thought to have been introduced into Britain by the ancient Romans . . . . and which passed into the Anglo-Saxon dialect, if not before the conversion of that people to Christianity, at least very soon after." "But the great majority of Latin words adopted by the Saxons were, no doubt, derived from Christian missionaries, who at once established the Latin as the official language of the Church, and, to some extent, as the medium of general religious, moral, and intellectual instruction." —*Ibid.*, pp. 60-1.

"There are in Anglo-Saxon a small number of words . . . . which are supposed by some to have been taken directly from the Greek; and there are also a few which etymologists have referred to Sclavonic roots."—*Ibid.*, p. 61.

"As compared with modern English, its syntax may be considered as inflectional. . . . . Another difference between Anglo-Saxon and English is, that the latter has nearly got rid of the perplexing and unprofitable distinction of grammatical gender."—*Ibid.*, p. 108.

"The Anglo-Saxon grammar had no advantages over the modern English but these: first, greater liberty in the arrangement of words in the period . . . . and, second, a somewhat greater abundance of rhymes, as well as variety of metrical feet."—*Ibid.*, p. 110.

"It is partly, no doubt, to its mixed character that the Anglo-Saxon is indebted for its copiousness."—*Ibid.*, p. 93.

"When we come to the words which indicate different states, emotions, passions, mental processes, all, in short, that expresses the moral or intellectual man, the Anglo-Saxon vocabulary is eminently affluent."—*Ibid.*, p. 94.

"The indigenous roots . . . . exhibit a remarkable plasticity in the way of derivative formation, and a great aptitude for organic combination."—*Ibid.*, p. 95.

[The cultivation of the Anglo-Saxon language is not only proved by its copiousness, by its numerous synonyms, by the declension of its nouns, by the conjugation of its verbs, its abbreviated verbs, or conjunctions, adverbs and prepositions, and its epithets or adjectives; but also by its great number of compound words with every shade of meaning.]—*Turner*, ii. 435.

Kemble speaks of the progress of the language "towards the refined but weakened form made current through the influence of the West Saxon court."—*Cod. Dip.*, i. ii.

"*Shall* is historically a preterite of a present *skila*, which signifies I kill, and so *shall*=I have killed, I must pay the fine or *wer geld*; hence, I am under an obligation, I must."—*Morris*, p. 185.

"The masculine gender of the sun, and the feminine of the moon, have their origin in our heathen mythology."—*Kemble*, i. 412, *note*.

[The language of Old Anglo-Saxon poetry is distinguished not only by its phraseology, but by its class of words, as belonging to the minstrel class and heroic age.]—*Wright, Bio. Brit.*, i. 33.

Deviations from rules "are generally freest in the early literature of early nations . . . . There is hardly a conceivable collocation [of words] of which examples may not be found in the Anglo-Saxon poetry."—*March*, p. 214.

"The English system of nomenclature, though composed of the same elements as the nomenclature of other Teutonic nations, contained a large stock of names only a few of which were common to England and to the Continent."—Emma (wife of Æthelred) had [1002] to assume an English name.—*Freeman*, i. 334.

"That the Germans brought alphabetic writing with them to Britain appears partly from the circumstance that they were acquainted only with the old Runic alphabet of 16 letters, and that their characters closely resembled those of the northern Germans, but particularly from the adoption of some of the Saxon characters into the Roman alphabet introduced by the Christian priests, which was found inadequate to express all the Anglo-Saxon sounds."—*Lappenberg*, i. 80.

1066 *to* 1307.—*Table III.*

1100—1250. "Before the Norman Conquest the English language showed a tendency to substitute an analytical for a synthetical structure, and probably, had there been no Norman invasion, English would have arrived at the same simplification of its grammar as nearly every other nation of the Low German stock has done. The Danish invasion had already in some parts of the country produced this result; but the Norman invasion caused these changes . . to take place more rapidly and more generally.—The first change which took place affected the *orthography*; and . . . . consisted in a general weakening of the terminations of words.—i. The older vowel endings, *a*, *o*, *u*, were reduced to *e*.—This change affected the oblique cases of nouns and adjectives as well as the nominative, so that the termination

an	became	*en*	*ra, ru,*	became	*re*
as	,,	*es*	*ena,*	,,	*ene*
ath	,,	*eth*	*on,*	,,	*en*
um	,,	*en*	*od, ode,*	,,	*ed, ede.*

ii. *C* or *k* is often softened to *ch*, and *g* to *w* or *y*."—*Morris*, pp. 49-50.

"From 1150 to 1200 numerous grammatical changes took place, the most important of which were—

"1. The indefinite article *an* (*a*) is developed out of the numeral. It is frequently inflected. 2. The definite article became *the*, *theo* (*that*), instead of *se*, *seo*, *thæt*. It frequently drops the older inflections, especially in the feminine. We find *the* often used as a plural instead of *tha* or *tho*. 3. Nominative plural of nouns end in *-en* (or *e*) instead of *a* or *u*, thus conforming to plurals of the *n* declension. 4. Plurals in *-es* sometimes take the place of those in *-en* (*-an*), the genitive plural ends in *-ene* or *-e*, and occasionally in *-es*. 5. The dative plural (originally *-um*) becomes *e* and *en*. 6. Some confusion is seen in the gender of nouns. 7. Adjectives show a tendency to drop certain case-endings;" and many others. In the *Midland* dialects "we find even greater simplification of the grammar."—"From 1150 to 1250 the influence of Norman-French begins to exhibit itself in the *vocabulary* of the English language."—*Ibid.*, pp. 51-3.

[All the words of dignity, state, honour, and pre-eminence (with the exception of king) descend to us from the Normans; also names of articles of luxury, and of cooked food.]—*Trench* in *Earle*, pp. 42-3.

"What the Conquest did was to destroy the cultivated Englisc. . . . . Our language became dialectic." . . . . From A.D. 1100 to 1350 no two authors wrote in uniform dialects.—*Earle*, p. 45.

1150—1200. "It was rapidly losing its grammatical inflections, and in its words broad sounds were exchanged for softer and quicker ones. Thus the final *a* was constantly exchanged for *e*, and the prefix *ge* was everywhere turned into *y* or *i*."—*Wright, Essays*, ii. 37.

The Saxon Chronicle of "no earlier" date than Henry II. gives us—

1. "*The*, used as the definite article without respect to Gender, Number, or Case.

2. The omission of the prefix *ge* in all past participles but one."—*Latham*, p. 312.

In 1215 "French first appears in our public instruments." . . . . Almost all the sinister and ill-favoured words which were in the English language at the time of Shakespeare, owed their origin to this unhappy era. . . . . The same period is stigmatised by . . . . the facility with which it disparaged good and respectable words." (Villain and ceorl.)—*Earle*, pp. 53-4.

"We have an intervening period . . . . before we come to any literary blending between the two languages." 1215—1350. "The first example of the new group is the beautiful poem of *Genesis and Exodus*. . . . . But the most remarkable . . . . is the poem called *The Owl and the Nightingale*."—*Ibid.*, p. 58.

"Layamon's long poem, *The Brut*, was supposed to be written between A.D. 1200 and A.D. 1225." According to Sir F. Madden only 36 Anglo-Norman words are to be found in it.—*Latham*, p. 419.

"By the Norman Conquest a different system of accentuation was introduced, which towards the end of the twelfth century began to show itself in the written language. . . . . French accentuation even affected words of pure English origin."—*Morris*, p 75.

"Up to the end of the thirteenth century, *-ster* was a characteristic sign of the feminine gender, and by its means new feminines could always be formed from the masculine."—"In the fourteenth century we find the suffix *-ster* giving place to the Norman-French *-ess*, and there is consequently a want of uniformity in the employment of this termination."—"When the suffix *-ster* was felt no longer to mark the gender, some new feminines were formed by the addition of the Romance French *-ess* to the English *-ster*, as *songstress*."—*Ibid.*, pp. 89-90.

"Out of the O.E. form *an* = one was developed the so-called indefinite article *an* and (by loss of *n*) *a*."—*Ibid.*, p. 111.

Pronouns. "The O.E. had a dual number for the first and second persons, which went out of use towards the close of the thirteenth century."—"The use of the plural for the singular was established as early as the beginning of the fourteenth century."—*Ibid.*, p. 118.

"*That* came in during the twelfth century to supply the place of the indeclinable relative *the*, and in the fourteenth century it is the ordinary relative. In the sixteenth century *which* often supplies its place; in the seventeenth century *who* replaces it. About Addison's time *that* had again come into fashion, and had almost driven *which* and *who* out of use."—*Ibid.*, p. 132.

"The Old English pronouns were formed from only one stem, *hi*; but the modern English contains the stems *hi*, *sa*, and *tha*." —*Ibid.*, p. 119.

"The use of the French language by Edward I. . . . . is traceable to the lawyers, and perhaps to the influence of the law schools of the Continent."—*Stubbs*, p. 439.

"The entire English vocabulary of the thirteenth century, as far as it is known to us by its printed literature, consists, according to Coleridge's Glossarial Index, of about eight thousand words. Of these, only about one thousand, or between twelve and thirteen per cent., are of Latin and Romance derivation. . . The language thus far was substantially Anglo-Saxon, but modified in its periodic structure, and stripped of a certain number of inflections, the loss of which was compensated by newly developed auxiliaries, and by a more liberal use of particles and determinatives."—*Marsh*, p. 140.

[This was the age which gave us the word Fitz as a prefix to family names.]

"This entry . . affords some insight into the custom by which the formation of surnames was regulated; and it shows that gentilitial names were sometimes at least guided by the descent of lands. John is styled Fitz-Rimwild, the son of his mother, and not the son of his father."—*Palgrave, Rotuli, &c.*, p. vi.

English surnames "became originally added on to men's 'proper' names,—(1) From the place whence they came, or where they lived: and of this class there are two distinct kinds; the one (*a*) being the names of towns or other territorial known places; the other (*b*) being names taken from the particular spot or thing in or near to which the person dwelt,—as a homestead, a wood, a river, a well, a church, a moor, a green, a tree, &c., &c.—(2) From an office held, or trade or occupation engaged in. (3) From the name of the father, either whole or shortened, and with some addition or change marking the surname as a patronymic. . . . . (4) From some personal characteristic, either of body, mind, or habits. (5) From a mere whimsical nickname, the humour of which made it become attached to the man and his family."—*Toulmin Smith, Old Birmingham*, pp. 12-13.

1307 *to* 1530.—*Table IV.*

1250—1350. [The article still preserves some of its older inflections. Nouns exhibit much confusion in gender—words that were once masculine or feminine becoming neuter. Plurals in *-en* and *-es* are often used indiscriminately. The genitive *-es* becomes more general. The dative singular of pronouns shows a tendency to drop off. Dual forms of the personal pronouns dropped out of use shortly before 1300. The ordinary infinitive takes *to* before it. Present participles in *-inge* begin to appear about 1300. French words now become more common.]—*Morris*, p. 54.

1350—1460. "In this period the Midland dialect has become the prevailing one. Northern and Southern words still retain their own peculiarities."—"Towards the end of this period the use of the final *e* [as in *smalĕ*, *woldĕ*, *brekĕ*] becomes irregular and uncertain, and the Northern forms of the pronouns, *their*, *theirs*, *them*, come into use in the other dialects."—*Ibid.*, pp. 54-5.

1460—1520. "There were two events in this period that greatly affected the language, especially its vocabulary.—(1) The introduction of printing into England by Caxton. (2) The diffusion of classical literature."—*Morris*, p. 56.

"After the Norman Conquest dialects became much more marked, and in the thirteenth and fourteenth centuries we are able to distinguish three great varieties of English. (1) The Northern dialect, which was spoken in Northumberland, Durham, and Yorkshire, and in the Lowlands of Scotland. (2) The Midland dialect, spoken in the whole of the Midland shires, in the East Anglian counties, and in the counties to the west of the Pennine chain; that is, in Cumberland, Westmoreland, Lancashire, Shropshire. (3) The Southern dialect, spoken in all the counties south of the Thames; in Somersetshire, Gloucestershire, and in parts of Herefordshire and Worcestershire."—*Ibid.*, pp. 42-3.

"The Midland dialect was the speech that was most widely spread, and, as we might expect, would be the one that would gradually take the lead in becoming the standard language. There were . . many varieties of the Midland dialect, but by far the most important of these was the East Midland. As early as the beginning of the thirteenth century it began to be cultivated as a literary dialect, and had then thrown off most of the older inflections, so as to become, in respect of inflectional forms and syntactical structure, as simple as our own. In this dialect Wicliffe, Gower, and Chaucer wrote, as well as the older and well-known authors, Orm and Robert of Brunne. It was, however, Chaucer's influence that raised this dialect to the position of the standard language. In Chaucer's time this dialect was the language of the metropolis, and had probably found its way south of the Thames into Kent and Surrey."—*Ibid.*, pp. 46-7.

"Grammatical gender went gradually out of use after the Norman Conquest, owing to the following causes:—(1) The confusion between masculine and feminine suffixes. (2) Loss of suffixes marking gender. (3) Loss of case inflections in the masculine and feminine forms of demonstratives.—Traces of grammatical gender were preserved much longer in some dialects than in others. The Northern dialects were the first to discard the older distinctions, which, however, survived in the Southern dialect of Kent as late at least as 1340."—*Ibid.*, pp. 82-3.

"In O. E. writers of the fourteenth century *girl* was of the common gender."—*Wench* "was originally a word of the common gender." *Maid* (= one grown up, an adult) was "often applied to males as well as females." "*Witch* in old writers is a word of the common gender."—*Ibid.*, pp. 84-5.

"We see how the predominance of Southern tendencies, established by the locality of the court and other influences, was already transforming the diphthongs and broad vowels into *o* and *e*; attaining at last to so uniform a representation of all kinds of vowel inflections by the letter *e*, that the language became surcharged with words ending in that letter, which thus ceased to be distinctive of inflection, and was, therefore, in most cases expunged."—*H. Morley, Fort. Rev.*, Jan. 1868.

"Immediately after Chaucer wrote, very early in the fifteenth century, the grammatical forms of the language began to be neglected, and people, pronouncing the words apparently more quickly, first ceased sounding the final *e* of the inflections, and then let it drop altogether."—*Wright, Essays*, ii. 57-8.

"Down to the time of Edward III. the two languages, native and stranger, if not the two peoples, existed side by side, each forming a separate current in the common channel. Their intermingling was very gradual. Norman-French, which was the language of the schools, disturbed the inflections and the articulation of English, while English contributed no inconsiderable number of words to the vocabulary of Norman-French, modified its grammar in some particulars, and thus created the dialect known as Anglo-Norman, which still survives in important literary remains, but is most familiarly known as, for a long period, the forensic and judicial language of England."—*Marsh*, p. 139.

"The English language attained to a recognizable existence as a distinct individuality about the middle of the thirteenth century."—"There was . . . . neither a national speech nor a national spirit, and of course there was and could be no national literature, until the latter half of the fourteenth century."—*Ibid.*, pp. 145-47.

"None of the principal modern languages was so late in its formation, or in its application to the purposes of literature, as the English."—*Hallam, M.A.*, ch. ix.

"The language, continuous in its perfect identity from the earliest date, unchanged in structure and tenacious of vocabulary, has drawn in from the Latin services of the Church and the French of the Courts, new riches of expression."—*Stubbs*, p. 2.

"The law, which now first became organized into a science, introduced very many terms borrowed from the nomenclature of Latin and French jurisprudence; the glass-worker, the enameller, the architect, the brass-founder, the Flemish clothier, and the other handicraftsmen, whom Norman taste and luxury invited, or domestic oppression expelled from the Continent, brought with them the vocabularies of their respective arts; and Mediterranean commerce . . . . imported, from the harbours of a sea where French was the predominant language, both new articles of merchandize and the French designations of them." "The sciences too, medicine, physics, geography, alchemy, astrology . . . . added numerous specific terms to the existing vocabulary."—*Marsh*, pp. 266-7.

"Piers Plowman is in a dialect; Wiclif's Bible Version is in a dialect: but Chaucer and Gower write in a speech which is thenceforward recognized as The English Language. . . . . It must have been simply the language that had formed itself in the court about the person of the monarch. . . . . We are from this date in possession of a standard."—*Earle*, p. 68.

14th century. "There were still some deficiencies in the vocabulary: first, a want of words suited to the exigencies of the Romance canons of verse, which not Chaucer alone, but the taste and judgment of the English people, had decided to adopt as the laws of poetical composition; and, secondly, a great imperfection in the dialect of morals and of philosophy."—*Marsh*, p. 386.

"It was ordained that all informations should be laid, and all pleas should be held, in the English, instead of the French language."—*Lingard*, iii. 211.

"Mr. Wright observes in his introduction that 'One circumstance strikes us specially when we run our eye through this collection of Political Poems and Songs—the entire disappearance of the Anglo-Norman language. Throughout the whole series there are only two pieces in any dialect of the French language, and those, though intimately connected with English politics and history, were both composed abroad. On the other hand, the Latin language predominates largely during the whole of the fourteenth century, and even during the earlier part of the fifteenth. . . . . It is probable that this was much less the case as we approach the age of the Wars of the Roses, when we find Latin rarely used in these Political Poems, and the few cases in which it is used are of a specially clerical character.'"—*Creasy*, ii. 232-3, *note*.

"In the earlier part of the 14th century they began to coalesce, and this process was going on with a rapidity that threatened a predominance of the French, if not a total extinction of the Saxon element."—*Marsh*, p. 381.

"Chaucer did not introduce into the English language words which it had rejected as aliens before, but out of those which had already been received, he invested the better portion with the rights of citizenship, and stamped them with the mint-mark of English coinage."—*Ibid.*, p. 381.

[In Wycliffe, the first four letters only in the index to his works give about 230 words.]—*Latham*, 420-2.

In O. E. writers of the fourteenth century *boy* "is applied to men occupying low position, to menial servants."—In O. E. *ladde* "is generally used in the sense of a man of inferior station, a menial servant." *Morris*, pp. 84-6.

Originally *bonda* = husbandman, the possessor as well as the cultivator of the soil attached to his *house*. "Bond-men came to signify (1) *peasants*, (2) *churls*, *slaves*; hence the compounds *bond-slave*, *bond-age*."—"*Wife* was often used in old writers in the sense of *woman*" (hence *fish-wife*, *house-wife*, &c).—*Deer* "was once a general term for an animal (wild), hence Shakespeare talks of 'rats and mice, and such small *deer*.'"—*Ibid.*, pp. 86-87.

"In the oldest English the *dative* was the absolute case. . . . . About the middle of the fourteenth century the *nominative* began to replace it."—*Ibid.*, p. 103.

"As early as Chaucer's time an attempt was made to bring the words of French origin under the Teutonic accentuation . . . . and many words were pronounced according to the English or French pronunciation" [indifferently].—*Ibid.*, p. 75.

14th cent. "*Thou*, as in Shakespeare's time, was (1) the pronoun of affection towards friends, (2) good-humoured superiority to servants, and (3) contempt or anger to strangers. It had, however, already fallen somewhat into disuse; and, being regarded as archaic, was naturally adopted (4) in the higher poetic style and in the language of solemn prayer."—*Abbott*, in *Morris*, p. 118.

"We took the form from the French; but the great bulk of the words that now constitute the group, have been derived to us from the Latin. . . . . In the great latinising tyranny, many words were purged from their tinge of their originally French nationality, and reclaimed to a Latin standard.—When the learned of the nation were steeped in Latin, vast quantities of French words . . . . had a new surface of Latin put upon them . . . . Many old Saxon forms were modified in a Latin sense."—*Earle*, p. 345.

["There is a dualism of the elder phraseology: words run much in couples, the one being English and the other French. . . . . Also, compounds of the most close and permanent kind were formed bilingually. . . . . Old English words which were retained . . . . were divorced from their old sense, and made to take a sense from some French word of contiguous idea.—One of the most remarkable changes . . . . was the extinction of the guttural sound of the Saxon H.—A change of inferior philological significance . . . . was that change which made English a sibilant language.—The sound, the rhythm, the modulation, the music of the language was one entirely new."—*Earle*, pp. 81-96.

[C was invested with its present *s*-like sound by the French influence. G in Saxon very generally became *y* in English. J entered our alphabet in the 17th cent.]—*Ibid.*, pp. 111-113.

"One of the most important effects produced by the Wycliffite versions on the English language is . . . . the establishment of what is called the sacred or religious dialect, which was first fixed in those versions, and has, with little variation, continued to be the language of devotion and of scriptural translation to the present day."—*Marsh*, 365.

1380—90. "The controversial writings and the translations of the early reformers very sensibly affected the theological and ethical nomenclatures of the English language in all succeeding time, and many of the very best features of our modern version of the Scriptures are due to their labours."—*Ibid.*, 371.

"Almost all such words as 'acre,' 'furlong,' 'yard,' 'gallon,' 'peck,' were once of a vague and unsettled use. . . Thus every field was once an 'acre;' . . it was not till about the reign of Edward I. that 'acre' was restricted to a determined measure and portion of land. A 'furlong' was a 'furrow-long,' or length of a furrow. Any pole was a 'yard,' and this vaguer use survives in 'sail-*yard*,' 'hall-*yard*,' and in other sea-terms. Every pitcher was a 'galon,' . . while a 'peck' was no more than a 'poke' or bag."—*Trench*, p. 176.

"The names of animals were generally bestowed upon ordnance, as the *falcon* and its diminutive the *falconet*, and so forth; and as the musket was the most important of small fire-arms, the name of the smallest of the birds of prey might be very consistently given to it—the *musket* is the male young of the sparrow-hawk."—*Boutell*, in *Lacombe*, p. 293.

1530 *to* 1688.—*Table V.*

"More's most conspicuous antagonist was Tyndale, whose translation of the New Testament, first published in 1526, has exerted a more marked influence upon English philology than any other native work between the ages of Chaucer and of Shakespeare."—*Marsh*, pp. 505-6.

The translation of the Bible "is supposed to have fixed the language. It certainly has transmitted and perpetuated many ancient words which would otherwise have been obsolete or unintelligible. I have never seen it remarked, that at the same time this translation contributed to enrich our native English at an early period by importing and familiarising many Latin words."—*Warton*, iii. 178.

Henry VIII. 'Wanhope,' for despair, "was the latest survivor of a whole group or family of words which continued longer in Scotland than with us;" . . . . as 'wanthrift' for extravagance; 'wanluck,' misfortune; 'wanlust,' languor; 'wanwit,' folly; 'wangrace,' wickedness, &c. So also 'deorwath' for beloved; 'ear-sports' for entertainments of song or music; 'rootfast;' &c.—*Trench*, pp. 101-3.

"It would be an interesting task to trace the gradual assimilation of French words into our language; and the 'Faery Queene' provides a large number of instances of transition."—*Kitchin's Spenser*, p. xvii.

Elizabethan English: "In the first place, almost any part of speech can be used as any other part of speech. An adverb can be used as a verb; . . . as a noun; or as an adjective. . . . Any noun, adjective, or neuter verb can be used as an active verb. . . . . An adjective can be used as an adverb; . . or as a noun. . . . . Even the pronouns are not exempt from these metamorphoses. . . . . In the second place, every variety of apparent grammatical inaccuracy meets us."—*Abbott*, pp. 5-6.

Ben Jonson "appears to be aware of the Midland plural in *en*, which is found only very rarely in Spenser and in *Pericles of Tyre*, but not of the Northern plural in *es*, which is very frequently found in Shakespeare."—*Ibid.*, p. 8.

"One great cause of the difference between Elizabethan and Victorian English is, that the latter has introduced or developed what may be called the *division of labour*. . . . . The Elizabethan subjunctive . . could be used (1) optatively, or (2) to express a condition or (3) a consequence of a condition, (4) or to signify purpose after 'that.' Now, all these different meanings are expressed by different auxiliaries . . . . and the subjunctive inflection is restricted to a few phrases with 'if.' 'To walk' is now either (1) a noun, or (2) denotes a purpose. . . In Elizabethan English, 'to walk' might also denote '*by* walking,' '*as regards* walking,' '*for* walking.' . . . . Similarly 'by' has been despoiled of many of its powers, which have been divided among 'near,' 'in accordance with,' 'by reason of,' 'owing to.' 'But' has been forced to cede some of its provinces to 'unless' and 'except.' Lastly, 'that,' in Early English the only relative, had been already, before the Elizabethan times, supplanted in many idioms by 'who' and 'which;' but it still retained its meanings of 'because,' 'inasmuch as,' and 'when;' sometimes under the forms 'for *that*,' 'in *that*;' sometimes without the prepositions. These it has now lost, except in a few colloquial phrases."—*Ibid.*, pp. 10-11.

"*Words then used literally are now used metaphorically and vice versâ.*—The effect of this is most apparent in the altered use of prepositions. For instance, 'by,' originally meaning 'near,' has supplanted 'of' in the metaphorical sense of *agency*. . . . There is no reason why we should not, with Beaumont and Fletcher, talk of living at a '*deep* rate' as well as a '*high* rate.' . . . . 'Metaphysical' was used by Shakespeare in the broader meaning of 'supernatural;' and 'fantastical' could be applied even to a murder, in the wide sense of 'imagined.' So, 'exorbitant' was 'out of the path,' 'uncommon.' . . So *extravagant* . . has been restricted to '*wandering* beyond the bounds of economy.'" *To aggravate* meant, in Shakespeare, 'to increase;' *journall* meant 'diurnal' or 'daily;' *speculation* expressed the power of seeing; *advertised* was 'warned' or 'informed;' *vulgar* was 'common.' Such words "were forced to take narrower meanings. They did this, for the most part, by confining themselves to one out of many meanings which they had formerly represented, or by adopting metaphorical and philosophical instead of literal and material significations."—*Ibid.*, pp. 12-13.

The word 'baffled' "contains allusion to a custom in the days of chivalry, according to which a perjured or recreant knight was either in person, or more commonly in effigy, hung up by the heels, his 'scutcheon blotted, his spear broken, and he himself or his effigy made the mark and subject of all kinds of indignities,"—as in Beaumont and Fletcher.—*Trench*, p. 163-4.

Common-sense "is an instance, one among many, of a technical term of scholastic philosophy passing, with a larger but more vague meaning, into popular use."—*Civil* = to living in civil society.—*Conceit* is "used by Hooker, (1) *subjecti*, the power of conceiving in the mind, (2) *objecti* the thing conceived. . . . . In our English Bible . . . . an unfavourable tendency is visible, but given it by the phrase in which it is used, 'wise in his (their) own *conceit*.'"—*Discover* meant *to disclose*, not *to find out*.—Shakespeare hardly uses the word *form* in the scholastic sense, "but this influences his favourite use of it, for the rule and order by which a thing is."—*Idea* = the standard, pattern. —*Church, Hooker's Ecc. Polity*, Glossary.

"Owing to the deficiency of their vocabulary, and their habit of combining prepositions with verbs, to make distinct words almost like the Germans, the Elizabethans used to employ many common English words, such as 'pass,' 'hold,' 'take,' in many various significations. Thus we find 'take' in the sense of (1) 'bewitch,' (2) 'interrupt' . . (3) 'consider' . . (4) 'understand' . . and (5) 'resort to.' . . With prepositions the word has many more meanings."—*Abbott*, p. 15.

"In the general destruction of inflections which prevailed during the Elizabethan period, *en* [the infinitive inflection] was particularly discarded. . . . . So strong was the discarding tendency that even the *e* in 'owen,' to possess, was dropped." —*Ibid.*, p. 199.

"*An abundance of Impersonal verbs is a mark of an early stage in a language*, denoting that a speaker has not yet arrived so far in development as to trace his own actions and feelings to his own agency. There are many more impersonal verbs in Early English than in Elizabethan, and many more in Elizabethan than in modern English."—*Ibid.*, p. 208.

[Irregularities in Elizabethan English: The use of the Double negative, Double comparative and superlative, Double preposition; 'Neither . . . nor' used like 'Both . . . and,' followed by 'not;' confusions of construction; redundant object; construction changed by change of thought, &c.]—*Ibid.*, pp. 295—301.

"The Elizabethan authors objected to scarcely any ellipse, provided the deficiency could be easily supplied from the context."—*Ibid.*, p. 279.

"Whenever the word 'influence' occurs in our English poetry, down to comparatively a modern date, there is always more or less remote allusion to the skyey, planetary influences, supposed to be exercised by the heavenly luminaries upon the lives of men,"—as in Milton.—*Trench*, p. 162.

['To dub' and 'doughty' had originally nothing ludicrous about them: 'pate' was once not ignoble, so with 'sconce,' 'to nap,' 'to punch,' 'to thump,' &c.]—*Ibid.*, pp. 130-1.

'Religion,' when the English translation of the Bible was made, "meant the outward forms and embodiments" of piety, the external service of God.—*Ibid.*, p. 166.

"All food was once called 'meat;' it is so in our Bible. . . Any little book or writing was a 'libel' once. . . . . Any leader was a 'duke,'" (as in Shakspeare). "A 'corpse' might be quite as well living as dead. 'Weeds' were whatever covered the earth or the person. . . . . 'To starve' meant once to die any manner of death."—*Ibid.*, p. 175.

Words also widen their meaning: 'preposterous' meant only one peculiar branch of absurdity—namely, the reversing of the true order of things; 'to prevaricate' meant one who plays false in a particular manner by official collusion; 'equivocation,' "is [originally] the calling by the same name, of things essentially diverse."—"How infinite the fall of this word ['idea'] since the time when Milton sang of the Creator contemplating his newly created world,

> 'How it showed,
> Answering his great *idea*.'"

Johnson "was particularly indignant," says Boswell, "against the almost universal use of the word *idea* in the sense of *notion* or *opinion*, when it is clear that *idea* can only signify something of which an image can be formed in the mind."—*Ibid.*, pp. 178-80.

"Not 'shrewd' and 'shrewdness' only, but a great many other words,—I will only instance 'peevish,' 'wayward,' 'luxury,' 'luxurious,' 'loiterer,' 'uncivil,'—conveyed once a much more earnest moral disapproval than they do now."—*Ibid.*, pp. 193-4.

Buckle quotes from Pepys' *Diary* an instance proving that "to *resent*, which now only means to *take ill*, formerly also meant to *take well*."—*Posthumous Works*, i. 547.

"It is a curious memorial of party quarrels that the name of one of the most keen-witted of men [Duns Scotus] should have become a byword for stupidity."—*Church, Hooker's Ecc. Polity*, p. 127.

"In a vast number of instances a word lives on as a verb, but has ceased to be employed as a noun; we say 'to embarrass,' but no longer an 'embarrass;' 'to revile,' but not, with Chapman and Milton, a 'revile.' . . . . Or with reversed fortune a word lives on as a noun, but has perished as a verb,"—as a 'slug,' but not 'to slug;' a 'child,' but not 'to child.'—Sometimes "the affirmative remains, but the negative is gone;" or "the negative survives, while the affirmative is gone." *Trench*, pp. 120-1.

"So also of other pairs one has been taken and one left; 'height' . . remains, but 'lowth' is gone," &c. "Again of whole groups of words formed on some particular scheme it may be only a single specimen will survive. Thus 'gainsay,' that is, again say, survives; but 'gainstrive' (Foxe), that is, resist, 'gainstand,' and other similarly formed words, exist no longer." —*Ibid.*, p. 122.

"Of a group of depreciatory and contemptuous words ending in 'ard,' at least one-half" has dropped out of use, as 'blinkard,' 'dizzard,' 'dullard,' &c.—*Ibid.*, p. 125.

"'Far-shooting Phœbus,'—'the ever-living gods,'—'the many-headed hill,'—'the ivory-wristed queen,'—are a few of the felicitous combinations with which he [Chapman] has enriched his native tongue."—*Craik, Eng. Lit.*

Many of Milton's "compound epithets, as 'golden-tressed,' 'tinsel-slippered,' 'coral-paven,' 'flowry-kirtled,' 'violet-embroidered,' 'vermeil-tinctured,' are themselves poems in miniature. Not unworthy to be set beside these are Sylvester's '*opal-coloured morn*,' Drayton's '*silver-sanded shore*,' and perhaps Marlowe's '*golden*-fingered Ind.'"—*Trench*, p. 68.

A fruitful source of new words is "the splitting of single words into two or even more;" as *clot* and *clod*; *vend* and *vent*; *float* and *fleet*; *crone* and *crony*; *writhe* and *wreathe*; *sip*, *sop*, *bend*, *soup*, and *sup*; *wake* and *watch*; *tamper* and *temper*; *band* and *bond*; *patron* and *pattern*; *snake* and *sneak*; *Francis* and *Frances*; a difference which, in the last case, is of modern introduction.—*Ibid.*, p. 82 4.

"'Congregational' and 'national' first rose up in the Assembly of Divines or during the time of the Commonwealth."—*Ibid.*, p. 69.

"Some of the Puritan writers devised 'selfish' and 'selfishness.'"—*Ibid.*, p. 89.

"The pronunciation of English nearly up to the time of Shakspeare was not only quite regular, but strictly phonetic. . . . . Such words as *knight* and *nighte* . . . . were pronounced (in German spelling) *knicht* and *nicht*. The present state of our orthography is entirely due to the great sound-changes which took place in the seventeenth and eighteenth centuries, while the orthography remained unchanged."—*Sweet*, in *Academy*, ii. 343.

"During the written period of our language the pronunciation of the vowels has undergone great and extensive changes at different periods, while the spelling has not kept pace with these changes, so that there has arisen a great dislocation of our orthographical system, a divorcement of our written from our spoken alphabet. The introduction of foreign elements into the English language during its written period has brought into use different, and often discordant, systems of orthography (cp. *ch.* in *church*, *chivalry*, *Christian*.)"—*Morris*, p. 63.

"Spenser's accentuation exhibits the influence of French accent."—"Shakespeare and Milton retain many words accented upon the final syllable which are now accented according to the Teutonic method."—"In the Elizabethan period we find a great tendency to throw the accent back to the earlier syllables of Romance words, though they retained a secondary accent at or near the end of the word."—*Ibid.*, pp. 7-45.

[Cromwell gave his assent in English.—During the Protectorate the Court of King's Bench was called the Upper Bench.]

"We have a remarkable evidence of the *sense* at this time scholars had of the rapidity with which the language was changing under their hands in some lines of Waller [1605—87]. Looking back at what the last hundred years had wrought of alteration in it, and assuming, as was not much to be wondered at, that the next hundred would effect as much, he checked with misgivings such as these his own expectation of immortality. . . . . Such were his misgivings as to the future, assuming that the rate of change would continue what it had been. How little they have been fulfilled, every one knows. In actual fact, two centuries, which have elapsed since he wrote, have hardly antiquated a word or a phrase in his poems.”—*Trench*, p. 49, *note.*

1688 *to* 1850.—*Tables VI. and VII.*

“Since 1731, Norman-French has been banished from the courts of law, but in Parliament the antiquated formulæ have been retained.”—*Fischel*, p. 479.

[About 1795 the word “ingenuousness” was used to express both the quality we name ingenuity and the quality we name ingenuousness. 1800. So-called Americanisms : *advocate, demoralizing* and *-ization, to progress, grades, to memorialize, inimical, influential*, and *a mean.* But many of these were used by earlier writers, and *inimical*, like *starvation*, is said to have sprung up in the House of Commons.]—*Craik, Eng. Lit.*, ii. 551-2.

“In 1797 ‘circulating medium’ was a new expression.”—*Buckle, P.W.*, i. 549.

“‘Mediatise’ is a word which came into use at the Congress of Vienna of 1814-15.”—*Laing*, quoted in *Ibid.*, i. 549.

The Bull and Gate was originally the Bullogne Gate ; and the Bull and Mouth meant the Mouth of the Harbour of Bullogne. The *Bell and Savage* was the *Belle Sauvage.*—“The three Blue Balls prefixed to the doors and windows of Pawnbrokers’ shops . . . . were in reality the arms of the Medici family, a branch of whom, with many other Lombard houses, settled in London at an early date, and concentrated themselves chiefly in a quarter which was called after them Lombard-street.” Barbers’ staves are derived from their original profession of surgery.—*Brand*, ii. 279.

[St. Mary Overy was originally St. Mary of the Ferry ; Tooley-street was St. Olave’s-street ; Saint Guthurum Lane has shrunk into Gutter Lane ; and St. Bartholomew’s Town, in Lincolnshire, which was afterwards Botolph’s Town, is now Boston. Similarly with *Goat and Compasses, Bull and Mouth*, &c.]

‘International’ is due to Bentham ; ‘educational’ was novel in 1837 ; and now (1855) “we have ‘inflexional,’ ‘denominational,’ and, not content with this, in Dissenting magazines at least, the monstrous birth, ‘denominationalism ;’ ‘emotional,’ too, is creeping into books ; ‘sensational,’ and others as well.”—*Trench*, pp. 69-70.

“In Lancashire they would decline ‘we singen,’ ‘ye singen,’ ‘they singen.’” Similarly, the provincial *afeard, ris* (for *rose*), *axe* (for *ask*), and “put *them* things away” “represent past stages of the language.”—*Ibid.*, p. 111.

“The same may be asserted of certain ways of pronouncing words, which are now in use among the lower classes, but not among the higher ; as, for example, ‘contrāry,’ ‘mischiēvous,’ ‘blasphēmous.’”—*Ibid.*, p. 111.

In ordinary English prose the number of symbolic words is about 60 per cent. of the whole, leaving 40 per cent. for the presentives. “The Presentive are those which present an object to the memory or to the imagination ; or, in brief, which present any conception to the mind.”—“The Symbolic words are those which by themselves present no meaning to the mind, and which depend for their intelligibility on a relation to some presentive word or words.”—*Earle*, p. 195 and 210.

DISTRIBUTION.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

“In the time of Strabo the products of the island were corn, cattle, gold, silver and iron, skins, slaves, and a large description of dog, were exported by the natives, no doubt principally to the neighbouring coasts, and their commerce with these was sufficient to justify the imposition of an export and import duty. As early as the time of Nero, London, though not a colony, was remarkable as a mercantile station, and in all human probability was the great mart of the Gauls.”—*Kemble*, i. 8.

[London was already the real centre of trade.]—*Pearson*, i. 29.

“At a time when so much of England was forest, the rivers were the great arteries and highways of the country ; and wherever a river described an angle, so as to give a point that could be easily insulated and defended, a British town was almost sure to spring up.”—*N.B. Rev.*, July, 1870, p. 523.

“In Gaul, as a rule, the Roman towns have been continuously inhabited, while in Britain, as a rule, they have not. We cannot in every place pronounce dogmatically. We know that Exeter, as not having been conquered by the English till after their conversion, has never ceased to be inhabited. But we know also that Chester, Bath, and Cambridge stood desolate for several centuries, and we know that Anderida has stood desolate till our own time. On the other hand, if Canterbury, York, London, and Lincoln ever stood desolate, the time of their desolation could not have been very long. But the point is that, in marked contrast to the Continental rule, a great number of the Roman cities of Britain were utterly wasted, and that many of them have never been rebuilt. Parts of some sites have been occupied by small villages ; other sites stand altogether waste ; of some Roman settlements it is even hard to find the site at all. The cases where a Roman town still exists as a considerable English town can hardly be the majority. Those which can be shown to have been uninterruptedly inhabited are a very small minority indeed. In France and Aquitaine, on the other hand, in utter contrast to Britain, the chief Roman towns still remain the chief towns in our own day. In Aquitaine and Provence they even commonly retain their names of Roman or earlier date, not forgetting that the still surviving names of Massalia and Antipolis carry us back to a state of things to which Britain has no parallel at all.”—(*Freeman* ?) *Sat. Rev.*

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

At the close of the 8th cent., “It appears that some English commodities were carried abroad, and probably some of those of the continent brought to this country” by pilgrims.—*Craik, Hist. of Com.*, i. 62.

“The marriage of Æthelberht with Berhta, daughter of Charibert, king of the Franks, admits the supposition of an intercourse between the subjects, and which at a later period subsisted at the great commercial fair of St. Denis, which was visited by the Anglo-Saxons.”—*Lappenberg*, i. 130-1.

“The fact that an Earl did not disdain the daughter of a rich citizen shows the importance which some even of the Northern cities had already attained, and it also shows that no very broad line yet separated the different classes of society in such matters.”—*Freeman*, i. 359.

Rise of towns :—“Settlements were made and towns sprang up along these old ‘streets’ [Roman roads] ; and the numerous Stretfords and Stratfords, and towns ending in ‘le-street’—as Ardwick-le-street in Yorkshire, and Chester-le-street in Durham—mostly mark the direction of these ancient lines of road.”—“Towns and villages sprang up at” the fordable places of rivers, “along the main lines of communication, the names of many of which survive to this day and indicate their origin. Thus, along the whole line of road between London and Dover, there was first Deep Ford, now Deptford, at the crossing of the Ravensbourne—next Crayford on the river Cray—Dartford on the Darent—and Aylesford on the Medway, upon the line of the pilgrim’s road between the west of England and Becket’s shrine at Canterbury. In all other directions round London it was the same. Thus, eastward there was Stratford on the Lea, Romford on the Bourne, and Chelmsford on the Chelmer.” So with Brentford, Twyford, Watford, Oxford, Hertford, Bedford, Stamford, &c.—*Smiles*, i. 157-8 and 237-8.

“Before the art of engineering had advanced so far as to enable harbour walls to be built in deep water, these tidal rivers sufficiently answered the purpose of harbours. Hence London on the Thames, Bristol on the Avon, Hull on the river Hull, Chester on the Dee, Gloucester on the Severn, Boston on the Witham, and Newcastle on the Tyne.” The same fact explains the early importance of Bristol, which went on growing, “down to the end of the seventeenth century, at which time Liverpool had scarcely sprung into existence.”—*Ibid.*, i. 282.

1066 *to* 1307.—*Table III.*

“The fair of Winchester” was instituted and given as a kind of revenue to the Bishop of Winchester by William the Conqueror ; who by his charter permitted it to continue three days. But in consequence of new royal grants, Henry the Third prolonged its continuance to sixteen days. Its jurisdiction extended seven miles round, and comprehended even Southampton, then a capital trading town : and all merchants who sold wares within that circuit forfeited them to the bishop. . . . . In the meantime, all shops in the city of Winchester were shut. In the fair was a court called the pavilion, at which the bishop’s justiciaries and other officers assisted, with power to try causes of various sorts for seven miles round. . . . . Many monasteries had shops, or houses, in these streets, used only at the fair.”—*Warton*, ii. 55.

[“Markets were held in the middle ages, as a rule, on the same days as at present.”—More important were the great annual fairs—as at Stourbridge ; the cattle fair at Abingdon ; and a fair at Winchester, chiefly for the sale of produce and cloth. But the Stourbridge fair was by far the most considerable, and was commenced and concluded with great solemnity. . . . . It lasted for three weeks. Every conceivable commodity was bought and sold. Besides the people from the great towns there were representatives of many nations. The Venetian and Genoese came with his stock of Eastern produce, his Italian silks and velvets, his store of delicate glass ; the Flemish weaver with linens of Liége and Ghent ; the Spaniard with iron ; the Norwegian with tar and pitch ; also the wines of Gascony, more rarely of Spain and Greece, were supplied. The Hanse towns sent furs and amber, and probably were the channel by which the precious stones of the East were supplied through the markets of Moscow and Novgorod. Also—wool ; tin from Cornwall, salt from Worcestershire, &c., lead from Derbyshire, and iron from the Sussex forges, and agricultural produce generally.]—*Rogers*, i. 142-3.

Winchester great fair was for general merchandise ; Weyhill Fair, near Andover, was for West country agricultural produce and cloth ; and that of St. Botolph’s Town was one of the principal fairs for the northern districts. “Smaller fairs were held in all districts for similar purposes of exchange. . . . . Many were for special purposes—cattle fairs, leather fairs, cloth fairs, bonnet fairs, fruit fairs. . . . . Even Dartmoor had its fair, on the site of an ancient British village or temple near Merivale Bridge. . . . . It was last held in 1625 ; . . and there is a part of the ground, situated amidst a line of pillars marking a stone avenue . . . . which is to this day pointed out and called by the name of the ‘Potato market.’”—*Smiles*, i. 188-91.

“The whole saint’s day was holy, and to be spent about the shrine. The day before was for coming, and the day after for going. Hence the customary three days of a fair.”—*Morley, Eng. Writers*, ii. (pt. i.) 345.

“Great numbers attending at these Wakes, by degrees less devotion and reverence were observed, till, at length, from hawkers and pedlars coming thither to sell their petty wares, the merchants came also and set up stalls and booths in the churchyards : and . . . . others also, from the neighbouring towns and villages ; and the greater the reputation of the Saint, the greater were the numbers that flocked together on this occasion.”—*Brand*, ii. 6.

“The king’s market [in Smithfield] . . . . held every Friday for the necessary commerce in horses, cattle, sheep, pigs, and farm implements, between the country and the town.”—*Morley, Barth. Fair*, p. 49.

“The trade of Exeter which in the 10th century was of great commercial importance, vanished, from want of depth of stream.”—*Freeman*, i. 339.

[Exeter is erroneously stated in Table III. to be “a distributing town (in virtue of river).”]

“The main importance of Nottingham was drawn from its position near the Trent. . . . . The town stood on the great highway to the North, both by land and water, and to keep open and guard the communications both ways was the great public duty laid upon its burghers.”—*Ibid.*, iv. 198.

“Roger de Busli’s castle stood at the junction of the Sheaf and the Don, in what is now the heart of Sheffield.”—“The material civilization of Sheffield, depending chiefly on its industry of sharp-edged tools, is explained by its situation. Five rivers, the Don, the Sheaf, the Porter, the Loxley, and the Rivelan, join their waters at or near the town, and by their frequent rapids supply that abundance of available *power* which the brooding minds and cunning hands of a capable race, encouraged generally by the lords of the soil, turned effectually to account. Also most things that concur in the manufacture of steel are found within easy reach ; It . . itself teems with iron-ore, coal, wood of young oaks for charcoal, the best grit in the world for grind-stones ; while limestone to any amount is found in the moors just over the Derbyshire border.”—*Academy*, ii. 47-8.

[The chief cause of the comparative cheapness of labour lay in the fact that fewer intermediaries were employed.]—*Rogers*, i. 260.

1307 *to* 1530.—*Table IV.*

[In 27 Edward III. it was enacted that the staple of wools, leather, woolfels, and lead, produced in England, should be held at the following places :—Newcastle-upon-Tyne, York, Lincoln, Norwich, Westminster, Canterbury, Chichester, Winchester, Exeter, and Bristol.]—*F.’s Reeves*, ii. 277.

“The holding of these Fairs on Sundays was justly found fault with by the clergy . . . . but this irreligious custom was not entirely abolished till the reign of Henry VI.” [23].—*Brand*, ii. 6.

“An extensive and active internal trade was carried on by the foreign residents ; it is probable indeed that besides their business as importers and exporters, the greater part of the domestic sale of commodities brought from beyond seas was in their hands.”—*Pict. Hist.*, ii. 181.

“Whatever trade England had at this time with Spain was all carried on indirectly through the medium of the great Flemish emporium of Bruges.”—*Craik, Hist. of Com.*, i. 167.

“The Hanse merchants resident in and trading to London had early received important privileges from the English kings.”—*Ibid.*, i. 180.

“Thucydides describes the ancient state of the coasts of Greece in language that would be suitable to a picture in olden time of the coasts of England. The old towns of both countries, owing to the long continuance of piracy, were built farther off from the sea, or inland. The later towns were built on the sea-shores and on isthmuses, surrounded by walls for protection. . . . . Towns that quite eclipse the original village exist, but are much more recent. Thus, for example, see Wyke, the parent of Weymouth ; Sutton Poyntz, of Melcombe,” &c. “Our old Cinque-Port and sea-side towns were walled, and they needed that protection.”—*Roberts*, p. 69.

1530 *to* 1688.—*Table V.*

1539. “The fair [Bartholomew] lost also the form and last vestige of a religious gathering.”—*Morley, Barth. Fair*, p. 120.

Coaches were introduced, from Holland, in Elizabeth’s reign, and were without springs. They “were in the first place used only for state processions.”—*Smiles*, i. 165.

1399—1603. “The means by which these various descriptions of cloth were brought into general consumption were by hawkers, pedlars, and traders who visited the fairs and kept their stalls in the open market places.”—*Pict. Hist.*, ii. 808.

“A curious evidence of how much the internal trade of England was still dependent upon the periodical fairs or markets held in the great towns is afforded by a proclamation issued in 1593, prohibiting the holding of Bartholomew Fair in the usual manner for that year in consequence of the plague being then in London.”—*Craik, Hist. of Com.*, i. 260.

“Macaulay relates that the death of Queen Elizabeth was not heard of in some parts of Devon until the courtiers of her successor had ceased to wear mourning for her. The news of Cromwell being made Protector only reached Bridgewater nineteen days after the event.”—*Smiles*, i. 185.

In the time of James I. there were “carryers, who have long covered waggons, in which they carry passengers” at the rate of 10 to 15 miles a-day.—Quoted in *Smiles*, i. 167.

The first mention of stage-coaches is in 1659. Their pace did not exceed four miles an hour, and they were at first “confined to the more practicable highways near London.” Shortly after, coaches were running between Hull and York, and York and Leeds, and in Lancashire.—They were “at first regarded with prejudice, and had considerable obloquy to encounter.”—*Smiles*, i. 168-70.

“When coaches were at length introduced and became fashionable, the aristocracy left the city, through the streets of which their carriages could not pass, and migrated westward to Covent Garden and Westminster.”—*Ibid.*, i. 101.

17th cent. “It was cheaper to bring foreign wares to London by sea than to bring them by tedious journeys on horses’ backs from the interior of the country.”—*Ibid.*, i. 178.

“On the best highways heavy articles were, in the time of Charles the Second, generally conveyed from place to place by stage waggons. . . . . The expense of transmitting heavy goods in this way was enormous.”—*Macaulay*, i. 376.

