

211. THE BETTISCOMBE SKULL.—The superstition attaching to the above skull has from time to time excited considerable interest amongst folk-lorists and others, and has drawn forth various comments in the press and otherwise from those who have had the opportunity of investigating its supposed origin. I thought that a detailed account of this—to me—very interesting subject might be acceptable to the readers of the *S. & D. N. & Q.*, as it would seem that both counties are concerned in the superstition. First, I may say that, as far as I know, I was the first person who put the matter forward in the press as an interesting bit of folk-lore, and this no doubt has contributed materially to the subsequent diffusion and discussion of the theory. My information was mainly derived from a Dorset lady, who in her younger days has often visited and stayed at the old Manor House at Bettiscombe, and who had learnt and treasured up the legend as she had first heard it, before time and publicity had lent a somewhat heightened and conjectural aspect to the tradition. My communication was on this wise.

About twenty years ago I sent to the pages of *Notes and Queries* (4th series, x. 183) the following somewhat general account of the superstition, treating it simply as a matter of folk-lore, and not even stating where the skull was kept:—

“At a farm-house in Dorsetshire at the present time is carefully preserved a human skull, which has been there for a period long antecedent to the present tenancy. The peculiar superstition attaching to it is, that if it be brought out of the house, the house itself would rock to its foundations, whilst the person by whom such an act of desecration was committed would certainly die within the year. It is strangely suggestive of the power of this superstition that through many changes of tenancy and furniture the skull still holds its accustomed place ‘unmoved and unre-moved.’”

Upon this the late Dr. Goodford, formerly Provost of Eton, wrote (p. 436) enquiring whether I had not made a mistake as to the county, and stating that there was a similar superstition attaching to a house at Chilton Cantelo, in the adjoining county of Somerset. I replied to this (p. 509) by giving the following additional particulars:—

“The farm-house (formerly, I believe, an old Manor House), now called Bettiscombe House, in which the skull remained, or still remains, for aught I know to the contrary, lies in the parish of Bettiscombe, about six miles from Bridport in Dorsetshire. I cannot ascertain the time when this ‘ghostly tenant’ took up its abode in the place, but it is tolerably certain it was some considerable time ago. It has, I understand, been pronounced to be that of a negro, and the legend runs that it belonged to a faithful black servant of an early possessor of the property,—a Pinney,—who having resided abroad some years; brought home this

memento of his humble follower. It is reported that a member of the above family, in recent years, has visited the house, but was unable to give any clue that might assist in clearing up the identity of the skull."

The subject was again brought forward in 1883, when I gathered from the *Bridport News*, that a correspondent in the *Oracle* had alluded to the superstition existing with respect to the skull at Chilton Cantelo, and the Editor had also referred to the similar one attaching to Bettiscombe in terms no doubt taken from my earlier contributions to *Notes and Queries*. In the same year also the subject was mentioned in the *Daily News*, for a correspondent in the *Dorset County Chronicle* for February of that year made enquiries relating to the skull at Chilton Cantelo, which drew a reply from Mr. A. J. Goodford (a son, I believe, of my former fellow-correspondent) stating that the skull there was believed to have been that of a Mr. Theophilus Browne,—a member of a Warwickshire family—whose headless remains were found underneath a tombstone in the church when that edifice was rebuilt in 1865.

So much for the Somersetshire skull ; and now for its Dorset rival.

In 1884 was issued the second series of *Haunted Homes*, by Dr. F. A. Ingram, and in this volume appeared the following long and interesting account of the Bettiscombe skull :—

"There is a certain old farmstead known as Bettiscombe, or Bettiscombe House, in a parish of the same name, about six miles from Bridport, in Dorsetshire. This ancient dwelling, which is still inhabited, is celebrated from the so-called "Screaming Skull" that it contains. There are various versions of the cause and consequences of the malign influence exercised by this relic of humanity. Mr. William Andrews, in his essay on *Skull Superstitions*, states that the peculiar superstition attaching to the Bettiscombe Skull is that "if it be brought out of the house, the house itself would rock to its foundations, while the perpetrator of such an act of desecration would certainly die within the year. Various changes of tenancy and furniture have been made in the old homestead," says Mr. Andrews, "but the skull stills hold its place. It is not known when the 'ghastly tenant' first took up its abode in the place, but it has been there for a considerable period."

"The skull has been stated to be that of a negro ; and the legend was that it belonged to a faithful black servant of an early possessor of the property—a Pinney, who having lived abroad for sometime, brought home this memento of his humble follower."

The tradition related by Mr. Andrews, however, is far too simple and conventional to satisfy the cravings of the hunter after hauntings ; his premises are not tragic enough to account for such fearsome results ; it is therefore comforting to learn that local