“On by-roads, and generally throughout the country north of York and west of Exeter, goods were carried by long trains of pack-horses.”—*Ibid.*, i. 377.

“The rich commonly travelled in their own carriages, with at least four horses.”—*Ibid.*, i. 377.

“The revenue of this establishment [the Post-office] was not derived solely from the charge for the transmission of letters. The Post-office alone was entitled to furnish post-horses ; and, from the care with which this monopoly was guarded, we may infer that it was found profitable. . . . . To facilitate correspondence between one part of London and another was not originally one of the objects of the Post-office. But, in the reign of Charles II., an enterprising citizen of London, William Dockwray, set up, at great expense, a penny post, which delivered letters and parcels six or eight times a-day in the busy and crowded streets near the Exchange, and four times a-day in the outskirts of the capital. . . . . As soon as it became clear that the speculation would be lucrative, the Duke of York complained of it as an infraction of his monopoly, and the courts of law decided in his favour."—*Macaulay*, i. 387-8.

1685. The first hint of suppression of Bartholomew Fair "is almost simultaneous with the decay of the great annual gathering as a necessary seat of trade."—*Morley, Barth. Fair*, p. 252.

"There were the markets at which the corn, the cattle, the wool, and the hops of the surrounding country were exposed for sale. There were the great fairs to which merchants came down from London, and where the rural dealer laid in his annual stores of sugar, stationery, cutlery, and muslin."—*Macaulay*, i. 339.

17th cent. "There were then no shops in the smaller towns or villages, and comparatively few in the larger; even these being badly furnished with articles in general use. The country people were irregularly supplied by hawkers, who sometimes bore their stocks upon their backs, and occasionally on pack-horses. Pots, pans, and household utensils were thus sold from door to door; and until a comparatively recent period the whole of the pottery-ware manufactured in Staffordshire was hawked about and disposed of in this way. . . . . In autumn the mistress of the household was accustomed to lay in a store of articles sufficient to serve for the entire winter."—*Smiles*, i. 185.

In the 16th and 17th centuries Chester was of great importance as a seaport. "The channel of the Dee, however, becoming silted up, the trade of Chester decayed, and that of Liverpool rose upon its ruins."—*Ibid.*, i. 364.

[Books were sold by auction probably not before 1673 or 1676.]—*Dibdin's Biblomania*, p. 304.

1688 *to* 1815.—*Table VI.*

1688—1760. "In descending from the merchants to the tradesmen, we find that already they had become so numerous, and consequently the competition among them was so keen, that the various trickeries of puffing advertisements were well understood and practised."—*Pict. Hist.*, iv. 821.

"Besides the regular tradesmen, London appears to have abounded with hawkers, whose occupations and modes of dealing would be indicted as nuisances in the present day. Thus even so late as the beginning of the seventeenth century, Westminster Hall swarmed with female hucksters. . . . . There were many shops in which toys, trinkets, and jewellery were disposed of, not by regular sale, but by a raffle."—*Ibid.*, iv. 822.

"The poor walked and the rich rode. . . . . Ladies rode on pillions, holding on by the gentleman or the serving-man mounted before. . . . . Distinguished personages sometimes rode in horse-litters" [and men-litters also].—*Smiles*, i.

"In 1700 York was a week distant from London, and Tunbridge Wells" was two days.—*Ibid.*, i. 173.

18th cent. "Nearly all commercial gentlemen rode, carrying their samples and luggage in two bags at their saddle-bow, and hence their appellation of Riders or Bagmen. For safety's sake, they usually journeyed in company."—*Ibid.*, i. 175.

"Corn and wool were sent to market on horses' backs, manure was carried to the fields in panniers, and fuel was conveyed from the moss or the forest in the same way. The little coal used in the southern counties was principally sea-borne, though pack-horses occasionally carried coal inland for the supply of the blacksmiths' forges." At the building of Wollaton Hall in 1580, "the stone was all brought on horses' backs from Ancaster, in Lincolnshire, thirty-five miles distant, and they loaded back with coal, which was taken in exchange for the stone."—*Ibid.*, i. 177-8.

18th cent. "The little trade which existed between one part of the kingdom and another was carried on by means of pack-horses, along roads little better than bridle-paths. These horses travelled in lines, with the bales or panniers strapped across their backs. . . . . The pack-horses not only carried merchandise, but passengers."—*Ibid.*, i. 178-9.

18th cent. A Manchester merchant "sent the manufactures of the place into Nottinghamshire, Lincolnshire, Cambridgeshire, and the intervening counties, and principally took in exchange feathers from Lincolnshire and malt from Cambridgeshire and Nottinghamshire. . . . . He was from home the greater part of every year, performing his journeys entirely on horseback. His balances were received in guineas, and were carried with him in his saddle-bags."—Quoted in *Smiles*, i. 181, *note*.

The Duke's canal "gave the first great impetus to the industry of Manchester and that district. The Grand Trunk had precisely the same effect throughout the Pottery and other districts of Staffordshire. . . . . The salt of Cheshire could now be manufactured in immense quantities, readily conveyed away, and sold at a comparatively moderate price in all the midland districts of England. The potters of Burslem and Stoke, by the same mode of conveyance, received their gypsum from Northwich, their clay and flints from the seaports now directly connected with the canal, returning their manufactures by the same route. The carriage of all articles being reduced to about one-fourth of their previous rates, articles of necessity and comfort, such as had formerly been unknown except amongst the wealthier classes, came into common use amongst the people. . . . . Led by the enterprise of Wedgwood and others like him, new branches of industry sprang up, and the manufacture of earthenware . . became a staple branch of English trade."—*Smiles*, i. 446-7.

The rise of Liverpool dates from 1709, when the old dock was converted into a wet dock. ". . . . the opening-up of the great system of canals, which brought not only the towns of Yorkshire, Cheshire, and Lancashire into immediate connection with that seaport, but also the manufacturing districts of Staffordshire, Warwickshire, and the other central counties of England situated at the confluence of these various navigations. Liverpool thus became the great focus of import and export for the northern and western districts."—*Ibid.*, i. 365-6.

Before the "canal was constructed, the small quantity of Manchester woollens and cottons manufactured for exportation, was carried on horses' backs to Bewdley and Bridgenorth on the Severn, from whence they were floated down that river to Bristol, then the chief seaport on the West coast. No sooner, however, was the new water-road opened out than the Bridgenorth pack-horses were taken off, and the whole export trade of the district concentrated on Liverpool."—*Ibid.*, i. 416.

"The jingling of bells worn by horses in teams warned travellers how they entered some narrow lane, where two vehicles could not pass abreast."—*Roberts*, p. 499.

18th cent. The very bad roads, and consequent comparative slowness in performing a journey, allowed the use of running footmen. . . . They carried a tall cane or pole, with a silver ball at the top, in which was white wine and eggs. . . . These runners wore no trousers, but only a short silk petticoat with a broad fringe, remind[ing] one of the Hemerodromi, or day-runners of the Greeks."—*Ibid.*, p. 493.

[The first post-chaise was introduced into Taunton about 1767.]

[Coaches for the conveyance of letters were first set up at Bristol by Mr. John Palmer, of Bath, in 1784. They were employed for other routes in 1785, and soon became general in England.]

"All the copper and brass articles were . . . . sent to the great warehouses . . at Liverpool."—*Pict. Hist.*, vii. 681.

1815 *to* 1850.—*Table VII.*

About 1820. "Fast coaches and wheel-carriages of all kinds had become greatly improved, so that the usual rate of travelling had advanced from five or six to nine or ten miles an hour."—*Smiles*, ii. 432.

"Modern London is mainly fed by steam. The Express Meat-train . . runs nightly from Aberdeen to London. . . The north Highlands of Scotland have thus . . become grazing-grounds for the metropolis. Express fish-trains from Dunbar and Eyemouth, augmented by fish-trucks from Cullercoats and Tynemouth on the Northumberland coast, and from Redcar, Whitby, and Scarborough on the Yorkshire coast, also arrive in London every morning. And what with steam-vessels bearing cattle, meat, and fish, arriving by sea, and canal-boats laden with potatoes from inland, and railway-vans laden with butter and milk drawn from a wide circuit of country, and road-vans piled high with vegetables within easy drive of Covent-garden," &c.—*Ibid.*, i. 191, *note*.

At Chagford a post-chaise is still a phenomenon. "The horse with panniers maintains its ground, . . and the double-horse, furnished with a pillion for the lady riding behind, is still to be met with in the country roads. . . . . Old agricultural implements continue in use. The slide or sledge is seen in the fields; the flail . . resounds from the barn-floors; the corn is sifted by the windstow; . . the old wooden plough is still at work, and the goad is still used to urge the yoke of oxen in dragging it along."—*Ibid.*, i. 193-4.

Dartmoor. "The difficulties of road-engineering in that quarter, as well as the sterility of a large proportion of the moor, had the effect of preventing its becoming opened up to modern traffic. . . . . Witches still hold their sway on Dartmoor . . and there are still professors of the craft, male as well as female, in most of the villages. As might be expected, the pack-horses held their ground in Dartmoor the longest, and in some parts of North Devon they are not even yet extinct."—*Ibid.*, i. 192.

EO BARCELONES

EXCHANGE.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

[They use either brass or iron rings, determined at a certain weight, as their money.]—*Cæsar, De Bell. Gall.*, iv.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"Slaves and cattle passed also as a sort of circulating medium so generally that they are spoken of as living money."—*Craik, Hist. of Com.*, i. 83.

"The Anglo-Saxons, it would appear, although they had metallic money, had not completely passed out of the state of only commencing civilization in which cattle serve the purposes of money. A certain value seems to have been affixed by the law to horses, cows, sheep, and slaves, at which they might be seized by a creditor in payment of a debt due to him; and it is supposed that all kinds of fines, or pecuniary penances, imposed either by the state or the church, might be discharged either in dead or living money. The church, however, which, to its honour, from the first opposed itself to slavery . . . early refused to accept of slaves instead of money in the payment of penances."—*Ibid.*, i. 84.

"The royal right of coinage had been assumed by or granted to private individuals before Æthelraed."—*Kemble*, ii. 69.

"Up to the time of Athelstan (924—940 A.D.) the Archbishops, and many of the Bishops, exercised or usurped the right of having a distinct coinage. That monarch, however, ... ordained that there should be but one money throughout the kingdom. But while all subjects were forbidden to mint independently, many of them received grants from the crown to mint on its behalf, and there were in early times instances of royal, episcopal, and abbatical mints, all existing at the same time in the same town."—*Macleod*, i. 460.

"The scales are for weighing, not the merchandise, but the money. The word *pund*, or pound, implies that the money was reckoned by weight. . . . . Anglo-Saxon writings frequently speak of money as given by weight."—"A rich man's wealth usually consisted much more in jewels and valuable plate than in money."—*Wright*, p. 79.

1066 *to* 1307.—*Table III.*

"The weights and measures of the English standard from the Conquest to the close of the 15th century were founded on a rude natural system, the weight, namely, of 32 grains of average wheat taken from the middle of the ear. The selection of this number seems to have been determined by the fact of its being the multiple of 8 and 4—two quantities which constantly occur in the English metrical system."—*Rogers*, i. 165.

William I. "had mints in nearly every town in the kingdom." In 1153 it was ordered that the fortresses which had sprung up, and which had each a private mint, should be destroyed. In 1156 a new and uniform coinage was issued. The Mint was established not later than 1156. In 1257 a gold coinage was first issued.—*Macleod*, i. 460.

1199. "In John's reign we find the earliest mention of what may be called *letters of credit*, the first form, it may be supposed, of *bills of exchange*, the introduction and general employment of which very soon followed. . . . John himself [1199—1216] repeatedly raised money by such letters. . . Mr. Macpherson is of opinion that, as there is no mention of interest in any of those letters, it must have been discounted when the money was advanced." Although no Christians were permitted by law to take interest, or usury, the Jews were under no restrictions.—*Craik, Hist. of Com.*, i. 113.

"The business of exchange . . in the middle ages, received its chief extension from the nature of the papal revenues, which, falling due throughout the world, had to be remitted from all quarters to the Curia."—*Ranke*, quoted in *Macleod*, i. 269.

"Originally a bill of exchange was a banker's draft, addressed from a person in one country to some one in another, whose business it was to exchange foreign money. From these persons it naturally spread to commerce, but at what time does not appear."—*Macleod*, i. 269.

"During the thirteenth century and the earlier portion of the fourteenth the English currency was entirely silver."—*Rogers*, i. 173.

1307 *to* 1530.—*Table IV.*

"Edward III. coined gold in 1344. . . . . Perhaps the coinage, though apparently counted by tale, was really weighed."—*Ibid.*, i. 175.

"The reign of Edward IV. is marked by many commercial treaties with foreign powers."—*Craik, Hist. of Com.*, i. 180.

Bills of Exchange: "By the beginning of the fifteenth [century], if not earlier, the form in which they were drawn out, and the usages observed respecting their negotiation and non-payment, had come to be nearly the same as at the present day."—*Craik, Hist. of Com.*, i. 162.

In 1464 "we find complaints made of the master-clothiers paying wages in kind."—*Pict. Hist.*, ii. 192.

"The first branch of the inquiry is the history of how and by what process feudal tenants, whose feudal rents were originally equal to the annual value of their holdings, got rid of these feudal rents, and obtained commercial absolute ownership of their land. No economic cause has had so large a share in this history as the fluctuations in the value of the precious metals and of money. The chief of these may be thus stated:—(1) A gradual rise in the value and purchasing power of silver between 1300 and 1500, until it had nearly doubled its value; (2) A rapid fall after the discovery of American mines, continued to the present time, in the proportion of six to one."—*Seebohm, Fort. Rev.*

[In 1526 a new and uniform standard of the fineness of gold was adopted. Troy weight was also substituted for the Cologne or Tower weight.]—*Macleod*, i. 463.

1530 *to* 1688.—*Table V.*

"An important act of parliament . . . . was passed in 1546 . . . . which, although entitled 'An Act against Usury,' in fact repealed all the old laws against lending and borrowing money on interest, and allowed interest to be taken at the rate of 10 per cent. per annum."—*Craik, Hist. of Com.*, i. 223.

"It was in the year 1566 that the building of the Royal Exchange, in the city of London, was begun. . . . Before this the merchants of London used to meet in Lombard-street in the open air."—*Ibid.*, i. 243.

In a bill of exchange "of the date 1589, the power of negotiability is inserted in it." But "we may conclude that the practice of negotiating them sprung up long before it was recognised on their face."—*Macleod*, i. 270 and 269.

"Banking, in the modern sense of the word, had no existence in England before the year 1640. The exchanging of foreign money for that of the country . . . . was a royal monopoly. Persons who negotiated loans of money were called *money scriveners*. The Mint in the Tower had in some sense performed the functions of a Bank of Deposit, for merchants, both native and foreign, had been in the habit for a considerable time of depositing in it their cash and bullion for the sake of security, under the guardianship of the Crown. But in 1640 Charles I. . . . . suddenly seized upon the merchants' cash and bullion to the amount of £120,000. . . . . The Mint lost its credit, and the merchants were obliged to keep their cash at home."—*Ibid.*, i. 78.

"The goldsmiths began to receive deposits from the public generally, offering interest. . . . . Moreover, they began to discount merchants' bills with their own promissory notes, payable to bearer on demand, which were then called *goldsmiths' notes*. The goldsmiths soon received the rents of all gentlemen's estates, which were transmitted to town . . . . and *they then first came to be called* BANKERS."—*Ibid.*, i. 78.

In the reign of Charles II. the bankers "deposited their surplus cash in the Exchequer." But in January, 1672, this was seized by the king.—*Ibid.*, i. 79.

"The legal rate of interest on money had continued to be ten per cent., as fixed by the Act of 1571, till in 1624 it was reduced to eight per cent. . . . . till 1651, when it was further reduced by the Parliament to six per cent., at which point it remained fixed for the rest of the present period.”—*Craik, Hist. of Com.*, ii. 66.

“We have all the principal operations of our modern banks, including even some portion of the accommodation given by the Bank of England to the government in our day, described as already in use in the middle of the seventeenth century.”—*Ibid.*, ii. 68.

“It is, perhaps, generally known that a little beyond two centuries since a great want of small coin was experienced, upon which retail tradesmen caused tokens to be struck and issued in tin and lead.”—*Roberts*, p. 203.

In 1663 guineas were first issued. Since 1666 “the whole expense of the Mint has been borne by the public.”—*Macleod*, i.

1688 *to* 1815.—*Table VI.*

In 1717 the “last alteration was made in the relative values of gold and silver coin,” and a single standard was adopted. Gold was made the sole legal tender for sums above 40*s.*—*Ibid.*, i. 86.

“Promissory notes were first introduced into this country by the goldsmiths of London, who issued them in exchange for money deposited with them by their customers, and also in the discount of bills of exchange. They were at first treated exactly as bills of exchange and were passed by indorsement. But it was long before they were recognized by the law merchant. They were first technically called *bills obligatory*, or *bills of credit* or *of debt*.”—In 1704 “the quality of negotiability, which had [in 1694] been conferred on the notes of the Bank of England, was also conferred on the promissory notes of all other persons, that is, they were made transferable by indorsement. In process of time, however, as a bank note was a promise to pay cash to bearer on demand, and consequently every one thought that taking the note of a wealthy banker which might be cashed at a moment's notice, was as good as cash itself, the custom of indorsing bank notes fell into disuse; and we find that” in 1757 “it was the acknowledged usage of trade that bank notes were passed by mere delivery from hand to hand without indorsement.”—*Ibid.*, i. 230.

“For a long time bills of exchange were confined to what their name indicated, namely, bills drawn in one country to be paid in the money of another. The Common Law of England, which inflexibly forbade the assignment of debt, was of course a bar to their introduction into England. But the custom with respect to foreign bills was adopted by it, to facilitate foreign trade. It was long before the transfer of internal debts was adopted. At last it was adopted between London and York, and London and Bristol. Thus the custom of inland bills of exchange began. But it was still confined to different towns, and for a long time it was essential that a bill should be drawn in one town upon another. At last transferable bills were introduced between persons in the same town, or between wholesale dealers and retail dealers, and these did not assume the form of bills of credit, as we should expect they naturally would have done, as in Holland; but they still retained the form of a bill of exchange, as that was already tolerated by law. Thus, by striking off one limitation after another, they have gradually become what they are now, merely an *order* from one person to another to pay money, and they have thus lost all trace of their etymological origin.”—*Ibid.*, i. 270.

“So late as the renewal of the Bank Charter in 1742, the English bankers do not seem to have used cheques, but only bank notes. . . . . So late as 1759 certainly, London bankers continued to issue notes. But within the next ten years or so, [1772] they discontinued the issue of notes, and adopted the method of creating Deposits or *Credits* in their books, and giving their customers cheque-books.”—*Ibid.*, i. 424.

[The Bank of England was established in 1694.—In 1697 the Bank of England obtained a monopoly.—In 1759 the Bank began to issue £15 and £10 notes; in 1797 £5 notes.]—*Ibid.*, i. 81-94.

In 1775 the London Clearing House was established. “At the beginning of 1860, a Clearing House was instituted for country bankers.”—*Ibid.*, i. 436-8.

1815 *to* 1850.—*Table VII.*

[In 1819 it was enacted that the acts restricting the Bank of England from making cash payments should cease in 1823. And the trade in gold bullion and coin was declared free.]—*Ibid.*, i. 101.

[In 1826 the issue of small notes was prohibited in England. In 1844 the Bank was deprived of the power of unlimited issues; and the issue department was separated from the general business.]—*Ibid.*, i. 88-113.

In 1822 “a declaratory clause was inserted in the Bank Charter Act, expressly permitting Joint Stock Banks to be formed, provided that they did not borrow, owe or take up in England any sum or sums of money on their bills or notes payable on demand, or at any less time than six months from the borrowing thereof.” In the same year the London and Westminster Bank was formed. In 1826 Joint Stock Banks were made legal 65 miles beyond London, and permitted to “carry on all descriptions of banking business, by issuing notes and bills payable on demand.”—*Ibid.*, i. 120.

[In 1858 an act was passed to extend limited liability to banks.]—*Ibid.*, i. 124.

PRODUCTION.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

[Their corn was thrashed with a flail like our own, and ground by the simple mechanism of mills. In their most ancient law, we read of a king's grinding servant; but both water-mills and wind-mills occur very frequently in their conveyances after that time.]—*Turner*, iii. 26.

1307 *to* 1530.—*Table IV.*

“Handmills were employed in order to grind oatmeal and bruise malt.”—*Rogers*, i. 551.

14th cent. The process of coining: The metal was first “cast from the melting-pot into long bars; those bars were cut with shears into square pieces of exact weights; then with the tongs and hammer they were fixed into a round shape; after which they were blanched, that is, made white or refulgent by nealing or boiling, and afterwards stamped or impressed with a hammer, to make them perfect money. And this kind of hammered money continued . . till the year 1663, when the milled money took [its] place.”—*Leake*, p. 77.

[Gild of the Resurrection of our Lord. Founded, 1374. The roll of vellum containing the Return was probably not written, but impressed with letter stamps.]—*T. Smith*, p. 175.

“A ‘walker’ in the time of Edward III. meant a fuller. The fulling of cloth was performed by walking over it, as is now practised in the remote Isle of Skye.”—*Roberts*, p. 368.

In a statute passed in 1482 it is stated that “hats, bonnets, and caps have been fulled and thicked in fulling-mills,” and “the old mode of manufacture, ‘by hands and feet,’ is ordered to be continued.”—*Pict. Hist.*, ii. 194.

[The year 1474 is assumed to have been that of the introduction of the art of printing into England.]

1530 *to* 1688.—*Table V.*

“The policy of the times discouraged the introduction of machinery, and thus the various operations connected with cloth-making, although on a larger scale, were still carried on in much the same manner as before. In 1551 gig-mills had been ‘newly and lately devised, erected, builded, and used,’ but were prohibited.”—*Pict. Hist.*, ii. 807.

“Before 1565 iron-wire had been made and drawn by strength of hand in the Forest of Dean; but in this year a company was incorporated for wire-drawing in the mill by machinery.”—*Pict. Hist.*, ii. 811.

About 1670 “an improved weaving-machine, called the Dutch loom, was brought into England from Holland.”—*Ibid.*, iii. 869.

1688 *to* 1815.—*Table VI.*

“The Marquis of Worcester, in his *Century of Inventions*, announced the steam engine; and however crude his invention may have been, it must still be taken as the starting-point from which have sprung the vast developments of steam power. The Marquis actually erected one of his engines of about 2-horse power on the banks of the Thames, and it was employed in supplying the town with water.”—*Fairbairn, Lectures*, p. 5.

“It was reserved for Captain Savery to introduce steam generally as a means of raising water. Savery's engine consisted of two boilers, in which the necessary steam was generated, and two receivers with valves, which were placed at the bottom of the mine shaft, about 30 feet above the water to be drained.”—*Ibid.*, pp. 5-6.

“Savery's engine, which in use was attended by such an enormous waste of steam, was superseded by that of Newcomen—a far more perfect and economical machine. This engine, introduced in 1705, is well known as the atmospheric engine, having an open-top cylinder, that the atmosphere may press freely upon the top of the piston. . . . . Now it is evident that every time the injection water is admitted the cylinder is cooled, and requires to be heated again at the expense of the steam before another stroke can be effected. This waste of steam with a proportionate expenditure of fuel did not escape the penetration of Watt, and first led him to those modifications which ultimately resulted in the double-action engine as at present constructed.”—*Ibid.*, pp. 7-8.

“In the earlier engines, the alternate admission of the steam and injection water was effected by hand, by means of cocks, but was afterwards more ingeniously accomplished by the contrivance of the boy Humphrey Potter, who, to save himself and gain time to spend with his playfellows, attached strings to the cocks or valves, and caused the main beam of the engine to open and shut them in the ascent and descent of the stroke. Mr. Beighton availed himself of this ingenious contrivance, and made the engine self-acting, by fixing gearing to the valves, worked by plug rods instead of Potter's strings.”—*Ibid.*, p. 8.

“In 1710 the winnowing-machine was introduced from Holland.”—*Pict. Hist.*, iv. 729.

“A silk-mill, the first of the kind in England, was erected at Derby in 1719. . . The mill erected at Derby came nearer to the idea of a factory of the present day than any previous establishment of the kind.”—*Ibid.*, iv. 731-2.

1688—1760. “Printing-type, which we imported from Holland until some time after the reign of Anne, was so much improved during this period that the type made in England came to be in demand on the continent. This was effected by Caslon, an engraver of gun-locks and barrels, who, being employed in 1720 to cut a fount of Arabic type, was induced to commence business as a letter-cutter, and in a few years rendered the English types superior to any in Europe. Baskerville, the printer, added further improvements. In 1725, William Ged, an inhabitant of Edinburgh, discovered the principle of casting metal plates, that is, the art of stereotyping. It was employed by the University of Cambridge to print Bibles and Prayer-books, but the compositors, thinking their craft in danger, secretly made errors in the pages as originally set up in moveable types after they had passed the reader, and the Bibles were so defective that the university abandoned the practice of stereotyping them.”—*Ibid.*, iv. 733.

The pottery-manufacture: “At first the burnt flint was reduced to powder by manual labour, and in a dry state; but the dust caused so much annoyance and injury to the persons employed, that a mill was contrived [about the middle of the 18th cent.] by Brindley for grinding them with water.”—*Ibid.*, v. 590.

“At what period the bloomery gave place to the blast furnace it is impossible to determine; but we find that the process of smelting by the latter had arrived at considerable perfection in the seventeenth century, and castings made antecedent to that date are still preserved; at that time and up to 1740, charcoal was the only fuel employed in smelting.”—*Fairbairn*, p. 17.

“During the former part of the 18th century water-power was the chief agent in driving machinery; the motion obtained from wind being too uncertain and irregular for most purposes. . . . . The necessity of providing means to avoid a total stoppage in dry seasons, led, in some instances, to the erection of horse-machinery to work the mills under such circumstances, either immediately, or by throwing back the water.”—*Pict. Hist.*, v. 582.

A saw-mill erected by a Dutchman near London in 1663 had to be abandoned in consequence of popular opposition. In 1767 or 1768 a timber-merchant “caused a saw-mill, driven by wind, to be erected at Limehouse.”—*Beckmann*, i. 375.

“About 1755 Mr. Jedediah Strutt introduced some useful improvements in Lee's stocking-frame [which was invented about 1596].”—“The manufacture of lace was essentially a domestic employment. . . No lace was made by machinery in England before 1768.”—*Pict. Hist.*, iv. 732.

“Up to the year 1760, the machines used in the cotton manufacture in England were nearly as simple as those of India; though the loom was more strongly and perfectly constructed, and cards for combing the cotton had been adopted from the woollen manufacture.”—*Baines*, p. 115.

“The inventor of the mode of *spinning by rollers* was John Wyatt, of Birmingham. . . . This is the invention ascribed to Sir Richard Arkwright.”—It was patented by Wyatt in 1738.—*Ibid.*, pp. 119-21.

“To Richard Arkwright, an ingenious barber, belongs, almost exclusively, the merit of those inventions which gave an important impetus to the development of an entirely new branch of industry. The carding, drawing, and spinning of cotton, which eighty or ninety years ago was performed by hand, being spun upon a single spindle, is now increased a million-fold; and the value of the cotton manufacture has increased from £2,000,000 to upwards of £60,000,000 per annum, being in the ratio of thirty to one. . . . .

“The late Mr. Kennedy states that the first improvements consisted in the division of carding and spinning into two distinct operations, and progress was first made in the carding, by means of which one boy or girl could make two pairs of stock cards. This continued for a short time, when further improvements followed, until one person could work four or five pairs by holding hand cards against stock cards fixed on a cylinder revolving on its axis, or what is now called a carding machine, the inventor of which is unknown. Next in order came the invention of Hargreaves in 1767—namely, the spinning jenny, by means of which a young person could work from ten to twenty spindles at once. After Hargreaves came Arkwright, whose first mill was built at Cromford in this county (Derbyshire) in 1771; and in 1780 appeared a valuable machine, called ‘Hall-i'-th'-wood,’ but now ‘Crompton's Mule,’ from its uniting the qualities of Hargreaves' and Arkwright's frames.

“In the department of weaving we are indebted to Mr. John Kay, of Bury, for the flying shuttle, which he introduced about the year 1750. This was followed by the improvements of Dr. Cartwright, Mr. Thos. Johnson, Horrocks, and others, who adapted the loom to be worked by power. This was practised on a small scale, but did not come into general use till 1824—5.”—*Fairbairn*, pp. 17-18.

“The first steam-engine constructed by Boulton and Watt to impart direct rotatory motion to the mechanism of a cotton-mill, without the intervention of a water-wheel,” was erected in 1785.—*Pict. Hist.*, vii. 693.

“The first practically useful power-loom” was patented in 1787. “The first machine for making lace with a stocking-frame was constructed in 1777.”—*Ibid.*, vii. 697-9.

“In Smeaton's time the shafts were made almost universally of wood hooped with iron, and with gudgeons of the same material, sometimes turned and sometimes not, running in a block of hard wood, or a lump of whinstone, as best suited the convenience of the millwright. The first bevil wheel seen in Scotland was at a corn mill in Ayrshire, about 1770, and the same wheel was retained as a relic, forming part of a dial-stand in front of the house of Mr. Murdock, of Soho. The exact period when bevil wheels became general is uncertain, but the wheel and trundle disappeared during the days of Andrew Meikle and his successor, John Rennie.”—*Fairbairn*, pp. 9-10.

1784—8. “Fire-engines had heretofore been employed almost exclusively in pumping water out of mines; but the possibility of adapting them to the driving of machinery having been suggested to the inventive mind of James Watt,” he constructed the engines for the Albion Mills. “They drove twenty pairs of millstones, each four feet six inches in diameter, twelve of which were usually worked together. . . . . But the engine power was also applied to a diversity of other purposes, then altogether novel—such as hoisting and lowering the corn and flour, loading and unloading the barges, and in the processes of fanning, sifting, and dressing.”—*Smiles*, ii. 137.

1788. “Until then, machinery had been constructed almost entirely of wood. . . Mr. Smeaton had introduced an iron wheel at Carron in 1754, and afterwards in a mill at Belper, in Derbyshire—mere rough castings, imperfectly executed, and neither chipped nor filed to any particular form. . . . . Mr. Rennie's adoption of wrought and cast iron wheels, after a system, was . . soon adopted generally in all large machinery.”—*Ibid.*, ii. 139.

“The use of cast-iron and bevel wheels appears not to have become general until the latter part of the last century. The whole of Smeaton's designs for mills from the commencement of his career to 1782 exhibit only the ‘cog and rung,’ or wheel and trundle arrangement.”—*Fairbairn*, p. 9.

“About the year 1785, John Rennie . . was employed by Boulton and Watt in the erection of the Albion Mills. . . I believe he introduced cast-iron in improved forms and for purposes for which wood alone had previously been employed, and displayed considerable skill in the adaptation of metal to such purposes. His water-wheels, mills, &c., were considered models of perfection, and the arrangement of the cistern, shuttle, &c., of the former was so nicely adjusted as to save every drop of water and turn it to account.”—*Ibid.*, p. 23.

“From the year 1770 to 1788, a complete change had gradually been effected in the spinning of yarns.” About 1788 mule yarns were introduced, and caused a large extension of weaving.—*Radcliffe* in *Baines*, pp. 337-9.

"Till about the year 1760, the printing of linens or calicoes was done by hand, wooden blocks being employed, on which the pattern is raised in relief. About this time a modification of the press used for printing engravings was adapted to printing with flat engraved copper plates on fabrics."—*Ure*, i. 496.

About 1785 an improvement was made in calico-printing. It was now printed "from copper cylinders . . . . engraved with a pattern along their whole length, and round the whole of their circumference."—*Pict. Hist.*, vii. 711.

1760—84. "The general introduction of the steam-engine was an important aid in the extension and improvement of coal-mining, although, from the unlimited supply of fuel here, the old engines maintained their ground much longer in collieries than in other works. In addition to the advantages arising from the application of this power to the drainage of the mines, which was formerly effected by the labour of men and horses, it was productive of a material change in the method of extracting the produce, and bringing it to the surface. In many of the early coal-mines this was done by means of inclined planes from the bottom of the pit—the coal being carried up in baskets by men, and even women, who were often employed in this severe and degrading species of labour. Even long after it became customary to raise the coal by means of machinery, by drawing it in baskets up a vertical shaft, women were employed to carry it from distant parts of the mine to the bottom of the shaft."—*Ibid.*, v. 583.

"The account given by Arthur Young of the colliery at Worsley, belonging to the Duke of Bridgewater, affords an example of the superior arrangements that were in course of being introduced in his time. Here . . small boats were able to penetrate to the heart of the mine by means of a tunnel, which served also to drain the works. . . As fast as the coal was excavated the space cleared was formed into arched passages for the conveyance of the coal to the tunnel. 'This,' says Young, 'is done in little four-wheeled waggons, which contain ten cwt. of coals, and are pushed along by a man setting his head and hand against them. . . . . The square of the floor in the cross of the roads is all of wood, and turns upon a central pivot of iron, so that, the man stopping when the waggon comes exactly on to the square, and turning it till it faces the road he is to go, he then pushes on without the least interruption.' The contrivance here described . . appears to have been the original of the *turn-table.*"—*Six Months' Tour*, iii. 226-7; and *Pict. Hist.*, v. 583-4.

"The first coining-mill impelled by the power of steam was erected at Soho about the year 1788, when a medal about the size of a guinea was struck as a specimen. The boundless power attainable by the use of the steam-engine and the extreme accuracy of the coining machinery not only rendered it easy to strike the coins with greater precision than before, but also reduced the cost of the operation."—*Pict. Hist.*, vii. 687.

"In addition to the actual coining apparatus, the machinery was made to perform every operation pertaining to it, such as the rolling of the metal into sheets of the required thickness, fine-rolling to render the surface perfectly smooth, cutting out the blanks or circular pieces of metal of the size required for coins, and shaking them in bags to rub off the rough edges. . . The application of similar machinery to the production of numberless articles of metal, for the purpose of utility and ornament," &c., &c.—*Ibid.*, vii. 687.

"Even the construction of a *self-acting* mule, or one requiring no manual aid beyond that of children required to join the broken threads, an object which has only been successfully accomplished within these few years, was attempted before the close of the 18th century."—*Ibid.*, vii. 697.

Messrs. Boden and Morley, lace-manufacturers at Derby, remark, in a communication to Dr. Ure, that various kinds of net-work were made from the stocking-frame before 1777, none of which, however, much resembled lace-net, until the invention of a fabric called square-net. . "This, they add, was soon superseded by the invention of point-net, the most perfect description of net-work ever produced from the stocking-frame." The production of this "was effected by the addition or appendage to the stocking-frame called the point-net machine, and which appears to have been the result of the united ingenuity of several individuals."—*Ure*, in *Ibid.*, vii. 699.

1792—1801. "The introduction of automatic machinery in almost every branch of the cotton-manufacture naturally led to experiments for the purpose of obtaining similar advantages in the production of other textile fabrics. The mechanical difficulties attending the spinning of flax by machinery were not, however, successfully met by any contrivance invented during this period."—*Pict. Hist.*, vii. 703.

[Cartwright invented (1790—2) machinery for combing wool, by which one man and five or six children, attending the machine, were enabled to do as much work as thirty men could do in the old way.]—*Macpherson, Annals*, iv. 291.

About 1800. "The introduction of machinery had so greatly abridged labour in the various processes which precede weaving, that 35 persons were able to perform in 1800 as much work as would in 1785 have required 1,634 persons."—*Macpherson, Annals*, iv. 526; and *Pict. Hist.*, vii. 707.

1783—93. In rope-making "the objects aimed at were the substitution of machinery in lieu of manual labour in various departments of the manufacture, and the improvement of cordage by arranging the several parts of the rope so that every yarn and strand of which it consisted might bear its due proportion of strain. This improvement was most effectually attained by the apparatus patented by Captain Hoddart, in 1793, which provided for a variation in the length of the individual yarns, according to their position near the centre or near the circumference of the strand."—*Pict. Hist.*, vii. 712.

"In the history of printing, one of the chief circumstances to be noticed is the revival of the stereotyping process, under various modifications. . . . . About the year 1780 it was re-invented by Mr. Tilloch . . he being at the time unacquainted with the earlier experiments of Ged."—*Ibid.*, vii. 714.

"In 1783—4 Mr. Cort, of Gosport, introduced the now universal processes of puddling and rolling in the manufacture of wrought from cast iron."—*Fairbairn*, p. 18.

"Among Cort's other improvements he substituted the use of drawing-rollers or cylinders for the extension of bars under the hammer."—*Pict. Hist.*, vii. 678.

"The smelting of iron ores, and production of pig iron and articles of cast iron, by means of pit coal, was an improvement brought into extensive exercise before the year 1785. The use of the same fuel for converting pig iron into bar iron of good quality was an object not accomplished on an important scale till somewhat later. . . . . By 1796 the wood charcoal process was almost entirely given up."—*Ibid.*, vii. 677.

[Before 1788 cylinder blowing-machines worked with pistons, were substituted for the common wooden bellows.]—*Ibid.*, vii. 677.

"It was not until quite the end of the last century that flax spinning-mills were first erected in the north of England. Before that time, the operation of spinning was altogether performed by women in their own dwellings."—*Porter*, quoted in *Pict. Hist.*, viii. 693.

About 1800. At Holywell "the copper was received from Swansea and Stanley in the form of solid blocks, or pigs; re-melted and cast into plates, which were cut into strips by strong shears worked by a water-wheel; then extended, and made smooth and of uniform thickness, by rolling between iron cylinders; hardened; heated to redness; suddenly cooled in water; and, if necessary, again rolled out and polished. . . . 'Some are cut out in a circular form, and carried to the *battering-mills*, where they are subjected to the rapid action of hammers moved by water,'" &c.—*Ibid.*, vii. 681.

"We do not give the detailed history of the various efforts which have been made, whether by revolving flails for beating, or revolving cylinders for rubbing the grain out of the straw; the existing machines have all been derived from, and are indeed essentially copies of, that invented by Mr. A. Meikle, of Houston Mill, near Haddington, who, about the year 1798, erected the first thrashing machine."—*Morton*, ii. 964.

The first planing machine "of which we have any distinct notice, was patented by General Bentham in 1791. It was based upon the action of the ordinary plane. . . . . Mr. Bramah, in 1802, took out a patent for a planing-machine, in which the timber was passed under a large horizontal wheel driven by steam-power."—*Tomlinson*, ii. 321.

"For many years after the invention of Dr. Cartwright's power-loom that machine was not brought into profitable operation. One difficulty was obviated by the invention, in 1803, by William Radcliffe, of Stockport, of an ingenious machine for dressing warp before placing it in the loom. . . . . Mr. H. Horrocks . . obtained patents in 1803, 1805, and 1815, for an improved loom, which was constructed wholly of iron, and was found so superior to its predecessors in simplicity and compactness, as to be the only loom which, for a long period, came into general use."—*Pict. Hist.*, viii. 693.

"It was at a still later period [than 1814] that power-loom weaving was applied, both in England and Scotland, to the manufacture of linen."—*Ibid.*, viii. 693.

"The introduction of improved machinery into almost every branch of the woollen-manufacture soon followed" the repeal, in 1806, of the Acts restricting the employment of machinery in that manufacture.—*Ibid.*, viii. 693.

Lord Stanhope introduced a machine about the beginning of the 19th century "which, without any material deviation from the principle of the old wooden printing-press, was very superior to it in power, as well as in compactness and convenience, and which was formed wholly of iron; and his press . . was the prototype of an almost endless variety of iron presses, all of them . . vastly superior to the old wooden press. . . Plans had been suggested even before the close of the 18th century for printing by means of cylinders, which should have a continuous action, capable of producing many more impressions in a given time than the alternating action of the common press, and also offering greater facilities for the use of automatic power." In 1811 a machine was produced which printed 3,000 copies of the sheet H of the *Annual Register*—"this being the first portion of a book ever printed solely by an automatic machine." The *Times* of Nov. 29, 1814, "was the first sheet of paper ever printed by steam-impelled machinery."—*Ibid.*, viii. 694.

The revival and practical application of the art of stereotyping "was effected in a great measure by the exertions of Earl Stanhope; and after it had been brought to comparative perfection at his seat in Chevening, in Kent, it was communicated to the universities of Cambridge and Oxford, at which places stereotype works were first issued in the years 1807 and 1809, respectively. In those branches of printing more closely allied to the fine arts, the beautiful art of lithography was, towards the close of this period [1802—20], offering facilities for the production of works of art of a totally new and very useful character, and the introduction of steel plates in lieu of copper for engraving book-illustrations, maps, and other works of art, of which great numbers of impressions were required, was affording a kind of parallel, equally important in its peculiar branch of art or industry to the stereotyping process."—*Ibid.*, viii. 694.

"Imperfect and premature attempts were made to introduce steam as a motive power for carriages more than a hundred years ago; and Mr. Murdock, of Soho, made a working model of a locomotive engine at the close of the last century, which I have myself seen, travelling on a circular railway at the rate of five miles an hour. Mr. Trevietheck also made a locomotive engine, in 1804, which was mounted on a carriage with four wheels, and worked on an iron tramway at Merthyr Tydvil, dragging waggons loaded with fifteen tons of iron for a distance of nine miles in rather less than two hours. Mr. Blenkinsop, however, introduced the first really successful engine at Leeds, in 1812. This engine worked for many years, and in order to prevent the wheels from slipping, racks were introduced upon the rails with large hollow teeth into which corresponding teeth on the wheels worked. This contrivance, however, was soon abandoned, the adhesion of the wheels to the rails being found sufficient to prevent slipping. The success of Blenkinsop's engine induced the coal-owners of Newcastle to make a similar experiment on their tramways, with a view of dragging the empty waggons up the inclines in this way."—*Fairbairn*, pp. 38-9.

In Blenkinsop's engine the "wheels were entirely independent of the working parts of the engine, and therefore merely supported its weight upon the rails, the progress being effected by means of the cogged-wheel working into the cogged-rail. The engine had two cylinders instead of one, as in Trevithick's engine. The invention of the double cylinder was due to Mathew Murray, of Leeds."—*Smiles*, iii. 85.

"Mr. Jonathan Foster, of Wylam, near Newcastle, was among its [the steam-engine's] improvers; he connected all the four wheels by spur gear, first dispensing with the tooth-work on the wheels and rails. Stephenson then altered the positions of the cylinders and wheels, improved the flues and furnaces of the boiler, and introduced the blast into the chimney, one of the most important of elements in the success of the locomotive."—*Fairbairn*, pp. 39-40.

In 1815 Stephenson "had succeeded in manufacturing an engine which included the following important improvements on all previous attempts in the same direction:—viz., simple and direct communication between cylinders and the wheels rolling upon the rails; joint adhesion of all the wheels, attained by the use of horizontal connecting rods, and finally a beautiful method for exciting the combustion of the fuel by employing the waste steam."—*Smiles*, iii. 103.

About 1815 Mr. Kennedy observed "that one person could, with the spinning machinery then in use, produce as much yarn in a given time as 200 persons could have done fifty years before."—*Pict. Hist.*, viii. 693.

"The mention of the town broche or spit recalls to mind that indispensable prime-mover of the same with its savoury charge, the turnspit dog, a breed now rarely seen."—*Roberts*, p. 30.

1815 *to* 1850.—*Table VII.*

1829. "It was shown that at Coventry the hand-loom weavers were thrown out of work by the introduction of machinery."—*Martineau*, i. 508.

In 1822 Mr. James Winter "obtained a patent for an improvement upon a former patent machine of his for sewing and pointing leather gloves."—*Ure*, ii. 371.

"Messrs. Lyne and Stainford obtained, in August, 1825, a patent for a machine for making a considerable number of bricks at one operation."—*Ibid.*, i. 447.

"A patent was obtained in 1827, by Mr. Smith, of Sheffield, for rolling out knives at one operation."—*Ibid.*, i. 903.

"*Grinding and polishing of cutlery.*—The various processes which come under this denomination are performed by machinery, moving in general by the power of the steam-engine or water-wheel."—*Ibid.*, i. 904.

[In 1829 a patent for carving by machinery was taken out by Mr. Joseph Gibbs.]—*Ibid.*, i. 626.

"The blast of waste steam in the chimney, the introduction of small tubes in the boiler, as suggested by Mr. Henry Booth, and the enlargement of the furnace, were the great improvements of the locomotive engine, and were all exhibited in the 'Rocket' of George Stephenson, who was the successful competitor at the Rainhill trial. From 1830 to the present time but little change has been made in these principles of construction."—*Fairbairn*, p. 40.

"When I first entered Manchester the mills were driven by large square cast-iron shafts, on which huge wooden drums revolved at the rate of about forty revolutions per minute; and the couplings were so badly fitted that you might hear their complaints at some distance from the mills. Now, the wheels and shafts are executed with an almost mathematical precision; instead of huge drums four or five feet in diameter, revolving thirty or forty times a-minute, we have now small light turned pulleys, keyed upon polished iron shafting, revolving 120 to 200 times per minute. . . . . The introduction of lighter shafting led also to the simplification of the hangers and fixings by which it is supported and to the introduction of the half-lap coupling. The fly-wheel of the engine was also converted into a first motion by the formation of teeth on the periphery, which resulted in a considerable saving of cost and power."—*Ibid.*, pp. 36-7.

"The Forth and Clyde experiments commenced in the spring of 1830,—first with wooden, and ultimately with light iron boats; and these experiments led to the construction of iron vessels upon a large scale and on an entirely new principle of construction, with angle iron ribs and wrought-iron sheathing plates. With the exception of these iron canal boats the first iron vessel was made in 1822."—*Ibid.*, p. 31.

"The paddle-wheels of steamers have undergone several modifications, such for instance as Morgan's and Galloway's patent wheels, with a vertical rise and dip of the float-boards; but the greatest advance which has yet been made is the introduction of the screw-propeller."—*Ibid.*, p. 28.

"I must not omit to notice Mr. Neilson's application of the hot-blast and the facilities which this has effected in the working of iron."—*Ibid.*, p. 18.

"Whether the power employed be steam, wind, or water, the machinery of a flour-mill is much the same."—*Tomlinson*, i. 176.

"In 1827, Messrs. Cowper and Applegath conjointly invented the *four-cylinder* [printing] machine."—*Ibid.*, ii. 388.

1848—50. In the new machine Mr. Applegath "determined to abandon the reciprocating motion of the table, and to adopt a continuous circular motion."—*Ibid.*, ii. 389.

"The demand for books . . . has had the effect of bringing together trades which before were scattered, and of supplying by machinery that which was formerly accomplished by manual skill and dexterity. . . . The paper on which [a book] is printed is no longer made by the slow and costly process of moulding or framing a sheet at a time, but is produced with wonderful rapidity by means of highly complex and ingenious machinery: the ink with which it is printed is made in vast quantities in factories specially devoted to that sole object: the boards which form its sides are a distinct object of manufacture: the cloth which covers it brings into play textile machinery, the most elaborate in the world: the printing press which works off the copies is specially adapted to the steam engine, which sets it in motion with admirable speed and precision."—*Ibid.*, i. 152.

ARTS.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

"What lead they had was no doubt procured in like manner from the surface of the soil or a very small depth under it. Pliny states that, even in his time, the latter metal was found in Britain in great plenty lying thus exposed or scarcely covered."—*Craik, Hist. of Com.*, i. 26-27.

"There is reason to believe that some knowledge of the art of working in metals was possessed by the Britons before the Roman invasion. Moulds for spear, arrow, and axe heads have been found; and the discovery in 1735, on Easterly Moor, near York, of 100 axe-heads proves that the bronze imported was cast into shapes by the inhabitants themselves. The metal of which British weapons and tools were made consists of a mixture of tin and copper."—*Ibid* , i. 27.

Publius Crassus, on his visit to the Cassiterides, found the mines worked to a very small depth. "It may be inferred from this expression that the only mining known to the natives consisted in digging a few feet into the earth, and collecting what is now called *stream* tin. No tools of which they were possessed could have enabled them to cut their way to the veins of metal concealed in the rocks."—*Ibid.*, i. 26.

[Diodorus speaks of the tin as being mixed with earth when first dug out of the mine; but from what he adds it would appear that the islanders knew how to separate the metal from the dross by smelting. After it was purified, they cast it into ingots in the shape of dice.]—*Ibid.*, i. 26.

"They made bronze, fashioned jet, cemented stones by glazing them with fire, manufactured wicker-work, ... corrected the deficiencies of a clay soil by dressing it with lime."—*Pearson*, i. 15.

The urns of the Celtic period "bear abundant evidence of the action of fire, and are, indeed, sometimes sufficiently burned for the clay to have attained a red colour. . . . . They were, most probably, fashioned by the females of the tribe."—*Jewitt*, p. 84.

"The urns, of whatever kind they may be, are formed of the coarse common clay of the district where made, occasionally mixed with small pebbles and gravel; they are entirely wrought by hand, without the assistance of the wheel, and are, the larger vessels especially, extremely thick."—*Ibid.*, p. 84.

[Smelting was performed by scooping out tunnels in a hill, with the mouths opened to windward, and the furnaces at the extremity. Mineral coal was used by the Romans.]—*Bruce*, quoted in *Edin. Rev.*, xciv. 193-4.

The process of smelting [during the Roman period] was . . so imperfect, that in modern times smelters have often found it more profitable to recommit the old scoriæ to the furnace, than to dig for fresh ore."—*Ibid.*

The Romans worked lead mines "in many of our lead-producing districts, especially in Cardiganshire, Shropshire, and Flintshire."—*Ure*, ii. 646. [See also Division of Labour.]

449 *to* 1066.—*Table II.*

(Old-English Periods.)

England had "little more manufacture than the simple necessities of individual households require, no wealth of raw material, and consequently little commerce,—where households rejoice in a sort of self-supporting, self-sufficient autonomy, and the means of internal communication are imperfect."—*Kemble*, ii. 325-6.

[The trades and arts were few, and foreign commerce inconsiderable. The manumission of slaves increased the number of artisans. Trades were—Iron-smiths, gold-smiths, silver-smiths, copper-smiths, carpenters, shoemakers, salters, bakers, cooks, fishermen. Dunstan and Ethelwold forged bells. The art of glass-making was unknown in England in the 7th century, when Benedict, the Abbot of Waremouth, procured men from France, who not only glazed the windows of his church and monastery, but taught the Anglo-Saxons the art of making glass for windows, lamps, drinking-vessels, and for other uses. Progress was slow, for in the next century Bede asks glass-makers from France. . . The connexion established by Christianity among the clergy of Europe favoured the mechanical arts. We read perpetually of presents of the productions of human labour and skill passing from the more civilized countries to the more rude. . . . . They had the arts of weaving, embroidering and dyeing. Ladies span, and excelled with the needle, and in gold embroidery.]—*Turner*, iii. 113-114.

The art of weaving was advanced. "A robe belonging to Aldhelm was purple, and, within black circles, were worked figures of the peacock."—*Pict. Hist.*, i. 286.

Theodoric the Goldsmith "was doubtless one of those craftsmen whose presence in England had been encouraged by a constant tradition going back at least to the days of Eadgar."—*Freeman*, iv. p. 41.

"Enamelling and goldsmiths' work were evidently arts in which the Anglo-Saxon artificers excelled; some of the rings and fibulæ, and other relics, being of extreme elegance and richness, and of great beauty in design."—*Jewitt*, p. 264.

1066 *to* 1307.—*Table III.*

"Salt was not obtained in a fossil state until the seventeenth century, before which time it was procured by evaporation in salt-pans on the coast, and from the salt-springs in the interior parts of the country. The management of these salt-pans was an important branch of industry."—*Pict. Hist.*, i. 600.

"The shoeing of horses with iron is supposed not to have been usual before the Conquest. The number of builders and artificers employed in the construction of domestic, ecclesiastical and defensive edifices was far greater than it had been at any previous time. . . . . The textile arts were also improved. . . . . Besides woollen, linen was manufactured. . . In the reign of Henry I. the weavers and fullers were incorporated. . . . . In 1180 the saddlers were an incorporated body, but the goldsmiths, glovers, butchers and curriers had established themselves as corporate bodies. . . . . The art of dyeing was probably in an imperfect state, and many persons of rank are said to have maintained dye-houses on their own account. . . . . The art of refining and working in metals was carried to greater perfection than any of the useful arts."—*Ibid.*, i. 601, 2.

[The colony of Flemings founded by Henry I. introduced the manufacture of woollens.]—*Ibid.*, i. 586.

[Seals were common, and seal engraving largely practised.]—*Rogers*, i. 176.

1307 *to* 1530.—*Table IV.*

"In 1440, probably with a view to improve the mode of curing fish, Henry VI. granted a license to sixty persons from the Netherlands to come to England in order to practise a new and improved method of making salt."—*Pict. Hist.*, ii. 191.

1399—1485. "In the department of industry which comprises handicrafts and manufactures, we have proofs of their growing activity and importance in the numerous statutes passed for their regulation. A keen rivalry seems to have been maintained between certain classes of native and foreign artisans, against which the former repeatedly sought protection by the prohibition of foreign goods."—*Ibid.*, ii. 191.

"In 1477 the trade of the goldsmiths was again regulated. The great majority were now probably English."—*Ibid.*, ii. 194.

The importation of the following articles was prohibited in 1483:—"Girdles, or any harness wrought for girdles, points, laces, leather purses, pouches, pins, gloves, knives, hangers, tailors' shears, scissors, and irons, cobbards, tongs, fire-forks, gridirons, stock-locks, keys, hinges and garnets, spars, painted glasses, painted papers, painted forcers, painted images and cloths, beaten gold or silver in paper for painters, saddles, saddle-trees, horse-harness, boots, bits, stirrups, chains, buckles, latten-nails with iron shanks, turrets standing candlesticks, holy-water stops, chafing-dishes, hanging lavers, curtain rings, cards for wool . . , clasps for gowns, buckles for shoes, brooches, bells . . , spoons of tin and lead, chains of wire, . . candlesticks of iron, grates and lantern-horns."—*Ibid.*, ii. 192.

"The art of making paper from linen rags (whenever it may have been invented) was now actively practised."—*Creasy*, ii. 561.

"The earliest trace of the [paper] manufacture in this country occurs in a book printed by Caxton, about the year 1490." But "the making of paper here scarcely reached any high degree of perfection until about 1760—5."—*Ure*, iii. 384-5.

"English wool of the finest quality was now superior to any produced even in Spain. . . . . . The cloths of England, however, were still very inferior in fineness of texture to those both of Spain and the Netherlands. . . . . In the coarser fabrics, ... the English appear to have already attained considerable excellence."—*Craik, Hist. of Com.*, i. 167.

"One Adam de Oxenforth made his appearance at York as the first practiser of the art of book-binding in the reign of Edward III."—*Roberts*, p. 398.

1530 *to* 1688.—*Table V.*

1485—1603. "Some improvements were made in this period in the tanning of leather, by which the process was rendered more rapid."—*Pict. Hist.*, ii. 812.

"'The skill and art of making and weaving the said cloths' [sail-cloth], says an act of parliament passed in the reign of James I., 'not being known or used in England until about the thirty-second year of the reign of the late Queen Elizabeth."—*Ibid.*, ii. 811.

In the latter part of the reign of Elizabeth immigrants from the Netherlands "introduced new manufacturing processes, and contributed to extend improvement wherever they went. In 1565 Queen Elizabeth granted letters patent to two of her subjects for the sole making of an oil expressed from herbs, roots, and seeds, and which was proper to be used in preparing wool for the manufacturer, and in the making and dressing of woollen cloth. The art of making soap, which is now much used by clothiers, was introduced in London about the year 1524, previous to which time white soap was imported from abroad; mottled soap, however, had been made before this at Bristol."—*Ibid.*, ii. 809.

"It was in vain . . that the law endeavoured to prevent the use of the various new dyeing substances which the discovery of America had made known."—*Ibid.*, ii. 809.

"She [Elizabeth] likewise introduced the manufacture of gunpowder."—*Craik, Hist. of Com.*, i. 256.

In 1620 gunpowder "was introduced into England at the copper mine at Ecton in Staffordshire by some German miners brought over by Prince Rupert. It was not, however, used in Cornwall until a considerably later period."—*Tomlinson*, ii. 170.

"Until the invention of gunpowder, the wedge and the hammer were the only tools used in working a quarry, but the introduction of that powerful mechanical agent greatly facilitated the operations of the quarry-man, and enabled him to get out enormous masses with comparative ease."—*Ibid.*, ii. 639.

1603—60. "Broad cloth had been the great commodity of the woollen manufacture formerly; but many new descriptions of woollen stuffs were now made, as bags, perpetuanos, serges, stockings, &c., which were called the 'new drapery.' . . . Many new sorts of cloths and stuffs were now also brought from India, which occasioned in time some changes in the materials employed for wearing apparel, and also led to attempts to manufacture similar articles in England."—*Pict. Hist.*, iii. 558.

"In 1622 hemp and flax were brought into England ready dressed, and linens were imported from Germany."—*Ibid.*, iii. 558.

In 1624 "a patent was granted to the Earl of Digby for the important process of smelting iron with coal."—*Ibid.*, iii. 559.

"England had been for some time famous for its manufacture of ordnance; and in 1629 Charles I. had 610 pieces cast in the Forest of Dean for the States-General of Holland. . . . In 1658 watches for the pocket were made for the first time in England. The East India Company set an example of improvement in the art of ship-building. Formerly most merchant-ships did not exceed 150 tons burden, but, in 1610 . . . a vessel of 1,100 tons burden was built for the trade with India, and about the same time a ship of war was launched of 1,400 tons burden."—*Ibid.*, iii. 559.

In 1635 the glass-manufacture "received a great improvement from Sir Robert Mansell, by the use of coal fuel instead of wood."—*Ure*, ii. 339.

"In 1637, the art of type-founding was separated from that of printing by a decree of the Star-Chamber."—*Tomlinson*, ii. 373.

"The pottery district of Staffordshire, though it had been the seat of the manufacture from time immemorial, appears to have produced nothing but coarse vases until the end of the 17th century; and even these to a limited extent only. . . . . Pulverized lead-ore was used for glazing about 1670; and . . the use of *saggers*, or large vessels of coarse ware to contain the articles while being burnt in the kiln, and thereby protect them from injury, became common. . . A rude kind of stone-ware was produced about 1685."—*Pict. Hist.*, v. 590.

"England was among the latest of all countries to receive the cotton manufacture." It is first mentioned in 1641, but we may infer "that it had been growing up for a considerable time before."—*Baines*, pp. 84–100.

1688 *to* 1815.—*Table VI.*

After 1685 "a numerous body of these [Huguenot] emigrants settled in Spitalfields as silk-weavers; and their superior taste, skill, and ingenuity were displayed in the richness and variety of the silks, brocades, satins, and lutestrings which the looms of England soon afterwards produced. Fine paper for writing . . was manufactured in England about the close of this period; and for the introduction of this improvement . . we were probably indebted to the refugees. The manufacture of glass was also greatly improved by foreign artizans whom the Duke of Buckingham brought from Venice about 1670."—*Pict. Hist.*, iii. 869.

"In 1690 we commenced the manufacture of white paper." "De Foe introduced the manufacture of pantiles, at Tilbury, in Essex," before 1705.—*Ibid.*, iv. 733-4.

1720. By mixing the calcined flints with tobacco-pipe clay, he [Astbury] succeeded in producing a white stone-ware, very superior to any that had been made before."—*Ibid.*, v. 590.

About 1690, or later, "two brothers of the name of Elers came over from Holland and established themselves at Bradwell, in Staffordshire, where they introduced considerable improvements in the art. The discovery of a bed of red clay on the estate on which they settled enabled them to introduce a fine kind of unglazed red porcelain; and to them is usually attributed the introduction of the method of glazing earthenware with salt."—*Ibid.*, v. 590.

"This article (men's hats) we now set about making for ourselves with such success, that after some time English hats came to be both better and cheaper than French. The finer glass used in England had hitherto been almost entirely French," for not only, "observes Anderson, very near all the plate-glass of our coaches and chairs, and of our fine looking-glasses, came from France, but likewise our finest window-glass, which was usually called Normandy glass and French crown-glass; both which we have since made entirely our own manufacture in the highest perfection."—*Craik, Hist. Com.*, ii. 117-118.

". . . . the progress made by us in the manufacture of cutlery, watches, toys, ribbons, and especially of broad silk; in all of which branches we came in course of time even to outdo the French."—*Ibid.*, ii. 118.

1688—1760. "The refining of metals was carried on by improved processes."—*Pict. Hist.*, iv. 733.

"In 1742 the ware known as Sheffield plate was first made in that town, and was at first confined to buttons, snuff-boxes, and articles of a similar description; but a few years afterwards the sideboard was furnished with articles of the new manufacture elegant in design, and as brilliant as silver in appearance."—*Ibid.*, iv. 733.

"The bleaching process, as performed in the middle of the last century, occupied from six to eight months. . . . . The first considerable improvement in bleaching in Great Britain consisted in the substitution of a more powerful acid for sour milk. Dr. Horne, of Edinburgh, about the middle of the last century, introduced the practice of employing water acidulated with sulphuric acid;" which reduced "the whole operation of bleaching from eight months to four."—The grand improvement in bleaching, however, was in the application of chlorine to the art, which was learnt by Watt from Berthollet and introduced in 1786.—"So great was the facility thus given to the process of bleaching, that it is recorded that a bleacher in Lancashire received 1,400 pieces of grey muslin on a Tuesday, which on the Thursday immediately following were returned bleached to the manufacturers. . . Without this wonderful saving of time and capital, the quantity of goods now manufactured could scarcely have been bleached."—*Baines*, pp. 246-9.

Cotton-manufacture: "From the end of the 16th century a species of mixed fabric had been manufactured at Manchester and some other towns in Lancashire, the material of which consisted of linen and cotton." Towards the close of this period [1688—1760] the demand had much increased.—*Pict. Hist.*, iv. 730.

"The brass manufacture was commenced at Birmingham in 1748." Tinned iron began to be made about 1730. "It was further improved about the year 1740."—*Ibid.*, iv. 733.

[The manufacture of flint-glass commenced in 1557; the manufacture of plate-glass in 1773.]—*Ibid.*, v. 592.

[*Cast* steel was first manufactured near Sheffield in or about the year 1770.]—*Ibid.*, vii. 683.

In the early part of Watt's career "there were then but one or two individuals who could bestow the requisite accuracy of workmanship upon the cylinders of air-pumps of only two inches diameter. We may conceive, therefore, what difficulties would arise when cylinders of the great size required for steam-engines had to be made, in which the same degree of precision was desirable."—*Ibid.*, v. 588.

Elm pump-trees bound with hoops were at first used instead of iron pipes. "The operation of boring and polishing cylinders and pump-bands was performed in a similar manner to that of boring wooden pipes, the principle of which was that the pipe or cylinder, placed on a kind of carriage, should move forward against the borer, which consisted of cutters fixed in a solid wheel that revolved without advancing. . . . . Still the apparatus was so far defective that the action of the borer was influenced by irregularities in the casting. In a machine invented about 1775 . . this difficulty was overcome by causing the borer to advance into the cylinder along an inflexible rod. . . . .

This and some kindred inventions may be considered as forming an era in the manufacture of machinery generally, and especially of steam-engines; as they rendered easy the construction of cylinders of five or six feet diameter, and piston-rods, &c., of corresponding dimensions."—*Ibid.*, v. 589.

"All the parts of Watt's engines required an accuracy of workmanship then very rarely met with." Boulton wrote:—"We are systematizing the business of engine-making, as we have done before in the button-manufactory; we are training up workmen, and making tools and machines to form the different parts of Mr. Watt's engines with more accuracy and at a cheaper rate than can possibly be done by the ordinary methods of working."—*Ibid.*, v. 589.

[About 1779 oil began to be extracted from pit-coal and manufactured into coal-tar.]—*Ibid.*, v. 589.

"Before the middle of the century table-goods were made in Staffordshire for exportation as well as for home use; but they were deficient in the glazing, which was performed by throwing salt into the kiln, that being the only process they commonly practised; and they were also made rather with a view to cheapness than fine quality or elegant form."—*Ibid.*, v. 590.

In 1763 Wedgwood "produced a new kind of cream-coloured ware, surpassing the manufactures of France and Holland in texture and durability; better able to bear alternations of temperature, and covered with a brilliant impenetrable glazing."—*Ibid.*, v. 590.

1760—84. The introduction of pit-coal "and other improvements, and the greatly extended demand for iron occasioned by the increased use of machinery, led to the establishment of several considerable iron-works during the present period."—*Ibid.*, v. 585.

"Owing to the improved quality of iron, and the cheapness consequent on the use of coal, it was brought into use for many new purposes. Cast-iron, which from its brittleness and unsound texture had been used to a very limited extent, was now often made to take the place of brass or wrought-iron. . . . The introduction of steam-engines led to improvements in the manufacture of both wrought and cast iron for the construction of the machinery and the boilers."—*Ibid.*, v. 587.

About 1766 "it appears that the first glass plates for looking-glasses and coach-windows were made at Lambeth."—*Ibid.*, v. 592.

[About 1760 an important manufactory of cambric was established at Winchilsea, in Sussex.]—*Ibid.*, v. 599.

About 1750 "the extensive use of oil of vitriol, or sulphuric acid, in chemistry, and the prospect of its application in the useful arts, led to a great demand for it."—*Ibid.*, v. 600.

1760—84. "The distillation of ardent spirits from corn and molasses had . . 'become a plenteous source of revenue.'"—*Ibid.*, v. 601.

"The manufacture of lead shot was greatly improved by the process patented in 1782 by a plumber of Bristol named Watts, who mixed a small quantity of arsenic with the lead, in order to make it more solid and more certain to form spherical particles when poured through a cullender or perforated plate, and also introduced the practice of dropping the shot, as it is formed, from the top of a high tower, so as to insure the setting of the metal before it reaches the water into which the newly made shot falls."—*Ibid.*, vii. 683.

In 1783 the Society of Arts reported "that under their encouragement four branches of the [paper] manufacture had been established or promoted, there being—paper from silk rags, suitable for drawing in chalk or crayons; paper for copper-plate printing . . . .; and embossed and marbled papers."—*Ibid.*, vii. 713.

About 1790. "Muslin began to be made nearly at the same time at Bolton, Glasgow, and Paisley; each place adopting the peculiar description of fabric which resembled most those goods which it had been accustomed to manufacture."—*Ibid.*, vii. 699.

1792—1801. "The manufacture of pewter received some check during the present period . . . . from the great improvements effected in the manufacture of domestic utensils of earthenware, and their consequent introduction into houses of almost every class."—*Ibid.*, vii. 683.

1770—1800. Britannia metal "was coming to be exclusively applied to the fabrication of almost every kind of article produced by the silversmith for table furniture."—*Ibid.*, vii. 683.

A method was patented in 1800 "for the fusion of malleable iron, or of iron ore, in such a manner as to convert them immediately into cast-steel, of such a quality as to be malleable and capable of welding."—*Ibid.*, viii. 690.

"Though previously of considerable importance as a constituent of brass, zinc was not manufactured into wire or domestic utensils until about the year 1805."—*Ibid.*, viii. 692.

Of the beds of rock-salt, the first was discovered in 1670 "in the vicinity of Northwich. In the early part of the 18th century, owing to the imperfection of the processes by which it was prepared, our salt was considered inferior to that of foreign countries . . . .; but the introduction of improved processes caused the salt manufacture to rise subsequently to considerable importance."—*Ibid.*, viii. 692.

"Of the extent of the improvements introduced since the commencement of the 19th century, in the manufacture of earthenware and porcelain, some idea may be formed from the remark made by Mr. M'Culloch . . . that a workman can, at the present day, produce about four times the quantity of earthenware that he could in 1790."—*Ibid.*, viii. 693.

ATENEO BARCELONES

AGRICULTURE, REARING, ETC.

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

The agriculture of the Britons "was various according to the districts. Cæsar and Diodorus Siculus say, that the inhabitants of the inland counties were mere graziers. Others grew some corn, of the chief of which they made their drink, and no doubt their bread . . . *Dio Nicæus*, speaking of the Northern parts, says that they tilled no ground, but lived upon prey got by hunting, and the fruits of trees. Marle was the chief manure; and Arthur Young, in his Eastern Tour, describes some of the immense British pits."—*Fosbroke*, p. 404.

[They planted orchards.]—*Strabo*. [They manured the ground with marl, and had some knowledge of gardening.]—*Pliny*. [Cherries were first brought into England in 48.]—*Camden*.

[The Britons were permitted to plant vines in the time of the Emperor Probus, the proper method of cultivating which they learned from the Romans.]—*Strutt*, i. 7.

[Husbandry was little known till the arrival of the Romans. They had plenty of cattle, and grew corn—chiefly barley.]—*Ibid.*, i. 7.

"The British horses were highly esteemed by the Romans for their training and beauty. Various Latin poets, as well as the geographer Strabo, have celebrated the pre-eminence of the British dogs for courage, size, strength, fleetness and scent."—*Camden's Britannia*, quoted in *Craik, Hist. of Com.*, i. 32.

"The peace which the Romans enforced favoured commerce; and the mines which they developed were prolific in salt, iron, tin and lead. They burned coal where wood was scanty in the north, and in one instance carried a mine under water. Under Julian, 800 vessels were employed in the corn-trade between the English coasts and the Roman colonies on the Rhine. Before Cæsar's time even the beech and the fir had been unknown in our forests; and the apple, the nut and the raspberry were probably the chief of our native fruits. The better half of our common trees, from the cherry to the chestnut, are of Roman origin; the vine and the fig-tree were introduced and maintained themselves; the pea, the radish and other common vegetables were then added to the garden; and it is even possible that to Rome we owe the rose, the lily, and the pœony. The mule and the pigeon followed the track of the legions."—*Pearson*, i. 556.

"The cultivation of grain had been carried to such a height, that Britain became the granary of the northern provinces of the empire, and by yearly exports supplied other countries with food, while it enriched itself."—*Lappenberg*, i. 51.

[Exports during the Roman period were—gold, silver and iron; corn, cattle, skins—including both hides of horned cattle and the skins and fleeces of sheep; and dogs, described as possessing various excellent qualities. Slaves were also exported.]—*Strabo*, quoted in *Craik, Hist. of Com.*, i. 31.

"In the southern parts of England, which had become more civilized through commerce, the cultivation of grain, to which the mildness of the climate was favourable, had been greatly improved by the art of marling. The daily consumption was taken from the unthrashed corn, preserved in caves, which they prepared for food, but did not bake as bread."—*Lappenberg*, i. 13.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

The Anglo-Saxons "must have been consumers, as they certainly were raisers, of bread-corn; early documents . . prove that considerable quantities of wheat were devoted to this purpose. Even the serfs and domestic servants were entitled to an allowance of bread, in addition to the supply of flesh; and the large quantities of ale and beer which we find enumerated among the dues payable from the land, or in gifts to religious endowments, presume a very copious supply of cereales for the purpose of malting."—*Kemble*, i. 38.

They "depended very materially for subsistence on the herds of oxen, sheep, and especially swine, which they could feed upon the unenclosed meadows, or in the wealds of oak and beech which covered a large proportion of the land."—*Ibid.*, i. 38.

"Orchards were cultivated, and we find figs, grapes, nuts, almonds, pears and apples, mentioned. Lac acidum, perhaps butter-milk or whey, was used in a monastery in very handsome vessels, called creches, from Hokeday to Michaelmas, and lac dulce from Michaelmas to Christmas. In the same place placentas were allowed in the Easter and Whitsun weeks, and on some other festivals, and broth or soups every day."—*Turner*, iii. 27.

[Every two villeins were obliged to rear a dog. Many horses were bred; every man being obliged to have two to his plough. Wine was made; and bees were reared.]—*Turner*, iii. 358-62.

"In the time of the ruder agriculture, which has now given way to scientific tillage, the natural fitness of the soil of England was for grass farming, and the tendency to resort to it as the most profitable form of cultivation was apparently irresistible, and out of it grew some very serious agrarian movements."—*Maine, Village Communities*, p. 200.

We have long lists of flowering plants, but they are medicinal, and mostly wild plants. Among garden-flowers were the sunflower, the violet, the marigold, the gilliflower, the periwinkle, the honeysuckle, the peony, the daisy, &c.—"The Anglo-Saxons had orchards containing only apple-trees." They had also the pear, the cherry, peach, mulberry, chestnut, almond, fig, pine, plum, quince, nut, hazel-nut, medlar, vine, &c.—*Wright*, pp. 295-6.

[They ploughed the fields and sowed the grain in January. In February they pruned the trees and cropped the vines. In March the garden vegetables were sown. In May the sheep were shorn. In June (or more probably in July) the grain was reaped. In August the barley was cut down (to be distilled). In December the grain was thrashed.]—*Strutt*, i. 43-4.

1066 *to* 1530.—*Tables III. and IV.*

[Neckham [1157—1217] mentions the rose and lily, parsley, coriander, sage, hyssop, mint, rue, dittany, lettuce, cresses, onions, leeks, garlic, melons, scallions, cucumbers, pot-herbs, mustard, pepper, &c.]

"William of Malmesbury, who flourished in the former part of the 12th century, celebrates the vale of Gloucester, near to which he spent his own life, for its great fertility both in corn and fruit-trees, some of which the soil produced spontaneously by the waysides, and others were cultivated, yielding such prodigious quantities of the finest fruits as were sufficient to excite the most indolent to be industrious."—*Henry*, vi. 179.

"The cherry appears . . to have been one of the most popular of fruits in England, during the medieval period."—*Wright*, p. 299.

King John imported "one hundred chosen stallions from Flanders."—Quoted in *Darwin, Animals, &c.*, ii. 203.

"The land was generally ploughed twice. . . Half the arable estate, as a rule, lay in fallow. . . Occasionally the sheep of a neighbouring farm were hired to lie on the ground, and so to fertilize it."—*Rogers*, i. 15.

"The largest part of the land under the plough was occupied by crops of wheat, barley, and oats. . . Rye was scantily cultivated. . . The three leguminous plants, beans, peas, and vetches, were generally, but not extensively, cultivated. . . Hemp was cultivated to some extent. . . It is said that the cultivation of wheat was not, till within the last hundred years, carried on successfully beyond the north bank of the Humber, and that the chief cereal produce in the northern counties was oats. This rule holds good still on the western side of the island. . . But it is clear that wheat was grown in Northumberland and Durham during the 13th and 14th centuries."—*Ibid.*, i. 26-9.

"The vine was cultivated, and wine was manufactured from home-grown grapes, as far north as Ditchingham in Norfolk."—*Ibid.*, i. 29.

"Winter roots and artificial grasses were . . entirely unknown. Hence stock was always starved in winter. The practice was to keep the oxen, and to kill down sheep to the largest number which could be maintained from the produce of the farm."—*Ibid.*, i. 52.

"The process of cultivation varied little through the country. . . . . Therefore the communication between different parts of England must have been far more free than it was . . . . three centuries afterwards."—*Ibid.*, i. 11.

"Half the land ordinarily lay in fallow."—*Ibid.*, i. 34.

"The ploughing was probably very shallow."—*Ibid.*, i. 15.

[The sowing was perhaps done by the bailiff; beans were generally dibbled by women; wheat and some kinds of barley were sown in winter, but most of the barley and other kinds of grain in the spring.]—*Ibid.*, i. 16.

[There is no trace of harrowing or rolling [?]. But corn was hoed, sometimes by customary service, occasionally by hired labour. The implements used were mattocks and hoes (herciæ).]—*Ibid.*, i. 16.

[Hay was mown partly by the regular servants of the farm, partly by the customary tenants, partly by hired labour.]—*Ibid.*, i. 16.

"In the middle ages there is a remarkable uniformity in the husbandry of the German, English, Danish, and Northern French villages. The rotation of crops, the time of sowing summer and winter wheat, the time when land was to lie fallow, the mode of working fallow land, the system of manuring, and many other agricultural customs, were the same throughout a great part of central Europe."—*Nasse, Cont. Rev.*

"The vast extension of sheep-farming was of course self-evident, but arable farming had also made great advances. To show this, I will simply compare the yield of crops in the fourteenth century, as computed by Professor Rogers from the College farm accounts, and in the last half of the sixteenth century, as recorded by Harrison:—

	1333—5. Quarters per acre.	1577. Quarters per acre.
Wheat	1	2½
Barley	2	4
Oats	2	5

It would appear from this comparison that the productiveness of land had at least doubled in the interval between the two dates; and I think a practical farmer, if asked for the cause of this greater productiveness, would lay his finger at once on the fact of the introduction by farmers with capital of sheep and cattle upon the fallows and pastures, and the consequent increase in the quantity of manure which went to enrich the soil."—*Seebohm, Fort. Rev.*, Feby., 1870.

1399—1485. "The trade in wool was, during the whole of this period, by far the most important staple of the kingdom."—*Pict. Hist.*, ii. 190.

1399—1485. Fish-breeding: "The manorial residence was incomplete without its fish-ponds."—*Ibid.*, ii. 191.

"The culture of hops was either introduced or revived early in the reign of Henry VIII."—*Loudon*, p. 40.

"In the reigns of Henry VII. and VIII. it was ordered that the magistrates, at Michaelmas, should scour the heaths and commons, and destroy all mares beneath a certain size." Plants were "rogued" by gardeners.—*Baker*, quoted by *Darwin*.

"Being unable to procure labour at as low a rate as they desired, they cast about for schemes to lessen the number of hands employed on their estates. This was effected by throwing more and more of their lands into sheep-pastures, as the tending of flocks required much fewer servants than were needed for the operations of tillage. Fields enclosed by fences to keep in the flocks, now began to appear over many parts of the estates. Those lands, also, which the lords still kept under the plough, were farmed by them on new and improved plans."—*Creasy*, ii. 305-6.

1530 *to* 1688.—*Table V.*

"One of the earliest notices which we have of a botanic garden in England is that of the Duke of Somerset . . in the beginning of this [16th] century."—*Loudon, Gardening*, p. 275.

1532. "The reign of Henry VIII. is distinguished for the first native work on Agriculture published in England." Sir A. Fitzherbert "recommends draining, clearing, and enclosing a farm, and gives many good directions for enriching a soil. Lime, marl, and fallowing are strongly urged. . . . From the appearance of this book the revival of rural industry in England may be dated."—*Encyc. Metrop.*, iv. 13.

1485—1603. "The list of fruits at this date was confined to a few of indigenous growth, which were but little improved by skill and management. Tusser directs his housewife to transplant into her garden wild strawberries from the woods. All the writers on rural economy during this period recommend the farmer's wife carefully to attend to her crop of flax and hemp."—*Pict. Hist.*, ii. 802.

"Harrison states that the soil had become more fruitful than in times past, and assigns, as the cause, that 'our countrymen are grown to be more painful, skilful, and careful, through recompense of gain, than heretofore they have been.' One acre produced now as much as two did formerly. Norden, who wrote towards the close of the [1485—1603] period, speaks of the additional attention paid by husbandmen to the manuring of their lands. In Sussex they had lately begun to use limestone, which they fetched a distance of several miles, and burnt in kilns erected for the purpose. In Cornwall they fetched sand on horseback a still greater distance. The farmers of the counties round London . . had begun to purchase the sweepings of the streets of London. . . The breed of live-stock partook of the general improvement. Cattle . . were now in great abundance."—*Ibid.*, ii. 805.

"Clover was . . introduced in the reign of Elizabeth from the Netherlands. Its great value consisted in supplying green food where natural pastures were scarce; in enabling the farmer to keep more cattle, and consequently to apply a greater quantity of manure to his land."—*Ibid.*, ii. 806.

"The art of gardening received greater improvements during this period than that of agriculture. The hop may be considered as a garden rather than a field plant at the date of its introduction from the Netherlands about 1524. From the same quarter, about the same time, we received salads, cabbages, the pale gooseberry, and also, according to some, the apricot, and the musk-melon. The artichoke was first cultivated some time in the reign of Henry VIII.; pippins were introduced about 1525; currants from Zante in 1555; the cherry about 1540 [?]; and several varieties of plums from Italy by Thomas Cromwell about 1510. The delights of the garden were heightened by the introduction of the gilly-flower [?], the carnation, and the rose of Providence, which the Flemings who settled in Norfolk introduced about 1567. The musk-rose and the damask-rose were also first grown in England in this period."—*Ibid.*, ii. 806.

"The extension of trade and manufactures was the great primary cause of all the phenomena that now marked the social condition of England: the rise of wages and of prices, in so far as it was more than nominal; the extended rearing of sheep and of cattle, to meet the growing demand for wool and for butchers' meat; the enclosing of arable and waste lands to fit them for pasturage and grazing; the disappearance of small farmers and of cottiers; the decay of many of the old corporate towns; the rising population and importance of towns where the absence of corporate privileges permitted freedom of industry; and, finally, the gradual formation of a gentry and a middle class."—*Ibid.*, ii. 901.

1533. "On some sheep-farms, there were flocks of from ten to twenty thousand."—*Ibid.*, ii. 805.

"For the adoption of the clover, as an agricultural plant, we are indebted to Sir R. Weston," in 1645.—"Turnips were probably introduced as a field crop" also by him. "The first notice of sheep being fed on the ground with turnips is given in Houghton's *Collections on Husbandry and Trade*," in 1684.—*Loudon*, p. 43.

[The introduction of the potato is ascribed to Raleigh, and also to Clusius.]—*Whewell*, iii. 289.

1485—1603. In general, English horses "were but sorry hacks, weak, short-winded, and generally grass-fed; while those for military purposes had to be imported from France or Flanders."—*Pict. Hist.*, ii. 891.

"It is commonly known that in 1608 James I. issued circular letters to persons of influence among his subjects, recommending them to plant mulberry trees with a view to rearing silkworms."—

Samuel Hartlib, writing about 1650, says that some old men recollected "the first gardener who came into Surrey to plant cabbages, cauliflowers, and to sow turnips, carrots, and parsnips, [and] to sow early ripe pease." "By the middle of the century, liquorice, saffron, cherries, apples, pears, hops, and cabbages were cultivated in sufficient abundance; but our gardens, it is said, were deficient in daisies."—*Pict. Hist.*, iii. 557-8.

"In the beginning of the seventeenth century, flowers and curious plants appear to have been very generally cultivated." "Various private botanic gardens existed at the end of this century."—"A public botanic garden was first founded at Oxford, in 1632."—"Greenhouses and plant-stoves seem to have been introduced or invented about the middle of the seventeenth century."—*Loudon, Gardening*, pp. 275-6.

"To Blythe, who published in the time of the Commonwealth, is due the first hint of a rotation in crops, or at least of the advantage which may be derived from alternating clover and turnip with corn on the same field. All the manures now in use were well known in his days, especially lime, on which he set a great value as an ingredient of fertility. A great improvement had likewise taken place in the implements of husbandry. A machine is mentioned which ploughed, harrowed, and sowed at the same time."—*Encyc. Metrop.*, iv. 14.

"In 1684 the greenhouse in the Apothecaries' Garden at Chelsea was heated by embers placed in a hole on the floor. The greenhouse was only a receptacle for plants in winter, and they were removed to the open air as soon as warm weather returned."—*Pict. Hist.*, iv. 729.

"Agriculture was in what would now be considered as a very rude and imperfect state. The arable land and pasture land were not supposed by the best political arithmeticians of that age to amount to more than half the area of the kingdom."—*Macaulay*, i. 311.

"The rotation of crops was very imperfectly understood. It was known, indeed, that some vegetables lately introduced into our island, particularly the turnip, afforded excellent nutriment in winter to sheep and oxen; but it was not yet the practice to feed cattle in this manner. It was therefore by no means easy to keep them alive during the season when the grass is scanty. They were killed in great numbers, and salted at the beginning of the cold weather; and, during several months, even the gentry tasted scarcely any fresh animal food, except game and river fish, which were consequently much more important articles in housekeeping than at present. It appears from the Northumberland Household Book that, in the reign of Henry the Seventh, fresh meat was never eaten even by the gentlemen attendant on a great earl, except during the short interval between Midsummer and Michaelmas. But in the course of two centuries an improvement had taken place; and under Charles the Second it was not till the beginning of November that families laid in their stock of salt provisions, then called Martinmas beef."—*Ibid.*, i. 314-5.

"Already a reform of agriculture had been commenced. New vegetables were cultivated. New implements of husbandry were employed. New manures were applied to the soil. Evelyn had, under the formal sanction of the Royal Society, given instruction to his countrymen in planting."—*Ibid.*, i. 410.

1688 *to* 1850.—*Tables VI. and VII.*

"The state of things to which the Revolution of 1688 put a termination was favourable to the development of agricultural industry during the present period [1688—1760]. Other political circumstances favoured the landed interest, and for eighty years after the Revolution England . . was a corn-exporting country; fresh land was brought into cultivation, and in 1710 the first Enclosure Act was passed. . . . In 1710 the winnowing-machine was introduced from Holland. . . . Towards the close of the period the extension of the turnip husbandry was already effecting the most important revolution in the history of modern agriculture."—*Pict. Hist.*, iv. 729.

"The adoption of glass roofs by Switzer, in 1717, rendered it practicable to cultivate plants which would not bear the open air in summer by affording light as well as heat; and all the modern improvements in the science of 'forcing' may be said to date from this period."—*Ibid.*, iv. 729.

"Agriculture had made but little progress. Patches of cultivation appeared only at intervals between the swamps and wastes which formed the pervading character of the landscape. Five-and-twenty Inclosure Acts only had passed up to the accession of George the Second. During the thirty-three years of that monarch, statutes of this description, which are notable proofs of the progress of civilization, had increased by one hundred and eighty-two. From 1760 to 1774 upwards of seven hundred Inclosure Acts were obtained."—*Massey*, ii. 60.

"Besides the additional breadth of land brought into cultivation [by enclosures], improvements in the various processes of agriculture tended to increase the acreable produce of the soil."—*Pict. Hist.*, v. 572.

"A grand stimulus to the culture of ornamental plants was given by the publication of Curtis's *Botanical Magazine*, begun in 1787. . . . . Moddock's *Florist's Directory*, which appeared in 1792, revived a taste for florists' flowers, which has since been on the increase."—*Loudon, Gardening*, p. 277.

"One Moore, an Irishman, planted the first field of potatoes in Devon, at Poltimore. . . A few farmers about Chard, in Somersetshire, followed this example about 1784."—*Roberts*, p. 199.

"There were several districts which at the commencement of this period were superior in their agriculture to the rest of the kingdom, as East Kent and the Isle of Thanet, Northumberland, Norfolk, and Suffolk. In Norfolk and Suffolk the great improvement of the introduction of turnips as a field crop, rendered it unnecessary to allow the land to lie fallow in order to restore its fertility, and the rotation of turnips, barley, clover, clover or artificial grasses, and wheat, which soon became general in these two counties, converted light and unproductive soils into rich and fertile farms. On the large farms in Northumberland improvements were more general than in counties where farms were generally of small extent. The drill husbandry was an important feature of the agriculture of East Kent."—*Pict. Hist.*, v. 573.

Jethro Tull, of Berkshire, "introduced the practice of drilling wheat and other crops about the year 1701." But it made its way slowly, and "it was not until 1780 that the present method of drilling and horse-hoeing was admitted into Northumberland," whence it spread southwards.—*Encyc. Metrop.*, iv. 14.

1760—84. "The breeds of cattle and sheep were greatly improved during this period. . . . . Bakewell is said to have 'created' a new breed of cattle."—*Pict. Hist.*, v. 574.

1760—84. "Crops which had till now been confined to the garden, as turnips, potatoes, cabbages, carrots, and parsnips, &c., were cultivated on a larger scale in the field as food for cattle."—*Pict. Hist.*, v. 573.

[From 1800 to 1809 1,554,000 acres of common lands were enclosed.]

1792—1801. "To engage extensively in agricultural pursuits was at this time regarded as one of the most patriotic duties to which persons of rank and wealth could devote their attention. . . . The improvement of live stock, especially cattle and sheep, which Bakewell had carried to so high a point in the preceding period, was as zealously pursued by many other breeders."—Improved breeds of sheep could now "be made fit for market in two [previously three] years . . and in both cases the meat obtained, at a less expense of food, and in a shorter space of time, was far superior in quality and quantity to that of the old breeds."—*Ibid.*, vii. 665.

"The two great agricultural fêtes of this period (the sheep-shearing at Holkham and Woburn, at which hundreds of the most eminent agriculturists of the kingdom were usually assembled)," &c.—*Ibid.*, vii. 666.

1802—20. "During the present period many of the practices of isolated districts which had become pre-eminent for their superior husbandry were brought into operation over a wider surface. The downs, wolds, and clays were fertilised by chalk; 'marling' rendered the barren sands fruitful; by the admixture of clay the fens and peats became productive; and lime corrected the acid soil of the moorlands. Experiments were made on the efficacy of new manures and composts. The improvement of live-stock was zealously pursued. Root crops and artificial grasses were more extensively cultivated, and new varieties of each were introduced. . . . The working farmer . . . betook himself to new processes, which called forth a greater degree of intelligence. . . . The old and clumsy instruments of his calling were discarded."—*Ibid.*, viii. 605.

Selection of trifling characters:—"In the Western counties of England the prejudice against a white pig is nearly as strong as against a black one in Yorkshire." In one of the Berkshire sub-breeds, it is said, "the white should be confined to four white feet, a white spot between the eyes, and a few white hairs between each shoulder."—*Youatt*, quoted by *Darwin*.

Unconscious Selection:—"Our present fox-hounds differ from the old English hound; our greyhounds have become lighter; the wolf-dog, which belonged to the greyhound class, has become extinct; the Scotch deer-hound has been modified, and is now rare. Our bulldogs differ from those which were formerly used for baiting bulls. Our pointers and Newfoundlands do not closely resemble any native dog now found in the countries whence they were brought. These changes have been effected partly by crossing; but in every case the result has been governed by the strictest selection. . . . . As our horses became fleeter, and the country more cultivated and smoother, fleeter fox-hounds were desired and produced. . . Our pointers and setters, the latter almost certainly descended from large spaniels, have been greatly modified in accordance with fashion and the desire for increased speed. Wolves have become extinct, deer have become rarer, bulls are no longer baited, and the corresponding breeds of the dog have answered to the change."—*Darwin, Animals*, &c., ii. 211-12.

"According to Youatt, the introduction in Oliver Cromwell's time of three celebrated Eastern stallions speedily affected the English breed; 'so that Lord Harleigh, one of the old school, complained that the great horse was fast disappearing.' This is an excellent proof how carefully selection must have been attended to; for without such care, all traces of so small an infusion of Eastern blood would soon have been absorbed and lost."—*Darwin, Animals*, &c., ii. 212.

"The London dray-horse, which differs so much in appearance from any natural species . . . . was probably formed by the heaviest and most powerful horses having been selected during many generations in Flanders and England."—"With race-horses selection for swiftness has been followed methodically."—*Darwin, Animals*, &c., ii. 212.

The results of unconscious selection:—"The Hereford cattle assumed their present well-marked character soon after 1769, through careful selection by Mr. Tomkins, and the breed has lately split into two strains. . . . . So again, the Berkshire breed of swine in the year 1810 had greatly changed from what it had been in 1780; and since 1810 at least two distinct sub-breeds have borne this same name."—*Ibid.*, ii. 214.

"Every florist who compares our present flowers with those figured in books is astonished at the change." The Pelargonium has been gradually improved. "The Dahlia has advanced in beauty in like manner; the line of improvement being guided by fashion, and by the successive modifications which the flower slowly underwent." A florist says, "The pinks of [1813] would now be scarcely grown as border-flowers."—*Ibid.*, ii. 216.

The English game-cock has been improved not only by man's careful selection, but also by "a kind of natural selection, for the strongest, most active and courageous birds have stricken down their antagonists in the cockpit, generation after generation, and have subsequently served as the progenitors of their kind."—*Ibid.*, ii. 225.

"In Great Britain, in former times, almost every district had its own breed of cattle and sheep; 'they were indigenous to the soil, climate, and pasturage of the locality on which they grazed: they seemed to have been formed for it and by it.'"—*Youatt*, quoted by *Darwin*.

Sheep:—"Almost all the races, except the Southdown, have been largely crossed; 'this, in fact, has been the history of our principal breeds.' To give an example, the 'Oxfordshire Downs' now rank as an established breed. They were produced about the year 1830 by crossing 'Hampshire and in some cases Southdown ewes with Cotswold rams;' now the Hampshire ram was itself produced by repeated crosses between the native Hampshire sheep and Southdowns; and the long-woolled Cotswold were improved by crosses with the Leicester, which latter again is believed to have been a cross between several long-woolled sheep." So with the Essex breed of pigs.—*Darwin, Animals*, &c., ii. 95-6.

1844. In certain districts "the breeding of bulls is confined to a very limited number of persons, who, by devoting their whole attention to this department, are able from year to year to furnish a class of bulls which are steadily improving the breed of the district."—Quoted in *Darwin, Animals*, &c., ii. 196.

[Kew Gardens, laid out in the middle of the 17th cent., became national property in 1840.]—*Loudon, Gardening*, p. 278.

LAND-WORKS.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

[Strong piles were driven into the bed of the Thames by order of Caswallon.]—*Bede*, i. 2.

[A bridge was thrown across the Thames.]—*Pearson*, i. 29.

"The Celtic method of guarding a harbour was by throwing a semi-circular encampment commanding the mouth of it, as at Newhaven, in Sussex, and *Portskewit* or *Ludbroke*, near Chepstow."—*Fosbroke*, p. 571.

The Belgæ "had acquired the instinct of throwing up dykes and earthworks. . . . . The great fortified fosse, Grim's Dyke, which encloses Salisbury and Silchester, was at once the rampart and the march of the new nationality."—*Pearson*, i. 6.

"Even in those districts unencumbered with wood, where the first settlements were made—as on the downs of Wiltshire, the moors of Devonshire, and the wolds of Yorkshire—stone tracks were laid down by the tribes between one village and another." They are "narrow causeways following the natural ridge of the country. . . On Dartmoor they are constructed of stone blocks, irregularly laid down on the surface of the ground, forming a rude causeway of about five or six feet wide."—*Smiles*, i. 156-7.

"The roads were the first appliance in the mechanism of Roman government. In Britain they were not constructed with the same massive solidity as the Via Appia; and it is only near the large towns that they rest on stone, or on a thick bed of concrete. Generally, the materials that came first to hand were taken; but in parts where gravel and stone were scarce the roads were made somewhat broader and higher at the top, to secure them against the effects of weather. Intended, primarily, for war, they went, as far as the country allowed, with unswerving directness of purpose from one point to another, and rather commanded than followed the track of commerce. Made and kept in order by forced labour, they climbed hills which it would have been simpler to skirt, and traversed morasses on piles. They were rather causeways than roads as we make them, except for railways; and their transverse lines of communication (*limites*) were often drained by fosses on each side. Their breadth varied from 8 to 24 feet in the North, and sometimes rose to 60 feet in the great highways of the South."—*Pearson*, i. 40-1.

"Severus is said to have thrown Causeways across our marshes. Among us they were made of wood, sand, and stones, or paved."—*Fosbroke*, p. 568.

"We have many proofs that the rivers in this country were passed by an extensive system of bridges. They had stone piers, on which a horizontal roadway of timber was laid. They had probably no arches."—*Wright, Celt, &c.*, p. 187.

"On the summit of Dover Mount still stands the Roman Pharos."—*Smiles*, i. 286-7.

"The first land reclaimed in the district was the rich fringe of deposited silt lying along the shores of the Wash, now known as Marshland and South Holland. This was the work of the Romans. . . . . The bulwarks or causeways which they raised to keep out the sea are still traceable at Po-Dyke in Marshland, and at various points near the old coast-line.—On the inland side of the Fens the Romans are supposed to have constructed another great work of drainage, still known as Carr Dyke, extending from the Nene to the Witham. . . . . The same people also laid several causeways across the Fens for military purposes. . . . Such was probably the origin of the causeway made of gravel—still traceable, though in most places covered with moor-soil—extending from Denver in Norfolk over the Great Wash to Chorke, and from thence to Marsh and Peterborough, a distance of nearly thirty miles."—*Smiles*, i. 19-21.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"As Offa against the Welsh, so had the first kings of East Anglia raised a vast rampart defended by a ditch, against Mercia, which bore the name of the Recken-dyke."—*Lappenberg*, i. 242.

East Anglia "was almost insulated from the rest of the island by a succession (on its western side) of bogs, meres, and broad lakes, connected, for the most part, by numerous streams. Where these natural defences ended, the East Angles dug a deep ditch, and cast up a lofty rampart of earth."—*Pict. Hist.*, i. 142.

617—33. "Eadwine caused conduits to be constructed on the high roads, and brazen cups hung by them for the thirsty."—*Lappenberg*, i. 153.

"Among our ancestors we find roads made of mortar and stone; of wood and stone; and roads for carriages, distinguished from bridle ways. . . . Our Anglo-Saxon ancestors called the old Roman roads, military ways; the British trackways, the country roads; and distinguished the highways by *one waggon's way* . . four feet broad, and *two waggons' way* . . probably eight feet or more. This distinction shows the origin of our narrow village roads."—*Fosbroke*, p. 580.

"The great public work called the *King's Delf*, a causeway connecting Peterborough and Ramsey, and carried through the marshes, and carried through the marshes by Canute's command, is still serviceable."—*Pict. Hist.*, i. 184.

Before 943. "The first arched bridge of stone erected in England is said to have been" Croyland Bridge. It "stands on three piers, from each of which springs the segment of a circular arch, all the segments meeting at a point in the centre. . . . . The road over the bridge is so steep that horses can scarcely cross it."—*Smiles*, i. 241-2.

"The first reclaimers of the Fen lands seem to have been the religious recluses, who settled upon the islands overgrown with reeds and rushes which rose up at intervals amidst the Fen level, and where, amidst the waste, they formed their solitary settlements." Croyland:—"At first the soil was so rotten and boggy, that a pole might be thrust down into it for thirty feet; but by digging and embankment, by tillage and culture, the land was converted into a garden of plenty. . . . . A village and then a town sprang up [round the Abbey]—causeways and embankments were extended further into the Fens—drains and sluices were dug to let off water from the standing pools—more land was reclaimed and tilled," &c. "Other islands near at hand were gradually subdued in like manner."—*Ibid.*, i. 22-4.

1066 *to* 1307.—*Table III.*

1100—18. Queen Matilda "directed two bridges to be built over the two branches of the Lea—one at Bow, the other at Channelsea, connected by a gravel causeway. . . . . Bow Bridge, like most of the early structures, had large piers, occupying a great part of the waterway, and supporting small and low-arched openings, with high battlements for the enclosure of a roadway of the narrowest possible dimensions."—"The architecture of the early bridges in many respects resembled that of the early cathedrals."—*Ibid.*, i. 243-4.

1209. "The piers of [London Bridge] were so close, and the arches so low, that at high water they resembled a long low series of culverts hardly deserving the name of arches. The piers were of various dimensions, in some cases almost as thick as the spans of the arches which they supported were wide. . . The bridge had not less than twenty arches, including the drawbridge, some of them being too narrow to admit of the passage of boats of any kind. . . The feat of 'shooting the bridge' was in those days attended with considerable danger."—*Ibid.*, i. 257-8.

"Henry I. made a canal about seven miles long from the Trent to the Witham, which enabled foreign vessels to come up to the city."—*Craik, Hist. of Com.*, i. 103.