legends impart a more gruesome aspect to the affair. It is needless to enter too closely into an investigation of the origin of the story; for most readers the following interesting account of a visit paid to the "screaming skull" will supply all that can be desired on the subject. In the August of 1883, Dr. Richard Garnett, of the British Museum, his daughter and a friend, whilst staying at Charmouth, about seven or eight miles from Bettiscombe, hearing reports about the skull and its strange performance, determined to pay it a visit. The result of their expedition is told by Miss Garnett:—"One fine afternoon a party of three adventurous spirits started off, hoping to discover the skull and investigate its history. This much we knew, that the skull would only scream when it was buried, and so we hoped to get leave to inter it in the churchyard. The village of Bettiscombe was at length reached, and we found our way to the old farmhouse, which stood at the end of the village by itself. It had evidently been a manor-house, and a very handsome one too. We were admitted into a fine paved hall and attempted to break the ice by asking for milk; we then endeavoured to draw the good woman of the house into conversation by admiring the place and asking in a guarded manner respecting the famous skull. On this subject she was most reserved; she had only lately taken the farm-house, and had been obliged to take possession of the skull also; but she did not wish us to suppose that she knew much about it; it was a veritable "skeleton in the closet" to her. After exercising great diplomacy we persuaded her to allow us a sight of it. We tramped up the fine old stair-case till we reached the top of the house, when opening a cupboard door, she showed us a steep winding stair-case leading to the roof, and from one of the steps the skull sat grinning at us. We took it in our hand and examined it carefully; it was very old and weather-beaten, and certainly human. The lower jaw was missing, the forehead very low and badly proportioned. One of our party, who was a medical student, examined it long and gravely, and then after telling the good woman that he was a doctor, pronounced it to be, in his opinion, the skull of a negro. After this oracular utterance she resolved to make a clean breast of all she knew, which, however, did not amount to much. The skull, we were informed, was that of a negro servant, who had lived in the service of a Roman Catholic priest; some difference arose between them, but whether the priest murdered the servant in order to conceal some crimes known to the negro; or whether the negro in a fit of passion killed his master, did not clearly appear. However, the negro had declared before his death that his spirit would not rest unless his body was taken to his native land and buried there. This was not done, he being buried in the churchyard at Bettiscombe. Then the haunting began; fearful screams proceeded from the grave; the doors and windows of the house rattled and

creaked ; strange sounds were heard all over the house ; in short there was no rest for the inmates until the body was dug up. At different periods attempts were made to bury the body, but similar disturbances always recurred. In process of time the skeleton disappeared all save the skull which we now saw before us. We were naturally extremely anxious to bury the skull and remain in the house that night to see what would happen ; but this request was indignantly refused, and we were promptly shown off the premises. Therefore the reputation of the "Screaming Skull" of Bettiscombe House remains unimpaired."

Upon this account in Dr. Ingram's book I should like to make a few observations. I will pass over the fact that Mr. Andrews has apparently without any acknowledgement or reference brought bodily into his "Essay on Skull Superstitions" the account I had contributed some years before to *Notes and Queries*. I may however mention that this was the first time I had ever heard that it had been called a "screaming skull," or that it was supposed to "scream only when it was buried."

It is stated that "the old farm-house stood at the end of the village by itself." I know the district pretty well myself, but I have as yet failed to discover that there was any *village* at Bettiscombe at all ! But however this is immaterial. It is also the first time that I had heard that the owner of the skull (certainly said to have been that of a negro) had been the servant of a Roman Catholic priest, and that there had been any idea of foul play in the matter ; or that there had been any skeleton other than the head ever kept in the house.

This version certainly, as Dr. Ingram says, "imports a more gruesome aspect to the affair," but I am afraid I must give in my adhesion to the "far too simple and conventional" tradition related by Mr. Andrews, as having been derived from occupants of the farm, considerably older in point of time than the tenant of whom Miss Garnett speaks. There is one part, however, of her interesting story to which I can give my fullest credence, and that is, that when the party from Charmouth expressed their anxiety "to bury the skull and to remain in the house that night to see what would happen, their request was indignantly refused, and they were promptly shewn off the premises !"

I will now give, with the permission of Mr. Editor, an account of a visit I myself paid to Bettiscombe House, bound much upon the same errand as the above party, and somewhere about the same period, or probably a little later. I happened to be in the neighbourhood, and not having at that time seen the abiding-place of the "famous skull," about which I had written some years previously, I determined to make an effort to do so, and lest I should by my visit invoke the spell of any "malign influence," I took with me the rector of the parish and a neighbouring clergyman who happened to be with him at the time.

Thus accompanied and protected, I arrived at the Manor House (situated in the Vale of Marshwood—that vale as to which Hutchins quaintly observed, upwards of a century ago, “few gentry ever resided in this tract”—and nestling at the foot of a picturesque “combe” not far from Dorset’s highest point, the famous Pilsdon Pen), evidently an early Georgian restoration of a much earlier building, as the oak beams in the hall—of considerable age—abundantly testified. The house boasted of a handsome oak staircase, but if I remember rightly, the painted panelling was apparently of no older date than such restoration. Up this staircase we were courteously conducted, and on arriving at a small door on the top landing opening on to the attic stairs a candle was lighted, and we prepared to make the ascent to the darker regions above where the skull was supposed to dwell. To my surprise I found on the door being opened, “from one of the steps the skull sat grinning at us,” as related by Miss Garnett.* On enquiry I learnt that the skull had been placed there in order to save going up to the attic, where it formerly rested, which, owing to the ruinous condition of the timbers, was a journey of no inconsiderable danger. However, the present situation not being at all in character with the *genius loci*, and the “good woman of the house” being besides somewhat fearful of its being carried off by one of the dogs from where it stood, I had little difficulty in obtaining her permission to reinstate the skull in its former place. So, taking it in my hands, I carefully picked my way by the aid of the lighted candle, followed by my companions, over the crazy and broken floor to where, on a niche by the side of the huge chimney breast, lay a brick—the old shrine of the skull—upon which I reverently placed it; and there I had the satisfaction of seeing it on more than one visit in subsequent years. Upon one of these subsequent visits I, with others, made a careful examination of the skull; and though none of *us* were doctors, we came to the respectful conclusion that it was *not* that of a negro, but rather that of a woman, being small, but by no means of a bad shape, ethnologically speaking, and affording no trace of that “facial angle” which marks the full-blooded negro. The forehead certainly was low, but not receding. The upper half of the *cranium* only was preserved, the lower jaw being missing; its length was seven and a half inches, and in depth to roof of mouth five inches (full). From a phrenological point of view the “bumps” at the base were highly developed. If I remember rightly, there were no teeth left in the jaw when I saw it. So much for the skull itself. Its surroundings were certainly of a character to add to the mystery of its existence there. The dark attic extended over the entire extent of the house—the floor in a