"In the Middle Ages fortifications were made by great baskets filled with earth and stones; paling; hurdles; dead bodies of animals; wine-casks filled with stones, as substitutes for paling; ditches and paling; plain boards only; double ditches; *bastiles—i.e.*, fabricks of ten feet thick, with towers, furnished with provisions, arms, engines, &c.; and made of wood, upon sea, to act as floating batteries; earthen bastions," &c.—*Fosbroke*, p. 571.

1307 *to* 1530.—*Table IV.*

"In 1346, Edward III. authorised the first toll to be levied for the repair of the" metropolitan roads.—"The footway at the entrance of Temple Bar was interrupted by thickets and bushes, and in wet weather was almost impassable."—*Smiles*, i. 158-9.

Beacons:—"Before the time of King Edward III. they were made of great stacks of wood; but about the eleventh yeere of his raigne it was ordained that in our shyre they should be high standards, with their pitch-pots."—*Lambarde*, quoted in *Smiles*, i. 287.

"That the streets of London were not paved at the end of the eleventh century, is asserted by all historians. . . . I can, however, find no account of the time when paving was first introduced. It appears that the pavement of this immense city became gradually extended as trade and opulence increased. Several of the principal streets, such as Holborn, which at present are in the middle of the City, were paved for the first time by royal command in the year 1417. Others were paved under Henry VIII., some in the suburbs in 1544, others in 1571 and 1605, and the great market of Smithfield . . was first paved in 1614."—*Beckmann*, ii. 29-30.

In 1427 Gilbert Halloft, "residing at Well, in what is called the North Level, drained and cultivated a small tract of country with tolerable success;" and Richard de Rulos, "by diverting the waters of the welland, and building them back by strong embankments, succeeded in reclaiming the very rich lands of Market Deeping."—*Smiles*, i. 27.

Old London was supplied with water from the Thames, "but it also possessed an abundance of wells, from which a supply of pure water was obtained, adequate for the requirements of its early population."—*Ibid.*, i. 85-6.

About 1300. The bridge over the Trent at Burton "was 1,545 ft. in length, and consisted of 34 arches, built of squared freestone."—1391. Rochester Bridge, over the Medway, "had 11 arches, resting on substantial piers."—Chantries, dedicated to some patron saint, "were erected over one of the piers, about the centre of the bridge, elongated for the purpose; and a brother stood at the door to receive the offerings of the passers-by towards the repairs of the bridge and the support of the services in the chantry."—*Ibid.*, i. 246-9.

The bridges "were very narrow, and often very steep; and though they had been well adapted for the foot-passenger, the horseman, and the pack-horse convoy, many of them did not admit of sufficient width for the convenient passage of wheeled vehicles."—*Ibid.*, i. 250.

The Great Level of the Fens:—The Bishop of Ely, in the reign of Henry VII., "caused a forty-foot cut or canal to be dug from near Peterborough to Guyhirne, continuing it eastward, through Wisbeach, to the sea, the distance being forty miles. Its object was to enable the overflowings of the river Nene, into which the drainage of many thousands of acres of land flowed, to be more quickly evacuated, and at the same time to enable navigation to be carried on between Peterborough and the sea. . . This Bishop was the first to introduce into the district the practice of making straight cuts and artificial rivers for the purpose of more rapidly voiding the waters of the Fens—a practice which has been extensively adopted by the engineers who succeeded him."—*Smiles*, i. 29.

In Henry VIII.'s reign "it would appear that when the old roads were found too deep and miry to be passed, they were merely abandoned and a new track was selected."—*Ibid.*, i. 159.

1530 *to* 1688.—*Table V.*

"As London grew in size and population, these wells were found altogether inadequate. . . . . Conduits were then constructed, through which water was led from Paddington, from James's Head, Mewsgate, Tyburn, Highbury, and Hampstead. There were sixteen of such public conduits about London."—*Smiles*, i. 86.

"The Cinque Ports, on the coast of Kent, were mostly beach harbours, and were constantly liable to be choked by the movement of the shingle up the channel, so that Winchelsea, Romsey, and Hythe thus became completely lost."—*Ibid.*, i. 283-4.

About 1540—50. Early piers:—"The rocks which lay upon the shore were floated over the line of the proposed sea-work by means of casks, and dropped into their places, after which—or, in certain cases, before the stones were sunk—strong oak piles were driven into the ground along either side to hold them together."—In 1597 a pier was built at Hastings, the workmen "using much timber in cross-dogs, bars, and braces. The work was thirty feet high." "But those early works were unstable, and were often washed away."—*Ibid.*, i. 283.

Dover Harbour:—In the reign of Henry VIII., Sir J. Thompson "enclosed a small basin with a quay by driving two rows of piles into the sea bottom as far out as the Mole Rock, and filling in the interstices with blocks of stone and chalk."—*Ibid.*, i. 284.

In 1582 Peter Morice, a Dutchman, "erected an ingenious pumping engine in the first arch of London Bridge, worked by water wheels driven by the rise and fall of the tide. . . This machine forced the water through leaden pipes, which were laid into the houses of the citizens."—*Ibid.*, i. 88.

The district of Sedgemoor, in summer overgrown with rushes, reeds, and sedge, and in winter covered with water, was, in the reign of James I., "reclaimed by drainage and embankment."—*Ibid.*, i. 15.

1600. "Lancashire was supposed to be almost impenetrable—as indeed it was to a considerable extent—and inhabited by a half-savage race. Camden vaguely described it, previous to his visit in 1607, as that part of the country lying 'beyond the mountains towards the Western Ocean.' He acknowledged that he approached the Lancashire people 'with a kind of dread,' but determined at length 'to run the hazard of the attempt,' trusting in the Divine assistance." [Even in 1700 travelling in the North was considered equally adventurous.]—*Ibid.*, i. 183.

The first light "erected was on Dungeness Point, in the reign of James I.; but it would appear that it was the practice, about the same time, to light up some parts of the coast of Cornwall. . . . . We also find from the records of the Corporation of Rye that a light was hung out from the south-east angle of the castellated building in that town called the Ypres Tower, as a guide for vessels entering the harbour in the night-time. . . A light-pot used also to be hung out from the spire of old Arundel Church."—*Ibid.*, i. 286-90.

[In 1591 Sir F. Drake conveyed a stream from the river Mew into Plymouth.]—*Ibid.*, i. 91.

The works which brought the New River to London were completed in 1613. The river was led along the sides of hills, and was carried over timber aqueducts and through brick tunnels.—"The pipes which were laid down in the first instance to convey the water to the inhabitants were made of *wood*, principally elm."—The amount disbursed by the Treasury (8,609*l.* 14*s.* 6*d.*) "represents, with as near an approach to accuracy as can now be reached, the half of the original cost of constructing the New River Works."—*Ibid.*, i. 121-7 and 119.

[In 1626 Hatfield Manor was drained by Vermuyden, a Dutch engineer, by the aid of a company consisting almost solely of Dutchmen, the works also being executed by Dutchmen.]—*Smiles*, i. 40-3.

The Great Bedford Level was also drained by Vermuyden, by the labour of Flemings. The most important works were—Bedford River, a cut 70 feet wide and 21 miles long, to take off the high floods of the Ouse; many shorter cuts and drains and sluices. But the works were imperfectly successful, and a "great extent of fen land still lay for the most part wet, waste, and unprofitable." Other works were constructed in 1634. After having been submerged in the civil war, new and more extensive works were undertaken, still by Vermuyden, assisted by Dutch labourers, and were at length completed in 1652.—*Smiles*, i. 49-65.

1634. In Inigo Jones's bridge at Llanrwst "the pointed arch is no longer adopted, but three segmental arches, the middle of which is of the span of 58ft. The roadway approached [at some distance, to judge from the drawing] a horizontal line, and was of a sufficient breadth to accommodate carriage traffic." The design "was probably adopted, to a considerable extent, as a model by succeeding bridge-builders."—*Ibid.*, i. 251.

Newcastle. "At an early period the coal was carried to the boats in panniers, or in sacks upon horses' backs. Then carts were used, to facilitate the progress of which tramways of flag-stone were laid down. This led to an enlargement of the vehicle, which became known as a waggon, and was mounted on four wheels instead of two. . . . . Still further to facilitate the haulage of the waggons, pieces of planking were laid parallel upon wooden sleepers, or imbedded in the ordinary track, by which friction was still further diminished. It is said that these wooden rails were first employed by one Mr. Beaumont, about the year 1630; and on a road thus laid, a single horse was capable of drawing a large loaded waggon from the coal-pit to the shipping staith."—*Ibid.*, iii. 5-6.

"In England, various remains of ancient drains show that land draining had been practised from a remote period."—*Morton*, p. 669.

Bligh, in 1652, "not only gives directions for the systematic drainage of watered meadows, bogs, and marshy ground, but founds his rules upon principles which the latest experience" has shown to be correct.—*Ibid.*, p. 670.

In 1663 "an Act was passed authorising the first toll-gates or turnpikes to be erected. . . . . This Act, however, only applied to a portion of the Great North Road between London and York, and authorised the new toll-bars to be erected at Wade's Mill in Hertfordshire, at Caxton in Cambridgeshire, and at Stilton in Huntingdonshire." But "for nearly a century more, travellers from Edinburgh to London met with no turnpikes until within about 100 miles of the metropolis. North of that point, there was only a narrow causeway fit for pack-horses, flanked with clay sloughs on either side."—*Smiles*, i. 204.

1688 *to* 1815.—*Table VI.*

The first lighthouse on the Eddystone rock was built 1696—1700. It was a timber erection, somewhat resembling "a Chinese pagoda, with open galleries and numerous fantastic projections." It was "deficient in every element of stability, and its form was such as to render it peculiarly liable to damage from the violence both of wind and water." It was swept away in 1703.—1706—9. Rudyerd "selected the form that offered the least possible resistance to the force of the winds and the waves, avoiding the open galleries and projections of his predecessor. Instead of a polygon he chose a cone for the outline of his building, and carried up the elevation in that form." The main defect was that it was built of wood. It was burned down in 1755.—1756—9. Smeaton's lighthouse was built of stone, in a conical form, but with the diameter of the foundation larger than Rudyerd's; the stones being bound to one another and to rock by a process of dovetailing.—*Smiles*, ii. 17-45.

"The *lands* of the country were still mostly unenclosed. . . . . In the absence of bridges, guides were necessary to point out the safest fords as well as to pick out the least miry tracks. The most frequented lines of road were struck out from time to time by pack-horses."—*Ibid.*, i. 160.

1749. "The roads in the northern and midland districts of England were still, for the most part, entirely unenclosed."—*Ibid.*, i. 160, *note.*

"When the ridgeways of the earliest settlers on Dartmoor, above alluded to, were abandoned, the tracks were formed through the valleys. . . . . They were narrow and deep, fitted only for a horse passing along laden with its crooks." [So, *Holloway.*]—*Ibid.*, i. 161.

In 1715 Captain Perry succeeded, by the erection of embankments, in stopping the breach by which "the whole of Dagenham and Havering Levels lay drowned at every tide."—*Ibid.*, i. 77-80.

1736. In London streets the kennel was "still permitted to flow in the middle of the street, which was paved with round stones,—flagstones for the pedestrians being as yet unknown."—*Ibid.*, i. 163.

In 1748 the sluice of the South Level (of the Fens) "was reconstructed under the direction of Labelye," the Swiss or French architect.—*Ibid.*, i. 66.

"In these rude wooden tracks [laid down by Beaumont, see above] we find the germ of the modern railroad. Improvements were gradually made in them. Thus, at some collieries, thin plates of iron were nailed upon their upper surface, for the purpose of protecting the parts most exposed to friction. Cast-iron rails were also tried, the wooden rails having been found liable to rot. The first iron rails are supposed to have been laid down at Whitehaven as early as 1738. This cast-iron road was denominated a 'plate-way,' from the plate-like form in which the rails were cast. . . In 1776, a cast-iron tramway, nailed to wooden sleepers, was laid down at the Duke of Norfolk's colliery, near Sheffield. . . . . The plates of these early tramways had a ledge cast on their edge to guide the wheel along the road. . . In 1789, Mr. William Jessop constructed a railway at Loughborough, in Leicestershire, and there introduced the cast-iron edge-rail, with flanches cast upon the tire of the waggon-wheels to keep them on the track, instead of having the margin or flanch cast upon the rail itself; and this plan was shortly after adopted in other places. In 1800, Mr. Benjamin Outram, of Little Eaton, in Derbyshire . . used stone props instead of timber for supporting the ends or joinings of the rails. Thus the use of the railroads, in various forms, gradually extended, until they became generally adopted in the mining districts."—*Ibid.*, iii. 7-8.

"The rebellion of 1745 gave a great impulse to the construction of roads for military as well as civil purposes; . . . . and from that time, though slowly, the construction of the main high routes between north and south made steady progress."—Between 1760 and 1774 "no fewer than 452 Acts were passed for making and repairing highways."—*Ibid.*, i. 205.

"Metcalf [from 1765 to 1792] made in all 186 miles of road,—particularly in Yorkshire and Lancashire, which were of the greatest importance in opening up the communications of" these counties; and also in Cheshire and Derby. "The making of these roads also involved the building of many bridges, retaining-walls, and culverts." He carried his roads across bogs,—laying down a "large quantity of furze and ling . . . over which he spread layers of gravel."—*Ibid.*, i. 224-5.

Dunstan Pillar, a column 70 feet high, was erected in 1751 as a land-beacon on Lincoln Heath. "The lantern on its summit was regularly lighted till 1788."—*Ibid.*, i. 233, *note.*

"It was long before road-improvement penetrated the slow-going counties to the south of London. . . . Even in the immediate vicinity of the metropolis the Surrey roads remained comparatively unimproved" in 1786.—*Ibid.*, i. 231.

The second bridge was built in 1738—50, nearly opposite the palace of Westminster. During the many centuries that had elapsed since old London Bridge had been erected, the science of bridge-building had made but little progress in England. The principal structures of this sort were of wood. Trees, merely squared, were laid side by side, at right angles with the stream, supported on perpendicular piles, the roadway being planked over and covered with gravel. . . . . Few were built of stone."—Westminster Bridge was built by Labelye, a French engineer.—Blackfriars Bridge was built in 1760—69. "The principal new feature in this structure was the elliptical arch."—*Ibid.*, i. 263-5.

"The first iron bridge was erected at Coalbrookdale in 1779," or 1777.—*Rennie,* in *Smiles,* ii. 237, *note.*

"In the latter part of the last century, a system of draining was introduced by Mr. Elkington, a farmer of Warwickshire. . . It only, however, contemplated the removal of water arising from springs."—*Morton*, p. 670.

About 1770 Arthur Young observed that not only had these tramways "become greatly multiplied, but formidable works had been constructed to carry them along upon the same level." Saint-Fond, in 1791, "described the wooden rails as formed with a rounded upper surface," and the waggon wheels as being "made of cast-iron, and hollowed in the manner of a metal pulley."—*Smiles,* iii. 6.

1759—61. The Bridgewater Canal:—The Barton aqueduct, carrying the canal across the Irwell, was the first erected in this country. It is about 200 yards long and 12 wide, "the centre part being sustained by a bridge of three semi-circular arches, the middle one being of sixty-three feet span. . . The canal, in passing over the arches, is confined within a puddled channel to prevent leakage. . . The embankments formed across the low grounds on either side of the Barton viaduct were also considered very formidable works at that day."—*Ibid.*, i. 352-5.

"Brindley's practice of securing long levels of water in canals was in many respects similar to that of George Stephenson with reference to flat gradients upon railways; and in all the canals that he constructed, he planned and carried them out upon this leading principle. Hence the whole of the locks on the Duke's canal were concentrated at its lower end near Runcorn, where the navigation descended by a flight of locks into the river Mersey."—*Ibid.*, i. 379.

1777. The Grand Trunk Canal connects "the Mersey with the Trent, and both with the Severn; thus uniting by a grand line of water communication the ports of Liverpool, Hull, and Bristol."—"Its whole length . . . . was 139½ miles." There were aqueducts over the Trent and the Dove, and 160 minor aqueducts; 109 road-bridges; and 5 tunnels.—*Ibid.*, i. 424-42.

"In connection with the Grand Trunk—which proved, as Brindley had anticipated, to be the great aorta of the canal system of the midland districts of England—numerous lines were projected and afterwards carried out under our engineer's superintendence."—*Ibid.*, i. 449.

1792—1801. "By lines of canal connecting the rivers Thames, Trent, Severn, and Mersey, which, by nearly dividing England into four parts, offered remarkable facilities for such a navigation, the great ports of London, Hull, Bristol, and Liverpool were not only rendered accessible to each other, but also to a great number of towns in the interior."—*Pict. Hist.*, vii. 670.

"Improvements of all kinds went steadily on, until all the rivers flowing through the Level were artificially altered and diverted into new channels, excepting the Nene, which is the only natural river in the Fen district remaining comparatively unaltered. New dykes, causeways, embankments, and sluices were formed; many droves, leams, eaus, and drains were cut, furnished with gowts or gates at their lower ends, which were from time to time dug, deepened, and widened. Mills were set to work to pump out the water from the low grounds; first windmills, sometimes with double-lifts, as practised in Holland; and more recently powerful steam-engines, as first recommended by Mr. Rennie. Sluices were also erected to prevent the inland waters from returning; strong embankments extending in all directions, to keep the rivers and tides within their defined channels." 680,000 acres have been reclaimed.—*Smiles*, i. 67-8.

"I still retain a distinct recollection of being employed, in 1807, at the Percy Main Colliery, in making patterns for cast-iron fish-bellied rails, and these were amongst the first, if not the first, iron rails introduced as a substitute for wood. For many years after this cast-iron was employed, and it was not until the locomotive rendered a tougher material requisite that wrought-iron was substituted for cast. The form of section of these rails was at first defective in the extreme, but they have since been constructed on sounder principles, and of stronger and heavier proportions."—*Fairbairn,* p. 38.

[The Forth and Clyde Canal was completed in 1790. The Ellesmere Canal was executed (by Telford) between 1793 and 1801.—Telford was the first to use iron for aqueducts.]—*Pict. Hist.*, vii. 671.

1793—1800. The Ellesmere Canal "consists of a series of navigations, extending collectively to a length of more than 100 miles, connecting the rivers Severn, Dee, and Mersey; and it passes over a country so uneven as to require the construction of works which, from their magnitude, surpass those of Brindley nearly as much as the latter had surpassed all previous achievements. In the valleys of the Ceriog, or Chirk, and of the Dee, especially, aqueducts were erected, in the construction of which all existing precedent was boldly departed from." Telford "made the canal-bed of flanged cast-iron plates resting on the masonry."—*Ibid.*, vii. 670.

"In the same period [1760—74] the various Highway Acts were consolidated; and four hundred and fifty-two Turnpike Acts were passed."—*Ibid.*, vii. 60-1.

[The total number of acts relating to local improvements,—roads, bridges, canals, harbours, enclosures, &c., &c.,—passed between 1785 and 1792, was 750, and between 1793 and 1800, 1,124.]—*Pict. Hist.*, vii. 667.

About 1790. "Up to this time there had been no rules laid down for the guidance of the engineer or architect, who worked very much in the dark as to principles; and it was often a matter entirely of chance whether a bridge stood or fell when the centres were removed. . . . . Mr. Rennie established the limit to which the countervailing force or weight on the extrados should be confined. Hence he adopted the practice of introducing a flat inverted arch between the extrados of each two adjoining arches. . . . . And in order to diminish the weight on the masonry, the lower or foundation course was inclined also,—thus combining the work more completely together, and enabling it better to resist the lateral thrust."—*Smiles*, ii. 171.

The earliest of Rennie's cast-iron bridges "was that erected by him over the Witham, in the town of Boston, Lincolnshire, in 1803. It consists of a single arch of iron ribs, forming the segment of a circle, the chord of which is 80 feet."—*Ibid.*, ii. 177.

1800. "The first of the modern floating docks actually constructed on the Thames was the West India." In 1801—5, the London Docks were constructed.—*Ibid.*, ii. 197.

1790—1811. Rennie constructed breakwaters at Howth, Kingston, and Holyhead "by throwing into the sea large angular blocks of rubble, of from two to twelve tons each, leaving them to find their own base."—*Ibid.*, ii. 255-6.

1815 *to* 1850.—*Table VII.*

"In various parts of England, but more especially in the county of Essex, a system of draining, or 'land-ditching,' as it was termed, had been long known and practised. Shallow drains, formed at short intervals, were filled to a certain depth with brushwood, trimmings of hedges, straw, and even weeds, upon which the soil was returned. The drains thus formed were . . useful; . . for, being generally constructed in very stiff soil, the materials were sufficient to support the roof of the drain until a junction with the sides was effected, and thus it retained its form even after the materials had begun to decay."—*Morton,* p. 670.

The 'Deanston system' "consisted in forming narrow parallel drains, of from 2 to 2½ feet in depth, in the furrows, between the ridges, at such short intervals as to insure the speedy carrying off of all surplus water, whether derived from rain or from springs."—*Ibid.*, p. 670.

1810—7. In the construction of Waterloo Bridge, "there are four features of distinctive importance to be noted:—1st. The employment of coffer-dams in founding piers in a great tidal river—an altogether new use of that engineering expedient. . . . . 2nd. The ingenious method employed for constructing, floating, and fixing the centres. . . . . 3rd. The introduction and working of granite stone to an extent before unknown, and in much larger and more substantial pieces of masonry than had previously been practised. 4th. The adoption of elliptical stone arches of an unusual width."—*Smiles,* ii. 180-1.

"The method of fixing and removing the centres was entirely new; being precisely the same as was afterwards followed by Mr. Robert Stephenson in fixing the wrought-iron ribs of the Conway and Britannia bridges. . . . . The means employed by Mr. Rennie for forming his road upon the bridge were identical with those adopted by Mr. Macadam at Bristol some six years later."—*Ibid.*, ii. 184-5.

1816. "The main feature of MacAdam's system . . . . consists in breaking the stones of which the surface of the road consists into very small pieces, which naturally become of an angular form, and excluding all soft or earthy material from among them."—"The aggregate length of the paved streets and turnpike roads in England and Wales in the year 1818 was about 19,725 miles, and the aggregate length of other public highways about 95,104 miles, making a grand total of 114,829 miles of road, which . . gives nearly two miles of road to every square mile of surface."—*Pict. Hist.*, viii. 675-6.

About 1816. Stephenson "projected and laid down a self-acting incline along the declivity which fell towards the coal-loading place near Willington . . and he so arranged it, that the full waggons descending drew the empty waggons up the incline. This was one of the first self-acting inclines laid down in the district."—*Smiles,* iii. 71.

About 1816. "Fast coaches now ran regularly between all the principal towns of England; every effort being made, by straightening and shortening the roads, cutting down hills, and carrying embankments across valleys and viaducts over rivers, to render travelling by the main routes as easy and expeditious as possible."—*Smiles,* ii. 427.

1815—19. Shrewsbury and Holyhead Road: "Mr. Telford pursued the same system that he had adopted in the formation of the Carlisle and Glasgow road, as regards metalling, cross-draining, and fence-walling." The latter was made (1) as level, (2) as firm and substantial as possible. The metal bed was formed in two layers—of large stones, the interspaces being filled with smaller stones, set and packed by hand; over this a top course, of properly broken hard whinstones, was laid; a binding of gravel, an inch thick, being placed over all. A drain crossed under the bed of the bottom layer and the outside ditch in every hundred yards.—*Ibid.*, ii. 438 and 429.

1824—7. The original tunnel through Harecastle Hill was laid out by Brindley about 50 years before. "But the engineering appliances of those days were very limited; the pumping powers of the steam-engine had not been fairly developed, and workmen were as yet only half-educated in the expert use of tools." "A new tunnel was now constructed nearly parallel with the old one, but of much larger dimensions."—*Ibid.*, ii. 420-1.

In 1826 the Menai Bridge was opened for traffic. "The total weight of iron was 2,187 tons, in 33,265 pieces. The total length of the bridge is 1,710 feet; . . . the distance between the points of suspension of the main bridge being 579 feet."—*Ibid.*, ii. 459.

[The Thames Tunnel was begun in the year 1826.]

"The Ewbank drainage, by which 9,000 acres of land in Cardiganshire were reclaimed for cultivation, was completed in 1828, with its embankments, cuts, three miles of road, and stone bridge."—*Martineau,* i. 570.

"The marvels of this [Manchester and Liverpool] first great English Railway were opening upon the world by degrees. This solidifying of Chat Moss was enough at first. Next, we find that two locomotives were put to use on the works, to draw the marl and rock from the excavations. . . . . But the highest astonishment of all was experienced . . . . when 'the Rocket actually accomplished one mile in one minute and 20 seconds.'"—*Ibid.*, i. 570.

"The true development of girder bridges was not, however, attained until the experiments in connexion with the erection of the Conway and Britannia Tubular Bridges determined the true forms and proportions in which wrought-iron should be distributed to resist the enormous strains to which bridges of wide span are subjected."—*Fairbairn,* p. 33.

ATENEO BARC

HABITATIONS.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"Diodorus Siculus speaks of the houses of the Britons as built of wood, the walls made of stakes and wattling, like hurdles, and thatched with either reeds or straw. Afterwards the dwellings were improved. Some set up strong stakes in the banks of earth, as well as large stones rudely laid on each other without mortar. Strabo says, that the fashion was round, with a high pointed covering at top; and Cæsar, that they resembled the Gaulish houses, and were only lighted by the door."—*Fosbroke*, p. 99.

"Grimspound, Devonshire, within a circular enclosure, situated in a marsh, exhibits a fortified village of circular stone houses."—*Ibid.*, p. 100.

"The villages were circles of huts hollowed out of the hills or heath, to save wall building, the sides wattled and the roof thatched; or in parts where there was greater culture, circular-shaped houses were constructed, with low stone walls, with conical shingle roofs, and with a single arched entrance, at once doorway and window."—*Pearson*, i. 16.

"Some of their habitations were probably on artificial islands of piles driven into the bottom of a bog or river, and connected by a causeway with the land."—*Ibid.*, i. 16.

"The stronger and more warlike tribes secured themselves from surprise in townships or camps, recommended by some natural advantage of hill, forest or marsh, and fortified with felled timber and a ditch."—*Ibid.*, i. 16.

A Roman villa excavated at Woodchester "covers an area of 550 feet by above 300 feet. The approach was by a level platform from the south, with outbuildings on the left, if not also on the right. Here the visitor approached a long dead wall, with the grand portal in the centre. On passing through the entrance gateway, he found himself in an immense court, about 150 feet square, with masses of buildings on each side. In front of him was another gateway, which led him into a second court, 90 feet square, surrounded on three sides by a gallery, or, as the ancients called it, *cryptoporticus*, which was, no doubt, either closed in or capable of being closed in, as the hypocausts under it show that it was intended to be warmed. Opposite the gate by which he entered, was probably another portal that led him through the northern cryptoporticus into the grand hall, which was decorated with every kind of ornamentation. . . . . The only common feature in the Roman Villas in Britain seems to have been the large courts round which the buildings were grouped." 100 villas have been already discovered.—*Wright, Celt,* &c., p. 199.

Glastonbury:—"The walls of the church, according to Malmesbury, [were] made of twigs, winded and twisted together, after the ancient custom that king's palaces were used to be built."—*Fosbroke*, p. 99.

The origin of castles was "only the fortifications of towns on a smaller scale."—*Ibid.*, p. 102.

Roman-British Castles. "The castles of the Saxon shore were built before the legions left Britain; and afterwards Colchester was one of the Anglo-Saxon forts, which watched three important rivers."—*Ibid.*, p. 103.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"In Beowulf, the sleeping-rooms of Hrothgar and his court seem to have been so completely detached from the hall, that their inmates did not hear the combat that was going on in the latter building at night. In smaller houses the sleeping-rooms were fewer, or none, until we arrive at the simple room in which the inmates had board and lodging together, with a mere hedge for its enclosure, the prototype of our ordinary cottage and garden. . . . The doors of the hall and chambers seem to have been generally left open." . . . . The whole mass enclosed within the wall was called the *burh*, or tun, and the inclosed court was called the inburh. . . . "There was sometimes one story above the ground-floor; . . . but it is evident that this was not common to Anglo-Saxon houses."—"There were windows to the hall, which were probably improvements upon the rude primitive Saxon buildings, for the only Anglo-Saxon words for a window are *eag-thyrl*, an eye-hole, and *eag-duru*, an eye-door."—*Wright, Domestic Manners and Sentiments*, pp. 11-13.

The buildings in the picture "are all roofed with tiles of different forms, evidently copied from the older Roman roof tiles. Perhaps the flatness of these roofs is only to be considered as a proof of the draughtsman's ignorance of perspective."—*Ibid.*, p. 16.

"The most important part of the Saxon house was the hall. . . . . The householder there held open house, for the hall was the public apartment, the doors of which were never shut against those who, whether known or unknown, appeared worthy of entrance. . . . . Internally, the walls of the hall were covered with hangings or tapestry. . . . . There were hooks, or pegs, on the wall, upon which various objects were hung for convenience. . . . . Arms and armour more especially were hung against the wall of the hall."—*Ibid.*, pp. 19-20.

"We have no allusion in Anglo-Saxon writers to chimneys, or fire-places, in our moden acceptation of the term." The fire seems usually to have been placed in the middle of the floor, "and there can be little doubt that there was an opening . . in the roof above, for the escape of the smoke."—*Ibid.*, p. 20.

"The most ancient buildings which we can trace in this island, after the departure of the Romans, were circular towers of no great size . . . . erected either on a natural eminence, or on an artificial mound of earth. Such are Conisborough Castle in Yorkshire, and Castleton in Derbyshire, built perhaps before the Conquest. To the lower chambers of these gloomy keeps there was no admission of light or air, except through long narrow loopholes, and an aperture in the roof. Regular windows were made in the upper apartments." The walls were of vast thickness, and there are some marks of attention both to convenience and decoration.—*Hallam, M.A.*, ch. ix.

1020. "In Essex, a region rich in forests, but not producing good building stone, timber was largely used both in ecclesiastical and in domestic buildings for ages after this time." Cnut used stone in building churches.—*Freeman*, i. 471-2.

1066 *to* 1307.—*Table III.*

"We trace in the illuminations of the earlier Norman period the custom of placing the principal apartment at an elevation from the ground. The simple plan of the stone-built house of the latter part of this century consisted of a square room on the ground-floor, often vaulted, and of one room above it, which was the principal apartment, and the sleeping-room. This was approached by a staircase, sometimes external, and sometimes internal, and it had a fire-place, though this was not always the case in the room below." The windows were small and without glass. They were "usually covered with a cloth, or blind, which allowed sufficient light to pass and . . had shutters on hinges which closed them entirely."—"Under the hall, when it was raised above the level of the ground, there was often another vaulted room, which was the cellar, and which seems to have been usually entered from the inside of the building."—*Wright*, pp. 83-4

Neckam says that the Norman hall "had a vestibule or screen, and was entered through a porch, and that it had a court. . . . The few examples of Norman halls which remain are divided internally by two rows of columns."—*Ibid.*, p. 98.

A new characteristic was introduced into the Norman houses, and especially into the castles, the massive walls of which allowed chimney-flues to be carried up in their thickness. The piled-up fire in the middle of the hall was still retained, but in the more private apartments, and even sometimes in the hall itself, the fire was made on a hearth beneath a fire-place built against the side wall of the room."—*Ibid.*, p. 99.

In consequence of the frequency of fires "it was enacted in the first year of Richard I. that the lower story of all houses in the City of London should be built with stone, and the roofs covered with tiles or slates. This had probably been until that time the mode of constructing the superior class of houses only, the ordinary dwellings of the citizens being wood and thatch. Houses built entirely of stone were at all times scarce in London."—*Pict. Hist.*, ii. 230.

"Additions, bespeaking some advance in refinement, began indeed to collect round the sullen keeps of the Norman era; and we find a precept from Henry III. for the erection of an apartment within the castle of Guilford for the use of his daughter-in-law, Eleanor of Castile, consisting of a chamber with a raised hearth and chimney, a wardrobe, and other conveniences, and an oratory; and it is particularly specified that the windows are to be glazed."—*Pict. Hist.*, i. 857.

"Upon the higher ground stood the Guildhall and the Ward of the Aldermen, distinguished by houses partially built of stone. . . In the outer circle and suburbs . . . . rose wooden sheds, rudely plastered or whitewashed . . . . sheltering the last new settlers. . . . . In the higher city there might be parish churches and schools. . . . . The city ponds and rivulets yielded fresh water to those who were willing to fetch it."—*Brewer, M. F.*, p. xvii.

"The peasant's house was, we may believe, built of the coarsest material, most frequently of wattles daubed with mud or clay. Bricks appear never to be used. The manor-house is generally built of stone, but the tenements by which it was surrounded were of the meanest description."—*Rogers*, i. 66.

"A new apartment had now been added to the house, called in Anglo-Norman a parlour (*parloir*), because it was literally the talking-room. It belonged originally to the monastic houses, where the parlour was the room for receiving people who came to converse on business, and, when introduced into private houses, it was a sort of secondary hall, where visitors might be received more privately than in the great hall, and yet with less familiarity than in the chamber."—*Wright*, p. 134.

In course of time [13th cent.] the barons "began to covet a more comfortable dwelling. The keep was either much enlarged, or altogether relinquished as a place of residence, except in time of siege; while more convenient apartments were sometimes erected in the tower of entrance, over the great gateway, which led to the inner ballium or courtyard. . . . . The windows in this class of castles were still little better than loopholes on the basement story, but in the upper rooms often large and beautifully ornamented, though always looking inwards to the court. Edward I. introduced a more splendid and convenient style of castles, containing many habitable towers, with communicating apartments."—*Hallam, M.A.*, ch. ix.

"With the reign of Edward I. a new era commences, and the castles raised by that monarch for the security of his new dominion in Wales are among the first which combine the fortress and the palace in an integral structure. Conway Castle includes two courts within the body of the building, the great hall (thenceforward indispensable in every royal and noble habitation) occupying one side of the lower area. The separate apartments of the king and queen are to be distinguished both at Conway and Caernarvon. . . . . Still the domestic conveniences of the buildings of this age by no means keep pace with their increased extent; and the room in which Edward II. was born, at Caernarvon, is a confined cell, dark and misshapen."—*Pict. Hist.*, i. 858.

1307 *to* 1530.—*Table IV.*

Towards the 14th cent. "the rooms of houses began to be multiplied, and they were often built round a court; the additions were made chiefly to the offices, and to the number of chambers." —The rooms were "very imperfectly protected against the weather, even in palaces."—*Wright*, pp. 130-2.

"The London houses in the fourteenth century were generally more substantial and commodious than modern writers have in many cases supposed. The party walls were of stone, and the roofs were generally of tiles. The houses were often two and three storeys high; and each storey consisted of separate rooms. Sometimes each storey was a separate tenement, accessible by an outside staircase. Glass windows were so far common in Edward III.'s time, that the glaziers formed a mystery or craft, or, as we now should say, a City Company. Chimneys were regularly built, and sea-borne coal, as well as wood and charcoal, was burned for fuel."—*Creasy*, ii. 253.

14th cent. "The next innovation was the castle-palace. . . 'The odd mixture,' says Mr. King, 'of convenience and magnificence with cautious designs for protection and defence, and with the inconveniences of the former confined plan of a close fortress, is very striking.' The provisions for defence became now, however, little more than nugatory; large arched windows like those of cathedrals were introduced into halls, and this change in architecture manifestly bears witness to the cessation of baronial wars, and the increasing love of splendour in the reign of Edward III."—*Hallam, M.A.*, ch. ix.

"To these succeeded the castellated houses of the fifteenth century. . . . They resembled fortified castles in their strong gateways, their turrets and battlements, to erect which a royal licence was necessary, but their defensive strength could only have availed against a sudden affray or attempt at forcible dispossession. They were always built round one or two courtyards, the circumference of the first, when there were two, being occupied by the offices and the servants' rooms, that of the second by the state apartments. Regular quadrangular houses, not castellated, were sometimes built during the same age, and under Henry VII. became universal in the superior style of domestic architecture. The quadrangular form, as well from security and convenience as from imitation of conventual houses, which were always constructed upon that model, was generally preferred; even where the dwelling-house, as indeed was usual, only took up one side of the enclosure, and the remaining three contained the offices, stables, and farm-buildings, with walls of communication."—*Ibid.*, ch. ix.

"A frame of massive timber, independent of walls, and resembling the inverted hull of a large ship, formed the skeleton, as it were, of an ancient hall; the principal beams springing from the ground naturally curved, and forming a Gothic arch overhead. The intervals of these were filled up with horizontal planks; but in the earlier buildings, at least in some districts, no part of the walls was of stone."—*Ibid.*, ch. ix.

"In the fifteenth century the town-houses, or *inns* as they were called, of the nobility, were of great extent," accommodating four, five, and six hundred men. "The hall and principal apartments of these inns were of stone, and the remaining and larger portions of the structure of timber."—*Pict. Hist.*, ii. 230.

"It is an error to suppose that the English gentry were lodged in stately or even in well-sized houses. . . . . The usual arrangement consisted of an entrance-passage running through the house, with a hall on one side, a parlour beyond, and one or two chambers above, and on the opposite side, a kitchen, pantry, and other offices. Such was the ordinary manor-house of the 15th and 16th centuries. . . . . Larger structures were erected by men of great estates during the reigns of Henry VI. and Edward IV."—*Hallam, M.A.*, ch. ix.

"The parallelogram house, seldom containing much more than four rooms, with no access frequently to the upper, which the family occupied, except on the outside, was gradually replaced by one on a different type:—the entrance was on the ground, the staircase within; a kitchen and other offices, originally detached, were usually connected with the hall by a passage running through the house; one or more apartments on the lower floor extended beyond the hall; there was seldom or never a third floor over the entire house, but detached turrets for sleeping-rooms rose at some of the angles. This was the typical form which lasted, as we know, to the age of Elizabeth, or even later."—*Ibid.*, iii. 478-9.

"A greater division of apartments distinguishes the houses of the 14th and 15th centuries from those of an earlier period."—*Ibid.*, iii. 479.

15th cent. "A gentleman's house containing three or four beds was extraordinarily well provided; few, probably, had more than two. The walls were commonly bare, without wainscot or even plaster, except that some great houses were furnished with hangings, and that perhaps hardly so soon as the reign of Edward IV."—*Hallam, M.A.*, ch. ix.

"There were sometimes two or more beds in the same room, and visitors slept in the same chamber with the host and hostess."—*Wright*, p. 257.

"In the important requisites of space and convenience, the ordinary dwellings of our citizens and burgesses had as yet undergone little improvement. A narrow façade, with the gable end overhanging the street, was the general form of that class of buildings from the thirteenth century down to the seventeenth. . . . . The compact plan, the narrow front, the moderate elevation, and the contracted apartment, are the peculiar characteristics of the English town-house, established in accordance with our domestic habits, pertinaciously adhered to during the lapse of ages, and even adopted in later times in edifices to which they are little applicable."—*Pict. Hist.*, ii. 231.

15th cent. "The fireplace at the side of the hall, with hearth and chimney, was now in general use."—*Wright*, p. 367.

"The chambers were now, except in smaller houses, mostly above the ground-floor; and . . the privacy of the chamber was much greater than formerly."—*Ibid.*, p. 399.

Holinshed conversed with "old men who remembered when there were only about two or three chimneys in a town, except in some religious house, manor place, or great parsonage. Each made a fire against the reredrosse in the hall, where he dressed his meat and dined."

"Around the spacious cupola, over the French and Italian fire-places, is a ledge to which are affixed pegs, on which the postilions straightway proceeded to hang their wet cloaks to dry. We call the stone or wooden shelf over our fire-places *mantle-pieces*, or *mantle-shelves*, but we no longer hang our mantles upon them to dry."—*Roberts*, pp. 359-60.

"In towns, domestic architecture experienced no great change in the course of the fifteenth and sixteenth centuries. Small narrow streets, with buildings chiefly of the class we term half-timber houses—the best of which had their lower story of stone, while those above, each projecting beyond the one below it, consisted of a timber framework filled up with bricks—occupied the greater part of the town, and gave it a compact appearance which was quite inconsistent with our modern notions of sanitary arrangement. In the interior the rooms were generally small and dark, but domestic comfort seems not to have been so much overlooked as we are in the habit of supposing."—*Wright*, p. 442.

"As the privacy of the chamber had become greater, it seems now to have been much less common in private mansions for several people to sleep in the same room, which appears more rarely to have more than one bed."—*Ibid.*, p. 407.

"We find that at the beginning of the period [1485—1603] the yeomanry usually lived in a dwelling of timber, the walls of which were formed of wattled plaster. It had not always a chimney, and contained few conveniences. They slept on straw pallets covered only with a sheet and coarse coverlet, or perhaps upon a flock mattress and a bolster of chaff. Their servants slept upon straw, and had not always a coverlet to throw over them."—*Pict. Hist.*, ii. 862.

1530 *to* 1688.—*Table V.*

"Henry VIII. chiefly added a gate-house of approach, with turrets and pediments, besides large apartments with external ornaments to parts already built, as at Windsor, Whitehall, and Hunsden, and imitated the fashion in their houses."—*Fosbroke*, p. 109.

"A very principal innovation in the early Tudor style was the introduction of gate-houses, bay-windows and quadrangular areas, of which castles constructed for defence could not admit." —*Dallaway*, i. 133.

1530—1630. "The hall continued to hold its position as the great public apartment of the house, and in its arrangements it still differed little from those of an earlier date; it was indeed now the only part of the house which had not been affected by the increasing taste for domestic privacy."—*Wright*, pp. 443-4.

1530—1640. "Instead of seeking a strong position, people chose situations that were agreeable and healthful, where they might be protected from inclemency of weather, and where gardens and orchards might be planted advantageously."—*Wright*, p. 443.

After 1544. "It was far beyond mere change of style that the new architecture extended its influence. . . . . The great hall, though generally retaining its ancient form, became appropriated to its modern purpose of an entrance, and the partial adoption of the Italian mode of placing the principal apartments in the upper floor necessarily led to the enlargement and decoration of the staircase, which now became, for the first time, a principal feature in the distribution of the house. The plan of arranging the apartments *en suite* was neglected, but the great gallery, occupying the utmost extent of the building on the upper floor, seems to have been considered a necessary state appendage even in mansions of the second class, and was well suited to the crowded festivities and pageants which were the fashion of the age. . . . . The separate suites of apartments [in Buckhurst] appropriated to the reception of distinguished guests are worthy of attention, as indicating the direction which the manners of the age had given to the hospitality of noble houses, and the refinement with which it was exercised."—*Pict. Hist.*, ii. 847-8.

"As the benefits arising from a settled government and domestic security were felt by all classes, the gentry . . . . were equally busied in improving their condition in the essential point of their habitations, which they rebuilt at this period, throughout the country, to an extent which has rendered the Elizabethan manor-house a familiar object among the peculiar beauties of English landscape. The plan of building houses of this class, with two projecting wings and a porch in the middle, is . . common."—*Ibid.*, ii. 849.

"The parlour appears in the 16th cent. to have been a room the particular use of which was in a state of transition. Subsequently, as domestic life assumed greater privacy than when people lived publicly in the hall, the parlour became the living room."—*Wright*, p. 475.

"Town buildings still retained the form which characterises them from the earliest period of their history. . . . . As long . . . . as timber continued to be the chief material in the houses of our citizens and burgesses—and in London, during the reign of Elizabeth, it was almost exclusively employed—so long they continued unaltered in everything but their ornamental details, in which they conformed to the changing taste of the period. . . . . So slowly did any innovations creep into the system of building town-houses, that Stow especially notices a brick tower erected by Sir T. Champneys (Mayor of London in 1534), as the first; and a tower of timber, built by another citizen in Lime Street, as the second that he ever heard of in any private man's house."—*Pict. Hist.*, ii. 849-50.

"Early in the seventeenth century the fireplace had taken nearly its present form, although the dogs or andirons had not yet been superseded by the grate, which, however, had already come into use."—*Wright*, p. 449.

"In this and the preceding reign the walling was very bad, being mere rubbish, or even turf or peat, between two thin shells of brick. Inigo Jones introduced a better method; and Sir R. Crispe, the patriotic friend of Charles I., is said to have been the inventor of the art of making them [bricks ?] as now practised."—*Fosbroke*, p. 138.

17th cent. "Glass had not yet come into general use. . . . . The chimney, usually of lath and plaster, ending overhead in a cone and funnel for the smoke, was so roomy in the old cottages as to accommodate almost the whole family sitting round the fire of logs piled in the reredrosse in the middle, and there they carried on their winter's work."—*Smiles*, i. 187.

"Of the metropolis, the City, properly so called, was the most important division. At the time of the Restoration it had been built, for the most part, of wood and plaster; the few bricks that were used were ill-baked; the booths where goods were exposed to sale projected far into the streets, and were overhung by the upper stories."—*Macaulay*, i. 350.

"The style of building was, however, far superior to that of the city which had perished. The ordinary material was brick, of much better quality than had formerly been used."—*Ibid.*, i. 351.

"The more ordinary dwellings of the commonalty were still so imperfect in the 16th century, that Erasmus does not hesitate to attribute the frequent sickness which visited England in a great measure to their defective ventilation, their fixed windows precluding the free admission of air when necessary, while it found its way abundantly through the crevices in the walls, when its exclusion might have been desirable. The general introduction of chimneys which took place about this time was a material improvement for health as well as for convenience."—*Pict. Hist.*, ii. 850.

1688 *to* 1850.—*Tables VI. and VII.*

Since the Great Fire of London, "important changes have been effected in our streets, and . . a taste for more lofty buildings, coupled with a dislike to the dingy brick which has hitherto disgraced our street architecture, has indisputably been established, and the London of the 17th century is beginning to disappear before it."—*Pict. Hist.*, iv. 739.

Soane's "plans, for the most part, exhibit a defect which has since, from notions of economy, become too common—the substitution of a wretched lobby for that characteristic feature of a country-house,—the hall."—*Ibid.*, vii. 739.

End of 18th cent.—Browne's "plan in domains of smaller extent [than Blenheim] of bringing the *pleasure-ground*, displaying art without its formality, and nature without its asperities, into immediate connexion with the house—had a reciprocal influence upon the style of that class of mansions to which it was peculiarly adapted. The close approach of the plantation to the building in irregular masses facilitated the arrangement of uniting the principal rooms into a compact *corps de logis*, and extending the offices in a wing on one side, to be concealed by the trees. This plan . . soon became general."—*Ibid.*, vii. 733-4.

"Many years have not elapsed since all the cottages, and most of the small farm-houses in the higher parts of Montgomeryshire, were wattled only, even without an outer coat of plaister. Such *reed houses* as these we all along see in *Ireland*, and in many places in England."—*Fosbroke*, p. 100.

To the "extent and kindly growth [of the woods of Herefordshire] from of old is due another feature which cannot but strike the traveller, and which greatly enhances the picturesqueness of the scenery—we mean its 'timber houses.' To the circumstance that, until railways facilitated the transit of her timber to Liverpool and Staffordshire and elsewhere, the oak and elm of Herefordshire were a drug in the narrow local market, are due no doubt the triumphs of domestic architecture which still rear their quaint forms in such old towns and villages as Ledbury, Leominster, Orleton, Bosbury, Weobly, and Pembridge."

"Iron as a building material is not confined to ship-building alone; it is employed in almost every other department of useful art, and is now largely applied to the construction of houses. When cast and wrought iron are united in these constructions, they form some of the most convenient and beautiful combinations possible."—*Fairbairn*, pp. 31-2.

FOOD.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"In the northern parts of the island the inhabitants tilled no ground, but lived on prey got by hunting, and the fruits of trees; and though they had great quantities of fish, yet they would not touch them: they dwelt naked in tents, going even without shoes: they would endure hunger, cold, and labour with great patience; they would continue whole days up to the chin in bogs, without food; in the woods they lived on the roots of trees, and had a kind of meat ready on all occasions, of which only taking as much as the size of a bean, prevented their suffering from hunger or thirst."

"The inland people sow no corn, but live on milk and flesh."—*Cæsar, De Bell. Gall.*, v. 13.

[Teeth found in skulls are worn away, as if with exercise upon parched peas or grain, or with gnawing bones. They drank mead and beer.]—*Pearson*, i. 16.

"Pliny also mentions as among the greatest delicacies of Britain a sort of geese called *chenerotes*, and describes it as smaller than the *anser*, or common goose."—*Craik, Hist. of Com.*, i. 38.

[The oysters of Britain were specially prized for their sweetness.—*Pliny*. They were gathered at Rutupiæ (now Richborough)].—*Ibid.*, i. 38.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

[Animal food: oxen, sheep, and great abundance of swine; fowls, deer, goats, and hares; eels, haddocks, minnows, eelpouts, skate, and lampreys; herrings, salmon, porpoises, oysters, crabs, mussels, winkles, cockles, flounders, plaice, lobsters, &c. This was in the time of Ælfric. In earlier times their use of fish was more limited. Bede says Wilfrid rescued the people of Sussex from famine by teaching them to fish. Horse-flesh was used. The *Pœnitentiale* says, "Horse-flesh is not prohibited, though many families will not buy it." But in the council held in 785 in Northumbria before Alfwold, and in Mercia before Offa, it was discountenanced.]—*Turner*, iii. 22-5.

[Animal food was used chiefly by the wealthier part of the community. Wheat and barley were in general use, wheat being dearer.]—*Ibid.*, iii. 25-6.

[They appear to have used great quantities of salt. In the end of autumn they killed and salted much meat for their winter consumption.]—*Ibid.*, iv. 28.

[They used warm bread. They were allowed to use milk, cheese, and eggs on their fast days. They also used honey.]—*Ibid.*, iii. 26.

[Ale and mead were their favourite drinks, and wine was an occasional luxury. Three kinds of ale are mentioned: clear, mild, and Welsh—warm wine is also mentioned. . . . . Pigment was a sweet and odoriferous liquor, made of honey, wine, and spiceries of various kinds. The morat was made of honey, diluted with the juice of mulberries.]—*Ibid.*, iii. 31-2.

"We read of their meat being dressed in a boiling vessel, of their fish being broiled, and of an oven heated for baking loaves."—*Ibid.*, iii. 34.

1066 *to* 1307.—*Table III.*

[Wheat was the customary food from the earliest times. Oatmeal was made for the broth or porridge of the house. The pig was the most important article of food.]—*Rogers*, i. 27.

"The Normans are said to have introduced a fashion of more delicate living and solemn banqueting than had been previously known."—*Pict. Hist.*, i. 644.

"Among a people so choice in their diet as the Normans are declared to have been, we can imagine that cookery, as a science, was held in peculiar estimation."—*Ibid.*, i. 645.

"Rich spices were plentifully used in cooking. Among their most esteemed dainties seem to have been the peacock and crane. . . . . The boar's head was regarded as a truly regal dish. . . . . While the finest of the wheat was only used for the bread of the aristocracy, the common people were contented with their brown bread, made of rye, oats and barley."—*Ibid.*, i. 645.

"In the article of meats and drinks the common people seem to have still adhered to the plain fashions of their ancestors: the old dishes, whatever they were, as yet sufficed them, with copious draughts of ale, cider, and mead; and quantity, not quality, was the main essential of a banquet."

1307 *to* 1530.—*Table IV.*

"Cookery had now also increased into a most complicated and artificial system, though we are not sufficiently acquainted with the details to speak of them with certainty. Many dishes are now mentioned for the first time, composed of materials sufficiently heterogeneous according to the present taste, and so excessively seasoned that they were said to be 'burning with wildfire;' while others, that were required to please the eye as well as the palate, were gaily painted, and turreted with paper."—*Pict. Hist.*, i. 878.

[Fish was an important article of food. Many kinds of fish, greyling, carp, and perhaps trout, were naturalized by monks.]—*Rogers*, i. 608.

"The wines used at this period were either compounded or pure; of the former were hippocras, pigment, and claret; the latter were chiefly the imported wines of France, Spain, Greece, and Syria."—*Pict. Hist.*, i. 879.

"A sturdy, high-hearted race, sound in body and fierce in spirit, and furnished with thews and sinews which, under the stimulus of those 'great shins of beef,' their common diet, were the wonder of the age."—*Froude*, i. 19.

"Of the cookery of the period . . . . we may conclude that it was still sufficiently coarse, although complex and costly."—"In the diet of the common people we as yet (1524) discover little or no improvement. They still found the staple of subsistence in joints of meat,—brown, coarse bread, in proportions considerably inadequate to the quantity of animal food,—and ale or beer. . . . . Æneas Sylvius, so late as the year 1437, while stopping at a populous village in Northumberland, astonished the inhabitants, as he tells us himself, by the sight of wine and wheaten bread,—articles which they had never seen before."—*Pict. Hist.*, ii. 253.

"In the article of diet as important a change took place as in household accommodations; and we now hear little of those gross hecatombs in the shape of feasts which were formerly usual. Still, indeed, fantastic subtleties, and other quaint devices of cookery, were exhibited at state banquets, but they were now accompanied by an elegance that marked the advance of the age."—All the meals, among the upper classes, "except the chief one at noon, exhibited little variety, consisting generally of chines of beef or mutton, either roasted or boiled, and bread, with copious draughts of ale, wine being used chiefly at the after-supper. Thus the delicate ladies of the court, as well as hungry citizens and robust squires, commenced and concluded the day with broiled steaks or mighty sirloins, and flagons of brown ale, even to the end of this period" [1485—1603].—*Ibid.*, ii. 881.

1530 *to* 1688.—*Table V.*

During the reign of Elizabeth [1558—1603] "moderation in the number of meals had become pretty general; the 'afternoon' wholly disappeared; and, as for the after-supper, when indulged in at all, it was generally a very slight refection. . . . . A dinner now afforded a striking display both of the wealth and improved manners of the period. The nobility had discarded entirely their huge joints of salted beef, and platters of wood and pewter, together with the swarms of jesters, tumblers, and harpers, that formerly had been indispensable to the banquet-room; a stately ceremonial and solemn silence were considered to be the indications of true politeness; and the table was daily set out with a large variety of dishes consisting of beef, mutton, veal, lamb, pork, kid, coney, capon, pig, or so many of these as the season afforded, with store of red and fallow deer, and varieties of fish and fowl. All kinds of fruits, pastries, and confections followed, along with an equally extensive variety of wines and liqueurs."—*Pict. Hist.*, ii. 881.

"Even the tables of private gentlemen and merchants were now supplied not only plentifully, but delicately. . . . . Every dish . . had its appropriate sauce, and, at the third course, pericates and rich confections of spices were served up, consisting of quinces, pomegranates, oranges sliced and eaten with sugar, apples and pears, marmalade, prunes, raisins, dates, nuts, hard cheese, comfits, jellies of all colours, sugar-bread, gingerbread, and florentines."—"Of the different sorts of animal food, that which was in greatest request was lamb."—*Ibid.*, ii. 882.

"As traffic increased and money became more abundant, it was to be expected that the science of good living would be carefully cultivated: cookery accordingly was now [1603—40] studied more than ever, but scarcely, as yet, with any improvements." An "artificial taste prevailed in the preparation of the simplest materials of food."—*Ibid.*, iii. 639.

"Greater temperance in eating and drinking naturally prevailed during the period of the Commonwealth."—*Ibid.*, iii. 642.

1688 *to* 1815.—*Table VI.*

1688—1760. "Wheat, it appears, already constituted the food of the great majority of the people in all the southern and midland counties; barley was consumed by the majority of the people only in Wales; rye was not eaten at all in the five south-western counties, but in the five northern counties was the ordinary food of about a third of the people; oats were the food of another third of the people in the northern counties, and of considerably more than a third of those of Lancashire and the rest of that group, but were only used to a very small extent in the Midland counties, and not at all in any other part of the kingdom."—*Pict. Hist.*, iv. 850.

"It is towards the close of the reign of George I. that we first hear much of the excessive gin-drinking of the populace of our great towns."—*Ibid.*, iv. 851.

CLOTHING.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"The inland people . . . . are clothed in skins."—*Cæsar, De Bell. Gall.*, v. 14.

Of the British tribes "those who dwell in Kent are far the most civilized, and in their way of life differ very little from the Gauls."—*Ibid.*, v. 14.

"The long dark-coloured mantles, in which Strabo describes the inhabitants of the Cassiterides as attired, may indeed have been of skins, but were more probably of some woollen texture."—*Craik, Hist. of Com.*, i. 27.

78—86 A.D. "But now the sons of the chiefs began to acquaint themselves with the liberal arts, surpassing by their capacity the industry of the Gauls, and those who lately repelled the language of Rome were ambitious of fine speaking [*eloquentiam*]. Then they affected our manner of dress, and the toga became common. Gradually they went so far as to imitate our effeminacy and our vices—luxurious halls, baths, and sumptuous banquets; and these the simpletons called 'civilization' [*humanitas*] when they were really the badges of slavery."—*Tacitus, Vit. Agric.*, cap. xxi.

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"Some change in their apparel took place after their conversion to Christianity."—*Turner*, iii. 38.

[They had silk, linen, and woollen garments; silk must from its cost have been uncommon. They wore shoes, but no stockings, and all had not shoes.]—*Ibid.*, iv. 42.

[The ladies had gowns, mantles, kirtles, and cuffs. In the drawings, they appear with a long loose robe, reaching to the ground, and large loose sleeves. Upon their head is a hood or veil, which, falling down before, was wrapped round the neck and breast.]—*Ibid.*, iii. 40.

[The Saxons seem to have adopted the Roman tunic, which reached to the knees, and to have completed it by long sleeves for the arms. A cloak over it was added for out of doors. The Anglo-Saxon lady wore a hood with long pendants, and a loose dress reaching to the ground. Wool and flax, with silk for the lappets and eyelet-holes, were the common materials; which the wearer herself would sometimes embroider.]—*Pearson*, i. 294.

"Leather was used not only for shoes and breeches, but also for gloves, which even those of the humblest class were in the habit of wearing."—*Lappenberg*, ii. 357.

1066 *to* 1307.—*Table III.*

"The common dress of kings and noblemen was a close long gown or circoat, reaching to the heels; and over this a long robe or cloak. . . . . The soldiers were clad in a coarse tunic, which reached to the knees. . . . . The ladies were clothed in a loose gown girded round the waist, which reached to the ground. The chief dress of the common people was a short jacket, barely reaching to the knees, girt round the loins."—*Strutt*, ii. 16, 17.

"The general habit of the Normans consisted of the tunic, the cloak, the long tight hose, the leg bandages and shoes or short boots."—*Pict. Hist.*, i. 637.

1270—1300. "This change in the form of the helmet rendered necessary a corresponding one in that of the hood, and we consequently find them from this period taking the shape of the head."—*Meyrick*, i. 117.

"It is certain that ladies of rank delighted to assimilate their costume in some particulars to the knightly equipment of their time; thus, we find the wimple of high-born dames to have been adjusted in such a manner, in connection with their coverchef or veil, as to disclose their features very nearly in the form of a triangle, precisely after the fashion of the mail coifs and the camailed basinets of their lords. And in like manner, the strange adjustment of the knightly belt about the hips from about 1330 to about 1400 was adopted by the ladies, and introduced into their costume."—*Boutell*, in *Lacombe*, pp. 281-2.

"The dress of our forefathers was ample. The robes of the warden of Merton contained from 8 to 9 yards of cloth."—*Rogers*, i. 577.

"The principal change in the female dress of this period took place in the fashion of wearing the hair, which, instead of being plaited as previously, was turned up behind, and entirely enclosed in a caul of network composed of gold, silver, or silk thread, over which was worn the peplum or veil; and sometimes, in addition, a round hat or cap."—*Planché*, in *Pict. Hist.*, i. 867.

"Buttons, very closely set from the wrist almost to the elbow of the sleeve of the under-tunic, form the most remarkable distinction of the civil dress of Edward I.'s reign. . . . . Gloves were more generally worn; and the hair appears to hang in waved locks lower than the ears, and to have been curled with great precision."—*Ibid.*, i. 867.

"The ecclesiastical costume in England was at this time (close of the thirteenth century) "so sumptuous as to excite the admiration and avarice of Innocent IV. Some of the sacerdotal habits were nearly covered with gold and precious stones, and others elaborately embroidered with figures of animals and flowers; . . . . The mitre had assumed its modern form by the reign of Edward I. The red hat is said to have been given to the cardinals by Pope Innocent VI. at the council of Lyons, in 1245."—*Ibid.*, i. 869.

"The close of the thirteenth century is chiefly remarkable in the history of costume, as presenting us with some particular distinctions in the attire of the legal classes. Lawyers were originally priests, and consequently wore the tonsure; but, on the clergy being forbidden to meddle with secular affairs, the lay lawyers discontinued the practice of shaving the head, and wore the coif for distinction sake."—*Ibid.*, i. 868.

1307 *to* 1530.—*Table IV.*

"The reign of Edward II. presents us with party-coloured habits so fashionable during the two following centuries, and the sleeves of the surcoat, or super-tunic, terminating at the elbow in tippets or lappets, which became long narrow streamers reaching to the ground in the reign of Edward III."—*Ibid.*, i. 868.

"The reign of Edward III. presents us with an entire change of costume. The long robes and tunics, the cyclases and cointises of the preceding reigns, vanished altogether. A close-fitting garment called a *cote hardie*, buttoned down the front, and confined over the hips (which it barely covered) by a splendid girdle, was the general habit of the male nobility."—*Ibid.*, i. 869.

Female Nobles. "The very singular gown, open at the sides, and displaying the dress beneath, and the girdle that confined the waist . . . . is first observable on monuments of the time of Edward III."—Of the better class:—"a simple tight-fitting gown or cote-hardie, with a girdle loosely encircling the waist, and joined in the centre by circular clasps, from whence hangs an ornamental chain."—*Fairholt*, pp. 171-2.

H. IV. "The king's dress is chiefly remarkable for the singular girdle he wears, which has suspended from it, at regular intervals, by ornamental chains, a series of circular pendants . . . . a fashion which continued till the reign of Henry VII." In another picture "Henry is very plainly dressed, in a long gown, fastened round the waist by a girdle." Occleve's fits tightly round the neck.—*Ibid.*, p. 179.

"The head-dresses of the ladies during this period were the most remarkable and striking novelty in fashion adopted, and which continued varying in absurdity and monstrosity until the death of Richard III." "They have been called . . . . the reticulated and heart-shaped head-dresses; and in the reign of Henry V., the horned head-dress makes its appearance."—*Fairholt*, p. 180, and *Planché*, in *Pict. Hist.*, ii. 239.

"The ordinary robe or gown of a lady of the reign of Henry V. . . . . was made high in the neck, and its folds were confined at the waist by a simple band and buckle."—*Planché*, in *Pict. Hist.*, ii. 239.

"The general costume of the fifteenth century, from the accession of Henry II. to the close of the reign of Richard III., appears to have been a mixture of all the fashions of the preceding century."—*Ibid.*, ii. 241.

"The toes of the shoes seem to have lost their long pikes for a time during the reign of Henry V., to recover them again in the following reigns of Henry VI. and Edward IV., when we . . . . find them still more preposterous."—*Ibid.*, ii. 242.

"The practice of slitting the doublets at the elbows so as to show the shirt through appears during the reign of Edward IV., and gradually leads to the slashing and puffing of the whole suit in the following century. The toes of the shoes and boots suddenly took a fancy to expand instead of to elongate, and a sumptuary law was passed limiting the breadth of the toe to six inches."—*Ibid.*, ii. 202.

[In the reign of Edward V. the clog or patten was worn.]—*Ibid.*, ii. 245.

"The family colours of the House of Tudor were white and green; those of Lancaster white and red, and those of York murrey (or purple) and blue. Red and blue, from the colours of the royal arms, were still the national colours."—*Ibid.*, ii. 857.

"The *male* costume of the wealthier classes in the reign of Henry VII. consisted of a fine shirt of long lawn . . . . and a doublet. . . . . To this were added the stomacher, over which the doublet was laced, and petticoat; a long coat or gown, with loose or hanging sleeves and broad turnover collars of velvet or fur; long hose of two or more colours, and broad-toed shoes or slippers, or (for riding) high boots to the knees. . . . . The hood during this reign was abandoned to official habits, and in lieu of it were broad felt hats and caps," &c.—"The principal features of *female* costume are the slashing or dividing of the sleeves, the square cut of the bodies in the neck, and the laced stomachers. High head-dresses are seldom seen during this reign."—*Ibid.*, ii. 857.

"At the close of the 15th cent. men wore petticoats beneath the longer *coat* or gown."—"Petticoats of mail are noticed in the year 1437."—*Fairholt*, p. 580.

H. VII. The stomacher "was worn by men as well as women." From the Restoration to 1790 "the stomacher was a conspicuous portion of female dress."—*Ibid.*, p. 609.

1530 *to* 1688.—*Table V.*

The costume of the reigns of Henry VIII. and Edward VI. "consisted of a doublet with full bases or skirts, and large sleeves, over which was worn a short, full cloak, with arm-holes. . . . . The hose were either long and fitting close to the shape . . . or divided into two portions, called the upper and nether stocks, the latter of which finally retained the name of stocking."—*Planché*, in *Pict. Hist.*, ii. 858.

Female costume: "The gown appears to be cut square in the neck . . . but to open in front to the waist, so as to show the kirtle or petticoat [origin of apron]. . . . . The neck, which had been left uncovered during the preceding century, was now enveloped in a sort of habit-shirt, with a high collar, and small ruff. . . . . The head-dress of the higher classes of females at this period concealed almost entirely the hair."—*Ibid.*, ii. 861.

In the reign of Mary "occasionally a conical cap is seen, preparing us for the approaching fashions of Elizabeth and James. . . . The stuffed upper stocks became a still more important and obvious portion of attire."—*Ibid.*, ii. 863.

"The general dress of the early part of this [Elizabeth's] reign consisted in the doublet, deprived of its long skirts or bases, and showing the trunk-hose, breeches, or slops, distinguished, according to their peculiar cut or ornament, as the French, Gallic, or Venetian." "The doublet fitted the body closely at first, but kept lengthening in the waist till towards the end of the reign it assumed a shape, by stuffing and 'bombasting,' which gave to it the name of peas-cod bellied doublet. . . . . Over the doublet was worn a cloak. . . The conical and steeple-crowned hats came into fashion towards the close of this reign. . . . The well-known ruff made its appearance very shortly after Elizabeth's accession, and continued to increase in size."—*Ibid.*, ii. 865.

Female: "About the middle of the reign of Elizabeth the enormous fardingale was introduced [said to have been invented to conceal the illicit amours of a princess of Spain]." "Perukes and false hair were much worn by the court belles of the day."—*Ibid.*, ii. 867.

"Stockings of knit silk and worsted were first made in England during this reign."—*Ibid.*, ii. 867.

"The Reformation produced a change in the costume of the clergy, and deprived it of its symbolical meaning and consequent form, discarding all that was *peculiarly* the feature of the Church of Rome. This change, however, would appear to have gone on gradually."—*Fairholt*, p. 273.

"The ruff was succeeded by the band and the peccadillo or piccadilly" in James I.'s reign. "'The great, round, abominable breech' . . . now tapered down to the knee."—*Planché*, iii. 620; *Fairholt*, p. 292.

"As the farthingale became older it gradually approached the form of a loose gown, the ordinary female dress of the succeeding reign."—*Fairholt*, p. 299.

"The upper part of the Vandyke costume consisted of a short doublet of silk or satin, ... a short cloak worn carelessly over one shoulder, and a broad-leafed Flemish beaver hat with one or more feathers falling gracefully from it." The dresses were made of sumptuous materials.—*Planché*, iii. 620-1.

The cropped hair of the Republicans "obtained for them the title of Roundheads from their opponents . . . who wore their hair in long ringlets upon their shoulders. The moustache and peaked beard were common to both parties. The Cromwellites eschewed silks and satins, wearing cloths and coarser stuffs of black and sober colours, and adhered to the old high-crowned black hat in preference to the low-crowned Spanish beaver."

The ladies of the Royalists wore "ringlets and feathers, while those of the Puritans covered the head closely with hood, cap, coif, or high-crowned hat."—*Ibid.*, iii. 621.

Charles I. "Masks were much worn at this period by females of the higher classes, and mufflers by elderly women of humbler conditions."—*Ibid.*, iii. 621.

1657. "The grave dress of the elderly gentlemen was that affected by the merchant and gentlemen of the time. . . . . The lady is as plain as a heavy-cut dress can make her; rigid and ponderous-looking," &c.—*Fairholt*, pp. 310-1.

1659—1668. "The reign of Charles II. presents us with three distinct fashions of male costume, with their several varieties":—(1) "a short-waisted doublet and petticoat breeches," &c.; (2) "a long close vest of black cloth of velvet" and "a loose surcoat or tunic over it," (3) the vest "seems to have originated the long square-cut coat which succeeded it, and the tunic the waistcoat nearly as long, which was worn under the coat, and almost entirely concealed the breeches. . . . . Both coat and waistcoat had button-holes all the way down."—*Planché*, iii. 893.

"Bare necks and arms, and full and flowing draperies, and trains of the richest satins and velvets, form the entirely new and characteristic features of the female habits of this licentious period."—*Ibid.*, iii. 892.

1687. "A hunting-cap, the origin of those still worn by jockeys, is observable."—*Fairholt*, p. 320.

1688 *to* 1815.—*Table VI.*

William III. "Strait square-cut coats, and waistcoats of equal length reaching to the knee; breeches fastened beneath the knee, but hidden by the long stockings which were drawn up over them; long neckcloths of Flanders or Spanish point lace; shoes, the upper leathers of which rose considerably above the instep and were fastened by a small strap over it, passing through a buckle placed rather on one side; hats bent up or cocked all round and trimmed with feathers; fringed gloves and monstrous periwigs, which it was the fashion to comb publicly, formed the habit of the beaux of London."—*Planché*, iv. 801.

Female: "The stomacher appears more formally laced. The sleeves of the gown become strait and tight, and terminate with a cuff above the elbow."—*Ibid.*, iv. 801.

"The distinctive simplicity of modern clerical costume may be said to date from the Great Revolution, when the last traces of gaudy apparel left the Anglican Church."—*Fairholt*, p. 321.

Anne. "The hat became smaller and was more regularly cocked on three sides, and the cuffs of the coats, worn very large, descended a little nearer to the wrist."—*Planché*, iv. 802.

1702—14. "Broad sword-belts had vanished, and the sword-hilt now peeped from between the stiffened skirts of the square-cut coat."—*Ibid.*, iv., 802.

Female: "In 1711 two vast changes took place. The first was the abandonment of the monstrously high heads and caps, the tower and commode, &c., for a natural and elegant coiffure. . . . . The second was the introduction of the hoop."—*Ibid.*, iv. 803.

"In 1745—6 gipsy straw hats are seen, and little bonnets tied under the chin almost of the modern shape. Long aprons were worn in 1744."—*Ibid.*, iv. 806.

"The scarlet and blue national uniform became, we presume, definitely established in [the reign] of Queen Anne. . . . . The red and white feather appears first" in the same reign, "and the black cockade in George II.'s."—*Ibid.*, iv. 808.

"Stockings ceased to be drawn up over the knees of the breeches from the close of the reign of George II. Shoes were worn with longer quarters and larger buckles."—*Ibid.*, v. 676.

"In 1785 the ladies wore gowns very nearly of the same fashion as those of the present day."—*Ibid.*, vii. 760.

1792—1801. "The 'court dress' . . . . came to be reserved not merely for the court, but for public levées and drawing-rooms. The change by which the modern dress superseded the ancient, at balls and parties, was slow, and a motley appearance was occasioned by the lingering process of transition."—*Ibid.*, vii. 759.

"The French Revolution . . . . introduced the modern muslin cravat, the stand-up collar, pantaloons and Hessian boots, and round hats." (Ladies') Hair-powder was discarded in 1793; and the spencer appears "as a riding-habit, and modern bonnets begin to supersede the hats. . . . . After 1796, the waist began to get much shorter. Hoops were entirely discontinued except at court."—*Ibid.*, vii. 760-1.

"The rapid increase in the number of spinning-engines, which took place in consequence of the expiration of Arkwright's patent, forms a new era, not only in manufactures and commerce, but also in the dress of both sexes. . . . . Women of all ranks . . . are clothed in British manufactures of cotton."—*Macpherson*, *Annals*, iv. 81.

1802—20. "The only great innovation was the introduction of frock-coats with loose trowsers and short boots worn underneath them; and when we record such appellations as Wellingtons, Cossacks, and Bluchers, we need scarcely point to the date at which they were adopted. Black handkerchiefs and trowsers for evening dress had not become fashionable in 1820."—*Planché*, viii. 723.

"In the army, the principal alterations were the abolition of hair-powder, pomatum, and pigtails (1808), of the cocked-hats (1812), and the re-introduction of 'breast and back plates' for the Life-guards and Royal Horse-guards (blue) after the battle of Waterloo."—*Ibid.*, viii. 723.

ATENEO BARCELONES

W E A P O N S.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"The original inhabitants of the British isles were, when first visited by the Phœnicians, no more advanced in the manufacture of arms than the people of the South Seas. Bones, flint and wood were the sole materials from which their weapons were fabricated." Figures of battle-axe heads and spear-blades (let into wooden shafts, and bound over with nerves diagonally) are given.—*Meyrick*, Pl. xlvi.

After the visits of the Phœnicians, "spear-blades and axe-heads fabricated of bronze, to be let into their handles, as had been those of bone and flint, were the first productions, and these were succeeded by the improved manner of inserting the hafts into them."—*Ibid.*, Pl. xlvii.

"The Romans, on their first settlement in Britain, introduced the use of the spur which . . appears to have been of iron. Two found at Woodchester were of the spear kind; that is, with pyramidal heads. The custom was borrowed from them by the Britons, Saxons, and Franks, but the two last nations separated the head from the shanks by the introduction of a net."—*Ibid.*, Pl. lxxx.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

"All the northern nations made occasional use of the dart, the sling, the club with points, the lance and the dagger, but their more peculiar weapon was the hammer of stone."—The umbo of an Anglo-Saxon shield (before their conversion) was fastened by nails "to the convex wooden target of which it formed the centre. At a later period, the umbo assumed a more conical form, and the button . . was abandoned for a point; the shield retaining its circular or oval shape as before."—*Meyrick*, Pl. xlviii.

"The large knives that are sometimes found in early Anglo-Saxon graves have a single edge, and near the hilt are two grooves, apparently for the reception of poison."—*Boutell*, in *Lacombe*, p. 278.

"In addition to the long mail tunic, the 'twisted warbyrine' of Beowulf, the Anglo-Saxons at Hastings wore body-armour formed of pieces of leather cut into the shape of scales, and arranged in overlapping rows. 'It was most probably copied from the Normans,' says Planché, 'for, in the Bayeux tapestry we perceive it worn by Guy, Count of Ponthieu, and Odo, Bishop of Bayeux; and it continued in use in England as late as the 13th century.'"—*Ibid.*, p. 281.

[The Anglo-Saxons were masters of the use of iron, and from their grave-hillocks have been taken long iron swords. Each sword is usually almost a yard long, with a double-cutting edge and ornamented hilt, sometimes with names inscribed on it. There have been taken also from their barrows small girdle-knives; also their spears, with wooden shafts, and iron heads a foot long. The Anglo-Saxon warriors went to their graves fully equipped, with shields laid flat over their bosoms. They were usually round wooden shields; the wood was sometimes faced with leather, and had an iron boss riveted to its centre, with an iron handle riveted behind. They wore a war-shirt made of iron ring armour.]—*Morley, Eng. Writers*, i. 249-50.

"Every warrior had his dagger, his spear, his battle-axe, and his sword, all of steel. In addition to these weapons, they had bows and arrows, and their champions frequently wielded a ponderous club, bound and spiked with iron."—*Pict. Hist.*, i. 140.

"The swords were straight-bladed, usually double-edged, with hilts of metal or wood. The scabbards were sometimes of wood, sometimes of leather, and sometimes again of bronze."—*Jewitt*, p. 236.

The coat of mail found in a barrow opened by Mr. Bateman "appears to have consisted of a mass of chain-work, the links of which were attached to each other by small rings."—*Jewitt*, p. 256.

[The Danes used the Scandinavian mace and battle-axe, particularly a double-bladed axe.]—*Pict. Hist.*, i. 155.

"The Húscarlas were armed with axes, halberds and swords inlaid with gold."—*Lappenberg*, i.

At Hastings "the weapons opposed to the arrows and lances of the Normans were darts of various kinds, sharp axes, and slings." "The axe was suspended from the neck."—*Akerman*, p. 15.

1066 *to* 1307.—*Table III.*

"The armour of the Anglo-Normans . . . . does not appear to have differed very materially from that of the Saxons. During the 11th century the hauberk of flat rings sewn upon leather, or of small pieces of iron similarly secured," was the defensive armour. "The shield was of the pear or kite shape, the shoe long-pointed, prick spurs, and swords broad near the hilt. . . . . Scale armour was worn. . . The helmet was conical; under Richard I. it became cylindrical, with an oval opening for the face, which during combat was covered with a grating."—*Pict. Hist.*, i. 639-640.

[The chief offensive arms of the English were:—long lances and tilting lances, with staves of oak; darts; glaves; tills; axes; bipennis; sword; dagger; cross-bow; long bow; hand-gun; quarrels for the cross-bow; barked arrows for the long bow.]—*Strutt*, i. 44.

"The armour of the reign of Henry III. is generally to be recognized by the admixture of plate with the various sorts of mail worn from the time of the Conquest. . . . . It is confined, however, to caps for the knees and protections for the shoulders and elbows. In some instances, but rarely as yet, greaves are seen, but the hands and feet are still covered by mail. The quilted or padded armour of silk, buckram, &c., which we have before spoken of, came still more into use, and, from its style of ornament, was called *pourpoint* or *counterpoint*. Chain-mail, properly so called, is supposed to have been introduced during this reign from Asia."—*Planché*, in *Pict. Hist.*, i. 871.

To the offensive weapons are now "added the *falchion*, a perpendicularly-shaped, broad-bladed sword; the *estoc*, a small stabbing-sword; the *anelas* or *anelace*, a broad dagger tapering to a fine point; *the coutel* or *coutelas* (whence cutlas); the *mace*, and perhaps the *cimetar*; both the latter being of Oriental origin.

"The mail-gloves are about this time first divided into fingers, and in instances where the sleeve of the hauberk terminated at the wrist, leather gauntlets are worn, but not yet defended by plate. Flat shields of the triangular or heater form now appear. The banner is oblong; and the *pennon*, a triangular standard, is mentioned. It was generally charged with the crest, badge, or war-cry of the knight, the banner being distinguished by the arms only."—*Ibid.*, i. 872.

The *mail mitten* was "a prolongation of the sleeve of the shirt of mail," and was superseded about 1300 by the gauntlet, which was "a glove provided with defences of steel plates or scales, and with formidable little knobs or spikes . . on the knuckles."—*Boutell*, in *Lacombe*, p. 287.

1307 *to* 1530.—*Table IV.*

"The poleaxe was wielded by leaders, and several side-bladed weapons, varieties of the bill and the quirarm, are seen in illuminations of the period." (Edw. II.)—*Pict. Hist.*, i. 873.

"During the reign of Edward III. plate-armour began to supersede the chain-mail on almost every part of the body. The legs and arms were soon entirely defended by plate, gussets of mail being only worn under the arm and at the bend of it. The feet were guarded by pointed shoes of overlapping steel plates called *sollerets*, and the leathern gauntlets were similarly cased with steel and provided with steel tops. On the knuckles were placed small spikes, knobs, or other ornaments, called *gads* or *gadlings*."—*Ibid.*, i. 873.

"In the reign of Richard II. . . . . the most remarkable feature is the moveable vizor which was attached to the bascinet, now always worn in war, the more ponderous helmet, with its crest and wreath, being used only for the joust and the tournament."—*Ibid.*, i. 873.

"The shield, which was triangular throughout the reign of Edward III., began, about the close of Richard II., to be rounded off at the bottom."—*Ibid.*, i. 873.

"The probability [is] that the use of fire-arms in war was introduced as early as the reign of Edward III. . . . . We have also mentioned the story told by the Italian writer, Giovanni Vallani, about the employment of cannons by Edward at the battle of Crecy."—*Ibid.*, i. 874.

[In the reign of Henry V. complete suits of plate armour were worn.]—*Ibid.*, ii. 239.

"Shields are not represented in English effigies later than a little after the middle of the 14th century."—*Boutell*, p. 288.

End of 14th cent. "The stone balls that were used in sieges were hooped with iron; and they were found at once to be more effective against walls than the simple balls of stone. But to form cannon-balls by the process of casting them . . was altogether beyond the powers of the workers in metal."—*Lacombe*, p. 225.

"During the 14th and 15th centuries, the helmet was seldom used except at the tournament, the visored-bascinet during the former, and the salade during the latter, being generally worn in battle."—*Meyrick*, Pl. lxxvi.

[Hand-guns were used in this country in 1375.]—*Boutell*, p. 293.

1414. "In addition to his bow and arrows, his bill-hook, hatchet, or hammer, every archer carried a long stake sharpened at both ends, which he was to fix obliquely before him in the ground, so as to serve as a firm pike against the charge of the enemy's cavalry." Later, the stakes were tipped with iron.—*Pict. Hist.*, ii. 31.

The *pavise*, "a kind of moveable breast-work, which, resting on the ground, covered almost entirely the person of the soldier," was in use in England "as early as the first quarter of the 15th century."—*Lacombe*, and *Boutell*, pp. 137 and 286.

An event took place at Crécy "which was calculated to enhance most powerfully the importance of infantry, and to secure for that arm a very different reputation with the highest military authorities. At that battle, setting an example altogether new and without precedent, . . the Black Prince caused his men-at-arms to dismount; and with the butts of their lances resting on the ground, acting as infantry—infantry with knightly armour and weapons—in obedience to his command, they received and repulsed the charge of the French knights. The complete success of this manœuvre caused it to be imitated for at least two centuries."—*Lacombe*, p. 131.

"Bombards were invented about the time of Edward III.; they were bars of iron hooped together. Cannon was a name given from the chamber to admit the *can*, or canister." Stones were used for cannon-balls. "In 1512 brass ordnance was first founded by an Englishman. . . The first Englishman who made artillery of font metal in England was John Owen, who in 1535 began to make brass ordnance, as cannons, culverins, and such like in Sussex. The first cannon of cast-iron made in England was at Bucksteed, in Sussex, the iron county at that time, in 1543."—*Roberts*.

The relationship "between the cross-bow and the catapult would naturally suggest the construction of some form of miniature cannon, which might be portable, and which accordingly might be carried and used by individual soldiers as their personal weapons. . . . . Hand fire-arms, or small-arms, were invented in the 14th century. . . . . The *hand-cannon* soon gave place to the *hand-gun*, which in its turn was superseded by the *arquebus* or *harquebus*. This weapon, discharged by means of a trigger, was evidently designed after the model of the arblast or cross-bow, to which it bore a decided general resemblance except in the substitution of the barrel for the bow."—*Boutell*, p. 293.

"The match-lock was invented at the close of the reign of Edward IV., being suggested by the trigger of the cross-bow. The hand-gun acquired from that circumstance the name of Arcabouza or Arquebus, . . but its small calibre induced the Spaniards, in the time of our Henry VIII., to construct a larger piece which was called a musket."—*Meyrick*, Pl. cxv.

"The first mention of cannon in England is in June, 1338. . . Edward III. certainly had cannon in 1346. . . In 1378 Richard II. had 400 pieces of artillery at St. Malo. From the commencement of the 15th cent. . . the use of artillery is mentioned in various sieges for defence as well as for attack; and the besieging batteries consisted of bombards of both large and small calibre, the latter being designed to sustain an uninterrupted fire during the intervals required for loading and discharging the former."—*Boutell*, p. 290.

15th cent. Hand-guns:—"Many of the cannons in use in earlier times were . . . so small that the cannonier held his gun in his hand, or supported it on his shoulder when firing it. . . . . For the better convenience of holding it . . . . the gun was afterwards attached to a wooden stock."—At first the gun was fired by applying a lighted wisp of tow, then [E. IV.] a match, to the touch-hole; next, the match was applied by means of a trigger. "An attempt was soon [not later than 1509] made to dispense with the match; and sparks were communicated to the priming by the friction of a furrowed wheel of steel against a piece of sulphuret of iron, fixed in the same way as the flint of modern guns."—*Wright, Arch. Album.*

"In England, in 1485, one-half of the Yeomen of the Guard, then first established, were armed with" the harquebus.—*Boutell*, p. 293.

Maces and mazuelles (their diminutive) "seem to have been much used from the time of Edward II., and all the heavy cavalry were supplied with them in the 15th and 16th centuries, though they sometimes gave way to the short battle-axe and horseman's hammer. The invention of pistols, in the reign of Henry VIII., occasioned their disuse in the time of Elizabeth."—*Meyrick*, Pl. lxxxii.

"The pike was introduced into France by the Switzers in the reign of Louis XI. [1461—83], being merely the lance or spear of the cavalry adapted to infantry. It soon became general in European armies."—*Ibid.*, Pl. lxxxvi.

"Throughout the second half of the 15th century, various new and supplementary pieces of armour were introduced, designed to reinforce the body armour, the head-piece, and the defences of the limbs; and, at the same time, the primary pieces underwent various modifications, all of them tending towards increasing extravagances of form, dimensions, and adornment. At this period a *lance-rest* was fixed to the upper part of the breast-plate on the right side."—*Boutell*, pp. 205-6.

1500—25. "The armour generally became more massive, and the fashion began to prevail for adorning it with elaborate enrichments. Plumes of flowing feathers were attached to helms."—*Ibid.*, p. 206.

"During the reigns of Henry VII. and Henry VIII., notwithstanding the introduction of fire-arms, the bow still continued to be the principal weapon of an English army."—*Pict. Hist.*, ii. 870.

1485—1603. "The military costume of the time is distinguished by the war-helmet taking the form of the head, and being furnished with a pipe behind instead of on the top, from which one or more feathers of enormous length trail down the back to the very crupper of the horse."—*Planché*.

1530 *to* 1688.—*Table V.*

1525—1600. "Throughout this period, the armour of princes, nobles, and men of wealth continually increased in splendour of decoration, while at the same time as true armour its character continued to degenerate."—*Boutell*, p. 207.

1558. "The name of splints, which first occurs about the reign of Henry VIII., was in England given to that kind of armour made of several overlapping plates, whether they formed the breast and back pieces, or protected the inner parts of the elbow-joints. The term is still retained by surgeons."—*Meyrick*, Pl. xxx.

"The civil costume . . always influences the military equipment."—"The fluted, puffed, and other highly decorated armour in use in England in the 16th cent. was evidently made in imitation of the costume worn by the nobles and gallants of the day."—*Lacombe*, and *Boutell*, pp. 155 and 287.

"From the end of the 16th century till the commencement of the 18th, armour was worn almost as much for display as for real service. At any rate, it was laid aside piece by piece, except on occasions of ceremonial; the more important pieces, the helmet and the breast and back plates, were considered sufficient; and equipments of buff leather were held to be preferable to such as were made of iron, until at length armour, properly so called, ceased altogether to be regarded as a necessary or even as an appropriate defence for a soldier."—*Boutell*, p. 211.

16th cent. "The lighter kind of cross-bow, made for shooting bullets, was called by the English, prodd."—*Meyrick*, Pl. xcviii.

16th cent. "It was during [Elizabeth's] reign that the rapier and dagger supplanted the sword and buckler."—*Ibid.*, Pl. civ.

At first gunpowder "was not corned, *i.e.* granulated, and consequently of very inferior impetus."—*Ibid.*, Pl. cxiv.

Artillery is the "*ars telorum mittendorum*—the art of shooting in long-bows, cross-bows, stone-bows, scorpions, rams, catapults, as also (and especially in this age) in cannons, baselisks, culverings, sakers, faulcons, mannions, fowlers, chambers, muskets, harquebusses, calivers, petronils, dags, and such like: for this is the artillery which is now in most use and estimation."—*Stowe*, quoted in *Lacombe*, p. 289.

Early cannon "were composed of two distinct pieces, the 'chamber,' and the 'chase' or barrel.—As the cannon gradually became larger, it was necessary to strengthen or *reinforce* them; and then [by 1545] they were formed of longitudinal bars, arranged like the staves of a cask, and hooped over, the whole being of wrought iron."—*Boutell*, p. 290.

"The *musket*, a larger, heavier, and more powerful modification of the arquebus . . . . was well known in this country before 1590. At first, in consequence of its weight and size, the musket was fired from a rest."—*Boutell*, p. 293.

The *flint-lock* "succeeded towards the close of the 16th cent., probably about the year 1580. . . . . It substituted a piece of flint for the pyrites, and instead of the wheel it had a rough plate of steel. The pull of the trigger caused the flint to strike the steel plate, and by that same act the pan was uncovered, so that the priming-powder might be exposed to receive the shower of sparks that would fall upon it."—*Ibid.*, p. 294.

"In the Tower Armoury there is a *match-lock revolver*, the date of which is about 1550."—*Ibid.*, p. 294.

"The *caliver* and the *fusil* are lighter varieties of the musket." The earliest known specimens bear the date 1595.—"The *carbine*, or *carabine*, is a short caliver with a large bore; and the *blunderbus* (or *thunderbus*) is still shorter, and has the bore still larger. The *musquetoon* is another variety of comparatively light musket.—The true miniature arquebus is the *pistol*," which was used in England about the middle of the 16th cent.—"Occupying a position half-way between the arquebus and the pistol is the *petronel*, which was known in our country as early as 1580; and again, at the same period, the *dag*, which is a long pistol with a curved stock, appears amongst our countrymen."—*Ibid.*, p. 293.

"When small-arms were first used, the soldiers carried the powder, priming-powder and balls in flasks and bags. . . . . About 1550 *bandoleers* were introduced, consisting of shoulder belts from which were suspended a series of small cases, each containing a charge. . . . . About a century later *cartridges* were invented; and then cases, called *patrons*, were provided, each of which would contain a small group of cartridges."—*Ibid.*, p. 294.

17th cent. "The target cannot be said to have been improved by the substitution of the rondache, as the endeavour to make it bullet-proof rendered its weight burdensome in the extreme. . . . . The sword guard gradually assumed a more simple form than distinguished those of the 16th century, and . . its blade became shortened by degrees to a more convenient length."—*Meyrick*, Pl. lxv.

1603. "The armour of the arquebusiers was, generally speaking, like that of their prototypes, the archers: a coat of plate, one of mail or a brigandine jacket."—*Ibid.*, Pl. xxxvi.

1620. "At the close of the reign of James I. the armour of the heavy cavalry terminated at the knees, a characteristic previously confined to light horse; and the intercourse with Spain changed the appellation from Launcer to Cavalier."—*Ibid.*, Pl. xxxvii.

1625. "The infantry, at this period, consisted of the pikemen, the musketeers, those armed with calivers, and those with rondaches. Of these the first and last wore corslets."—*Ibid.*, Pl. xxxviii.

1680. "The utility of the carabineers was very great, while armour was worn, for . . the best cuirass was not proof against the violence of those bullets that flew from the extraordinary wide bore of the carbines."—In 1680 "they were somewhat differently habited from what they had been previously. They were originally men selected as good marksmen, and attached two to each troop of cavalry, which they preceded to fire before a charge, and were lightly equipped for that purpose. They were, however, often embodied in James the Second's time, were heavily accoutred, and in William the Third's time formed into regiments."—*Meyrick*, Pl. xliii.

"With the reign of Charles I. we may be said to take leave of armour. . . . . The improvement of fire-arms gradually occasioned the abandonment of it piece by piece, until nothing remained but the back and breast plates . . . . and the open steel head-piece or iron pot."—*Pict. Hist.*, iii. 621.

"The modern firelock was invented about 1635."—*Ibid.*, iii. 621.

"Since the beginning of the seventeenth century a great change had taken place in the arms of the infantry. The pike had been gradually giving place to the musket; and at the close of the reign of Charles the Second, most of his foot were musketeers. Still, however, there was a large intermixture of pike men. Each class of troops was occasionally instructed in the use of the weapon which peculiarly belonged to the other class. Every foot soldier had at his side a sword for close fight. The dragoon was armed like a musketeer, and was also provided with a weapon which had, during many years, been gradually coming into use, and which the English then called a dagger, but which, from the time of our revolution, has been known among us by the French name of bayonet."—*Macaulay*, i. 296.

"Towards the middle of the century . . . . the cannon were then for the first time mounted on what may fairly be called *gun-carriages*."—*Lacombe*, p. 227.

"About the same period [17th cent.] that witnessed the invention and introduction of the mortar, a piece called a *howitzer* came into use in England, by which hollow bursting projectiles were discharged in a horizontal direction, like solid shot from an ordinary cannon."—*Ibid.*, p. 233.

1688 *to* 1850.—*Tables VI. and VII.*

As early as 1689 bayonets were attached by means of two rings to muskets. The next step was "to substitute a socket for the two rings. This was effected at the commencement of the 18th century."—*Boutell*, p. 288.

"Benjamin Robins, the eminent English scientific artillerist, whose researches and experiments . . effected so much, and led the way for the introduction of the more recent improvements in gunnery, died in" 1742.—*Boutell*, p. 292.

Robins "was the inventor of an instrument constantly in use, and of very great practical importance in the treatment of artillery; this is the *balistic pendulum*—an apparatus, constructed in accordance with the very complex laws that determine the transmission of shocks, which indicates the velocity of projectiles, and proves the relative strength of various kinds and qualities of gunpowder."—*Lacombe*, p. 235.

"The principle of rifling was known [to Robins] to be no less applicable to the bore of a cannon than to the barrel of a gun." But "so long as it was considered to be a positive necessity that leaden projectiles should be used . . for rifled pieces, it also was found to be equally necessary to apply the process of rifling only to pieces of small calibre."—*Ibid.*, p. 236.

"Modern warfare was more changed by the substitution of iron for wooden ramrods, by which the momentum of musket-balls was increased, than by almost any other mere change of detail."—*Kemble*, i. 236, note.

"The *percussion-lock*, which was destined to supersede the flint, as the flint had superseded the match, was invented by Alexander Forsyth" [in 1803].—"It was not until the year 1820 that the true *percussion-gun* was first made in England."—*Lacombe*, p. 247.

"In the manufacture of gunpowder the proportion of the ingredients has varied considerably at different periods. At first the three ingredients appear to have been mixed in equal parts. In 1410 the proportions were—nitre, 3 parts; sulphur, 2; and charcoal, 2. In 1520—nitre, 4 parts; sulphur, 1; and charcoal, 1. And now, in England, the proportion for military gunpowder is in 100 parts—75 nitre, 10 charcoal, and 15 sulphur."—*Boutell*, p. 290.

IMPLEMENTS.

ATENEO BARCELONES

—B.C. *to* 420 A.D.—*Table I.*

(British and Roman Periods.)

Stone Implements:—"We have hatchets, adzes, chisels, borers, scrapers, and tools of various kinds . . . ; we have battle-axes, lances, and arrows for war, or for the chase; we have various implements and utensils adapted for domestic use. . . . . Some forms, such as the perforated battle-axes, the skilfully chipped lance-heads or daggers, the cups fashioned in the lathe, and the ornaments of jet, appear to have been of later introduction than most of the others."—*Evans*, pp. 423-4.

[Two kinds of boats were used by the Britons: First, the curracle, made of osier twigs and covered with hides. Second, canoes, fashioned out of a single tree.]

"*Canoe.* At Kilblain (Annandale) was found one of a single piece of wood, 8 feet 8 inches long, hollowed by fire for 6 feet 7 inches length, 2 feet broad, and near one deep. Another such was found, with a paddle 7 feet long."—*Fosbroke*, p. 269.

"The canoes seem to have been made, at least finished, by sharpened instruments, and not by fire."—*Craik, Hist. of Com.*, i. 26.

"In Cæsar's time the tribes with which he came in contact were already acquainted with the use of iron. . . . The older occupants of Britain who had retreated before the Belgic invaders, and occupied the western and northern parts of the island, were no doubt in a far more barbarous condition; but in no case in which they came in contact with their Roman invaders do they seem to have been unacquainted with the use of iron."—*Evans*, p. 10.

"Cæsar testifies that all the bronze used by the Britons was obtained from abroad. The metal, however, was probably imported in ingots, as well as in manufactured articles." The copper-mines were unknown.—*Ibid.*, i. 24.

"Pins and bodkins of bone, more than three dozen instruments of bone, painted and perforated, a small pipe, originally seven or eight inches long, with a perforation in it, have been found in British, or Roman-British barrows."—*Fosbroke*, p. 270.

"About the end of the third century, we have the first example of an exclusively British navy, under the sovereignty of Carausius. It must have been managed in part by his own Britons; and the superiority which it maintained for years in the surrounding seas, preserving for its master his island empire against 'the superb fleets that were built and equipped,' says a contemporary writer [the orator Mamertinus], 'simultaneously in all the rivers of the Gauls to overwhelm him,' may be taken as evidence that the people of Britain had been long familiar with ships of all descriptions."—*Ibid.*, i. 39.

"The Britons had bridles ornamented with ivory; and a bit presumed to have belonged to a British chief in the Roman service, is a jointed snaffle."—*Ibid.*, p. 274.

449 *to* 1066.—*Table II.*

(Old-English Periods.)

"The hand-mill formed with an upper rotatory stone is a mere modification of the pestle and mortar, and dates back to a very early period, though it has continued in use in some parts of the British Isles even unto our day. The name quern, by which such mills are usually known, occurs in closely similar forms in all the Teutonic dialects. . . . . Even in the neighbourhood of water-mills, when the charge for grinding was at all high, we find these hand-mills in use in mediæval times."—*Evans*, pp. 232 3.

Tongs, bellows, and fire-shovels are mentioned.—"The furniture of the hall appears to have been very simple, for it consisted chiefly of benches."—*Wright*, p. 21.

"The tables are tolerably well covered with vessels of different kinds, with the exception of plates." Pitchers, bowls, basins, cups, and flasks are mentioned. Forks were unknown, "and it does not appear that every one at table was furnished with a knife."—*Ibid.*, pp. 24, 25, and 29.

Chairs "are always represented as the seats of persons of high rank and dignity, usually kings."—*Ibid.*, p. 42.

"The candle was, no doubt, originally a mere mass of fat plastered round a wick, and stuck upon an upright stick. . . . Down to a very recent period, the candle was not inserted in a socket in the candlestick as at present, but it was stuck upon a spike."—*Ibid.*, p. 44.

Aldhelm says:—"Let not the glass lantern be despised, or that made of a shorn hide and osier twigs; or of a thin skin, although a brass lamp may excel it."—Translated by *Fosbroke*, p. 324.

"Under the head were placed a *bolstar* and a *pyle* (pillow), which were probably also stuffed with straw. The clothes with which the sleeper was covered, and which appear in the pictures scanty enough, were *scyte*, a sheet, *bed-felt*, a coverlet, which was generally of some thicker material, and *bed-reaf*, bedclothes. We know from a multitude of authorities, that it was the general custom of the middle ages to go into bed quite naked."—*Wright*, p. 46.

"Drinking-cups are frequently found in the Saxon barrows or graves in England. . . . . All these cups are of glass."—*Ibid.*, pp. 5-6.

" . . . the long ale-glass, the shape of which is probably derived from the drinking-horns which were in use."—*Jewitt*, p. 230.

"In a curious ancient MS. we have *a woman on her knees* threshing corn with a *flail*."—*Fosbroke*, p. 307.