* It is from this fact, as will be seen, that I date my visit as being rather later in time than hers.

very unsound and unsafe condition—and evidently from its appearance had long been the home of bats, owls, and other “fearful fowl,” for which easy access was afforded by the many openings in the ancient, massive, and dilapidated stone-tiled roof, to say nothing of a nest of young birds I myself discovered close to the skull’s resting-place. Close to the chimney-breast above mentioned is a rectangular hole or shaft in the floor, of about 3ft. by 4ft. 6in., and of considerable depth, extending to the bottom of the floor below, where the back of a bedroom cupboard touches. At first I thought that this cupboard was an old-fashioned “powder-closet,” but after careful examination I was inclined to think that it might have had some connection with the aforesaid shaft, which may well have been intended for and used as a “priest’s hole” or hiding-place in the earlier and more troublous times that might have fallen upon Bettiscombe, as upon so many other places in the West of England. This conjecture is borne out by the fact that one end of the vast attic is divided off by a lath-and-plaster partition, in which was inserted a small doorway, constituting a chamber of about 15ft. by 12ft. immediately under the tiles, containing a small round brick fire-place, with two window apertures at the end, which were stopped up. This would have formed a secure retreat from any sudden surprise, when if danger became more imminent by a threatened search of the house it might be averted by a timely resort to the “hole.” Of course, it may have had other uses, but a better place of concealment or confinement can hardly have been imagined.

From time to time I have heard other rumours as to the ownership of the skull, one amongst them, that it belonged to a young lady who had died or had been made away with, after a long period of confinement in the house. To this story, if the skull be that of a woman, which I believe it is, the existence of this partitioned-off chamber lends a certain amount of corroboration; but of the negro variant as related by Miss Garnett I do not remember ever to have heard.

Whatever may be its origin, the superstition is still—I will not say believed in—but sufficiently established, to afford protection to the skull around which it clings; an amusing instance of which I can relate. A former tenant of the farm once, in incredulity or in anger, threw the skull into a duck pond opposite the house. A few mornings afterwards he was observed stealthily raking out the pond until he had fished up the skull, when it was returned to its old place in the house. It was said that Farmer G. had had a bad time of it during the interval and had been much disturbed by all kinds of noises! Whether these noises were caused by any other agency than that of the bats, owls, &c., before mentioned, operating upon a conscience rendered unusually susceptible by such a terrible “act of desecration,” this deponent knoweth not. Suffice it to say that there the skull rests “in its

accustomed place,"—there, in the words of Macaulay—

"To witness if I lie."

And there may it long remain to attract and awe those visitors and lovers of folk-lore whose reverent feelings may lead them to make a pious pilgrimage to its shrine—not, let us hope, to the annoyance of the "good woman of the house," who must find it hard sometimes to retain her good-nature under the many inquisitive and often irreverent remarks of her visitors.

I have recently endeavoured to turn these pilgrimages to some practical account; and on my last visit to Bettiscombe before leaving Dorset, I procured a "Visitors' Book," on the fly-leaf of which I wrote the account of the history of the skull and its superstition as I had first heard it, and as it appeared in *Notes and Queries* some twenty years ago.

I further suggested to the goodwife of the occupant of the farm (who was the churchwarden of a parish which had little but the offerings of a very limited agricultural class to support its church) that a "box" should be kept in the hall for the purpose of obtaining contributions for the much needed repairs on the church from such visitors as might be willing to make some slight return for the kindness with which they are invariably received and shewn over the house. After laying the "foundation coin" of this new charity I turned my back on the old house, feeling assured that its "ghostly tenant" would no longer pine for burial, when by staying above ground it might afford the means of benefitting that church in whose soil it ought now to be resting.

Fiji, June, 1891.

J. S. UDAL.

P.S.—In the *Bridport News* of Sept., 1890, appeared some verses on "The Skull at Bettiscombe," from a Lyme Regis correspondent, which afford evidence that the writer was aware of the suggested negro origin of the skull, and of the story that it had at one time been thrown into the water. They were however, though not devoid of literary merit, written in rather too jocular and flippant a vein for me to include them in the more serious literature on the subject.

I might be allowed to add that I have recently come across a very interesting parallel to this superstition amongst the South Sea Islanders, which I discovered in perusing a recent Blue Book on the affairs of the British New Guinea (1889) an account of which I sent last year to *Notes and Queries* (7th S. x. 461), and which, so far as is now material, is as follows:

"When the protectorate was declared over British New Guinea by the late Sir Peter Scratchley, in October, 1885, on his arrival at the village of Miopa he found the skulls of seven Chinamen, who had been killed some years before, hanging on a platform in the centre of the village. Sir Peter desired that these skulls should be taken down and buried. After considerable hesi-

tation the chief assented, and in the presence of two thousand natives the skulls were taken down by the native teachers and buried on the spot. Not one of the natives would touch them, for it was a most earnest belief amongst them that anyone touching the skulls for the purpose of removing them would be immediately attacked by sickness, if not by death. It should be added that the natives of New Guinea are as much skull-hunters as the North American Indians are scalp-hunters, and often cannibals to boot, though in some parts the practice is looked upon with abhorrence."

212. CHURCHWARDENS' ACCOUNTS (II. xii. 108.)—Explanations are asked by Σ for certain *non soluta* in Bishop Hobhouse's admirable book.

I should translate "Pro Taratantaryatione unius ligni pro pistrino" p. 194. "(Item cost) of a stick (of timber) for hopper (including the clapper) for the (horse) mill." Only one of the meanings given in Wright's Vocab. is noticed by Σ, but on p. 615 he will find "*Taratantara est instrumentum quo farina colatur. Et instrumentum cujus percussione granum defluit inter molas molendini, ance a clacke.*"

In Promp. Parv. he will find "Clappe, or clacke of a mylle, *Taratantara*. Hopur of a mylle, or a tramale, *Taratantara*." (See also P.P., p. 55.)