"The Anglo-Saxons had the *met-sæx*, or eating-knife, which they carried about with them as did the Normans." Knives "were formerly part of the accoutrements of a bride, and worn by European women at the girdle in the end of the 16th century."—*Ibid.*, p. 321.

"The Anglo-Saxon mirrors were of silver."—*Ibid.*, p. 330.

"The mat was the Anglo-Saxon *meatta*."—*Ibid.*, p. 333.

"The Anglo-Saxon scythe perfectly resembles the modern except that, in the representation at least, the blade is parallel with the stale, and there are no handles."—*Ibid.*, p. 358.

"The Anglo-Saxon plough had only one handle, but a wheel, &c., with scarcely a variation in form from the modern."—*Ibid.*, p. 347.

"*Asc.* The Anglo-Saxon name for the small fishing-boat, often chained and locked to a tree."—*Ibid.*, p. 269.

"In the Anglo-Saxon and subsequent æras we find leather bags for travellers, even with locks and keys; canvas bags for holding money and deposited in chests, black letter-bags, and black buckram bags."—*Ibid.*, p. 261.

[The Anglo-Saxons had two-wheeled chariots, and also four-wheeled carriages, of simple construction.]—*Wright*, p. 74.

A cut in the Harleian MS. represents a servant or attendant "holding an umbrella over the head of a man who appears to be covered at the same time with the cloak or mantle."—*Ibid.*, p. 75.

1066 *to* 1307.—*Table III.*

"The Anglo-Normans used horns and cups for drinking, as the Anglo-Saxons did; but the use of the horn is becoming rare, and the bowl-shaped vessels appear to have been now the usual drinking cup. Among the wealthy these cups seem to have been made of glass."—*Wright*, p. 89.

"Few additions were made by the Normans to the stock of English household furniture. . . . . The information we possess affords some indications of the advance of refinement."—*Pict. Hist.*, i. 634-5.

"In the dwellings of the nobles and gentry, there was more show of furniture under the Normans than under the Saxons. Cupboards . . were more numerous, and were filled with vessels of earthenware, wood or metal, as well as with other things. Chests and coffers were adorned with elaborate carving, and were sometimes inlaid with metal, and even enamel. The smaller ones were made of ivory or bone, carved with historical subjects. Rich ornamentation generally began with ecclesiastics. . . The beds, also, were more ornamental, and assumed novel forms. . . . Neckam, in the latter part of the twelfth century, describes the chamber as having its walls covered with a curtain or tapestry."—*Wright*, p. 111.

"The tester bed, or bed with a roof at the head, and hangings, was now introduced." Besides the bed, says Neckam, "there should be a chair, and at the foot of the bed a bench. On the bed was placed a quilt of feathers, to which is joined a pillow; and this is covered with a pointed or striped quilt, and a cushion is placed upon this on which to lay the head. Then came sheets, made sometimes of rich silks, but more commonly of linen, and these were covered with a coverlet made of green say, or of cloth made of the hair of the badger, cat, beaver, or sable."—*Wright*, pp. 110-11.

"The Norman plough was made without wheels, and had but one handle, which they held in the hand, while in the other they bore a plough-staff to break the clods. . . . . Wind-mills and water-mills were used by the Anglo-Normans."—*Strutt*, ii 14.

"The plough was plainly of rough and cheap construction, the costliest parts of the fabric being the share and the iron tips . . . . with which the wooden frame of the share was protected. . . . . The coulter was rarely used."—*Rogers*, i. 15.

At Colchester (1296 and 1301) "a carpenter's stock was valued at a shilling, and consisted of five tools."—*Hallam, M.A.*, ch. ix.

1279. In a treatise on Optics by Johannes Peckham, an English Franciscan, "besides mirrors made of iron, steel, and polished marble, the author not only speaks often of glass mirrors, but says also that they were covered on the back with lead."—*Beckmann*, iii. 196.

An artist in England about 1288 "furnished the famous clock-house near Westminster Hall, with a clock to be heard by the courts of law."—*Ibid.*, i. 443.

[In 1213 a royal navy did not exist; merchant ships were seized for war.]—*Craik, Hist. of Com.*, i. 112.

[Kinds of ships:—(1) The *buccas*, vessels of the largest size—with triple sails. (2) Ships of burthen. (3) Carikes, large vessels. (4) Galleys, some with sails and oars, some with oars only. (5) Flat-bottomed boats. (6) Small boats.—*Strutt*, ii. 10-11.

[The galleys were armed with an iron prow; cross-bows, slings, spears, axes and swords were used; as was also quick-lime to blind the enemy; and engines for the throwing of fire and stones.]—*Ibid.*, ii. 10, 11, and 31.

1307 *to* 1530.—*Table IV.*

Temp. Henry II. Galleys still continued to be used for the purposes of war; but as commerce began to be extended, it became necessary to recur to the use of sails, and they were therefore gradually recovering their importance and superseding oars."—In 1344 "galleys had ceased to be used by England, either in her wars or in her commerce."—*Encyc. Brit.*, xx. 120-1.

"In the 14th cent. we find mention of a *table dormant* in the hall, which was of course a table fixed to the spot, and which was not taken away like the others: it was probably the great table of the *daïs*, or upper end of the hall."—*Wright*, p. 139.

1380. "Beds of black satin, of blue, red, and white silk, and of black velvet, all more or less richly embroidered with gold, silver, and colours, are mentioned."—*Pict. Hist.*, i. 865.

Curtains to beds were now common, but they "appear to have been suspended to the ceiling of the chamber, with the bedstead behind them."—*Wright*, p. 256.

We now find the beds with a hutch or locker at the foot, "in which the possessor was accustomed to lock up his money and other valuables."—*Ibid.*, p. 262.

"Our more humble boilers occur in the Middle Ages."—*Fosbroke*, p. 270.

Lamps. "In the 14th century we find them of glass (among the Anglo-Saxons rare), drawn up and down with cords—lit with paper—with dishes under them."—*Fosbroke*, p. 323.

"Iron hooped barrels were used to send money to the army, and they so appear precisely of the modern form, on a bas-relief in Westminster Abbey."—*Ibid.*, p. 261.

15th cent. Large houses had usually two or three parlours. . . As carpets came into more general use, the parlour was one of the first rooms to receive this luxury. . . . The only movable seats are a single bench, and one chair—perhaps a seat with a back. . . . . One chair was considered enough for a room. . . Towards the latter end of this period, however, chairs, made in a simpler form, and stools, the latter very commonly three-legged, became more abundant."—*Wright*, pp. 371-4.

"In the fifteenth century a return was made to the warmer and more comfortable style of decoration by drapery; and the walls of the noble and wealthy were hung with *tapestry*, which, being fabricated more especially at Arras, generally went by the name of that town."—"The newly-introduced tapestry-work soon formed part of the bed-furniture."—"The *pane* of fur was succeeded by the counterpane, *i.e.*, one that was contrepointé, or having knotted threads stitched through."—*Pict. Hist.*, ii. 236-7.

"Clocks, with strings and weights, hung against the wall."—"In the Temple Church at Bristol is a magnificent brass chandelier of the fifteenth century."—*Ibid.*, ii. 238.

15th cent. "Horses were still almost the only conveyance from place to place, though we now more often meet with pictures of carriages; but, though evidently intended to be very gorgeous, they are of clumsy construction, and seem only to have been used by princes or great nobles."—*Ibid.*, pp. 434-5.

Temp. Henry V. Some ships "had three and others only two masts, with short topmasts, and a 'forestage' or 'forecastle,' consisting of a raised platform or stage, which obtained the name of castle from its containing soldiers, and probably from its having bulwarks. . . In the reign of Edward III., if not afterwards, ships had sometimes one of these stages at each end."—*Encyc. Brit.*, xx. 122.

"The *Galleas* and the *Galleon* appear to have been successive improvements on the original galley, rendered necessary by the introduction of cannon into naval warfare. The artillery introduced on board the early galleys was placed either before or abaft the rowers, and to fire in the direction of the length."—*Ibid.*, xx. 123.

In an engraving of the common sailing-ship "the head and stern are both alike. The shrouds coming from the top of the mast are fastened to the head and stern. The anchor was carried on the stern over the side. Another is the galley armed with an iron prow. A third is the large sailing-ship, temp. Richard II. It has only one mast and one sail. It differs from the Norman fashion, in having the shrouds fastened to the sides, and the stern flat behind, not head and stern alike. In the beginning of Henry VI. the bowsprit was added, but only as a holdfast to the mast. The forecastle and the cabin in the stern are two towers. . . . We find—temp. Henry IV., Richard III., and Henry VII.—four masts, two foremost, and two hinder masts, to each a sail and a bowsprit. . . . . The Harry Grace à Dieu, temp. Henry VIII., has four masts, an exceeding lofty prow and stern, and a bowsprit."—*Fosbroke*, p. 365.

The *Henri Grace à Dieu*: "The masts were five in number, inclusive of the bowsprit—an usage which continued in the first-rates without alteration, till nearly the end of the reign of King Charles I.; they were without division. . . . This inconvenience it was very soon found indispensably necessary to remedy, by the introduction of separate joints, or topmasts, which could be lowered in case of need."—*Encyc. Brit.*, xx. 125.

"Very shortly after the date of the building of the Henri Grace à Dieu, great improvement took place, and in the reign of Henry VIII. there is evidence to prove that sailing on a wind formed one of the qualities of the vessels composing his fleets."—*Ibid.*, xx. 125.

"John Taverner, of Hull . . . . built a ship as large as a great carrack (that is, one of the first class of the Venetian traders), or even longer."—*Craik, Hist. of Com.*, i. 175.

"In 1540 there were only four vessels belonging to the Thames of 120 tons burden."—"In 1613 there were ten vessels of 200 tons belonging to the port of London."—[See also ARTS.]—*Smiles*, i. 276-7.

We find "no port-holes for cannons so late as 1545, they being only placed on the upper deck."—*Fosbroke*, p. 366.

"The implements attached to the fireplace had hitherto been few in number, and simple in character, but they now became more numerous."—*Wright*, p. 445.

The use of forks "appears soon to have become common."—*Ibid.*, p. 458.

"Hitherto the cushions were merely adjuncts to the chairs, but . . the cushion was soon made as a part of the chair or stool."—*Ibid.*, p. 473.

The old spiked candlestick was early in the [16th cent.] superseded by the modern socket candlestick."—*Ibid.*, p. 475.

"Our ancient hand-lantern is an oblong square, carried the narrow end uppermost, with an arched aperture for the light, and square handle. In the 16th century, we find 'a great lanterne, with glasse sett in joyner's work, paynted.'"—*Fosbroke*, p. 324.

1530 *to* 1688.—*Table V.*

"Until the middle of the 16th cent. . . . . the old arrangements of a board laid upon trestles for a table still prevailed, though it was gradually disappearing." The first step "appears to have been to fix the trestles to the board, thus making it a permanent table. The whole was strengthened by a bar running from trestle to trestle, and ornamental wood-work was afterwards substituted in place of trestles. This, however, . . soon gave way to the table with legs, the latter being usually turned on the lathe, and sometimes richly carved. This carving went out of use in the unostentatious days of the Commonwealth and the Protectorate, to make way for plain table legs, and it never quite recovered its place."—*Wright*, pp. 471-2.

"The furniture of the sixteenth century receives a most important addition in the appearance of the looking-glass."—"Round tables, with pillar and claw, are seen in the paintings of this time."—"Straight, high-backed armed-chairs, with the centre and bottoms stuffed and covered with velvet, are of the sixteenth century."—*Pict. Hist.*, ii. 856.

"In the sixteenth century we have 'a cradell of iron to roast appells on.'"—*Fosbroke*, p. 260.

1550—1600. "The introduction of vessels of pewter in the place of treene (*i.e.*, wooden) ones, particularly platters and silver and tin spoons as substitutes for wooden articles, is noticed by the chronicler Holinshed as remarkable proofs of the progress of what he calls 'luxury.' . . The prices of things in Elizabeth's reign were doubled. There began to be a vast influx of the precious metals from Mexico and Peru."—*Roberts*, p. 324.

"Common spoons were made of horn. Knives were imported from St. Maloes in 1553, and cost from 2*d.* to 4*d.* each. They were first made in England in 1563." Forks were introduced into Somersetshire in 1600. "Silver forks came into fashion for invalids about the year 1680."—*Ibid.*, p. 341.

1485—1603. "The bridle was remarkably light and slender; and as for the saddle, it was so small that it measured only a span across."—*Pict. Hist.*, ii. 891.

Carpets. "In the Middle Ages the first use of them appears before the high altars, and particular parts of the chapter in abbies. Rooms of houses, even of lying-in women, were strewed with straw and rushes. . . Its next introduction was to the bedroom, for bed-side carpets occur in 1301, at least abroad, and in drawings of the 15th century we have a carpet round the throne, of a simple flower pattern, and in a bedroom, the hearth rug as handsome as the modern, though the floor has chequered matting of two colours, the chamber of Edward VI. being matted. Some carpets were of leather. In the 16th century, we find carpets of English work with arms in the centre, a square bord carpet cloth for the table with arms in the midst of it, one large carpet *for a coobard*," &c. "Turkey carpets before the communion table appear 7 E. VI. and are frequently mentioned in the reigns of Elizabeth and James. . . But they were used" sometimes also for lying on.—*Fosbroke*, pp. 278-9.

"Coaches, by that name, are said to have been introduced into England only towards the middle of the sixteenth century."—*Wright*, p. 495.

16th cent. "There was no coach-box; the coachman rode on a saddle, as do now postilions; and when there were four horses, he drove those which went before him, guiding them with a rein." [Pegge "derives the hammer-cloth from a covering of the box for a hammer, tools, &c., provided in case of accident to the coach"]. "The horses were trotters. We hear of persons of consequence sitting in the boot; and though in 1631 we have glass carriages, in which not more than two persons could sit, and of glass pannels in coaches, yet Otway, long after, mentions tin lattices as substitutes for glasses or blinds."—*Fosbroke*, pp. 282-3.

"In the sixteenth century the iron stirrup, as now, first appears."—*Fosbroke*, p. 376.

[The earliest watch bears the date 1541].—*Beckmann*, i. 453.

Before 1543 "ribbons, loop-holes, laces, clasps, hooks and eyes, and skewers of brass, silver, and gold, were substitutes" for pins. "Pins of some kind are certainly more ancient, especially hair-pins; for in a computus of 1318, they are coupled with needles."—*Fosbroke*, p. 346.

China-ware "was common in the reign of Elizabeth, and brought from Venice."—*Ibid.*, p. 289.

16th cent. "The *poker* had anciently two prongs, was very large, and called Fire-fork."—*Ibid.*, p. 305.

"Bits, instead of snaffles, were introduced into the army of Charles I."—*Ibid.*, p. 275.

"Hackney coaches are said to have made their first appearance in London in the year 1625."—*Hist. of Com.*, ii. p. 52.

"In 1634, also, sedan chairs had been brought into use by Sir Sanders Duncomb."—*Ibid.*, ii. 53.

"The furniture of the palaces and mansions of our princes, nobles, and gentry during the seventeenth century acquired a degree of splendour and comfort scarcely surpassed by that of the present day."—*Pict. Hist.*, iii. 617.

"Paper and leather-hangings were invented early in the seventeenth century, and the walls of the wealthier classes were now enriched with the magnificent paintings of Rubens," &c. "Ornaments of china-ware had been brought from Italy in the time of Elizabeth."—*Ibid.*, iii. 618.

1634. "The invention of velvet-paper is, by several French writers, ascribed to the English."—*Beckmann*, ii. 155.

"Evelyn says, that the Queen of Charles II. brought over with her from Portugal such Indian cabinets and large trunks of leather, as had never before been seen here."—*Fosbroke*, p. 348.

"Oil-cloth was now known and made in England."—*Pict. Hist.*, iii. 889.

"There were used in towns squirts, or syringes for extinguishing fire, which did not exceed two or three feet in length. These yielded to the Fire Engine, with leathern pipes, which was patented in 1676. Water-tight, seamless hose was made in Bethnal Green about 1720."—*Roberts*, p. 363.

"Sir Samuel Morland, who died 1695—6, is said to have invented the drum-capstan."—*Fosbroke*, p. 260.

17th cent. It is probable "that the merchant-shipping of England were superior in their sea-going qualities to those composing the royal navy."—*Encyc. Brit.*, xx. 130.

1688 *to* 1815.—*Table VI.*

1688—1760. "The commencement of the 18th century may be said to have completed the furnishing of our English mansions, and supplied them with nearly every article of convenience or luxury which they at present possess. . . . . In 1703 one of the earliest works on furniture and ornamental architecture was published, . . containing the most elegant designs for fauteuils, canopés, beds, tables, mirrors, girandoles, candelabras, mantel-pieces, &c. The passion for porcelain at this period is particularly illustrated by the engraving of a room. . . Japanned cabinets and folding screens were also much in fashion about this time."—*Pict. Hist.*, iv. 808.

"The principal novelty, however, of this date was the introduction of mahogany. . . . It rapidly superseded all other woods for the several purposes of cabinet-making."—*Ibid.*, iv. 808.

"With the close of the 17th century, . . the making of flint-glass had arrived at sufficient perfection in this country to render us independent of foreigners for the supply of the common articles of decanters, drinking-glasses, &c. . . . The art of making what are called Brussels carpets was introduced at Kidderminster in 1745, from Tournay, and by the end of the reign of George II. the floors of all respectable houses were carpeted as at present."—*Ibid.*, iv. 811.

"The furniture of the reign of George III. presents us with no important addition to the list of articles. . . But in form and material considerable changes took place, and the influence of the French Revolution affected in a remarkable degree the productions of our cabinet makers and upholsterers. . . Everything was to be strictly classical, and the substantial, gorgeous, and comfortable furniture of the *ancien régime* was supplanted by imitations of Greek and Roman models. . . . . The same period has to answer for the introduction of slender-legged, scroll-backed chairs, with cane bottoms . . . also for stuffed horse-hair sofas and chairs to match." To these we may add "Pembroke tables . . register stoves, Argand lamps, the modern-shaped sideboard, with its cellaret or sarcophagus, some varieties in the way of ladies' work-tables, Canterburies, whatnots, Venetian and spring blinds, muslin curtains."—*Ibid.*, viii. 723-4.

[About 1815 Davy's safety-lamp was introduced.]

ATENEO BARCELONES

ÆSTHETIC PRODUCTS.

—B.C. *to* 420 A.D.—*Table I.*

(*British and Roman Periods.*)

"The *Cinerary*, or *Sepulchral*, Urns vary very considerably in size, in form, in ornamentation, and in material—the latter, naturally, depending on the locality where the urns were made; and, as a general rule, they differ also in the different tribes. . . . The principal characteristic of the Cinerary urns found in Derbyshire and Staffordshire, and in some other districts, is a deep overlapping border or rim, and their ornamentation, always produced by indenting or pressing twisted thongs into the soft clay, or by simple incisions, or by indentations produced by simple means . . is frequently very elaborate. It usually consists of diagonal lines, arranged in a variety of ways, or of herring-bone or zigzag lines, or of reticulations, or of rows of punctures, etc., etc."—*Jewitt*, pp. 85-6.

The *Food Vessels* "vary considerably, in form, in size, and in ornamentation, from the very rudest to the most elegant and elaborate. These vessels are generally wide at the mouth, and taper gradually downwards from the central band."—*Ibid.*, pp. 96-7.

"The *Drinking Cups* are the most highly and elaborately ornamented of any of the varieties of Celtic fictile art found in barrows. . . . Their ornamentation, always elaborate, usually covers the whole surface, and is composed of indented lines placed in a variety of ways, so as to form intricate, but always beautiful, patterns, and by other indentations, etc. They are much more delicate in manipulation than the other varieties of urns."—*Ibid.*, p. 101.

The Celtic *Flints* "are extremely varied in form, and many of them are of the most exquisite workmanship." One barbed arrow-head engraved is "peculiarly elegant in form, and marvellously delicate in manufacture—the barbs being extremely sharp and clearly defined."—"The dagger-blade variety is of what is usually called the 'leaf-shaped' type."—"Flakes of various sizes and forms constantly occur. . . Small, delicately formed, and very beautiful flints, of an oviform or circular shape, are also found."—*Ibid.*, pp. 115-22.

"In JET, the articles found consist of beads, rings, necklaces, studs, etc., and some of these are of the utmost beauty. A very elaborate example of a necklace . . . was formed of variously shaped beads and other ornaments of jet and bone curiously ornamented. The various pieces of this elaborate necklace count 420 in number; 348 being thin laminæ, 54 of cylindrical form, and the remaining 18, conical studs and perforated plates, some of which are ornamented with punctures."—*Ibid.*, pp. 123-4.

[Herodian (writing after Cæsar) says of the more northern nations, that they knew no use of clothes, but wore rings of iron and brass about their necks and middles; on their bodies they painted strange resemblances of hideous animals; they were naked; and had a sword by their sides, but had no crosslet or helmet.]

Torques: "The Roman writers speak of them as worn by the Britons; and the Queen of the Iceni, Boadicea, is described by Dion Cassius as having a torquis of gold round her neck. This was the metal of which they were usually made. They consisted of a long piece of gold, twisted or spiral, doubled back in the form of a short hook at each end, and then turned into the form of a circle."—Quoted in *Jewitt*, p. 197.

"The harp was the national instrument."—*Pearson*, i. 15.

Silchester: "The excavations have as yet been carried over only a small part of the enclosure, but the foundations of a vast number of public and private buildings have been brought to light. In some cases it is plain that changes took place while the city was still inhabited. An ingenious conjecture has found a name and a probable use for everything that has been brought to light. . . Two buildings of extraordinary interest must be spoken of. The excavations of the Forum, which seems to be almost perfectly made out, have brought to light the unmistakable foundations of a gigantic basilica. The foundations of the two rows of columns are there, and here and there fragments of the columns themselves, with noble Corinthian capitals, have been brought to light. . . . . It is something to trace, and that on our own soil, the gradual development of the type which is in truth the germ of all ecclesiastical architecture."—*Sat. Rev.*

"Another most remarkable discovery is that of a round temple. Two circular foundations, one within the other, may be clearly seen. The absence of the projecting sanctuary is not absolutely conclusive against the possibility of its Christian use; still it is perhaps safer to set it down as a pagan building."—*Ibid.*

449 *to* 1066.—*Table II.*

(*Old-English Periods.*)

"Many other varieties are found, sometimes formed of square bars of gold twisted spirally, sometimes of flat bars of the same metal twisted in a lighter manner, and sometimes, again, of more than one bar twisted together. The ends, too, are of various forms: sometimes being simply hooks, and at others swelling out into cup-shaped terminations, and at others partaking of the form of a serpent's head, etc." A torque was found in Needwood Forest "formed of eight cords of gold plaited together."—*Jewitt*, p. 198.

The small punctured or impressed ornaments on the urns "were evidently produced by the end of a stick, cut and notched across in different directions, so as to produce crosses and other patterns, and by twisted slips of metal, etc."—*Ibid.*, pp. 226-7.

The long ale-glasses, "and other of the Saxon glasses, were often ornamented with a raised thread or band on their outer surface, arranged either spirally or otherwise."—*Ibid.*, p. 230.

"Swords with ornamental pommels and hilts are of rare occurrence, but examples occur in the Faussett and other collections."—"A remarkable hilt, bearing an inscription in Runic characters, was found at Ash, in Kent. It is of silver. On one side is the Runic inscription engraved in metal, on the other a zigzag and other ornaments."—The scabbards "are often elaborately ornamented at the chape."—*Ibid.*, pp. 236-41.

Old English shields: The discs of bronze "have a raised border of curious design around their outer edge." The boss "is ornamented with engraved lines."—*Ibid.*, pp. 245-6.

"The most remarkable are the silver edging and ornaments of a leathern cup, about three inches in diameter at the mouth, which was decorated by four wheel-shaped ornaments and two crosses of thin silver, affixed by pins of the same metal, clenched inside. The other articles found in the same situation consist of personal ornaments, the chief of which are two circular enamels upon copper 1¼ diameter, in narrow silver frames . . . .; they are enamelled with a yellow interlaced dracontine pattern, intermingled with that peculiar scroll design . . . . used in several MSS. of the seventh century, for the purpose of decorating the initial letters. The principle of this design consists of three spiral lines springing from a common centre, and each involution forming an additional centre, for an extension of the pattern."—*Bateman, Ten Years*, &c., p. 28.

"The pattern [of the enamel] was first cut in the metal, threads of it being left to show the design, by which means cells were formed, in which the enamel was placed before fusion; the whole being then polished, became what is known as *champlevé* enamel."—*Ibid.*, p. 28.

Old-English urns: "The favourite ornaments are bands of parallel lines encircling the vessel, or vertical and zigzags, sometimes arranged in small bands, and sometimes on a larger scale, covering half the elevation of the urn; and in this latter case the spaces are filled up with small circles and crosses, and other marks, stamped or painted in white. Other ornaments are met with, some of which are evidently unskilful attempts at imitating the well-known egg-and-tongue and other ornaments of the Roman Samian ware."—*Wright*, quoted in *Jewitt*, p. 216.

One urn "is ornamented with encircling lines, the central band bearing a double row of dots; the band at the bottom of the neck a series of small indented quatre-foil flowers; and the lower one a series of pearl indentations with diagonal lines."—*Jewitt*, pp. 224-5.

"The shell of this extraordinary brooch is entirely of gold. The upper surface is divided into no less than seven compartments, subdivided into cells of various forms. Those of the first and fifth are semi-circles, with a peculiar graduated figure, somewhat resembling the steps or base of a cross, which also occurs on all the compartments, and in four circles, placed crosswise with triangles. The cells within this step-like figure and the triangular are filled with turquoises; the remaining cells of the various compartments with garnets, laid upon gold-foil, except the sixth, which forms an umbo, and bosses in the circle, which are composed apparently of mother-of-pearl. The second and fourth compartments contain vermicular gold chain-work, neatly milled and attached to the ground of the plate. The reverse of the fibula is also richly decorated."—Quoted in *Jewitt*, pp. 266 8.

A fibula found in 1862 "has originally been set with amber or paste, and has been richly gilt and enamelled. The interlaced ornaments are most exquisitely and elaborately formed, and are of great variety, and the heads of animals are of excellent and characteristic form."—*Ibid.*, p. 276.

[The men had sometimes gold and precious stones round their necks, and the men of consequence or wealth usually had expensive bracelets on their arms, and rings on their fingers. Rings were worn on the fourth finger of the right hand.]—*Turner*, iii. 41-2.

[The wife, described by Aldhelm, has necklaces and bracelets, and also rings with gems on her fingers. Her hair was twisted artificially; he mentions the twisted hairs delicately curled with the iron of those adorning her. The religious virgin's hair was entirely neglected. The hair was highly valuable and reputable among Saxon ladies. They painted their cheeks with the red colour of stibium.]—*Ibid.*, iii. 38, 9.

[Other ornaments: golden flies, adorned with gems; golden vermiculated necklaces; bullæ; golden head-bands; and a neck-cross.]—*Ibid.*, iii. 40.

[Bracelets and rings were favourite ornaments; and both sexes delighted in bright colours. Unfortunately, they extended this to the use of pigments for the complexion; and rouge was as much the part of the furniture of a Saxon lady's toilet as the crisping irons. The abuse of coloured dresses invaded even the sanctuary and the cloister.]—*Pearson*, i. 294.

[The walls were covered with tapestry—sometimes plain cloths, or richly ornamental, or embroidered with historical subjects. They were dyed with purple and other colours.]—*Wright*, pp. 19-20.

[The four gospels were written in gold on purple vellum, adorned with paintings, in a case of pure gold set with precious stones.]—*Lappenberg*, i. 177.

[A king's coronation garment was of silk, woven with gold flowers; and his cloak is mentioned, distinguished by its costly workmanship, and its gold and gems.]—*Turner*, iii. 42.

[Architecture came in the suite of the Roman Church. Wilfrith sent for masons from Kent, and the Abbot Benedict for workmen from Gaul. The stone basilica erected by Paulinus at York was restored by Wilfrith, the roof covered with lead, the windows filled with glass, till then unknown among his countrymen.]—*Lappenberg*, i. 177.

[See also Æsthetic Sentiments.]

[The plates show that the art of figure-drawing was advanced; but there is a striking absence of perspective.]

Anglo-Saxon writing is, "perhaps, modelled equally on the Irish and the Roman," and also exhibits "an uncial, a semi-uncial, lastly an approximately minuskel character. The connection of England and France naturally caused the handwritings of the two countries to react on each other."—See *Wattenbach, Introduction to Latin Paleography.*

"Besides the horn and the *cornicinus* or trumpet, they played on two flutes" (the same person playing on both), "and this they accompanied with a lyre of four strings, which was beat with a small instrument for that purpose, and to this music they danced. They also excelled in their performance upon the harp. They accompanied the harp with the cornicinus and violin. Saxon violins had probably four or sometimes three strings."—*Strutt*, i. 50.

"Large organs spoken of as donations to the Church in the beginning of the 8th century. . . . . The arrival of a Roman singing-master mentioned with interest."—*Lappenberg*, i. 203-4.

"Church music was brought into Kent by the Roman clergy, and from thence into the northern parts, where it underwent improvement."—*Ibid.*, i. 204.

[In his time the Gregorian chant (previously used only in Kent) became general. To Theodore and Hadrian the country was indebted for the knowledge of prosody, astronomy, ecclesiastical arithmetic, and also for men who were familiar with Greek and Latin.]—*Ibid.*, i. 173.

"We know little of the Anglo-Saxon mode of dancing, but to judge by the words used to express this amusement, *hoppan* (to hop), *saltian* and *stellan* (to leap), and *tumbian* (to tumble), it must have been accompanied with violent movements."—*Wright*, p. 35.

"It is probable that the earliest poetry of the Anglo-Saxons consisted of single strophes, each narrating, or rather alluding to, some exploit of a hero or god, or expressing some single sentiment, generally of a proverbial or gnomic character. . . . The next stage is to combine these strophes into connected groups. The third is to abandon the strophic arrangement altogether. With regard to the poetical form, it is tolerably certain that in the earliest stage there was no difference between poetry and prose. . . . . It seems . . not improbable that the Anglo-Saxon poetry in its earliest stage consisted of lines of prose connected by parallelism. When alliteration had developed itself and become a constant element of the poetic form, the parallelism would gradually fall into disuse."—*Sweet*, in *Hazlitt's Warton*, i. 9.

"Besides the national epics [*Beowulf*, *Widsith*, *Finnesburg*, *Waldhere* (the last three being fragments), and *Deor's Complaint*] there are a large number of narrative poems founded on religious subjects. These poems are entirely national in treatment: the language, costume and habits are purely English; there is no attempt at local or antiquarian colouring."—*Ibid.*, i. 14.

[Many Anglo-Saxon ladies (in Germany) had learned the art of poetry from the abbess Eadburh, &c.]—*Lappenberg*, i. 182.

"Anglo-Saxon verse was sung to the harp."—*Guest*, i. 167.

"The poetry of the Anglo-Saxons, so far as we know by its extant remains, is chiefly sacred, or at least religious in subject, and, though not remarkable for plan or invention, is very elevated in tone, and exhibits much nobleness of sentiment and beauty of detail."—*Marsh*, p. 100.

The verse measure used by the Anglo-Saxons: "The length of the lines and their rhythm varies, but each line must contain at least two emphatic syllables: few lines have less than four syllables, two emphatic and two unemphatic; some have eight or nine, or even more. . . . Much dependence on alliteration for the mark of emphasis."—*Morley*, i. 264.

Our Anglo-Saxon poems consist of certain versicles . . . . bound together in pairs by the laws of alliteration. In some few instances, of comparatively modern date, the bond of union is the final rhime; but, generally speaking, this rhime is an addition to the alliteration, and not a substitute for it."—*Guest*, i. 163.

Cædmon's "accent always falls in the right place, and the emphatic syllable is ever supported by a strong one. His rhythm changes with the thought,—now marching slowly with a stately theme, and now running off with all the joyousness of triumph, when his subject teems with gladness and exultation."—*Guest*, ii. 50.

"The only approach to a metrical system yet discovered is that two risings and two fallings of the voice seem necessary to each perfect line. Two distinct measures are met with, a shorter and a longer, both commonly mixed together in the same poem, the former being used for the ordinary narrative, and the latter being adopted when the poet sought after greater dignity."—*Wright.*, *Bio. Brit.*, p. 8.

"Political excitement soon took the place of pious zeal, and the religious poetry . . . . was chiefly occupied in hymns and prayers. The clergy introduced regular alliteration sometimes even into their sermons. . . . . The task of composing [this kind of poetry] had passed out of the hands of the poets into those of the monks."—*Ibid.*, p. 28.

In the 9th and 10th centuries "there was produced a great number of political songs, upon which, long treasured up in the memory of the people, later chroniclers built up much of the history of these eventful times. . . . . There has also come down to us one large fragment of a fine poem on the Battle of Maldon."—*Ibid.*

"Similes are very rare in Anglo-Saxon poetry. . . . . Beowulf contains only five."—

1066 *to* 1307.—*Table III.*

[Embroidery was the chief occupation of ladies of rank. The vestments of the higher clergy were embroidered; and tapestry was wrought.]—*Pict. Hist.*, i. 602.

"These fables were not only perpetually repeated at their festivals, but were the constant objects of their eyes. The very walls of their apartments were clothed with romantic history. Tapestry was anciently the fashionable furniture of our houses, and it was chiefly filled with lively representations of this sort." See those of H. VIII.—*Warton*, i. p. 203.

"The beautiful cup of gold, enamelled with figures in the habits of the time, given by King John to the Corporation of Lynn, . . gives a very favourable idea of the taste and artisans" of the age.—*Dallaway*, i. 21-2.

Chronology of Architecture.

A.D.	
700— 766.	Early round-arched, or Saxon style.
1066—1154.	Round-arched style. Norman.
1175—1216.	Early-pointed Lancet, or Plantagenet style.
1272—1377.	Perfected-pointed, Decorated or Edwardian style.
1399—1483.	Late-pointed Perpendicular (Lancast.).
1485—1602.	Fan-vaulted Transitional (Tudor) style.
1625—1702.	Renaissance.
1702—1760.	———
About 1800.	Classical Revival.

—*Fergusson.*

"The small Saxon church was superseded by the Norman nave with a small apsidal choir. This was enlarged into the Early-English presbytery, and beyond this grew the lady chapel, and as the ill-built Norman work decayed, it was replaced by Tudor constructions."—*Fergusson, Rude Stone Monuments*, p. 691.

"The Norman style of architecture forms an intermediate link between Roman and Gothic. . . . . Its principal feature is the circular arch. . . . . The details are extremely varied : . . . and the running decorations are also extremely various."—*Pict. Hist.*, i. 616-7.

"Statues hold no place in the composition of Norman architecture. . . . . The artists of the age seldom ventured upon the human figure otherwise than in relief."—*Pict. Hist.*, i. 631.

"In the earlier times of the middle ages the fine arts were to a great extent monopolized by the clergy, and applied chiefly to sacred purposes. For some centuries, even in miniatures, comparatively few manuscripts were illuminated except Bibles, and Psalters, and Service-books." In the 13th cent. "sculptured seats came into vogue, by which the carver introduced into the churches those burlesque pictures which illustrated the occupations of every-day life. . . . . The illuminators, or painters, worked no longer for the church alone. They painted walls for princes and nobles, and they illuminated manuscripts on a great variety of subjects for the use of knights and ladies."—*Wright*, *Essays*, ii. 89.

"The manuscripts of the twelfth century are described by Sir F. Madden 'as remarkable for a profusion of ornament, and a graceful but intricate mode of illuminating capital letters . . . . by the aid of gold and silver.'"—*Pict. Hist.*, i. 632.

[In the Anglo-Norman era, the rules of perspective appear to have been unknown.]—*Strutt*, ii. 11.

"Towards the end of the twelfth century the letters lose their defined form, and writing becomes more careless, abbreviations increasing in frequency, and the general appearance deteriorating; the fourteenth introduced the angular Gothic or monkish character; in the fifteenth the immense variety of handwritings caused the return . . to the simpler minuskel,"—by the Humanists, the minuskel becoming "the standard of imitation in printing."—See *Wattenbach.*

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20 Hen. III. The king orders a chamber "to be painted with a good green colour, so as to resemble a curtain."—*Dallaway* in *Walpole*, i. 4.

In 1233 the king gave orders to have a chamber in the royal castle "re-painted with the same pictures and histories with which it had been adorned before; . . which . . implies that history-painting had been in use longer than this date."—*Walpole*, i. 3.

Aubrey says, on the authority of Dugdale, "that the first painted glass in England was done in King John's time. . . . . Some of the most ancient and beautiful stained glass in the kingdom remains in the Chancel of Chetwood, in Buckinghamshire, which are undoubtedly of the date of 1244. The design or pattern is precisely that usually wrought in mosaic, as at that time newly introduced into England by Italian artists."—*Dallaway*, i. 5.

A precept issued in 1239 implies "the use of oil-colours."—*Walpole*, i. 6.

1238. The chamber at Winchester is to be painted with "histories, from the Old and New Testaments."—*Ibid.*, i. 6.

In Henry's 34th year Edward of Westminster is ordered to have painted in the chapel of St. Stephen the images of the Apostles round about the said chapel.—*Ibid.*, i. 9.

1252. The king orders a history of the Crusade "to be painted in the Tower and at Westminster, in a low chamber in the garden."—*Ibid.*, i. 11.

"The art [of Music] appears to have been generally cultivated in this country from a very early date; but we are strongly inclined to suspect that for many ages it was practised almost invariably as a mere accessory to poetry, or in union with the church service."—*Pict. Hist.*, i. 861-2.

"A portable organ was in use in the middle ages," called also the dulcimer. The performer on it was sometimes "accompanied by two other minstrels, one playing on the bagpipe, the other on the viol or fiddle."—*Wright*, p. 184.

[The trumpet, fiddle, cittern, shalm, harp, cymbals, double pipe, tambourine, pipe and tabret, flute, clarionet, and bass viol, were used in the 14th cent.]—*Ibid.*, pp. 186-7.

[It was customary with the Norman kings to sit at meat attended by their bards, who accompanied the harp with their voice; singing the great and heroic deeds of their patron, or his predecessors. Violins, organs, lutes, lyres, dulcimers, horns, and trumpets were used.]—*Strutt*, ii. 20.

"In the first years of tumult following the Conquest, the unwritten songs of the people were almost the only literature of the English."—*Morley*, *Eng. Writers*, i. 470.

1190. Hanvill's *Architrenius* is a "long Latin poem in nine books." It is "a mixture of satire and panegyric on public vice and virtue, with some historical digressions."—*Warton*, i. cxvii.

Walter Mapes wrote in the rhyming Latin called Leonine verse. Joseph of Exeter wrote an epic poem, of which "the diction is generally pure, the periods round, and the numbers harmonious."—*Pict. Hist.*, i. 613.

English poems: 1. A satire on the monastic profession ("designed to be sung at public festivals"), in rhyme; *The Life of Saint Margaret*, and other lives of saints, written about the reign of Richard I., rhymed and in Alexandrines; a translation of the Bible, and a poetical biblical history; (1200) the earliest love-song, full of alliteration, and having a burthen or chorus; a song, containing a description of the spring, displaying glimmerings of imagination, and exhibiting some faint ideas of poetical excellence; poems addressed to mistresses; and moral tales. "The various sorts of versification . . . . prove that much poetry had been written, and that the art had been greatly cultivated before this period."—*Warton*, i. 83-4.

"The most ancient English metrical romance which I can discover, is entitled the Geste of King Horn. . . . . Probably it is a translation."—*Warton*, i. 36.

[A satirical song or ballad was written after the battle of Lewes, in 1264. Robert of Gloucester wrote (about 1280) a history of England in verse.]—*Ibid.*, i. pp. 42-7.

Richard I. invited to his court many minstrels or troubadours from France. . . These poets imported into England a great multitude of their tales and songs; which before or about the reign of Edward II. became familiar and popular among our ancestors."—*Ibid.*, i. 116-8.

Many popular romances appeared about the end of the 13th century, which had "acquired a new cast of fiction from the crusades and a magnificence of manners from the increase of chivalry . . . and as it were professedly" formed "a separate species of poetry." They were sung in the halls by the minstrels.—*Ibid.*, i. pp. 155-204.

"William Fitz-Stephen, a writer of the twelfth century, in his Description of London, relates that, 'London, for its theatrical exhibitions, had holy plays, or the representation of miracles wrought by confessors, and of the sufferings of martyrs.'" "I do not find expressly, that any play on a profane subject, either tragic or comic, had as yet been exhibited in England. Our very early ancestors scarce knew any other history than that of their religion. Even on such an occasion as the triumphant entry of a king or queen into the City of London, or other places, the pageants were almost entirely scriptural."—*Ibid.*, ii. 18-20.

1125. "In Hilarius we see the miracle-play of the middle ages in its elementary and most ancient form. It was acted in the church; for the excitement of devotion it was to a large extent choral, and it seems to have been throughout either sung or chanted. . . . They were written in Latin with an occasional refrain in the vernacular to catch the public ear."—*Morley*, i. 549.

"The *Brut* of Layamon . . . embodies in a poetic form the legends of British history."—"The *Ormulum* may be proximately dated at A.D. 1215. . . . . It is a versified narrative of the Gospels, addressed by Ormin or Orm to his brother Walter."—*Earle.*

"Probably on no popular traditions has the Christian sentiment of the middle ages more clearly set its mark than on the magnificent group of legends which have gathered round the name of Arthur. Yet the very myth in which this sentiment becomes most conspicuous is in all its essential features found in a hundred or a thousand purely heathen stories."—*Sat. Rev.*

"The subjects which had at this period [13th cent.] most interest for the higher ranks of society, and more especially for the ladies, were the various incidents of that extensive class of literature—the mediæval romances. These we shall trace on a variety of domestic articles of this period appropriated to the use of the female members of the baronial household, carved in ivory or wood, or other material; and they appear more especially on those curious and elegant caskets which are by no means uncommon in great collections of mediæval antiquities."—*Wright*, *Essays*, ii. 89-90.

The Franciscans introduced "a new style of preaching . . . . less formal, . . . suited to an audience consisting as much of women as men, appealing more directly to the feelings; more popular and more dramatic. . . . . They are accused of studying eloquence and the art of rhetoric in the composition of their sermons. Men had hitherto taught that the clergy and laity were distinct elements. . . . The church was brought home to the people . . . . it passed into the human, the sentimental, the personal."—*Brewer*, *M. F.*, pp. xxxv.-viii.

1307 *to* 1530.—*Table IV.*

"The *Lancet*, or *Early English Gothic*, extending through the reign of Edward I., and the *Decorated English* extending to nearly the end of the fourteenth century."—*Pict. Hist.*, i. 53.

"The reign of Edward II. brings with it the *Decorated English* style, of which the most striking characteristics are furnished by the tracery of the windows. The great east and west windows were introduced into churches at this period."—*Ibid.*, i. 854.

"The perpendicular Gothic is essentially and exclusively English. . . . . The principal characteristic of this style, and that to which it owes its name, is the perpendicular direction of the mullions of the windows, which are carried up in straight lines till they reach the curve of the arch, the sub-divisions in the head of the window being also for the most part formed of lines having a similar tendency."—*Ibid.*, ii. 222.

"In the fifteenth century the distinction between castellated and domestic architecture begins to be lost. . . . . In the castles, or castellated mansions, as it is more proper to designate them, which date from the middle of the fifteenth century, the form and details of domestic architecture blend with the tower and turret, and their military character suffers in proportion."—*Ibid.*, ii. 227.

"One of the most interesting and important events in the architectural history of the fifteenth century is the revival of building with brick."—*Ibid.*, ii. 229.

"Internal fittings and decorations were still in a rude state in the fifteenth century."—*Ibid.*, ii. 229.

"As we advance towards the middle of the 16th century, the Gothic style begins to exhibit extreme negligence in the composition and proportion of its parts."—*Ibid.*, ii. 841.

"The close of the ecclesiastical era, so far from operating to the discouragement of architecture in general, had the effect of advancing it with a fresh impetus" in a new path. "Castellated architecture was no more." The "palatial and domestic architecture known as the *Tudor style*" originated in "the gradual combination of the house and castle of earlier times." The palace of Sheen (1498) was one of the earliest buildings in this style."—*Ibid.*, ii. 842.

"In the middle of the fourteenth century, and during the period of the zenith of the Decorated English style, figures of larger size were represented, occupying the whole breadth of the light, standing in a niche, decorated with canopies, columns, and buttresses."—*Ibid.*, i. 861.

1399—1485. "The tomb-architecture of this period is still more sumptuous than the last. The canopies . . were increased in size beyond the limits of the altar-tomb they were intended to cover, until they expanded into inclosures sufficiently capacious to serve as chapels for celebrating masses for the deceased."—*Ibid.*, ii. 231.

"The sixteenth century was especially the age of tapestries, and no gentleman could consider his rooms furnished if they wanted these important adjuncts. They were now elaborately worked into great historical pictures, sacred or profane, or mythological or other subjects, to suit the varieties of tastes."—*Wright*, p. 474.

1312. "Langton, Bishop of Litchfield, commanded the coronation, marriages, wars, and funeral of his patron, King Edward I., to be painted in the great hall of his episcopal palace, which he had newly built."—*Warton*, ii. 402.

"In the above-mentioned records we have the first notice of painting on glass, in the form of precepts for glazing three windows in St. John's Chapel, in the Tower of London, with a little Virgin Mary holding the Child, a Trinity, and a St. John the Apostle, and for executing the history of Dives and Lazarus in glass at Nottingham Castle. The style of executing such works at this period was in small medallions of different forms, inlaid upon a sort of mosaic ground in various patterns and the most brilliant colours."—*Pict. Hist.*, i. 861.

"We must not, however, pass without notice the curious portrait of Richard II., preserved in the Jerusalem Chamber at Westminster. In its style it is merely an enlargement of the miniature painting which was cultivated at this period with great success. Numerous manuscripts are extant, illustrated by compositions displaying the most brilliant colours and the utmost delicacy of execution, whatever their deficiencies may be in other respects."—*Ibid.*, i. 861.

Of the third Edward "many portraits are preserved . . in illuminated MSS. . . There is a portrait taken from a bust of the same age, the face of which is far from being executed in a contemptible manner. . . . . The Black Prince was represented on glass in a window" in Westminster Abbey.—"The large supplies of oil which appear in the Westminster and Ely records, indicate the coarseness of the operations for which oil was required." It was used for varnishes, for gilding, for a certain kind of glass-painting, and for painting walls, columns, stone, and wood; but not (probably) for pictures.—*Eastlake*, i. 56 and 58.

Painting in water colours on cloth "seems to have been practised on a large scale in England during the fourteenth century." Lake, indigo, green, violet, and other tints were used.—*Ibid.*, i. 95.

"The general character of the colouring" in the wall-paintings of the Chapter House at Westminster (supposed to be executed in the middle of the 14th cent.) "resembles that of the time; but the local tints are forcible, and the execution is not without a feeling for roundness."—The painters of the 14th cent., with their materials, and "with their imperfect notions of light and shade, had no means of producing strength of effect but by local colours."—*Ibid.*, i. 123 and 122.

"The impressions of patterns on gilt grounds, and the ornaments in relief . . are frequently referred to in the English accounts. . . In the Westminster records (1353) we find 'stamps for printing the painting with impressions.' . . Embossed ornaments, sometimes gilt, sometimes covered with leaf-tin lackered or variously coloured, studded many parts of the interior of the chapel. . . The insertion of gems (or imitations of them) . . . . is to be recognized [in the time of Edward I.].

"It is thus evident that, with the exception of such modifications in the technical processes as the difference of climate required, the habits of the English painters in the fourteenth century closely resembled those of the followers of Giotto." This is "explained by the bond of union which existed between religious establishments."—*Ibid*, i. 124-6.

An elaborate altar-decoration of the end of the thirteenth or beginning of the fourteenth century has compartments "adorned with paintings consisting of remarkably well designed and carefully executed single figures and subjects, with a gold mosaic ground."—*Ibid.*, i. 176.

1394. Another, "less questionably English, . . . is the canopy of the tomb of Richard II. and Anne, his first wife. . . . At each end there are figures of angels supporting shields. Of the other two compartments, that near the head contains a representation of the Almighty enthroned, holding a globe and in the act of blessing: the other represents Christ and the Virgin, both seated."—*Ibid.*, i. 177.

Wall-paintings in the Chapter House at Westminster, executed in the middle of the 14th cent.: "The principal angels are covered with wings having eyes like those in the peacock's tail. . . . Among the angels, some with fiery vermilion faces represent the seraphim. . . . On the wings of the upper angels, and round the heads of those below, is inscribed a sort of tabular view of the Christian virtues, according to the dogmas of the time. 'Confessio' ramifies downwards into 'simplicitas, humilitas, fidelitas;' 'Satisfactio' into 'oronis, devocio, eleemosine,' and perhaps 'jejunium.' . . . Under 'Mundicia carnis' are ranged the virtues of temperance; under 'Puritas mentis,' those relating to the command of the will. . . . . The general subject of this representation, therefore, is Christ surrounded by the Christian virtues."—*Ibid.*, pp. 178-9.

At the end of the reign of Henry VI. paintings in oil were executed. At the same time engravings on wood and copper "first made their appearance."—*Strutt*, i. 114.

"Portrait-painting, which was the true likeness of an individual represented, and of the size of life, cannot be said to have been practised, in England, before" the reign of Edward IV.—*Dallaway*, i. 46.

About 1490. An altar-piece at Shene is painted (in oils) on several boards joined, and is 4 ft. 3 ins. high by 4 ft. 6 ins. wide. On the left is the king kneeling; behind him his three brothers; "a small angel flying holds the top of the tent." Similarly with the right hand, on which is the queen. "A larger angel standing holds the cloth of the two tents together. On a rising ground above the tents is St. George on a brown steed, striking with his sword at the dragon. . . . . Cleodelinde, with a lamb, is praying beneath the dragon. On the hills are Gothic buildings and castles in a pretty taste."—*Walpole*, i. 31-2.