In Palsgrave, Hopper of a myll, *tremye*.

Cotgrave, "Tremie de moulin, *a mill hopper.*"

Sherwood-Cotgrave, "The Hopper of a Mill. *Huche, tremie, tremuye, ou tremblante de moulin, mesure d'un moulin, trameul.*"

Thus Taratantara is identified clearly with both the *clapper*, and *hopper* or *tramel* of a mill, and with French *trémie*. What this last is, cannot be better described than in the words of Littré's first definition of the word. "*Trémie. sorte de grande auge, à ouverture carrée, large par le haut, étroite par le bas, dans laquelle on met le blé, qui tombe de là entre les meules pour être réduit en farine.*"

It will not fail to be noticed that not only the word *taratantara* (with its equivalents in English or French) implies that hopping, shaking, trembling motion by which a constant stream of the corn is kept pouring into the mill (whence Hopper), but also the clatter, or *Taratantara* noise produced, as everybody knows, by the mill clapper. One of our commonest vernacular similes is "The tongue o'her go'th like a *mill clapper.*"

The entry may be taken as payment for material for that part of the mill into which the corn is shot, and from which it passes to the stones.

Pistrinum (whence *pro pistrino*) is a mill driven by horse power, and at Tintinhull, see pp. 191, 194, there were both a bakehouse (*pistrina*) and a horse grist-mill (*pistrinum*).

for takyng off and sellyng on a cenne of ye vestments, p. 117. Possibly this is the same as *seny* or *ceny* (see *Prompt. Parv.*, pp. 66, 453) a sign, badge, emblem, or ornament in needlework. French *signe*. Old Fr. *seing*.

Shudde, shyde, schryde, p. 239.

Chyde, p. 88, *shyde*, p. 151, *strake schyd*, pp. 150, 151.

Shrydyng ye trees, p. 141.

These words, so nearly like in sound, are very different in meaning. A shide is a long beam. "*for hewing of ij shydes*," p. 141, cannot mean "*shroud-wood for fuel*," in that case there would not be the number *ij*; nor would *hewing* be used; nor in p. 150 would there be a separate item for the haulage of one, or in p. 151 "*for fylling ye sayd shyde*." The cost of carriage proves it to be a heavy article.

A *strake schyd* of a saw pit referred to in pp. 150-1 is the longitudinal beam fixed on posts, or laid at each side of the pit, across which the transum and pit-roller rest, to bear up the log to be sawn. It must be remembered that a *saw pit* is, as often as not, entirely above ground, formed of a staging of posts carrying two horizontal beams, which latter are still called side-strakes.

To *shryde* or *shroud*, on the other hand, is to trim or lop the branches of trees, like the elms of Somerset and the poplars of parts of France, and has no connection with *shyde*.

In p. 155, we find a *beme* of iron referred to, this is evidently something quite different from a wooden shide; from the weight of iron, probably a strong tie rod with some ornamental work on it.

"*Rood light called Dawell light*," p. 232. This could not be the alms-light or soul-light, as it was evidently burnt in front of the Rood. It was most likely the dole, dool or doel-light, *i.e.*, the mourning or sorrow-light. The word still survives in *doleful* Lat. *dolium*, *dolor*. French *deuil*. "Fulle moche doole and moone I made." Chaucer. *Rom. of the Rose*, l. 4317; also *Court of Love*, l. 1098. "There watz much derne doel driuen in the sale," Sir Gawayne, l. 559. "For dyne of doel, of lurez lesse," E. Allit. *Poems*. Pearl, l. 349; also l. 642. See also Pricke of Conscience, l. 5382. "And gret doel to make," P. Plowman B text. v. l. 386. "And here drede and here doel," Will of Palerme, Werwolf, l. 1909. *Prompt. Parv.* has "*Dole dolor*." I have seen the word spelt *dowel* somewhere, but cannot find the passage. The above quotations are enough to show what *dawell* in connection with Rood must mean. There were evidently so many "gatherings" that this light paid for by a collection on Epiphany Eve could not be specially an alms-light.

Since the above was written Mr. Weaver informs me he has found an entry for the "Hagoney light," which I submit completely establishes the meaning of "dawell light."*

Coppsys, p. 145. A copse is still a well-known article, but it is not that described by Σ. The copse of a bodkin is a **D** shaped iron, having the straight bar formed by a loose pin passing through holes in the ends of the bent part. This pin passes through a hole (or notch) at, or near the centre of the bodkin as may be required, while the bow clips the wood and forms a hinged attachment for the foot chain, which draws the implement, and thus the copse having to bear all the strain of the draft is an important item. A similar copse, always so called, is found at the end of the breech band of every set of cart harness, when fitted with the ordinary breeching chains. The copses referred to in pp. 145, 150, are the common hinged iron fastening, which drops over a staple and is secured by a padlock. The *hapse*, p. 145, is the latch, which only kept the gate fast, while the *copse* permitted it to be locked with the *horse locke*, entered just above.

It. pro le wylling of the walete, p. 195. Wallet is still the ordinary term for underwood, brushwood, brambles, &c. (See W.S. Word Book, p. 816.) If *le wylling* is so written it may stand for *levelling*, i.e., cutting down the wallet, but I suggest that *wylling* may possibly read *wythyng* and *le*, the then common article *the*, as seen on the same page below. "*It pro factura le cylyng*." If I am right, then the entry would be "It. for the tying (or binding) of the wallet." Or, perhaps *wylling* is the same as *wylyng* in pp. 86, 88. If so, *le wylling* would mean "the felling," but this word would be inappropriate, and *wything* is the more probable.

for hewyng a clavey to Churchhouse, p. 144. This entry itself proves that *clavey* did not mean mantel-piece, or shelf: one of the many mistakes of Halliwell. A mantel-piece would not need hewing. A clavel or clavey is the beam over the opening of a large old-fashioned fire place. In many old houses this was a very strong and important beam, as the opening was wide and the weight of one side of the great chimney rested upon it. Except in its first four letters the word has no more to do with *clavis* than *cat* has with cathedral. The word is not only still in use, but is quite common. See West Som. Word Book.

Tack is a shelf, and clavel-tack or clavy-tack is a mantel-shelf. p. 85. "*It. y payde to Hurneman vor ij takys....vd.*" means *Two shelves*.

Schothyng p. 124, *scholyng* pp. 129, 142, a *schote* p. 132, by no means *casting* or a *cast*. This is the regular west country word for *welding* or a *weld*, and is smith's not founder's work—besides on

* [1509. Item of Dowell money..... vijs. jd.
See N. & Q., 3rd S. I. 149, 199.

p. 158 we find the true word used "*for castyng of a peysse*" i.e. weight (of lead). Besides the articles "shut" in p. 142 could not be made of cast iron.

Pump is always written in these accts. *plumpe* pp. 136, 140, 142, &c., showing that our present dialectal form is anything but a modern corruption. See W. Som. Word Book.

panna p. 86 is a tub, not a banner; the latter would scarcely need binding with iron. In the inventory p. 119 are *iiij pannys* i.e. 4 Tubs and "*a botum for a panne*," i.e. a tub bottom. Besides we find *banner* itself mentioned twice on p. 88.

Brandyre p. 119. *bronde-yryn* p. 145 are not andirons or as we say "Vire-dogs," but *branding-irons*, for burning the names upon wooden utensils.

To rydy p. 115 does not mean *riding*—this is proved by the use of the prep. *for*, instead of *to* in pp. 124, 141, 162.

To rydy is the old and present form of the intransitive infinitive mood—(a peculiarity almost unique in modern language): as well as the frequentative form noticed on p. 241.

Wymmynge p. 98 for winnowing, is another form still preserved in the modern speech of Somerset.

Muse p. 94 for moss, also shows the present pronunciation to be founded on ancient usage. See *Mews* W.S.W. Book.

Yntende p. 138 is not to superintend or oversee. The Churchwardens could not make such a charge. The payment is for *tending* or waiting upon the plumber. A labourer working with him, a mason, plumber or other tradesman, still "*tends*" him.

Yncull, i.e., inkle, p. 155. The old word for tape, hence the very common simile applied to working in close quarters, "*so thick as inkle weavers.*"

"*for makyng of hawfe ye pytte*," p. 150. This means payment of half the cost of making the saw-pit. It is still a common arrangement with sawyers, when making a new pit, that one half of the labour shall be paid for by the employer.

peyse of a haffe, p. 166. I suggest that *hasse*, i.e., ss instead of ff, may be the reading, and that as the entry concerns the kitchen door, the above means "*piece of an ash*" (tree). This is borne out by the number of entries for timber, under various names.

xxx. zeme of bordys, &c., pp. 100, 239. The *seam* was, and still is a horse's load. It is a weight rather than a measure, hence *sumpters* were the pack horses as distinguished from hacks or chargers. A "*pack*" is still technically 240lbs. The *quarter* of corn was once 4 bushells or 240lbs. weight. See W.S.W. Book.

Peysse p. 158. This was the common noun and verb from Fr. *peser*. "John Sketche, setsayne (citizen) and taylor, of the Cyte of Exeter, come and ther complayned upon Willam Spicer, taylor, for wtholding of a potell pot of pewter *paysing* *iiij^{ti}*."

English Gilds, E.E.T.S., p. 322.

"*tynnynge (lending) of the light.*" p. 240. I submit that this means lighting or kindling, comp. *tinder* and *tinder-box*. To teen a candle, is still a common phrase; candle *teening* is found in the Exmoor Scolding, &c.

"ther of hi *tende* here light alle in the place.

What was that oure Louerd Crist the light fram heuene sende & that fold that stod aboute here taperes there of *tende*."

Robert of Gloucester. Life of St. Dunstan, ll. 16-17-18.

"Wyth a charme he maky fyr: and a candlee he *attendeth*."

Sir Ferumbras, l. 2413.

"Come while the log is *teending*."

Herrick. Hesperides.

"Ne was there salve, ne was there medicine,

That might ne cure their wounds; so only did they *tine*."

Spencer. Faerie Queene. B.II. c. xi. l. 21.

Any number of quotations might be given.

'*Pokysy*' p. 114. This I think must be the pax. The final y is either redundant or a diminutive, remove it and we have *pokys*. The writer intended perhaps to write *paxys*, as is done later p. 165. This is, of course, only a suggestion, incapable of proof from the materials in hand.

"*For scowryg of the grete semys*" p. 90. This is probably the same as *cenne* p. 117. In the Pr. Parv. p. 453 is a note pointing to another instance of *semy* being written for *seny*. The entry then would be 'for scouring of the great *signa*.' These might either be badges or ornaments upon vestments, or more probably the great *simulacra* or statues of Saints, &c.

F. T. ELWORTHY.

213. DORSET MSS. IN THE BRITISH MUSEUM. (II. x. 61, xii. 121.)—Harleian, Lansdowne and other collections relating to the County of Dorset.

A book in fol. for the greatest part written and tricked by Jacob Chaloner (see note at end)

Harl. 1427

Extracts from the Exeter Domesday Book of Dorsetshire

Lans. 320

An original grant of Ed. VI. of the third part of several manors in Dorsetshire and Hampshire to John (Russell) Earl of Bedford, also the wardship of Henry Trenchard (*Lat.*)

Vesp. F. xiii.