H. VIII. In the inventory in the Augmentation Office "it appears that they called a picture, *a table with a picture*; prints, *cloths stained with a picture*; and models and bas-reliefs, they termed *pictures of earth*."—*Ibid.*, i. 63.

H. VIII. "The artists who painted the magnificent windows" in King's College Chapel, at Cambridge, are called 'glaziers,' and agree to glaze four windows "of orient colours and imagery of the story of the Old Law and the New Law." Walpole says they "would figure as considerable painters in any reign."—*Ibid.*, i. 106-7.

1359. [Kings and queens are represented by the medieval illuminators as sleeping in bed with their crowns on.]—*Wright*, p. 257.

1399—1485. "The illuminators of manuscripts were still the only artists who deserved the name; and their works, though less rich in purple and gold than those of the fourteenth century, present us with a variety of natural objects, flowers, fruits, birds, insects, &c., accurately and tastefully executed, in place of the grotesque and capricious forms of the preceding style."—*Pict. Hist.*, ii. 232.

The cupboard "is rarely represented in pictured manuscripts before the 15th cent., when the illuminators began to introduce more detail into their works."—*Wright*, p. 173.

Hen. VI. Herald's painting "was almost the only painting we had. The art was engrossed by and confined to the vanity or devotion of the nobility. The arms they bore and quartered, their missals, their church-windows and the images of their idols, were the only circumstances in which they had any employment for a painter. Even portraits . . seem not to have been in fashion."—*Ibid.*, i. 36-7.

"The most valuable artists of that age were the illuminators of manuscripts. Their drawing was undoubtedly stiff, but many of the ornaments, as animals, flowers and foliage, they often painted in a good taste, and finished highly. To several missals were added portraits of the princes and princesses to whom they belonged, or for whom they were designed as presents. The dresses and buildings of the times are preserved, though by frequent anachronisms applied to the ages of Scripture; and the gold and colours are of the greatest brightness and beauty. . . . . Dugdale from some of these illuminations has given cuts of two remarkable combats or tournaments performed in the 15th year of King Henry VI., in which the designs are far from unworthy of a better age, and the customs and habits are delineated with great accuracy."—*Ibid.*, i. 40.

"The habits of the missal-painters [respecting the preparation of pigments] were inherited by the illuminators (limners of the 16th and 17th centuries), a class of artists who were celebrated in England at those periods."—*Eastlake*, i. 420.

"We had engraving as early as printing, since the earliest English printers introduced small plates for their devices, and Caxton's Golden Legend, published in 1483, has many cuts dispersed through the body of the work. The first book that appeared with copper-plates was a mediæval book published . . . . in 1540."—*Pict. Hist.*, iii. 577.

The invention of mezzotint was made in 1643, and introduced into England by Prince Rupert.—*Ibid.*, iii. 884.

14th cent. "In the romance of 'Lanfal,' we have the same circumstance of dancing after dinner. . . . . There were two classes of dances in the middle ages, the domestic dances, and the dances of the jouglers or minstrels. . . ." The former "consisted chiefly of the *carole*, in which ladies and gentlemen, alternately, held by each other's hands and danced in a circle."—*Wright*, pp. 227-8.

15th century. "One of the personages in the early interlude of 'The Four Elements' talks of persons—

'That shall both daunce and spryng,
And torne clene above the grounde,
With fryscas and with gambawdes rounde,
That all the hall shall ryng.'"

—*Wright*, p. 427.

"Their musical chants were adapted to these sounds [of Latin words], and their hymns depended, for metrical effect, on the marked accents and powerful rhymes which the Latin language affords."—*Hallam, M.A.*, ch. ix.

"These melodies [in *Sancta Agnes*] are almost all taken from old songs, sacred or profane, after the ordinary fashion of the Middle Ages, when there was always frequent exchange of melodies between the Church and the world."—See *Bartsch's Sancta Agnes*.

1377. "We have now *Treble* voices, *Counter-tenour*, and *Tenour*, with the Harp, Psaltry, Trumpet, Clarion, and Organ, for accompaniment."—*Burney*, ii. 369.

In a Canon of the 14th or 15th cent., the rule against the succession of fifths is often violated. 8ths likewise and Unisons frequently occur. And "the well-known prohibition of *perfect concords* moving in the same intervals, has been disregarded."—*Ibid.*, ii. 411.

"The disciples of Wickliff, in England, during the fourteenth century, and those of John Huss and Jerome of Prague, in the fifteenth, were Psalm-singers."—*Ibid.*, iii. 30.

"The same poet (Chaucer) too, in 'The Romaunt of the Rose,' speaks of a lady's singing, in language which implies much vocal ability and great practical knowledge."—*Pict. Hist.*, i. 862.

"No remains are to be found, up to the fifteenth century, of what can properly be called a British musical composition; not so much as a simple melody; for the intonations of the church at that period exhibit nothing that comes under the denomination of air, at least in the modern sense of the term . . . . prevalent as dancing was in this country from the earliest times, no appearance can be discovered of the notation, or the name of even an English dance-tune before the year 1400."—*Ibid.*, i. 862.

The victory of Azincourt "gave birth to the first English musical production entitled to be considered as a regular composition, of which we have any remains or any account."—*Ibid.*, ii. 233.

"Early in the 15th cent., and more particularly towards its close, English music began to take a form in which, though in the rudest state, something like modern melody and harmony is distinguishable."—*Pict. Hist.*, ii. 233.

"There were not only masses in four, five, and six parts, but *Secular Songs*, ... in good Counterpoint, of the 15th, and beginning of the 16th century."—*Burney*, ii. 539.

Between the time of Edward IV. and Henry VIII. "few English songs are to be found which were set to original music during that period, it having been the fashion of the great to sing none but French words."—*Ibid.*, ii. 552.

In the Orpheus Britannicus by Purcell, "were treasured up the songs from which the natives of the island received their first great delight and impression from the music of a *single voice*, ... in all single songs till those of Purcell appeared, the chief effects were produced from the words, not the melody. For the airs, till that time, were as unformed and misshapen as if they had been made of notes scattered about by chance."—*Ibid.*, ii. 489 506.

[Drums were introduced in the reign of Henry V.]—*Pict. Hist.*, ii. 233.

The Virginal "is a Royal instrument of one string, jack and guill, to each note, like a spinet; but in shape resembling the present small pianoforte."—*Burney*, iii. 5.

"In the year 1521, Wynkyn de Worde printed a sett of Christmas Carols. . . . . These were festal chansons for enlivening the merriments of the Christmas celebrity."—*Warton*, iii. 129.

"Along the whole line of complete interpenetration; by the hill countries of the north and west, and there only,—one sees in our early literature a free precipitation, so to speak, of the compound English nationality, or of what we may now call the distinctive genius of our people. It is the region also of invention and commercial enterprise that made us traders with the world. At first every man of genius seems to have been a north countryman, and it is in Yorkshire that we find the birthplace of our literature. After the devastation of the north, first by the Danes, and then by William the Conqueror, the west country took the lead, and the men most eminent for original genius were all from that western half of England where, in King Alfred's time, the Cymry and the Anglo-Saxons, after many contests, lived together; Devonshire, as well as Cornwall, and much of Somerset and Dorsetshire, being chiefly inhabited by the Wealh-cyn, or Welsh of the west, and the whole country across the Severn by the North Welsh. It was not obscurely, and for a generation or two, but unmistakeably, and for seven hundred years, that the best genius of England sprang up on the line of country in which Celts and Anglo-Saxons came together. Cædmon, Bede, Alcuin, Erigena, Ordericus Vitalis, Geoffrey of Monmouth, Giraldus Cambrensis, Walter Map, Layamon, Roger Bacon, Wiclif, Langlande,—none of these were men of the south or east. It was not until the fourteenth century, by which time the power of a rich Court established in the south, with all the machinery of government, had caused a determination of life from all quarters towards the intellectual centre,—while producing also in London the most complete mixture of races,—it was not until then that the south of England could take honour for the men of genius it bred."—*H. Morley*, *Fort. Rev.*, Feb. 1868.

"England had no peculiar literature of her own till after the middle of the fourteenth century."—*Marsh*, p. 262.

"The awakening of a new spirit of nationality—which was a result of the French and Scotch wars of Edward III.—the enlargement of the English vocabulary, and the impulse to the creation of an original English literature, were nearly simultaneous."—*Ibid.*, p. 264.

"Early English poetry divided itself into two schools, both employing the same vocabulary, but in different forms of composition. . . . . We find in Chaucer only Romance forms of composition; but in Langland . . . . and his followers, purely English thoughts, and a well assimilated composite diction, with the rhythmic and alliterative structure which characterizes Anglo-Saxon verse."—*Ibid.*, pp. 276-86.

"In the three centuries which elapsed between the Conquest and the noontide of Chaucer's life, a large proportion of the Anglo-Saxon dialect of religion, of moral and intellectual discourse, and of taste, had become utterly obsolete and unknown."—*Ibid.*, pp. 387.

"It was not uncommon to call any short poem, not serious or tragic, a comedy. . . . . The comedies ascribed to Chaucer are probably his Canterbury Tales. We learn from Chaucer's own words, that tragic tales were called Tragedies."—*Warton*, ii. 17-18.

"As to the religious dramas, it was customary to perform this species of play on holy festivals in or about the churches. . . . . In several of our old scriptural plays, we see some of the scenes directed to be represented *cum cantu et organis*, a common rubric in the missal. That is, because they were performed in a church where the choir assisted. There is a curious passage in Lambarde's Topographical Dictionary, written about the year 1570. . . . . 'In the dayes of ceremonial religion, they used at Whitney (in Oxfordshire) to set fourthe yearly in manner of a shew, or interlude, the resurrection of our Lord, &c. For the which purposes, and the more lyvely heareby to exhibite to the eye the hole action of the resurrection, the priestes garnished out certain smalle puppettes, representing the persons of Christe, the watchmen, Marie, and others. . . . . With the like dumb shewes also, they used everie where to furnish sundry parts of their church service, as by their spectacles of the nativitie, passion, and ascension.' "—*Ibid.*, ii. 22-3.

"From this ecclesiastical source of the modern drama, plays continued to be acted on Sundays so late as the reign of Elizabeth, and even till that of Charles the First, by the choristers or singing-boys of Saint Paul's Cathedral in London, and of the royal chapel."—*Ibid.*, ii. 23.

As the miracle-plays "frequently required the introduction of allegorical characters, such as Charity, Sin, Death, Hope, Faith, or the like, and as the common poetry of the times, especially among the French, began to deal much in allegory, at length plays were formed entirely consisting of such personifications. These were called MORALITIES. The miracle-plays, or MYSTERIES, were totally destitute of invention or plan: they tamely represented stories according to the letter of Scripture, or the respective legend. But the MORALITIES indicate dawnings of the dramatic art: they contain some rudiments of a plot, and even attempt to delineate characters, and to paint manners."—*Ibid.*, ii. 24.

"Profane characters were personated in our pageants before the close of the fourteenth century."—*Ibid.*, ii. 392.

"The word HISTRIO in the Latin writers of the barbarous ages, generally comprehends the numerous tribe of mimics, jugglers, dancers, tumblers, musicians, minstrels, and the like public practitioners of the recreative arts."—*Ibid.*, ii. 394.

"Speakers seem to have been admitted into our pageants about the reign of Henry VI."—*Ibid.*, ii. 390.

"At the marriage of Prince Arthur in 1501, the pageants were numerous, and superbly furnished; in which the principal actors, or speakers, were not only God the Father, Saint Catherine, and Saint Ursula, but King Alphonsus the astronomer and an ancestor of the princess, a Senator, an Angel, Job, Boëthius, Nobility, and Virtue. These personages sustained a sort of action, at least of dialogue. . . . . In 1487 Henry VII. went a progress into the north; and at every place of distinction was received with a pageant." At Bristol he was saluted by "King Bremmius, Prudence, and Justice. The two latter characters were personated by young girls."—*Ibid.*, ii. 391, 2.

"There are several proofs which indicate that many romances of the fourteenth century, if not in verse, at least those written in prose, were the work of heralds."—*Ibid.*, ii. 120.

"At solemn tournaments [heralds] made an essential part of the ceremony. Here they had an opportunity of observing accoutrements, armorial distinctions, the number and appearance of the spectators, together with the various events of the tourney, to the best advantage: and they were afterwards obliged to compile an ample register of this strange mixture of foppery and ferocity. They were necessarily connected with the minstrels at public festivals, and thence acquired a facility of reciting adventures. They frequently received fees or largesse in common with minstrels. They travelled into different countries, and saw the fashions of foreign courts and tournaments. They not only committed to writing the process of the lists, but it was also their business, at magnificent feasts, to describe the number and parade of the dishes, the quality of the guests, the brilliant dresses of the ladies, the courtesy of the knights, the revels, disguisings, banquets, and every other solemn occurrence most observable in the course of the solemnity."—*Ibid.*, ii. 120-2.

"The pompous circumstances of which these heraldic narratives consisted, and the minute prolixity with which they were displayed, seem to have infected the professed historians of this age"—*e.g.*, Froissart.—*Ibid.*, ii. 124.

At the coronation of Henry V. "the number of harpers in the hall was innumerable, who undoubtedly accompanied their instruments with heroic rhymes."—*Ibid.*, ii. 256.

"It is not quite uncertain that masques had their beginning in" the reign of Edw. III. "These shows . . . . encouraged the arts of address and decorum, and are symptoms of the rise of polished manners."—*Ibid.*, ii. 35.

1350 or 1362. The *Vision of Pierce Plowman* "is a satire on the vices of almost every profession; but particularly on the corruptions of the clergy, and the absurdities of superstition. . . . . The satire is conducted by the agency of several allegorical personages, such as Avarice, Bribery, Simony, Theology, Conscience, &c."—*Ibid.*, ii. 44.

The verse of Piers Ploughman is "neither metrical nor rhymed; but it is characterized by rhythm and alliteration."—*Marsh*, p. 303.

[Chaucer introduced the regular iambic couplet.]

"Chaucer's chief sources were the French and Italian poets. From these originals two of his capital poems, the KNIGHT'S TALE, and the ROMAUNT OF THE ROSE, are imitations or translations."—*Warton*, ii. 129.

The *House of Fame* "contains great strokes of Gothic imagination, yet bordering often on the most ideal and capricious extravagance."—*Ibid.*, ii. 165.

"The imagination of [the *Squier's Tale*] consists in Arabian fiction engrafted on Gothic chivalry;" this Arabian fiction "is in great measure founded on Arabian learning." The horse of brass, the mirror of glass, the naked sword, the ring, all possessing miraculous properties, occur in the Tale. The "*Frankelein's Tale* is founded on the miracles of" Astrology. "The pathos of the [*Clerke of Oxenforde's Tale*], which is indeed exquisite, chiefly consists in invention of incidents and the contrivance of the story." In the *Miller's Tale* "the humour of the characters is made subservient to the plot."

"It is here that we view the pursuits and employments, the customs and diversions, of our ancestors, copied from the life, and represented with equal truth and spirit, by a judge of mankind, whose penetration qualified him to discern their foibles or discriminating peculiarities, and by an artist who understood that proper selection of circumstances, and those predominant characteristics, which form a finished portrait. . . . . The figures are all British."—*Ibid.*, ii. 171-199.

"In Chaucer's DREAME, the poet is transported into an island, where *wall and gate was all of glass*. These structures of glass have their origin in the chemistry of the dark ages."—*Ibid.*, ii. 399.

Gower "often introduces or recapitulates his matter in a few couplets of Latin long and short verses."—*Ibid.*, ii. 227.

Gower's *Confessio Amantis* "is strongly tinctured with those pedantic affectations concerning the passion of love which the French and Italian poets of the fourteenth century borrowed from the troubadours of Provence. . . . . His most striking portraits . . . . are IDLENESS, AVARICE, MICHERIE or Thieving, and NEGLIGENCE, the secretary of SLOTH. Instead of boldly clothing these qualities with corporeal attributes, aptly and poetically imagined, he coldly yet sensibly describes their operations, and enumerates their properties."—*Ibid.*, ii. 227.

[The *Confessio Amantis* is founded on Colonna's *Romance of Troy*, the *Romance of Sir Lancelot*, and the *Gesta Romanorum.*]—*Ibid.*, ii. 233.

[Lydgate's *Dance of Death* is translated from the French; the *Fall of Princes* is adapted from Bocaccio; and the *Troy-Boke* is a paraphrase of Colonna's *Historia Trojana.*]—*Ibid.*, ii. 271-92.

Troy-Boke "is replete with descriptions of rural beauty, formed by a selection of very poetical and picturesque circumstances, and clothed in the most perspicuous and musical numbers. The colouring of our poet's mornings is often remarkably rich and splendid."—*Ibid.*, ii. 294, 5.

[Oesterley shows that the famous collection of stories called the Gesta Romanorum, which dates from the fourteenth century, was probably compiled in England.]

"A translation into English of the GESTA ROMANORUM was printed by Wynkyn de Worde, without date. In 1577, one Richard Robinson published *A Record of Ancient Historyes, in Latin*, GESTA ROMANORUM, *perused, corrected, and bettered, by R. Robinson, London*, 1577. Of this translation there were six impressions before the year 1601."—*Warton*, ii. 238.

"Verses with the same general form as the Anglo-Saxon continued to be written in English to the middle of the fifteenth century. Alliteration is still found as an ornament of our poetry, and the old dactylic cadence runs through all racy Anglo-Saxon English style."—*March*, p. 228.

Before the year 1500, Bradshaw "wrote the LIFE OF SAINT WERBURGH . . . . in English verse. This poem, beside the devout deeds and passion of the poet's patroness saint, comprehends a variety of other subjects; as a description of the kingdom of the Mercians, the lives of Saint Ethelred and Saint Sexburgh, the foundation of the city of Chester, and a chronicle of our kings. . . . . The fashion of writing metrical *Chronicles of the Kings of England* grew very fashionable in this century."—*Warton*, ii. 371.

In Fabyan's "CHRONICLE, or *Concordance of Histories*, from Brutus to the year 1485, it is his usual practice, at the division of the books, to insert metrical prologues, and other pieces in verse."—*Ibid.*, ii. 382.

[To Hawes' Passetyme of Pleasure a dedication of eight octave stanzas is prefixed, addressed to Henry VII.; in which our author professes to follow the manner of his *maister* Lydgate.]—*Ibid.*, ii. 417.

1508. [Barklay's *Ship of Fooles*, adapted from the German, is a general satire on the times, and contains descriptions of character, as of the Student, or Bookworm.]—*Ibid.*, ii. 420-2.

1514. Barklay's Eclogues "are the first that appeared in the English language. They are, like Petrarch's and Mantuan's, of the moral and satirical kind; and contain but few touches of rural description and bucolic imagery." They were formed on the Latin model of Mantuan (1400).—*Ibid.*, ii. 426.

16th cent. [Skelton was probably the first writer in England of Macaronic poetry.]—*Ibid.*, ii. 494-506.

Thoms' *Early English Prose Romances* of the 16th cent. are "home-made stories of English life," and consist of the legend of Robert the Devil, the History of the Six Worthy Yeomen of the West, "an English social story of the days of Henry the First," the Story of Friar Bacon, &c., &c.—*Masson*, p. 55.

1516. "In the sixteenth century . . England had already produced a form of scholarly prose fiction for which there had been no exact foreign precedent. This was the Political Allegory, represented in Sir Thomas More's Utopia." We have later examples of this style of fiction, also originally in Latin, in Bacon's *Atlantis*, and Hall's *Mundus Alter et Idem*, in the latter of which "we have verbal descriptions, and even maps of Crapulia or Feeding-Land, Viraginia or Virago-Land, and other such regions."—*Ibid.*, pp. 58 9.

1530 *to* 1688.—*Table V.*

"Earrings were not very commonly in use until the fifteenth or sixteenth centuries. . . . . Men also wore" them "during the reigns of Elizabeth and James I."—*Fairholt*, p. 493.

"Add to all this the critical process of laying 'patches on various parts of the face, and perhaps creating a new complexion with lotions, unguents, and even with paint; and we have half the every-day history of a fine lady of the period, according to Shirley:—

"'We rise, make fine,
Sit for our picture—and 'tis time to dine.'

Painted visages kept their ground even during the stern administration of Cromwell, and although 'every Puritan pulpit resounded with the example of Jezebel."—*Planché*, in *Pict. Hist.*, iii. 633.

"The fops at last proceeded to paint their faces, and thus their resemblance to women became complete."—*Ibid.*, iii. 633.

1654—60. "Women began to paint themselves;" had their "hair frizzed up to their ears;" and wore black patches. 1662. "Perukes appear to have been first adopted by the ladies."—*Ibid.*, iii. 892.

"In 1664 the ample perriwig or peruke was introduced from the court of Louis XIV."—*Ibid.*, iii. 892.

"Pictures from mythological or fancy subjects were painted on the fans; and 'fan-painting' took its place as a separate profession"—about the middle of the seventeenth century.—*Fairholt*, p. 497.

[During the Transition or Tudor period debased Gothic was the predominant style, but a classical taste was coming into vogue.]—*Ferguson*, iii. 248-9.

It was not "till the middle of the 16th century that the new [Italian] style affected our architecture in anything but the decorations." From 1544 "we may date the introduction of regular architecture into England." Longleat is attributed to the introducer, *John of Padua.*—*Pict. Hist.*, ii. 845.

"Somerset-house is a compound of Grecian and Gothic. . . In the same style and dating its origin from the same power as Somerset-house, is Longleat, though not begun till 1567."—*Walpole*, i. 139.

"The principal deviation from the plan of the earlier houses in the times of the Tudors was in the bay-windows, parapets, and porticoes; and internally in the halls, galleries, chambers of state, and staircases. The two last-mentioned were rendered as rich in ornamental carving as the grotesque taste then prevalent could invent or apply. The ceilings were fretted only with roses and armorial devices, but without pendants as in the earlier style. The fronts of the porticoes were overlaid with carved entablatures, figures, and armorial devices; the lofty and wide galleries generally exceeded one hundred feet in length, and the staircases were so spacious as to occupy considerable part of the centre of the house."—*Dallaway*, in *Ibid.*, i. 196-7.

Temp. Elizabeth. "Upon a large altar-tomb of marble was erected an open arcade, having a very rich and complicated entablature. The columns were marble shafts, with capitals, white or black, of the Doric or Corinthian order. Small pyramidal figures, the sides of which were richly veneered with variously-coloured pieces, disposed in ornamented squares or circles, supporting globes or balls. Armorial bearings were emblazoned, and the effigies painted gilt and in exact resemblance to the armour or robes in which the noble deceased were invested during life."—*Ibid.*, i. 197.

"In the reign of James I. the line is distinctly drawn between the ancient and modern styles of architecture in England." Inigo Jones (to whom we owe the introduction of the Palladian style) was born in 1572, and died in 1652.—*Pict. Hist.*, iii. 569-74.

[Architecture was in abeyance during the Commonwealth.]—*Ibid.*, iii. 265.

"In the time of James I. colour and gilding began to be abandoned in monumental sculpture, excepting for the blazonry."—*Dallaway*, i. 259.

Charles I. "In monumental effigies, the recumbent posture was sometimes abandoned. Military men are represented as sitting on circular altars, which may be seen in Westminster-abbey."—*Ibid.*, i. 301.

"Previously to the reign of Charles I. the sculptor seems hardly to have been considered as an artist. . . . ." The works of Nicholas Stone are "remarkable for the transition they display from the ancient to the modern style of ornamental composition."—*Pict. Hist.*, iii. 575-6.

Sculpture during the reign of Charles II. "was almost exclusively applied to decoration."—*Ibid.*, iii. 884.

"Among the elegant accomplishments that were now studied, dancing was one of the chief. Both Henry VIII. and Elizabeth were famous dancers. . . . . The chief court dances were corantoes, gilliards, and trench-mores. But the great favourite was the pavo or pavin (peacock), which consisted of a set of solemn, stately movements, like those of the bird after which it was named. The dance was an old dance of the chivalrous ages, when it generally graced the banquet at the close of a tournament; and it still continued to adorn the more peaceful festivals at the end of the sixteenth century." The lavotto "seems to have resembled the modern waltz, or rather, perhaps, the gallopade. . . . . High leaping and stately movements seem to have constituted the essentials of fashionable dancing. . . . . Many of the national dances, among which the cushion dance is specified, were of a very questionable character in respect of decorum."—*Ibid.*, ii. 891.

After 1533—65. "Among the steps in dancing mentioned [in a play of Heywood's,] I observe the horse-trick and the *cross-point*;" also *the beginning of the world,—John, come kiss me now,—Tom Tyler,—the hunting of the Fox,—Sellenger's round*, &c.—*Brand*, ii. 91.

"We find no attempts at invention, in point of air or melody."—*Burney*, ii. 553.

"However inelegant, uncouth, and imperfect our lyric compositions may have been, till after the middle of the sixteenth century, our counterpoint and church music arrived at a perfection with respect to art, contrivance, and correctness of harmony, about that time, which at least equalled the best of any other country."—*Ibid.*, ii. 555.

"It was during the reign of Edward VI. that METRICAL PSALMODY . . . had its beginning."—*Ibid.*, iii. 8.

Queen Elizabeth. "The first lay organists of the Chapel Royal upon record were Dr. Tye, Tallis, and Bird."—*Ibid.*, iii. 72.

1565. "The two publications by John Day fixed for near a century the style of our Choral Music; of which the movement was grave, the harmony grateful, and the contrivance frequently ingenious. Yet modern times have often charged this kind of music with obscuring the sense of what was sung, by too frequent fugue, as well as by an utter inattention to the accent and expression of the words. These imperfections, however . . . were general in the compositions for the church of every author, in every language, throughout Europe."—*Ibid.*, iii. 29.

"That Metrical Psalmody, in slow notes of equal length, had its origin in Germany, and was brought thence by reformers to other parts of Europe, is demonstrable."—In the Psalter of 1562 "there was no bass or other part, but the mere tunes."—"William Damon seems to have been the first who composed parts to these old [German] melodies, in England, which were published in 1579."—The Psalter of 1594 furnished a tune "to every Psalm. To the tenor part is assigned the principal melody. . . The additional parts are *cantus*, *altus*, and *base*. The counterpoint is constantly simple, of note against note; but in . . correct and elegant harmony."—*Ibid.*, iii. 34-54.

1621—33. [Only five tunes of triple time occur in Ravenscroft.]—*Ibid.*, iii. 58.

"The History of Psalmody during these times is not only the History of Music, but of the Reformation, in some parts of Europe, where little else was to be heard except these lamentable strains, and the comfortless doctrines and terrific denunciations of fanatical preachers."—*Ibid.*, iii. 61.

"Though the *melody* of the cathedral service was first adjusted to English words by Marbeck [1550], yet Tallis [1561—4] enriched it with harmony. Indeed, the melody used by Tallis is not exactly similar to that of Marbeck, it is only of the same kind: consisting of fragments of the ancient ecclesiastical *canto fermo*. But the harmony in which he has clothed it is admirable; and the modulation being so antique, chiefly in common chords a fundamental harmony to each note of the diatonic scale, often where the moderns have sixths, sevenths, and their inversions, produces a solemn and very different effect from any that has been composed during the present century."—*Ibid.*, iii. 72.

Instrumental: "The little melody and rhythm in the compositions of these times required all the harmony that could be crowded into them. Notes are multiplied without end, and difficulties created without effect."—In the *vocal*, "harmony and contrivance compensate for want of accent, taste, and invention."—*Ibid.*, iii. 72.

". . . the general inattention at this time to prosody, accent, and quantity, in setting to Music every language, ancient and modern . . . ."—*Ibid.*, iii. 85, *note.*

"Long before the works and reputation of Palestrina had circulated throughout Europe, we had Choral Music of our own, which for gravity of style, purity of harmony, ingenuity of design, and clear and masterly contexture, was equal to the best productions of that" author.—*Ibid.*, iii. 76.

In the time of Bird "nothing seems to have been thought necessary for keyed-instruments, except variations to old tunes, in which all the harmony was crowded which the singers could grasp, and all the rapid divisions of the times which they could execute. Even nominal *Fancies* were without fancy, and confined to the repetition of a few dry and unmeaning notes in fugue, or imitation. Invention was so young and feeble, as to be unable to go alone; and old chants of the church, or tunes of the street, were its leading-strings and guides . . . . till the cultivation of the Musical Drama, whence all the rhythm, accent, and grace of modern music is derived."—*Ibid.*, iii. 88.

"The pieces of Bird, Bull, and Farnaby must doubtless appear dry and monotonous, for want of air, variety of movement, and modulation; yet before these qualities were cultivated, expected, or indeed existing, they fed the ear with pure and simple harmony, in a manner which none but keyed-instruments could effect."—*Ibid.*, iii. 113.

"Our secular Vocal Music, during the first years of Elizabeth's reign, seems to have been much inferior to that of the church, if any judgment can be fairly formed of it from a Book of Songs" printed in 1571. "Both the words and music of these Songs . . are truly barbarous."—*Ibid.*, iii. 119.

Italian madrigals, with a literal translation (1588) into English, "selected from the works of Palestrina, Luca Marenzio, and other celebrated masters on the Continent, seem to have given birth to that passion for madrigals which became so prevalent among us afterwards."—*Ibid.*, iii. 119-20.

"The Italians themselves, at this time [1588], had but little melody or rhythm in their Music; but their Poetry having been long cultivated, and brought to a much greater degree of perfection than ours could then boast, it indicated to the musical composer traits of melody more airy and marked, perhaps, than we could derive from the prosody or phraseology of our own language. . . . . I could point out several of the particular madrigals, where the verbal accent and poetical passion have been happily transferred to the Music, by the translation."—*Ibid.*, iii. 120.

"John Bennet, one of our best madrigalists [1599 and 1614], seems to have a melody more phrased and *chantante* than most of his contemporaries."—*Ibid.*, iii. 124.

[In the reign of James I. was printed the first collection of CANONS, ROUNDS, and CATCHES.]—*Ibid.*, iii. 347.

1617. Ben Jonson's Masque *Volpone* "may be safely pronounced the first attempt at an opera in the Italian manner, after the invention of recitative. . . . . In the same year, in the masque, by the same author, called *The Vision of Delight* . . . . there is a manifest distinction of *air* from recitative. . ." In it "we have all the characteristics of a genuine opera . . . . splendid scenes and machinery; poetry; musical recitation; air; chorus; and dancing."—*Ibid.*, iii. 346.

"With the seventeenth century begins in England, as elsewhere, the *third*, or transition period of musical history—distinguished by the acceptance of many new principles in musical composition, and by continually increasing skill in many branches of musical practice—instrumental performance especially; and, more than all, by continually increasing attention to the conformity of notes with words,—in fact, the diligent study of everything which goes to perfect what is popularly called *expression* in music."—*Hullah*, p. 183.

"The interdiction of choral service, the dispersion of choirs, and the destruction of organs were, in the middle of the seventeenth century, tantamount to laying the practice of music under an interdict; for, be it always remembered, up to this time the best art had been religious art, and the highest genius had hitherto reserved its greatest efforts for the service of the church."—*Ibid.*, p. 200.

1667. Pelham Humphreys studied under Lulli, "and on his return home was the means of making his artistic brethren acquainted with a number of effects, many of them beautiful and all new, and a system of composition differing, in plan and detail, from that of the great English masters of the second period as widely as the *Lyrical Ballads* of Wordsworth differ from the *Pastorals* of Pope."—*Ibid.*, p. 201.

"Everything in it [an anthem of Humphreys] was novel in English ecclesiastical music—harmony, melody, and, more than all, *plan*. In place of the overlapping phrases of the old masters, growing out of one another like the different members of a Gothic tower, we have masses of harmony subordinated to one rhythmical idea; in place of sustained and lofty flights, we have shorter and more timorous ones,—these even relieved by frequent halts and frequent divergencies; and in lieu of repetition or presentation of a few passages under different circumstances, a continually varying adaptation of music to changing sentiment of words, and the most fastidious observance of their accent and quantity."—*Ibid.*, p. 203.

1647—1674. Pelham Humphreys "seems to have been the first of our ecclesiastical composers who had the least idea of musical pathos in the expression of words, implying supplication or complaint."—*Burney*, iii. 444.

[The violin was introduced in the reign of Charles II.; and in the same reign music was engraved.]—*Ibid.*, iii. 512-4.

[Organ-stops were invented in the reign of Charles II.]—*Ibid.*, iv. 438.

"The Book of Homilies was compiled as a storehouse of plain instruction to which all could resort. Preachers of a more learned stamp, on the other hand, were trained and licensed specially to go through the land as missionaries. Such were the six chaplains-ordinary of Edward VI., of whom two were in turn to be in attendance on the King, while the rest, two by two, carried on the work of evangelization in the different counties; and here it is that we must look for the real origin of the English pulpit style of the Reformation. One measure which the excitement and ignorance of the times seemed to render necessary, was the introduction, for the first time at this period, of *written* sermons."—*North British Review*, Sept. 1866.

"Within the non-puritanic section of the Church of England, on the other hand, secular learning and rhetorical taste began to assert her claims over the arid field of controversy. Hooker, the venerable and judicious, marks, if we mistake not, the turning-point when the drier type of Protestant eloquence merged into the philosophical and ornate."—*Ibid.*

"Hooker, like Shakespeare and Bacon, may be said to have opened a new vein in the use of the English language. He showed that it was possible to write of theology in English in a way which should at once raise the level of thought in the learned, and be of interest to the public. . . . .

"Like the shapes of mechanism, or the ornamentation of the weapons, the ships, or the furniture of the time, the constructive part [of Hooker's style] was encumbered with much that was superfluous and heavy, and the very object sought by ornamentation was found in time to be better gained by merely leaving out the ornament. . . One great distinction between his style and our own is that he brings within the compass of a single period, linked into one structure by a great variety of connecting words, a series of clauses related to one another which we should distribute into separate sentences, often leaving to the reader himself to supply the logical threads of connection, which in Hooker and the older writers are expressed. . . . . There was a tendency at the time to accumulate words . . . . from the wish to bring out all sides and associations of the subject spoken of."—*Church*, Introd. to *Hooker*, pp. xiv., xx.-xxii.

"The stanza in verse is the analogue of the prose sentence as constructed by Hooker, Jeremy Taylor, or Milton. Each of these stately periods carries along with it, over and above its direct predication, all the conditions and exceptions to which the writer wishes to submit that predication, all woven into one structure. . . . . The same process which broke up the composite period of earlier prose into the disjointed modern style of sentences, took place in verse. The stanza gradually gave way before the couplet. This dissolution of the staff was going on all through the 17th cent."—*Pattison*, Introd. to *Pope's Essay on Man*, p. 20.

1570. [Perhaps Richard Edwards's collection of short comic stories was the source from which Shakspeare drew the *Taming of the Shrew*.]—*Warton*, iii. 245.

1580. Lyly's *Euphues* "may be considered a romance, inasmuch as it consists of conversations and epistles strung on a thread of fictitious narrative."—*Masson*, p. 66.

In 1593 "the English language had received not only its first sustained and scholarly prose-fiction, but also one of the earliest specimens of its capacity for refined and artistic prose of any kind, in Sir Philip Sidney's *Arcadia*."—*Ibid.*, p. 61.

Bocaccio's works were translated between 1566 and 1587, with those of Ariosto, Bardello, &c. "The Italian pastoral, yet with some mixture of the kind of incidents described in Heliodorus's Ethiopic history now nearly translated, was engrafted on the feudal manners in Sydney's ARCADIA."—*Warton*, iii. 399.

"Both our poetry and prose eloquence continued to be generally infected by the spirit of quaintness and conceit, or over-refinement and subtlety of thought, for nearly a century after the first introduction among us of that fashion of writing:" [viz., from the middle of the reign of Elizabeth to nearly the middle of that of Charles II.] "The style in question appears to have been borrowed from . . . . the school of Petrarch, . . . at the same time that a higher inspiration was drawn from Tasso and Ariosto."—*Craik, Eng. Lit.*, ii. 24.

"Their pageants, processions, spectacles, and ceremonies were friendly to imagery, to personification and allegory."—*Warton*, iii. 20.

1530—50. In a collection of poems by "Uncertain Authors" —the first printed poetical miscellany in the language—is the first example "now remaining of the pure and unmixed pastoral;" and also "the first pointed English epigram."—*Ibid.*, iii. 58.

1547—57. Nicholas Grimoald is the second English writer of blank verse. "To the style of blank-verse exhibited by Surrey, he added new strength, elegance, and modulation. In the disposition and conduct of his cadences, he often approaches to the legitimate structure of the improved blank-verse."—*Ibid.*, iii. 66.

1557. Surrey's translation of Books II. and IV. of Virgil's Æneid "is the first composition in blank verse extant in the English language."—*Ibid.*, iii. 36.

"Surrey, for his justness of thought, correctness of style, and purity of expression, may justly be pronounced the first English classical poet. He unquestionably is the first polite writer of love-verses in our language."—*Ibid.*, iii. 41.

[Surrey's *Songs and Sonnets* were printed in 1557.]

"It was from the capricious and over-strained invention of the Italian poets, that Wyat was taught to torture the passion of love by prolix and intricate comparisons and unnatural allusions." "Wyat may justly be deemed the first polished English satirist."—*Ibid.*, iii. 45-9.

[Sternhold and Hopkins' version of the Psalms was produced in 1549 and later.]—*Ibid.*, iii. 146-57.

The first drinking-ballad "of any merit, in our language, appeared in 1551."—*Ibid.*, iii. 179.

The *Mirrour for Magistrates*: About 1557 Sackville "formed the plan of a poem, in which all the illustrious but unfortunate characters of the English history, from the Conquest to the end of the fourteenth century, were to pass in review before the poet, who descends like Dante into the infernal region, and is conducted by SORROW. . . . . But Sackville had leisure only to finish a poetical preface called an INDUCTION, and one legend." "Our MIRROUR, having had three new editions in 1563, 1571, and 1574, was reprinted in quarto in the year 1587, with the addition of many new lives, under the conduct of John Higgins." "It is reasonable to suppose that the publication of the MIRROUR FOR MAGISTRATES enriched the stores and extended the limits of our drama. These lives are so many tragical speeches in character. . . . . They suggested scenes to Shakspeare. Some critics imagine, that *Historical Plays* owed their origin to this collection. At least, it is certain that the writers of this MIRROUR were the first who made a poetical use of the English chronicles recently compiled by Fabyan, Hall, and Hollinshead, which opened a new field of subjects and events."—*Ibid.*, iii. 183, 217, and 234.

Temp. Eliz. "Everything was tinctured with ancient history and mythology. . . When the queen paraded through a country-town almost every pageant was a pantheon. When she paid a visit at the house of any of her nobility, at entering the hall she was saluted by the Penates, and conducted to her privy-chamber by Mercury."—*Ibid.*, iii. 396.

"This inundation of classical pedantry soon infected our poetry. Our writers . . . were suddenly dazzled with these novel imaginations, and the divinities and heroes of pagan antiquity decorated every composition."—*Ibid.*, iii. 397.

Before the Italian translations "became common, affecting situations, the combination of incident, and the pathos of catastrophe, were almost unknown. Distress, especially that arising from the conflicts of the tender passion, had not yet been shown in its most interesting forms. It was hence our poets, particularly the dramatic, borrowed ideas of a legitimate plot, and the complication of facts necessary to constitute a story either of the comic or tragic species."—*Ibid.*, iii. 398-9.

1566—81. The *Phœnissæ* of Euripides and the tragedies of Seneca were translated. Before the year 1600, Homer, Musæus, Virgil, Horace, Ovid, and Martial were translated (most of them before 1580); and indeed "almost all the Greek and Roman classics appeared in English before the year 1600."—*Ibid.*, iii. 302, *et seq.*

"More poetry was written in the single reign of Elizabeth than in the two preceding centuries."—*Ibid.*, iii. 403.

"Allegory had been derived from the religious dramas into our civil spectacles. The masques and pageants of the age of Elizabeth . . . . reflected back on poetry what poetry had given. . . . . They formed a natural taste for allegory. . . . . In the Fairy Queen, allegory is wrought upon chivalry; and the feats and figments of Arthur's round table are moralized."—*Ibid.*, iii. 400-1.

"No Satires, properly so called, were written till towards the latter end of the queen's reign, and then but a few." Hall's were published in 1597—9. They "are marked with a classical precision . . . . and the fabric of the couplets approaches the modern standard."—*Ibid.*, iii. 402-6.

"All or most of these circumstances contributed to give a descriptive, a picturesque, and a figurative cast to the poetical language.. This effect appears even in the prose compositions of the reign of Elizabeth. In the subsequent age, prose became the language of poetry."—*Ibid.*, iii. 402-3.

"The popularity of Hall's and Marston's Satires, notwithstanding their proscription or rather extermination by spiritual authority, produced an innumerable crop of Satirists" and of Epigrammatists.—*Ibid.*, iii. 457.

Spenser made the Pastoral thoroughly English. In his later poetry, "he passed from the Pastoral into the Heroic Romance." —*Masson*, p. 67.

"Two allegories underlie the tale [*Faery Queen*]: one of abstract virtues and religious qualities, the other of the concrete presentations of the same. The first is the struggle of the human soul after holiness and purity under the guidance of 'Gospel truth;' the second sets before us the chief personages of Spenser's day, each playing a part, according to the character of each, in this 'life's drama.'

"If we study the more abstract side of the allegory, we shall be aware of the Christian warrior, prototype of Bunyan's Pilgrim (and the resemblance is not merely fortuitous), who, with many failures and some downfalls, wins his heavenward way over the vanquished bodies of sins and temptations. . . He goes forth to fight against the Dragon. . ."—*Kitchin's Spenser*, p. xiii.

"Spenser feigns, that the magician Merlin made a *glassie globe*, and presented it to King Ryence, which showed the approach of enemies, and discovered treasons."—*Warton*, ii. 178.

In the Elizabethan poetry there is "a wide range of style;—from simplicity expressed in a language hardly yet broken in to verse,—through the pastoral fancies and Italian conceits of the strictly Elizabethan time,—to the passionate reality of Shakespeare: yet a general uniformity of tone prevails. Few readers can fail to observe the natural sweetness of the verse, the single-hearted straightforwardness of the thoughts:—nor less, the limitation of subject to the many phases of one passion, which then characterized our lyrical poetry."—*Palgrave, Golden Treasury*, p. 308.

1586—1606. Warner's *Albion's England* is "a legendary history of England from the Deluge to the reign of Elizabeth." 1612—22. Drayton's *Polyolbion* is a "minute topographical description of England." 1595—1609. Daniel's *Civil Wars*, &c., is, like the two previous, in verse.—*Pict. Hist.*, iii. 600.

[1599. Davies' *Nosce Teipsum* and Denham's *Cooper's Hill* (1643) are a species of philosophical poems.]

"Even the prose literature of the present period [1603—60] is much of it of so imaginative a character that it may be considered to be a kind of half-poetry."—*Ibid.*, iii. 605.

"The Elizabethan poets and their successors have only cared to utter their fancies, thoughts, conceits, and images in rich exuberance of phrase. They were incapable of selection, or of keeping back. Though full of second-hand classical allusions, they had no sense of true classical form." "The greater part of the poetry of the seventeenth century, prior to the Restoration, seems to be without any prosodial system; to know nothing of rhythm, metre, or accent, and to be bound together solely by the final assonance."—*Pattison*, Introd. to *Essay on Man*, pp. 17-18.

1633. The *Purple Island*, by Phineas Fletcher, is a long allegorical poem, in which "the allegory is the soul of every stanza and of every line." In Spenser, "the allegory, whether historical or moral, is little more than formal."—*Craik, Eng. Lit.*, ii. 17.

Milton's sonnet *On the late Massacre in Piemont*, "unlike our sonnets of the sixteenth century . . is constructed on the original Italian or Provencal model."—*Palgrave, Golden Treasury*, p. 312.

In *Lycidas* Milton has "united ancient mythology with what may be called the modern mythology of Comus and Saint Peter,—to direct Christian images.—The metrical structure of this glorious poem is partly derived from Italian models."—*Ibid.*, p. 313.

1640—87. "The influence of French literature had begun to be felt by our own" in the reign of Charles I. Waller, Carew, Lovelace, and Suckling "may be said to have exemplified in our lighter poetry what may be done by correct and natural expression."—*Craik, Eng. Lit.*, ii. 25.

[Butler's Hudibras was published in 1663.]

[Milton's *Paradise Lost* appeared in 1667; and his *Paradise Regained* and *Samson Agonistes* in 1671.]

"Milton's Satan exists already in Cædmon's, as the picture exists in the sketch; because both have their model in the race; and Cædmon found his originals in the northern warriors, as Milton did in the Puritans."—*Taine*, i. 49.

"There were no regular theatres, or buildings permanently constructed for the purpose of the drama, until after 1575."—*Collier's Shakespeare*, i. 14.

16th cent. "Every supreme civil functionary, of borough towns in the south of England, had much to enter in his accounts, owing to the visits of the earliest perambulatory stage-players. The mayors were mixed up with the performance, the locality, and the licence." Entries from the archives of Lyme show that "the poppit players visited in 1569, and the Queen's jester received 3*s.* 4*d.* the same year," from the corporation. Many of the early playing companies were retainers of the queen or of noblemen, *e.g.* in 1589 the Queen's tumblers were paid 6*s.* 6*d.*, the Queen's players, 10*s.*, Lord Sherborne's, 2*s.* 8*d.*, Lord Essex's, 2*s.* 6*d.*—*Roberts*, pp. 35-7.

"Though it is usually believed that no female performers were found, or were allowed to act in the reign of Queen Elizabeth, yet . . we read of the 'unchaste, shameless, and unnatural tumbling of the Italian women.'"—*Archæologia* (1855), *Roberts*, p. 36.

"While the masculine and original character was gradually emancipating dramatic poetry equally from the trammels of the classical school and that of the middle ages, the pedantic predilections of James tended to prevent this improvement from fully overtaking the Court plays and royal pageants, so that during his whole reign the heathen gods or Christian virtues continued to figure among the leading personages in such exhibitions."—*Pict. Hist.*, iii. 628.

"The first regular theatres in London were nothing but large wooden booths; the dresses of the actors were . . . for the most part their every-day attire; and as for scenery . . . it was of the most beggarly description . . . [or] a label was suspended over the front of the stage to tell in what place or country the action was going on. . . . The stage was strewn with rushes. . . At the back of the stage was a gallery eight or ten feet high, into which those performers retired who were required by the stage directions to overlook the characters below." The common people were crowded in the pit, and "the more fashionable part of the audience sate upon the stage."—"The piece was usually prefaced by a prologue."—"The performers played in masks and perukes, and the parts of women were given to young men and boys."—"Plays were at first acted only on Sundays."—*Pict. Hist.*, ii. 878-9.

"The Moral plays were enabled to keep possession of the stage so long as they did [till 1600] partly by means of the approaches they had for some time been making to a more improved species of composition, 'and partly because, under the form of allegorical fiction and abstract character, the writers introduced matter which covertly touched upon public events, popular prejudices, and temporary opinions.'"—*Collier*, *Hist.*, &c., and *Pict. Hist.*, iii. 578-9.

"Meanwhile . . . . the ancient drama had, in other hands, assumed wholly a new form." Heywood's Interludes, the earliest of which must have been written before 1521, first exhibit "the Moral play in a state of transition to the regular tragedy and comedy." In them "we have a dramatic fable, or incident at least, conducted, not by allegorical personifications, but by characters of real life." But they "are all only single acts, or, more properly, scenes, and exhibit, therefore, nothing more than the mere rudiments or embryo of the regular comedy."—*Craik*, in *Pict. Hist.*, iii. 579.

Before 1534. Heywood "is among the first of our dramatists who drove the Bible from the stage, and introduced representations of familiar life and popular manners."—*Warton*, iii. 86.

"The earliest English comedy, properly so called, ... is that of Ralph Roister Doister," probably written about 1530, and called an Interlude. "It is divided into acts and scenes, which very few of the Moral plays are." Ralph's servant, Mathew Merrygreek, is "a kind of flesh-and-blood representative of the vice of the old Moral plays. . . The story is not very ingeniously evolved, but it moves forward through its gradual development, and onwards to the catastrophe in a sufficiently bustling, lively manner."—*Craik*, in *Pict. Hist.*, iii. 579.

"There is some ground for supposing . . that one species of the graver drama of real life may have begun to emerge rather sooner than comedy out of the shadowy world of the old allegorical representations; that, namely, which was long distinguished from both comedy and tragedy by the name of History, or Chronicle History, consisting . . 'of certain passages or events detailed by annalists put into a dramatic form, often without regard to the course in which they happened; the author sacrificing chronology, situation, and circumstance to the superior object of producing an attractive play.' Of what may be called at least the transition from the moral play to the history we have an example in Bale's . . drama of 'Kynge Johan,' written in all probability some years before the middle of the 16th century, in which, while many of the characters are still allegorical abstractions, others are real personages."—*Ibid.*, iii. 581.

"The era of genuine tragedies and historical plays" commenced in 1562 with the "Tragedy of Gorboduc." But the "story has no dramatic capabilities, no evolution either of action or of character."—"One peculiarity of the more ancient national drama retained in Gorboduc is the introduction, before every act, of a piece of machinery called the Dumb Show, in which was shadowed forth, by a sort of allegorical exhibition, the part of the story that was immediately to follow. This custom survived on the English stage down to a considerably later date. . . . Another expedient, . . the assistance of a chorus, is also adopted in Gorboduc." Except the effusions of the chorus, the play "is in blank verse, of the employment of which in dramatic composition it affords the earliest instance in the language."—*Ibid.*, iii. 581-2.