Survey of Dorset.

Lans. 169, f. 85

Sir Ed^m Uvedale's list of the Hundreds, Liberties, Burrowes, Manors, Townships, and Tythings in Dorset.

Harl. 3324

Examinations, &c., taken before Francis Ashley, Esq., (Justice of the Peace for the County) in the years 1614-1635

Harl. 6715

- Copy of the Privy Councils Instructions unto the Justices for the levying of the charge upon the County for the setting forth and manning of one ship of 500 Tuns for the fleet, 1636 .. Harl. 6843
- Abbotsbury*. Extenta manerii, 30 Ed. I. .. Harl. 6166
- Briefs for fires there, 4 and 29 Geo. III. .. B. iv. 12, xxix. 1
- Baglake*. See Longbredie.
- Manerium de Barne et Morecomblake percella possessionum Henrici nuper Ducis Suff., ratyd 5 die Julii, 1558 .. Harl. 608
- Blandford Forum*. Charter granted by K. Jas. I. to Harl. 292
- Canford* (Magna). Brief for a fire there, 31 Geo. II. .. A. iv. 6
- Cannon*. See Whitchurch.
- Chardstock*. Copy of lease of 99 years from the Bp. of Sarum of the manor of, to Ralph Henlowe, dat. 8th Nov. an. 1 Ed. VI., with some other papers relating to Court Baron held there Harl. 99
- Petition of the Inhabitants of the manor of, against Rob. Henley, Esq., who had taken a lease of lands therein of the Bp. of Sarum, the landlord, over their heads .. Harl. 366
- The scope of a Bill in Chancery of Potter and Kennyet plaintiffs, against Sir Simonds D'Ewes defendant, with the scope of his Demurrer thereof. It relates to tenements in Chardstock .. Harl. 589
- Coxden*. The answer of Will. Knowles Clerk, Deft, to the Bill of Complaint of Sir Simonds D'Ewes about felling his trees within the Barton or Manor of .. Harl. 597
- Cranebourne*. Manerium, percella possessionum nuper monasterii de Tewkesbury in Com. Gloucestr. ratyd 25 die Octobris, 1558, for Robert Freeke, gent. .. Harl. 608
- A blank warrant for repairing the porch of the Queen's Lodge in Cranborne Chase, Feb. 19, 1586 .. Lans. 47
- Dorchester*. Thomas Hethenesse hath certain lands and tenements lying in the towne of, &c., late John Trenchard's.. Harl. 433
- Gyllingham*. Diverse terre et ten. in Bushoppiston et Homyngton in Com. Wiltes percella possessionum nuper Fraternitas Jhesu in, rated 2 die Junii, 1557, for Thomas Seynt Barbe .. Harl. 607
- Henton*. Percella possessionum nuper monasterii de Shafton, rat. 21 die Julii, 1557, for Water Bridgeman .. Harl. 607

- Holwayle.* Rectoria rated ult. die Maii, 1557, for the Lady Mountjoye and my Lord Mountjoy her son Harl. 606
- Iwerne Courtney.* Percella terr. Cantariarum infra Decanatum de Shaston rated 27 die Oct., 1557, for John Hoorde Harl. 607
- Kingslon.* Percella possessionum nuper monasterii de Shirborne rated 22 die Junii, 1558, for Hen. Goldeney Harl. 608
- Longbredie and Baglake.* Percella possessionum nuper monasterii de Cerne rated 17 die Novembris, 1557, for John Skott Harl. 607
- Lyme Regis.* Concerning the L^d Pawlets composition made 24 May, 1647, and his consent therein to settle £200 p. an. inheritance upon the Burgesses of Harl. 368
- A remembrance concerning a sute that the Mayour, Burgesses, and Inhabitants of Lyme Regis have to her Majesty, A.D. 1586, for her benevolence towards the repairing their works damaged by sea Harl. 368
- Maplarion.* Percella possess. nuper monast. de Shafton Harl. 667.f.140
- Mayden Newton.* Maner. percella possessionum nuper monasterii de Cerne rated 6 die Julii, 1557, for John Horde Harl. 607
- Melcombe Regis.* See Weymouth.
- Reasons why the inhabitants of Melcomb should contribute towards the maintenance of the parson of Radipol Vesp. F. ix.
- Copy of a letter of Attorney of John Paulet or Powlet, Lord of Basinge, concerning the Manors of Melcomb, Milverton, and Ottecombe, Anno 35 Hen VI., with a drawing of the family Seal Lans. 225.
- Mylton.* Manerium de Mylton percella possessionum nuper Monas. de Cerne rated 6 die Julii, 1557, for Richard Dowse, Esquyer .. Harl. 607. 43 b.
- Rollendone.* Warrant or Commission touching the Manor of, late Sir John Gilforde, granted to Sir Ed. Stanley Harl. 433.
- Poole.* Sir Ed. Coke's opinion, when Attorney General, concerning the Corporation of Poole's prescriptive right to the admeasurement of corn, coals, and such like things in that port .. Lans. 142
- Portland.* Remembrances for Ld. Burghley as to certain petitions of Sir Walter Raleigh relating to Portland Castle, 1587 Lans. 52

- Docquet of the confirmation of a warrant made by K. Chas II. to the inhabitants of the Island of Portland, that for every tun of stone raised, there shd. be paid 12d. Threepence to be accounted for to the King, ninepence to be retained for the use of the inhabitants. Anthony Earle of Shaftesbury and Maurice Asheley, Esq., to be receivers of the 9d. aforesaid for the inhabitants. Signed and Sealed Dec. 7th, 1708. Harl. 2263
- Purbeck.* Queen Eliz. patent to Sir Christopher Hatton, Lord Chancellor, for the Isle of Purbeck, anno regni 27^o Lans. 170
- Pytteney and Werne.* Commission to the Tenaunts, &c., of the Lordships of, to accept Waltier Vaghan as owner of the same Harl. 433
- Shaftesbury.* John Forde Yoman of the Corowne hath the moytie of alle rents, &c., of the towne and hundred of Shaftesbury, late Sir William Berkley's Harl. 433
- Sherborne.* A short discourse of Sherborne Castle and Mannor wrongfully, as it shd. seem, wrested from the See of Sarum Harl. 852
The Curse belonging to Sherburn Castle Lans. 1235
- Charta R. Edwardi III. Willielmo de Monte-Acuto Comiti de Sarum et Catharinæ uxori ejus, de Castro de Sherborne : et de multis aliis maneriis in Anglia Jul. B. xii.
191 b-200
- Inspeximus Regis Henrici. . . Chartæ Ed. III. de Castro de Shyrburn aliisque possessionibus Will. de Monte-Acute comiti Sarum, et Catharinæ uxori ejus concessæ *Fragmentum* Jul. B. xii. m.c.
- Memorandum of £8,000 granted by Privy Seal 23 Dec., 1609, to Lawrence Kennys, out of Sir Walter Raleigh's Manor of Sherborn and of an annuity of £400 per annum granted to Sir Walter's widow Lans. 142,
f. 290-291
- Toller Porcorum.* Terr. temporal, nuper dimiss. cum Rectoria de Toller-Porcorum percella possessionum nuper Monasterii de Abberbury rated 20 die Maie, 1557, for Deodate Stafferton Harl. 606
- Weymouth and Melcomb Regis.* An account of the Charter of, Vesp. F. ix.
- A copy of the letters patents granted to the town of Lans. 172

- Whitchurch Cannon.* Docquet of a grant unto John Henley, Esq., of one Faire to be holden yearly upon the Downs or Hills called Lamberts Castle and Hawkchurch Downe, in the Parishes of Whitchurch Cannon, and Hawkchurch, sealed Feb. 9th, 1708-9 Harl. 2263
- Wimborne Minster.* Notes taken in Wimborne Minster Church Harl. 2129. 80-79 b (inserted)

Inscriptions in Wymbrame-Minster in com. Dorset Harl. 6072

The copy of a petition (in French) to the Ld. Chancellor on the part of William de Middleton, Parson of Ham Preston, concerning the tithes of his parish between himself and the Dean of Wymborne Minster, with the indorsement (in Latin) appointing a day for hearing the petition at Westminster, in 15 days after the Holy Trinity in the 38th year of the reign of Ed. III. Lans. 446.

To Maister William Beverly the Deanery of Wymbourne Harl. 433.

To Mr. Will. Beverley Dean of the King's Chappelle the Deanery of Wymbourne Mynster Harl. 433.

The contents of Harl. 1427-1429, are as follows:

1. Names of Justices of Peace, A.D. 1601.
2. List of Sheriffs of the County from 1 Hen. II. to 17 Jac. I.
3. Pedigrees and arms of the Gentry of the county of Dorset, whereof the first is dated 1616, the rest without date.

Arms in the churches of Shirborne, St. Giles up Wimborne, Shapwicke, St. Andrews Melborne, Charminster, East Lolforde, in our Lady Church of Bridport, Frampton, Stynsford, Bere Regis, Canford, Piddletown, Samford Orcas, Wimborne, Charmer? Wareham, Bemister (Beaminster), Caster, Spechbery (Spettisbury) and Charlton; and in the houses of Sir Henry Ashele's, Mr. Husse at Shapwicke, Mr. Trenchard's at Wolveton, Mr. Hodges' at Pillesdon, Mr. Percey's at Shaytesburye, Mr. Morgan's at South Mapperton, Chidyoke house, Mr. Wadham's, Mr. Lewston's, Mr. Cheverell's at Chauntemorell, Mr. Gray's at Kingston-Marwarde, Mr. Percey's house at Manston. The arms of Coker, Curant, and Turgis, empaling those of some other families.

The account of the granting the Arms of Simonds (Symonds) of Dorsetshire "taken out of Mr. Rice his Bookes of Suffolk" is given as follows, "The Symonds were seated at Exeter in Dorsetshire and in Somersetshire, and in the 29th of Queen Elizabeth was granted to William, Thomas and Richard

Symonds by Robert Cooke, Clarenticaulx, this coat of arms" (then follows drawing and description). "In the same booke I find that the Symonds had a more antient coat of their owne to w^{ch} the author wondered they did not rather adhere then this later one but where the old coat was, is not expressed there. The sole daughter and heir of Richard Symonds of Croxdon in Dorsetshire married Paul D'Ewes, son of Gerrard D'Ewes in Suffolk, which family of the D'Eweses came out of Flanders where they were auintiently for a long time seated and were of great account."

In Harl. 1428 (Plut. LVIII. c.) The arms of Sir Anthony Ashley are given, he is described as Knight and Baronet, the arms are associated with those of Talbott, Knolls, Hamelyn, Plecy, and Malmaynie families.

W. MILES BARNES.

214. DR. PETER CARSLY, CANON OF WELLS.—The following letter is very characteristic of the spirit of the time in which it was written. It is a letter from John Clerk, Bishop of Bath and Wells, to Thomas Cromwell; and reports a preacher who accidentally prayed for Queen Catherine, instead of Queen Anne. What dangerous times must those have been to live in, when a Bishop deemed it his duty to stop the service, and publicly admonish a man who, from his age, may well have been the senior Canon in residence, because the latter had made an innocent *lapsus lingue*!

On March 5, 1520, Peter Carselegh, S.T.P., was presented by the Dean and Chapter of Wells to the Vicarage of Winscombe*; he resigned in 1532, and was succeeded by John Carselegh. The will of Peter Carselegh, clerk, Canon of Exeter, was proved in 1535 (31 Hogen). It would seem that he was Canon of Exeter and Wells, and that he did not long survive the Bishop's admonition. The letter will be found in the "State Papers" (Henry VIII.), vol. I., p. 427.