Gorboduc is characterized by "the tedious length of the speeches, the want of a discrimination of character, and almost a total absence of pathetic or critical situations." It is divided into regular scenes with the accompaniment of a regular chorus. —*Warton*, iii. 294.

In 1578 Lupton "called his moral of *All for Money* both a tragedy and a comedy."—"At a still earlier period . . the terms tragedy and comedy were applied to other narrative compositions as well as those in a dramatic form. . . . Even the narratives in the Mirror for Magistrates . . were still called tragedies."—*Craik*, in *Pict. Hist.*, iii. 583, *note*.

Under the word poesy Sidney "includes such works as his own *Arcadia*, or in short any fiction."—*Hallam*, *Introd. to Lit.*, ii. 297.

1586. "In the prologue to *Tamburlaine the Great* Marlowe claims to have introduced a novel form of composition. . . Accordingly, nearly the whole drama, consisting of a first and second part, is in blank-verse."—*Collier's Shakespeare*, i. 27.

"To the University training received by these writers [Marlowe, Greene, Peele, &c.] the drama that arose among us after the middle of the 16th century may be considered to owe not only its form, but in part also its spirit, which had a learned and classical tinge from the first, that never entirely wore out."—*Craik*, in *Pict. Hist.*, iii. 588.

"We possess no dramatic production anterior to [Shakespeare's] appearance that is at once a work of high genius and of anything like equally sustained power throughout." By him "the rudeness of our early drama was first refined, and a spirit of high art put into it, which gave it order and symmetry as well as elevation. . . . . He first informed our drama with true wit and humour."—*Ibid.*, iii. 589.

1594—1666. Shirley "was the last of a great race, all of whom spoke nearly the same language, and had a set of moral feelings and notions in common. A new language and quite a new turn of tragic and comic interest came in with the Restoration."—*Lamb*, *Specimens*, ii. 119.

"Before the commencement of the civil war there appear to have been no fewer than five different companies of public players in London."—*Craik*, *Eng. Lit.*, ii. 13.

"Rhyme was often used as an effective termination at the end of the scene. . . . Rhyme was also sometimes used in the same conventional way to mark an *aside*." "Prose is not only used in comic scenes; it is adopted for letters, and on other occasions when it is desirable to lower the dramatic pitch. . . . It is also used to express frenzy; . . and madness; . . and the higher flights of the imagination."—*Abbott*, pp. 428-9.

Bunyan's *Pilgrim's Progress* and his *Holy War* are "the last English works of prose fiction in which, for many a day, we find high poetic ideality."—*Masson*, pp. 75-6.

"The pedantry of unauthorized Latinisms, the affectation of singular and not generally intelligible words from other sources, the love of quaint phrases, strange analogies, and ambitious efforts at antithesis [prevalent 1600—50] gave way by degrees; a greater ease of writing was . . . . what the writers after the Restoration sought to attain; they were more strictly idiomatic and English than their predecessors. But this ease sometimes became negligence and feebleness, and often turned to coarseness and vulgarity."—*Hallam*, *Introd.*, &c., iv. 529.

"Hobbes is perhaps the first of whom we can say that he is a good English writer." Cowley's "few essays may even be reckoned among the earliest models of good writing."—*Ibid.*, iv. 531.

"Cowley's noble address to Francis Bacon . . should be compared with Milton's half-unwilling recognition of Galileo's astronomy and with Butler's satire against the Royal Society, petulant and petty, as a proof how decisively Science had now begun to pass into Song."—*Quarterly Review*, cxii. 154.

In Dryden we see the first master of the new poetical style: in Milton, "the crown and consummation of the early period. Their splendid Odes are far in advance of any prior attempts, Spenser's excepted: they exhibit the wider and grander range which years and experience and the struggles of the time conferred on Poetry. Our Muses now give expression to political feeling, to religious thought, to a high philosophic statesmanship, in writers such as Marvell, Herbert, and Wotton; whilst in Marvell and Milton, again, we find the first noble attempts at pure description of nature, destined in our own age to be continued and equalled. Meanwhile, the poetry of simple passion, although before 1660 often deformed by verbal fancies and conceits of thought, and afterward by levity and an artificial tone,—produced in Herrick and Waller some charming pieces of more finished art than the Elizabethan: until in the courtly compliments of Sedley it seems to exhaust itself, and lie almost dormant for the hundred years between the days of Wither and Suckling and the days of Burns and Cowper."—*Palgrave*, *Golden Treasury*, p. 311.

"The improvement in versification was but a part of 'the general endeavour at composition.' Waller, according to Dryden, began the reform. Dryden himself carried it on. It was reserved for Pope to take it up in good earnest, make it his own work, to bring it to completion, and identify it with his own name."—*Pattison*, and *Fort. Rev.*, Dec. 1869.

"The first tragedies of Dryden were what was called heroic, and written in rhyme; an innovation which, of course, must be ascribed to the influence of the French theatre. . . . The change in public taste . . . . drove him to adopt a very different . . . . style of tragedy."—*Hallam*, *Introd. to Lit.*, iv. 484-7.

"Waller has . . . . a greater exemption from glaring faults, such as pedantry, extravagance, conceit, quaintness, obscurity, ungrammatical and unmeaning constructions."—*Ibid.*, iv. 415.

1688 *to* 1815.—*Table VI.*

"Those who did not wear powder, and who objected to the enormous expense or weight of the fashionable wigs, wore their own hair in long curls to resemble them. . . . . The fashion of patching the face, which was introduced at least as early as 1680, was at this period carried to a great extent."—*Pict. Hist.*, iv. 802-3.

[Wigs ceased to be worn soon after the accession of George III.—1760.]

"The coinage of Queen Anne must not be omitted among the notices of art. . . . Croker also executed a series of medals on the glorious events of Queen Anne's reign."—*Pict. Hist.*, iv. 760-1.

St. Paul's was completed in 1710. "The ground-plan . . . is modelled, as nearly as the difference of style would admit, on the plan of a Gothic cathedral of the first class. . . . . The only great innovation on Gothic principles is the introduction of a central dome."—*Fergusson*, iii. 269.

"The history of architecture in the 18th century . . . . is marked in the beginning by the daring originality of Vanbrugh and closes with the correct classicality of Chambers."—*Ibid.*, iii. 282.

"There were probably a couple of hundred . . . great manorial mansions erected in England and Scotland during the course of the 18th century. . . . . Nine-tenths of them are of stone; one-half at least have porticoes; and all have pretensions to architectural design in one form or another."—*Ibid.*, iii. 295.

"It shows how unsettled men's minds were in matters of taste at this period, that an architect [Hawksmoor (1666—1736)] should have produced three such churches so utterly dissimilar in principle: the one meant to be an exact reproduction of Heathen forms; another pretending to represent what a Protestant church in the beginning of the century should be, wholly freed from classical allusions; and the third intermediate between the two, original in form, and only allowing the classical details to peer through the modern design as ornaments, but not as essential parts of it."—*Ibid.*, iii. 283.

"With the commencement of the present century a new feeling came over the spirit of architectural design, which . . . . it may be convenient to distinguish by the name of Revival; inasmuch as it differs essentially from the principles that guided the architects of the Renaissance.

"St. Peter's and St. Paul's, though using classical details, and these only, are still essentially Christian churches;" but St. George's Hall, Liverpool, is meant to be a purely classical structure. Similarly with "the now fashionable Gothic," which in Wren was genuine, but is now only an imitation.—*Ibid.*, iii. 297.

[The division of the architects into two schools, one following the pure Greek, the other literal Gothic, also distinguishes the Revival from the Renaissance.]—*Ibid.*, iii. 297.

Classical Revival: "Thirty or forty years ago no building was complete without a Doric portico, hexastyle, or octastyle, prostylar, or distyle in antis."—"The fashion passed as quickly as it arose, and has scarcely left any permanent impress on the Ecclesiastical Architecture of the age."—*Ibid.*, iii. 298-301.

"Few rights are less disputable than that of Pope to the honour of having planned and executed the first *English garden*. There is still a great share of credit left to Kent, who enlarged and illustrated the new art, and to whose influence it is chiefly due that the world were at once persuaded to prefer the graceful movements of 'nature to advantage dressed' to the barbarous trammels of stone walls and topiary works."—*Pict. Hist.*, iv. 752.

"During the reign of William and Mary it is difficult to find even the name of a sculptor."—"From this state of degradation our monumental style was rescued by the arrival of three foreigners—Rysbrack, Scheemakers, and Roubilliac— . . who fill the history of our sculpture during the present period [1688—1760] after the year 1720. . . . . Hitherto the character of our grand sepulchral monuments had been principally architectural. . . . . The general style of composition in the monuments of this school is pyramidal, and this is generally assisted by an actual pyramid. . . In front a triple pile of pedestal supports a bust—or a principal figure reclines on a sarcophagus flanked by allegorical personages—or personifications of the virtues or moral attributes raise the bust of the deceased—or crown it—or display his medallion. . . . The object seems to be . . to contrast as strongly as possible with the stiff formality of older date."—*Ibid.*, iv. 757-9.

"In the art of sculpture the reputation of the British school was raised to an eminent pitch during the latter part of the eighteenth century by Banks, Nollekens, Bacon, and Flaxman." —*Ibid.*, vii. 744.

The Kneller school: "From the stiffness introduced by Holbein and the Flemish masters, who not only laboured under the timidity of the new art, but who saw nothing but the starch and unpliant habits of the times, we were fallen into a loose, and, if I may use the word, a *dissolute* kind of painting, which was not less barbarous than the opposite extreme, and yet had not the merit of representing even the dresses of the age." Anomalous as were the female costumes, "they are not worse than the plate-armour and voluminous wigs with which the Kneller school clothe their warriors."—*Walpole*, and *Pict. Hist.*, iv. 753-4.

"In the higher class of art efforts were still made in the decoration of ceilings, halls, and staircases, on a grand scale, with as much success as might be expected when we consider the state of the arts in general."—*Pict. Hist.*, iv. 754.

[Hogarth's "Harlot's Progress" was produced in 1734, and the "Rake's Progress" in the following year. Hogarth called them "dramas."]

"In character and expression, and in manly ease, he [Reynolds] has never been surpassed. He is always equal, always natural, graceful, unaffected. His boldness of posture and singular freedom of colouring are . . supported by all the grace of art. . . . He had the singular art of summoning the mind into the face, and making sentiment mingle in the portrait."—*Cunningham*, *Life*, &c.

"Reynolds [1723—92] also had broken away from the dreary repetitions, the stale poses of Kneller and Dahl, and dared to paint his sitters as he found them—beautiful women, gleesome children, soldiers, sailors, civilians, in the actions and with the expression of their daily life and occupation."—*Redgrave*, i. 530.

"To Wilson and Gainsborough . . belongs the glory of founding the school of landscape, which has conferred such high honour on Great Britain."—*Pict. Hist.*, v. 628.

"In the history of British Art, the great merit of Gainsborough [1727—88] is to have broken us entirely loose from old conventions. Wilson [1713—82] had turned aside from Dutch art to ennoble landscape, by selecting from the higher qualities of Italian art; but Gainsborough early discarded all he had learned from the bygone schools, and gave himself up wholly to Nature."—*Redgrave*, i. 169.

"What does painting owe to these men [Hogarth, Reynolds, and Gainsborough] and to their countrymen and contemporaries? It owes the power to deal with the tragic and the comic sides of human life. . . It owes the perception of the magic of landscape. It owes the restoration of the imaginative style of portraiture. It owes the discovery of childhood as one of the purest and most attractive sources of pleasurable representation. It owes the first fusion of the prosaic incidents painted by the Hollanders with the sentiment of modern poetry and romance." —*Quart. Rev.*, cxxviii. 416-7.

"In miniature-painting . . the art . . . . had been re-born with the new life of English portraiture."—*Redgrave*, i. 534.

"The English school certainly owed to West [1738—1820] the abandonment of classic costume in the treatment of heroic subjects of our own time."—*Ibid.*, i. 199.

"What West undertook in religious and historic art, *James Barry, R.A.*, [1741—1806] attempted for classic or heroic art." —*Ibid.*, i. 201.

"Caricaturists had begun to exercise no little influence on popular feeling. The broad humour and bold pencil of Gillray [1784] had contributed to foment the excitement against Mr. Fox and Lord North; and this skilful limner elevated caricature to the rank of a new art."—*May*, ii. 118.

"The grand style of art, which neither the precepts of Reynolds, the example of West, nor the enthusiasm of Barry could sustain . . . . was enabled, during the last fifteen years of the 18th century, to make a final struggle for pre-eminence through the aid of a mercantile speculation. . . . . The foundation of 'the Shakspeare Gallery' is an important event in the history of British art."—*Pict. Hist.*, vii. 741.

1786—1803. "It is curious, in looking over the series of pictures published by Boydell, to note, not the inaccuracies so much as the glaring inconsistencies of costume which pervade all. . . . . . In fact, as the landscape painters of those days enjoyed a painter's tree, that flourished in all landscapes and for all foliage, so the figure painters seemed to have had a costume equally applicable to all persons, all periods, and all countries. . . . Another peculiarity is that . . the armour fits like the most pliant feather, and bends where there are no joints, to suit the artist's drawing. . . . . We must recollect . . that paintings, up to this time, abounded in such anachronisms."—*Redgrave*, i. 309.

Stubbs [1724—1806], a fashionable horse-painter, "aspired to be ranked as an artist, and to treat the horse as a heroic animal. . . . . He aimed to show his skill in designing this noble animal in its wonderful variety of form; in motion, and under the influence of artistic foreshortenings, as well as grouped in combination with others of the higher animals of the chase."—*Ibid.*, i. 347-8.

"The claims of Sandby as 'the father of water-colour painting' are well-founded. He was the first to lead the way in that branch of drawing to which water-colours have been the most extensively applied, and which has been named 'Topographical Art'—the representation with fidelity and truth of local scenery and buildings, with due attention to the detail and linear perspective. . . . . He drew with a firm penned outline, produced a simple effect of light and shade with Indian ink, and added an indication of the local tints with thin washes of transparent colour."—*Pict. Hist.*, viii. 711.

The early development of transparent water-colour, as a material capable of displaying pictorial effects, "is due to John Smith, William Payne, and John Cozens. The first-named . . . . though he still followed the system of tinting over greys, succeeded in obtaining considerable force of effect, and far surpassed all his predecessors in the union of colour with light and shade. William Payne, of Plymouth, continued the same process of execution, but rendered it further available in producing vivid effects of sunshine. These artists, by excluding the pen altogether, gave to their works more of the character of *pictures*. . . . . Payne's style was followed by John Glover, who imparted to it the utmost perfection of which it can be conceived capable, and his magical effects of daylight, atmosphere, and transparent water," &c. John Cozens "made an advance in the management of colour, which proved the material to be equal to the production of landscape, in all its charms of incidental lights and aërial perspective."—*Ibid.*, viii. 711.

"The essential improvement which the mechanical process of water-colour painting received from" Girtin and Turner, "under whose genius the weak powers of *tinting* broke down, consisted in the adoption of *dead colouring* for the local tints, and the production of depth and texture by freely washing and working up the surface of the paper, which it had been the care of the older artists to preserve smooth and intact."—*Ibid.*, viii. 711.

"Copley [1737—1815], under the limitations of literal costumes and exact truth, to which he must needs submit, had pictures of contemporary history, simply and earnestly painted."—*Redgrave*, i. 533.

"The painters who, at the commencement of the present century, sought to introduce a class of pictures suited to English tastes, chose their subject from domestic life."—*Ibid.*, ii. 215.

"With Gainsborough terminates the series of painters connected with the elder schools. By whom, among those yet living or lately lost, the impulse was first given to modern landscape, I attempt not to decide. . . . . The more specific study of mountains seems to have coincided with the more dexterous practice of water-colour, but it admits of doubt whether the choice of subject has been directed by the vehicle, or whether, as I rather think, the tendency of national feeling has been followed by the use of the most appropriate means."—*Ruskin*, i. 92-3.

In ancient art, "whoever the master, his hills, wherever he has attempted them, have not the slightest trace of association or connection; they are separate, conflicting, confused, petty and paltry heaps of earth; there is no marking of distances or divisions in their body; they may have holes in them, but no valleys,—protuberances and excrescences, but no parts."—But Turner's mountains have "the unity and multiplicity which are in nature . . and the signs of size."—*Ibid.*, i. 295-6.

Turner "alone has taken notice of the neglected upper sky." —*Ibid.*, i. 218.

Ideal landscape: "Turner himself, in addition to his art as a landscape painter, depicting the scenery of the present age and of classic antiquity, of plain and mountain, of ocean and river, painted works wherein the scenery was subordinate to the subject." So also Martin and Danby.—*Redgrave*, ii. 423-4.

1700. In Blow's ballads "the *union of Scots melody* with the English is first conspicuous."—*Burney*, iv. 453.

1691. *King Arthur* "may be considered the legitimate parent of the English opera."—The Italian opera "obtained a settlement by slow degrees, entering first, in 1703, in the form of *intermezzi* or Italian interludes made up of singing and dancing. It next appeared in a mixed state, the music Italian, the text translated. In 1707 an entire opera was produced, in which Urbani, a male *soprano*, and two foreign women, sang in Italian, while the other parts were sung to English words! In 1710 . . . *Almahide*, wholly in Italian and performed by foreign singers only, was successfully brought out at the Queen's Theatre."—*Pict. Hist.*, iv. 761-2.

"The oratorio, or sacred drama, was introduced into England in 1720, when Handel set *Esther*—Racine's tragedy abridged and altered by Mr. Humphreys. . . . . The next year it was publicly produced . . at the King's Theatre in the Haymarket." —*Penny Cyc., ad verb.*

1727. "The *Beggar's Opera*, which came out the latter end of this year, forms a memorable epoch in our national music."—*Burney*, ii. 651.

"An event of some importance in the history of English music took place in" 1763—the opera of *Artaxerxes*.—*Pict. Hist.*, v. 635.

1696. Toland's *Christianity not Mysterious* is "written with that clearness which the influence of the French models studied by Dryden had introduced into English literature."—*Farrar*, p. 179.

"To this age . . belong three of our greatest dramatists. Congreve, Vanbrugh, and Farquhar were born in the order in which we have named them." Congreve's "plots are constructed with much artifice." Vanbrugh's "characters have much more of real flesh and blood in their composition" than Congreve's.—*Craik*, in *Pict. Hist.*, iv. 709.

"Whether the hero was Greek or Roman, regal, military, or sacerdotal, his dress was that of a beau of the eighteenth century; while a Cleopatra or a Semiramis could not appear without a powdered commode, a hooped petticoat, a stomacher, and a fan. Even Cato was introduced upon the stage in 1712 in a 'long wig, flowered gown, and lacker'd chair.'"—*Ibid.*, iv. 825.

1760—81. "The dramatic literature of this era is very voluminous, but consists principally of comedies and farces of modern life, all in prose."—*Ibid.*, v. 609.

"Mrs. Aphra Behn, who died in 1689, after having written many plays, some poems, and a few short novels, is remembered as a kind of female Wycherley."—*Masson*, p. 77.

"The earlier British Prose Fiction . . . may be considered to have begun in Swift and Defoe." *Gulliver's Travels* was published in 1727; *Robinson Crusoe* in 1719. Previous romance had been Arthurian, Utopian, Arcadian; "but here was a kind of fiction which . . . grasped contemporary life with a firmer hold at a thousand points simultaneously, and arrested more roughly the daily forms of human interest."—*Ibid.*, pp. 78-89.

The humorous spirit was at work "urging to the production of new prose-forms. The most characteristic of these forms was the comic prose-fiction of Fielding, Smollett, and Sterne."—*Ibid.*, p. 125.

"Admirable as Defoe is for his inventive power and his art of narrative, he can hardly be said to have left us any diversified picture of the social life of his time, and he is rather a great *raconteur* than a novelist, strictly and properly so called. . . . . It is adventures he deals with rather than manners or characters. . . There is seldom or never anything peculiar or characteristic in the language of his heroes or heroines."—*Craik, Eng. Lit.*, ii. 294.

Pamela (1740—41) and *Joseph Andrews* (1742) were "our two first novels, properly so called." *Clarissa Harlowe* appeared in 1748, *Tom Jones* in 1749, *Roderick Random* in 1748, and *Peregrine Pickle* in 1749.—*Ibid.*, ii. 296.

Both Fielding and Smollett make "much use of the device of locomotion."—*Masson*, p. 136.

"*Tristram Shandy* and the *Sentimental Journey* were certainly novelties in English prose-writing. . . There is little or no continuous story."—*Ibid.*, p. 146.

"Our first genuine novel of domestic life is Goldsmith's *Vicar of Wakefield*," published in 1766.—*Craik, Eng. Lit.*, ii. 300.

"Perhaps the most characteristic tendency of British novel-writing, immediately or soon after the year 1789, was to the embodiment in fiction of those social speculations and aspirations which had sprung out of the French Revolution as observed from these islands. . . . . In prose fiction Bage and Holcroft were representatives of the roused democratic spirit; but its greatest representative by far was William Godwin." *Caleb Williams* was published in 1794.—*Masson*, pp. 183-4.

We have also "various specimens of what may be called the Gothic romance of the picturesque and the terrible. The beginnings of this kind of novel have been referred to Walpole, in his *Castle of Otranto* (1764); . . . . but it attained its full development in the present period, in the fictions of Mrs. Radcliffe, Matthew Gregory Lewis," &c.—*Ibid.*, p. 185.

The majority of our novelists "were, as their predecessors of the 18th century had been, mere painters of life and manners, with more or less of humour and more or less of ethical purpose."—*Ibid.*, pp. 187-8.

"Miss Austen belongs essentially to the eighteenth-century school of literature. There is little we should now call romance in any one of her five novels. They are good genteel comedies. They play over the surface of life, and represent its phenomena with the most finished elegance. But they do not stir the deeper passions, or more tumultuous emotions of our nature." —*Fort. Rev.*

"Attempts in the epic and didactic style are a leading feature in the poetry of the eighteenth century. . . . . This was soon transformed into the didactic, in accordance with the undramatic and practically inquisitive spirit of the day. . . . . Akenside's poetry represents the advance of our classical scholarship from Roman models to Greek, combined with the speculative admiration of political liberty to which Burke . . gave expression in Parliament."—*Quart. Rev.*, cxii. 163.

"Man, as a creature of passion, had been the theme of the Elizabethan writers; Man, in relation to intellect and to society, of those who followed."—*Ibid.*, cxii. 164.

"Like Milton, Dyer [1700—58] . . refers every feature in the landscape to man and human interest, and, in the fashion of the day, moralizes on all he sees. Yet the natural element, as with Thomson [1700—48], is more prominent, and man begins to be viewed . . as an accessory figure."—*Ibid.*, cxii. 167.

"Another direction of this learned landscape is the pastoral in stanzas, into which, as the century advances, the eclogue gradually faded."—*Ibid.*, cxii. 168.

1756—82. "The Wartons may be regarded as the founders of a new school of poetic criticism in this country, which . . . . professing to go to nature for its principles . . . . assisted materially in finding as well as strengthening the now reviving love for our older national poetry. But perhaps the publication which was as yet at once the most remarkable product of this taste, and the most effective agent in its diffusion, was Percy's celebrated Reliques of *Ancient English Poetry*, which first appeared in 1765."—The first specimens of Ossian were published in 1760.—*Craik, Eng. Lit.*, ii. 308-9.

The gradual development of the tale and lyrical narrative: "That style grew up by steps so gradual and so modest, that the vast place which, with the poetry of nature, it would hold in later days, was totally unanticipated before it had been stamped by the royal hands of Burns and Scott."—*Quart. Rev.*, cxii. 173.

"That bent of poetry to common life, . . the growing characteristic of the whole age . . . . suggested the happy discovery that incidents of more natural and rustic character . . might also be suitable for song. This discovery . . was contemporaneous with the origin of our descriptive poetry. . . And the development of lyrical narration should specially be noted as the first example of that influence held by genuine Scotch literature over English, of which this century has witnessed a renewal so striking and so potent."—*Ibid.*, cxii. 173.

From about 1765 "we may note a vast advance towards a really vivid and truthful style in our ballads."—*Ibid.*, cxii. 174.

"As the death of Samuel Johnson closes one era of our literature, so the appearance of Cowper as a poet opens another. . . . . Compared with almost any one of his predecessors, he was what we may call a natural poet." He "broke through conventional forms and usages in his mode of writing more daringly than any English poet before him had done, at least since the genius of Pope had bound in its spell the phraseology and rhythm of our poetry. His opinions were not more his own than his manner of expressing them."—*Craik, Eng. Lit.*, ii. 372.

1792—1801. "This may be said to have been the age of literary and political satire in England."—*Ibid.*

"This was an age of popular song in England as well as in Scotland: while Burns was in the last years of his life enriching Thomson's *Collection of Original Scottish Airs* and Johnson's *Musical Museum* with words for the old airs of his country that have become a part of the being of every Scotsman, Charles Dibdin was putting new patriotism into every English heart by his inspiring strains."—*Ibid.*

"The peculiarities which are conceived to constitute what is called the Lake manner first appeared in the Lyrical Ballads; the first volume of which was published in 1798, the second in 1800."—*Ibid.*, ii. 455.

1805. "Scott's poetry impressed its own character upon all the poetry that was produced among us for many years after: it put an end to long works in verse of a didactic or merely reflective character, and directed the current of all writing of that kind into the form of narrative. Even Wordsworth's Excursion (1814) is for the most part a collection of tales."—*Ibid.*, ii. 503.

"If we except Miss Baillie's plays, which came rather too early, the first dramatic work studiously composed in imitation of the language of the Elizabethan drama which, meeting the rising taste, excited general attention, was Mr. Milman's tragedy of Fazio, which appeared in 1815, and was followed by his Anne Boleyn, and several others in the same style."—*Ibid.*, ii. 543.

"The domestic feuds of the time when ministerial and parliamentary government was established appear in Swift; the current theological and moral speculation in Pope and Parnell; the peace and commercial advance under wise Walpole are embodied in the didactic verse of Dyer and Grainger, Somerville and Thomson; Watts marks the beginning of the religious change of which Cowper represents the maturity. The influences of Nature on Poetry reappear in Gray, Warton, and Burns; foreign travelling yields its first-fruits in Goldsmith; Gay gave pictures from common life, viewed from the side of sentiment, Crabbe under the influence of social economy. Nor are traces of the more general currents affecting politics and manners absent, although these cannot be so individually specified, and were not seen in their whole strength before our own century." —*Quart. Rev.*, cxii. 161.

"We may clearly trace three leading moods or tendencies:—the aspects of courtly or educated life represented by Pope and carried to exhaustion by its followers; the poetry of Nature and of Man, viewed through a cultivated, and at the same time an impassioned frame of mind by Collins and Gray:—lastly, the study of vivid and simple narrative, including natural description, begun by Gay and Thomson, pursued by Burns and others in the north, and established in England by Goldsmith, Percy, Crabbe, and Cowper."—*Palgrave, Golden Treasury*, p. 316.

"It is impossible to read such a poem as Spenser's 'Fairy Queen,' and not to see that it is the expression of exactly the same feelings as those which dictated such designs as Audley End or Wollaton. . . . It would be difficult to find two works of art designed more essentially on the same principles than Milton's 'Paradise Lost' and Wren's St. Paul's Cathedral. . . . . The sonorous prose of Johnson finds its exact counterpart in the ponderous productions of Vanbrugh, and the elegant Addison finds his reflex in the correct tameness of Chambers. The Adams tried to reproduce what they thought was purely Classical Art, with the earnest faith with which Thomson believed he was reproducing Virgil's Georgics when he wrote the 'Seasons.'"—*Fergusson*, iii. 293.

1815 *to* 1850.—*Table VII.*

"In the course of the last fifty years churches and buildings of ecclesiastical character have been erected in all parts of the kingdom in every mode of Gothic, from the Norman to the Tudor."—*Graham*, p. 262.

"To represent the living man without affectation and without disguise, to dignify the action and bearing, and to impress the mind upon the countenance—these powers, aided by a skill in execution which invests the marble with the texture of flesh, constitute the excellence of Chantrey [1781—1841]. . . He grappled fearlessly and successfully with the modern costume." —*Pict. Hist.*, viii. 717.

[1775—1856.] "Westmacott was the first sculptor of this period to break through the trammels of allegory."—*Ibid.*, viii. 715.

1854. One of the repetitions of Gibson's statue of Venus "is remarkable as the first marble statue to the flesh of which the sculptor had applied colour."—*Graham*, p. 453.

Robson's [1790—1833] paintings: Certain facts of mountain scenery [have] never [been] but by them expressed, as, for instance, the stillness and depth of the mountain tarns, with the reversed imagery of their darkness signed across by the soft lines of faintly touching winds," &c.—*Ruskin*, i. 94.

"We owe to Prout [1783—1852], I believe, the first perception, and certainly the only existing expression of precisely the characters which were wanting to old art, of that feeling which results from the influence among the noble lines of architecture, of the rent and the rust, the fissure, the lichen, and the weed, and from the writing upon the pages of ancient walls of the confused hieroglyphics of human history."—*Ibid.*, i. 111.

"There was, probably, more faithful (if prosaic) transcription of nature in one of the Stanfields than could be found in the whole works of any among the (professed) landscapists of the seventeenth and eighteenth centuries. No ancient master came near Leslie in quiet observation of character in ordinary life, in exquisite delicacy of humour; hardly any ancient master, indeed, thought of such an art as a possible thing."—*Quart. Rev.*, cxxviii. 419.

"British historical painting has in the present century gradually taken up a less ambitious and more practical position. The spacious canvasses and subjects of numerous figures have given way, for the most part, to pictures of a moderate or cabinet size and of fewer figures, while the subjects, historical or of historical character, reflect more of human interest and life."—*Graham*, p. 358.

"The latter years of Mr. Dyce's life [1806—64] were devoted almost entirely to historical painting in fresco, a branch of art with which the painters of this country were very little acquainted."—*Ibid.*, p. 367.

"The larger proportion of the pictures of Wilkie [1785—1841] and Mulready [1786—1863] were original subjects. The art of their principal contemporaries in the department of life and manners-painting sought subjects for the most part in the works of popular or standard authors; a species of painting which began now to be more elaborated, and more highly considered and valued than when it had been practised chiefly with a view to book illustration."—*Ibid.*, p. 380.

"Full of dramatic effect, quaint humour, and refined drollery, showing also a nice discrimination not only of character, but of the varieties of social position, Mr. Leslie's [1794—1859] pictures soon became popular."—*Ibid.*, p. 382.

Constable [1776—1837] "gave *expression* to his pictures by a truthful and feeling delineation of the ever-varying skies of England; marking the influence of light and shadow upon landscape, not only as giving emphasis to particular parts, but as suggestive of times of the day and seasons of the year."—*Ibid.*, p. 392.

1849—50. "It is . . in the class of painters of 'tableaux de genre' that we must place the Pre-Raphaelites. . . . At least one of their aims is a commendable and a noble one—the truthful and conscientious imitation of nature, the exact and careful rendering of whatever may be worth painting, and the casting away of that conventional treatment of things animate and inanimate taught by academies." They are frequently "careless and untruthful in rendering the texture and colour of human flesh."—*Quart. Rev.*, cxii. 200.

"In 1841 . . Mr. W. E. Evans, of Cheltenham, produced his English harmonium, then termed the Organ-Harmonica. By a succession of improvements he has produced a fine instrument, with diapason quality, and great rapidity of speech, without loss of power."—

The notation Mr. Curwen "employs is a letter notation, and the prominent tonal difference between the Hullah and the Sol-fa methods turns on this one important fact that *Do* is a fixed sound in Hullah's system, but *Do* stands for the keynote of any key whatever with the sol-faists. Thus Mr. Curwen's method is based on the principle of key relationship, which regards tones not as high or low, but as grouped about the governing or keynote."—*Quart. Rev.*

"In dramatic and symphony writing . . England is still in her infancy, though Sterndale Bennett, Macfarren, and Balfe are well-known names in these branches of the art."

Sir W. Scott was "the first to show how much invention might gain by a union with reality; what additional probability, interest, and importance might be given to the fortunes of imaginary heroes, by interweaving their destinies with those of historical personages; nay, how much of romance in its finest forms lies in the characters and events of history itself, invisible to the prosaic or merely philosophic observer, but obvious at once to the eye of imagination."—Quoted in *Graham*, p. 69.

Masson's classification of British novels "from the date of Scott's first occupation of the domain of Prose Fiction":—1. The Novel of Scottish Life and Manners; 2. The Novel of Irish Life and Manners; 3. The Novel of English Life and Manners; 4. The Fashionable Novel; 5. The Illustrious Criminal Novel; 6. The Traveller's Novel; 7. The Novel of American Manners and Society; 8. The Oriental Novel; 9. The Military Novel; 10. The Naval Novel; 11. The Novel of Supernatural Phantasy; 12. The Art and Culture Novel; and 13. The Historical Novel.—*Masson*, pp. 214-27.

"Of the purely comic manner of fiction there are few better examples than the novels of THEODORE HOOK (1788—1842)."—*Shaw*, p. 498.

"CHARLES LAMB [1775—1834] is one of the most admirable of those *humorists* who form the peculiar distinction of the literature, as the ideas they express are the peculiar distinction of the character of the English people."—*Ibid.*, p. 518.

Scott, Wordsworth, Campbell, Keats, and Shelley "carried to further perfection the later tendencies of the century preceding, in simplicity of narrative, reverence for human Passion and Character in every sphere, and impassioned love of Nature;" "whilst maintaining on the whole the advances in art made since the Restoration, they renewed the half-forgotten melody and depth of tone which marked the best Elizabethan writers;" and "lastly, to what was thus inherited they added a richness in language and a variety of metre, a force and fire in narrative, a tenderness and bloom in feeling, an insight into the finer passages of the Soul and the inner meanings of the landscape, a larger and wiser Humanity,—hitherto hardly attained, and perhaps unattainable even by predecessors of not inferior individual genius."—*Palgrave*, p. 320.

"That which at once marks most especially the student-like nature of these poets [Tennyson, Browning, Mrs. Browning, Clough, and Arnold] is the wide extent to which philosophical and religious meditations enter into their poetry."—*Quart. Rev.*, cxxvi. 332.

"The satire of the present generation has been purified from most of the faults which had begun to render it unendurable. We have now the 'comic paper'—an institution not unknown to our ancestors, but one which never existed before under such advantages; and the best of that kind of political wit which once glittered in such things as the 'Rolliad' is now embodied in the 'political novel.'"—*Quart. Rev.*

"Many of the stories reflect the wild character of the country; the desolate moors and lowly hamlets, each in its own sheltered valley opening out to the sea, have their appropriate legends: the miner can distinguish unearthly sounds, which tell that the lode of the metal is near at hand, and the seamen hear voices from the spectre ship summoning the dying wrecker to his doom." Semi-professional droll-tellers: "The variations in the mode of telling the same stories, some of which occur in ballad form, are characteristic; the names and localities are varied to suit the district and the hearers, and perhaps the minstrels who sung the tale of Troy Divine in the halls of the Ionian chieftains did no otherwise."—*Acad.*, ii. 30, reviewing *Bottrell's Trads., &c., of Cornwall.*

SUPPLEMENTARY.

INDUSTRIAL—REGULATIVE.

"That true mark associations (*i.e.*, communities) existed, the organization of which was founded on a community of pasture and wood rights, has never been proved by Kemble."—*Schmid*, quoted by *Nasse*, p. 14.

"The names of places show that, among the Saxons, only the dwelling-place—that is, house and homestead—was inclosed; the arable land and the pastures being open and unfenced. . . . The rest of the land was only inclosed when it was withdrawn from the community for the purpose of cultivation. The cultivated arable land from seed-time till the end of the harvest, and the meadows from the commencement of the growth of the grass in spring to the end of the hay-making season, were inclosed with fences and preserved against the access of cattle and wild beasts, &c., &c. At the conclusion of this private use, the land again reverted to common pasturage."—*Nasse*, pp. 15, 17.

"In the common village husbandry system, it was not the separate plots of individual possessors that were inclosed in common, but the whole of the parcels of the village acreage cultivated with winter or summer crops, or destined for hay-making."—*Ibid.*, p. 19.

"Outside the dwelling-place and yard belonging to it we find already among the Anglo-Saxons, small parcels of land permanently inclosed, for the pasture of cattle, which exceptionally are kept near human dwellings. . . . Opposed to these permanently inclosed plots . . . the rest of the land was only inclosed when it was withdrawn from the community for the purpose of cultivation. The cultivated arable land from seed-time till the end of the harvest, and the meadows from the commencement of the growth of the grass in spring to the end of the hay-making season, were inclosed with fences. . . . At the conclusion of this private use, the land again reverted to common pasturage."—*Ibid.*, p. 17.

"Some half-century ago, or less, the custom of inclosing the fields periodically . . . existed here and there in England; for example, in Nottingham, where each 12th August, at the commencement of the common right of pasturage, the inhabitants of the town issued out on to the acreage, and threw down the hedges and destroyed the gates, which at the beginning of the seed time were again set up by the landlord."—*Ibid.*, p. 18.

"The peasant serfs of every manor were associated in a perfectly intimate fellowship among themselves; their plots were so small that they were never sufficient for separate, independent management. By far the most important agricultural labour of that period was ploughing, and a peasant very rarely undertook this, for himself alone, with his own team and plough. The team of a plough consisted then, as a rule, of not less than eight draught cattle."—*Ibid.*, p. 43.

"There was also an intermixed state of the fields, and an obligation to cultivate the arable land and meadows by a regulated succession of crops, with a right to free common pasturage on the uncultivated parts of the property."—*Ibid.*, p. 46.

"The lord of the manor, as lord of the soil, had the right to inclose, for his particular use, a portion of the common pasture in so far as the pasture rights of the commoners were not damaged thereby. This right . . . . was made valid and determined expressly by two laws, Statute of Merton c. 4 (20 Henry III., 1235—36) and Statute of Westminster, 2 c. 46 (13 Edward I., 1285)."—*Ibid.*, p. 63.

In the 13th century we already find adærations [*i.e.* fixing a money value on labour services, or instead of them].—*Ibid.*, p. 68.

"A number of leases of great farms, in which the lessee engages to pay a fixed annual rent in money, are specified by Hale. . . . . Somewhat later arise the series of leases for fixed rents. . . . . The lease system gained a great extension . . . in the second half of the 14th century."—*Ibid.*, pp. 72, 3.

[The tendency of large landed proprietors to secede from the community in land: already in the 14th century there are many examples of these junctions of the smaller villein tenements to a few larger ones.]—*Ibid.*, p. 75.

"We first perceive in the reign of Henry VII. the complaints, subsequently so numerous, of the decreasing numbers of the small landed proprietors, of the inclosures, and encroachments. . . . . These complaints may be traced throughout the 16th century into the 17th."—*Ibid.*, pp. 75, 6.

"Working together, eating, drinking, and sleeping together, and daily exposed to the same influences, these railway labourers soon presented a distinct and well-defined character, strongly marking them from the population of the districts in which they laboured." They "came to be distinguished by a sort of savage manners which contrasted strangely with those of the surrounding populations."—*Smiles*, iii. 322-3.

PUBLIC.—GENERAL.

"Prior to the accession of the Plantagenets all the Judges belonged to the Baronial order. . . . . Under Henry III. the Barons were only eleven, and the professional Judges amounted to eighty-nine."—*Hearn*, p. 269.

The Chief Justiciar "was in effect a Viceroy. . . . . The transition from the Baronial Viceroy to the professional Chief Justices of modern times dates from the year 1268."—*Ibid.*, p. 270.

"The first Plantagenet used frequently to transact business both in the Curia Regis and in the Exchequer. . . John seems to have almost habitually presided in his court. . . Henry III. . . frequently sat in court, and especially in the Exchequer. . . Even in the latter part of the fifteenth century Edward IV. sat for three days in the Court of King's Bench to observe the administration of justice."—*Ibid.*, pp. 69-70.

"We find in the 23rd of Edw. III. the witnesses, instead of being summoned as constituent members, were adjoined to the recognitors or jury in assizes, to afford to the jury the benefit of their testimony, but without having any voice in the verdict."—*Spence*, quoted in *Hallam, M.A.*, ii. 3.

"The transition was now almost perceptible to the complete separation of the witnesses from the inquest. And this step was taken at some time before the 11th of Henry IV. . . . Jurors . . exercised the more intellectual faculty of forming conclusions from testimony. . . The exercise of the control . . on the part of the judges, was the foundation of that system of rules in regard to evidence which has since constituted so large and important a branch of the law of England."—*Starkie*, in *Ibid.*, iii. 399-400.

In England, as in Germany, the Wager of Battle "lay against the sovereign himself; at the coronation of our Norman kings, the champion was by no means a mere lay figure in a state pageant."—*Waring*, in *Academy*, ii. 73.

"Like the Wager of Battle, the Ordeal was entirely rejected by Maritime law, and the following causes gradually brought both customs into disuse—the growth of the commercial and municipal spirit, the revival of Roman law, and the vigorous opposition of the Church."—*Ibid*, ii. 74.

1320. In the 14 Ed. II. a "statute was made by the king by the advice of the prelates, earls, barons, *et aliorum peritorum* (that is, probably the judges and other members of council summoned to attend) at the petition of the knights, citizens, and burgesses desiring a remedy for a grievance but not specifying any manner in which that remedy was to be obtained. The representative bodies thus confined themselves to the expression of their wants, and left the duty of finding a remedy to the king and his council with the advice of the prelates, earls, and barons. It is noteworthy as showing how completely the power of legislation rested at that time with the king, that in some petitions several years elapsed before any legislation took place upon them."—*Hearn*, p. 55.

"In the 22nd of Edward III. . . the Commons pray that the petitions answered in the former year might not be altered or changed. In the eighth year of Henry IV. an act was passed which provided that certain of the Commons' House should be present at the engrossing of the parliament roll. . . . At length the Commons . . submitted for the Royal assent 'a petition containing in itself the form of an act.' . . . An unforeseen and remarkable consequence followed. It became difficult, if not altogether impossible, for the Crown to amend the petition thus presented. . . . Hence . . the practice was established, at all events before the accession of the Tudors, that the Royal assent should be given to or withheld from the precise advice tendered to the King by his Parliament."—*Ibid.*, pp. 57-8.

This change "led to another equally unforeseen but equally important consequence. . . . . In the ninth year of Henry IV. a remarkable declaration . . . provided . . that each House might deliberate in the absence of the King; and that in the case of money bills no report of any grant or of any communication for any grant should be made to the King until both Houses were agreed. . . . The King soon ceased to take any share in their proceedings."—*Ibid.*, p. 59.

"Throughout the whole reign of Edward the First the clergy, the military tenants [earls, barons, and knights], and the townsmen, appear to have made separate grants, often at different times, and usually of different amounts. . . . . Even among the towns a further difference appears. The city of London sometimes made a separate grant. The Cinque Ports, which were exempt from taillage, were not summoned, except on judicial business, from the time of De Montfort's Parliament to the reign of Edward the Third. In legislative deliberations the difference between the assembly of citizens and burgesses and the other assemblies is clearly marked. The statute *De Mercatoribus* was passed while . . the military tenants were engaged elsewhere. Neither the clergy nor the citizens appear to have been consulted respecting the great statutes of *De Donis* and *Quia Emptores*. But in cases of a purely political nature . . the King with his Council appears to have enacted laws without any further consultation."—*Ibid.*, pp. 397-8.

"All power of general legislation rested with the King and the Great Council of his Prelates, Earls, and Barons. With this powerful body the citizens and burgesses never for a moment thought of mingling. On certain matters which affected their common interest . . the knights of the shires had an equal voice with their wealthier brethren. . . . . But . . . there was a great gulph fixed between them." The knights "sat by way of representation. . . They sat apart when they met to vote an aid. . . The practice became confirmed that the Lords should merely assent to or reject the financial proposals of the representative body. . . . While the Lords thus abandoned their position as members of the Assembly of Military Tenants, and merged their inferior rights in the higher privileges which attached to the Great Council of the Crown, the representative portion of the Military Tenants formed exclusively the body whose assistance and advice, in addition to that of his Council, the King required in all his dealings, whether pecuniary or legislative, with his Tenants *in capite*. But . . . there were also the representatives of the citizens and of the burgesses. . . . . Between bodies which were thus brought together . . there was a strong tendency to coalesce. No formal act of union between them is recorded. . . . . The first recorded instance . . of their joint deliberation, although not of their joint petitions, occurs in the sixth year of Edward III. . . . . At length towards the end of Edward's long reign two events occurred of no small significance. One was the appointment of a permanent Speaker: the other was the imposition of a poll tax upon every adult person in the kingdom except mere beggars. The former event marks the complete consolidation of the separate assemblies into the House of Commons. The latter event marks the fusion of the separate tax-paying classes into a united nation."—*Ibid.*, pp. 399-402.

"The Learned Council was . . one form of the developments of the Ordinary Council,"—of the Legal members of that Council—and met for the consideration of legal business. "The same specializing power, however, which called it into existence ultimately led to its practical extinction. . . The Judges were gradually left to the performance of their judicial duties," and the "distinction of a member of the Council Learned in the Law, or, as it is now usually termed, of Queen's Counsel, has become, like that of a member of the Privy Council, merely titular."—*Ibid.*, pp. 295-7.

ECCLESIASTICAL.

1700. The "presentment of absentees from church is spoken of as one of the duties which the churchwardens were obliged by an oath to perform, and by the state of public feeling to neglect.—And this may be taken as a description of all their duties. They were supposed to be a sort of spiritual policemen, keeping down vice by penalties having some connection with the next world, as the officers of the State kept down crime by penalties belonging wholly to this. Not that they were altogether to abstain from referring to these last, for they were advised in a State paper of William III. 'to append to their sermons such statute laws as are provided against such vice or sin as is their subject for that day.'"—*Wedgwood*, p. 137.

MILITARY.

"The Army of the Stuarts was . . . wholly that of the Sovereign. Not only were the officers and men commissioned and raised under Royal authority, but their rights and authority were ignored by Parliament."—*Clode, Military and Martial Law*, p. 8.

"It was under the title of 'Guards and Garrisons' that the Home Army was annually voted by Parliament till the commencement of the present century. . . . . The Guards and Garrisons thus sanctioned by Parliament were paid for by the Crown, and governed under the Royal Prerogative."—*Ibid.*, pp. 5 and 7.

"Detached or independent companies, not regimental, also existed, each under a captain."—*Ibid.*, p. 8.

"After the Revolution of 1688, the Army . . . was under the personal government of the king. . . . . Each colonel had his own Standing Orders (no General Regulations being in existence)."—*Ibid.*, p. 11.

Shortly after 1792 Great Britain was "divided into Military districts, to each of which a General officer was appointed to

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command all the troops other than those quartered within 'Garrisons.' Each General had an Adjutant upon his Staff, and was subordinate to the Commander-in-Chief at the Horse Guards. Under this organization it became possible to secure uniformity of discipline, and in 1804 General Regulations were put forth by the Adjutant-General with the King's authority." —*Ibid.*

"In course of time the District and the General gradually superseded the Military organization of the Garrison and the Governor, until in the year 1833 the latter organization, with the exception of the Tower Garrison, was abolished."—*Ibid.*, p. 12.

"The Court of the Marshal—referred to in the several Codes of Charles I.'s reign—appears to have been created in analogy to the Court of the Constable and Marshal."—"As in the Civil Administration of Justice, Courts of Petty Sessions for small offences; of Quarter Sessions for graver ones; and of Oyer and Terminer for crimes, have been established, with separate and defined authority: so it is in the Military Administration of Justice, in regard to the several Courts-martial, as Regimental, District, or General, which are held under the Mutiny Act."—*Ibid.*, pp. 25-6 and 79-80.

In the Code "of 1639 by thirty-four, and in that of 1642 by forty-three Articles, death was the punishment prescribed for various offences. The lesser punishments, besides loss of pay or office, fine, and imprisonment, were those of burning the tongue with a hot iron, whipping, bastinado by his officer, riding the wooden horse, bread and water, servile office in the Army."—*Ibid.*, p. 30.

"During the reign of Charles II. the Military Code and the Administration of Justice assumed the definite outlines in which both were adopted by Parliament in the reign of William and Mary."—*Ibid.*, p. 31.

1766—1803. "Death for Desertion . . . . was gradually withdrawn from the Code."—"In 1812 both Houses accepted the principle that 'imprisonment might be inflicted as an alternative punishment for minor offences,' and a limitation was first imposed upon the number of lashes to be inflicted—300 being fixed upon as the limit."—*Ibid.*, pp. 61-2.

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LIST OF ERRATA.

Table III. Col. DISTRIBUTION, lower half, for "Exeter a distributing town," &c., read "Exeter *ceases to be* a distributing town," &c.

Extracts—P. 2, col. 2, line 57, for *Rotterdam* read *Rotherham.*
P. 9, col. 3, transfer "1530 *to* 1688.—*Table V.*" to line 43.
P. 11, col. 2, line 8, *dele* "1760."
,, ,, 66, for "1689" read "1699."

Extracts—P. 12, col. 3, transfer lines 110-13 to line 97.
P. 12, col. 1, line 19, for "Geo. IV." read "Geo. III."
,, col. 2, line 55, for "57 Geo. IV." read "57 Geo. III."
P. 44, col. 2, line 68, for "fluids" read "kinds."
,, col. 3, line 58, for "*Ibid.*" read "*Bain.*"
P. 54, col. 3, line 77, *dele* "in former times."

Extracts—P. 54, col. 8, line 78, for "were" read "are."
,, ,, ,, 79, for "grazed" read "graze."
P. 61, col. 1, line 50, for "*Ibid.*" read "*Craik.*"
,, ,, ,, 65, for "*Ibid.*" read "*Craik.*"
,, ,, ,, 68, for "*Ibid.*" read "*Fosbroke.*"
,, col. 3, line 80, for "*Ibid.*" read "*Wright.*"
P. 62, col. 2, transfer lines 101-9 to line 78.

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