F. W. WEAVER.

"BISHOP CLERK TO CRUMWELL.

Right honorabyll and my syngler good Master, in my moost harty maner I commend me unto yow, with lyke thanks for your manyfold goodnes towardis me; praying yow off contynuanace off the same, as I may deserff it unto yow, with my prayr, for I can not otherwise.

So it is, this same Sondag, ther preachyd heer, in the Cathedral Church of Wellys, oon Doctor Carsley, Chanon and Resydenciary of the same Church; and when he cam to the bydding off the beadis, after a very honorabyll mention maad of the Kynges Highnes, he sayd these wordis, "that, accordyng to our most bownden dewty, we shold pray for His Grace, and for the Lady Katheryn the Quene, and also, by expresse name, for my Lady Elsabeth Prynces, ther Dowghter.

* See *Somerset Incumbents*, p. 216.

Immediatly I opynly shewyd hym off his error, and reprovdy hym for the same. The trewth was, that he staggaryd a season, and wold in no wyse be a known, that he hadd spokyn off the Lady Katheryn any word; butt, at the last, assuryd theroff by me, and other, that he had spokyn it, he opynly, by for all the audience, knowleged his error and fawt, and semyd to be very sory therfor; saying, "I call God to record that I thought not off the Lady Katheryn. I ment only Queen Anne, for I know no moo Queenys, but hyrr."

The manne is reaportyd to be a good man; he is not moche under the age off 80; ther was no man there, butt he myght well perceiff that the word scapyd hym unwars, *ex lapsu lingue*. Not-whitstandyng, I thought it my dewtye to advertyse yow theroff, and, by my fidelite to God, and to the Kyng, so have I, off the hole and playn trowthe. And thus, Master Secretary, iff ther be any thyng, wher in I canne shew yow any pleasur or service, testor Deum, ther shalbe no man moor ready therunto then I. Thus the Almyghty God preserff yow.

From Wellys, the 21 day off February [1534-5].

Your Beadman,

(Signed) Jo. Eps Bat. & Wellës."

215. PARISH REGISTER OF BURSTOCK, DORSET.—Among the Broadwindsor Registers is preserved a part of the Register of another parish, consisting of eleven parchment pages, together with a single page of a different size, which turn out to belong to the neighbouring parish of Burstock. The eleven pages are continuous and fairly complete, though in the same wretched state as the earlier Registers of Broadwindsor. They contain Baptisms 1587—1648, the beginning being missing; Marriages 1560—1636, probably complete from the first; Burials 1603—1643. The single page, which is only written on one side and seems to have been a fly-leaf, contains Baptisms for 1648—1653.

Hutchins is able to give no account of the Vicars of Burstock between 1534 and 1661, and these Registers happily supply the gap to some extent.

Till 1615 they are written in one very good hand, which must have written up the Marriages, if not some of the Baptisms, from a lost record. The writer does not give his name, unless he be Stephen Ley, clerk, whose marriage with Jone Elford, 10 May, 1596, is given. There is no death of a Vicar entered, nor any member of the Ley family mentioned.

At the beginning of 1615 David Blayney became Vicar. His hand begins after 27 Feb., 1614-5, and he signs his name at the bottom of the pages. His writing continues till the end of 1630 O.S. He was not buried at Burstock, and the only entry concerning his family is the burial of Grace, his daughter, 19 Feb., 1630-1.

After him there is an anonymous Vicar till the middle of 1633, when the writing of William Milles appears, who signs his name at the bottom of the pages till the end. The single sheet continuing till 1653 is also in his writing. In Broadwindsor Register, 8 April, 1635, appears the marriage of William Mills, Vicar of Burstock, with Rebecca Mynthorn. By an entry of 1569 the Minterne family appears to have resided at Netherhay, in Broadwindsor parish. The only entry of his family is the Baptism, 23 Aug., 1640, of 'William a son more of this name of William and Rebecca Milles,' by which it appears that he had already had at least one son of the name. He continued as Vicar under the Commonwealth, and probably died soon after the Restoration, as Henry Parsons was instituted to the Vicarage 17 Aug., 1661.

This little Register does not contain much that is interesting. The chief resident families were the same as those of Broadwindsor—Pinney, Gollop, Studley, Mantell, Hutchens, Baker. The entry in 1611 of the burial of 'George Watkyngs, of Temple in the parishe of Broadwinsore, an absolute popish recusant, buried the xxvijth day of September without the ceremonies of our church,' is in this, and not the Broadwindsor, Register. In 1642 was buried Alice, wife of William Tyllie, clerke. This may be the widow of William Tilley, the predecessor of Thomas Fuller at Broadwindsor, who was buried there 5 Aug., 1634, or else the wife of a son of his.

Quite half the burials are from Pilsdon, which perhaps at that time had no burial ground. In one case David Blayney has carefully recorded the circumstances: "1621 Joan Hull of Pilsdon buried November the fifth day by Mr. Burnell parson of Pilsdon who came with his clerke Humfrey Dymet his own surplice and communion booke for the burial of the forsaid Joan Hull of Pilsdon beinge required thereunto."

These Pilsdon entries may have led Mr. Pulman in his *Book of the Axe* to his conjecture that the Register belonged to that parish.

E. W. WATSON.

216. FROME CHARITY DEEDS. (II. xii. 129).—*Continued.*

III. Grant in Buckland, circa A.D. 1280.

Sciunt presentes et futuri quod ego Auicia relicta Thome Marascalli in recta & legitima viduetate mea: dedi concessi & hac mea presenti carta confirmavi Johi Pertrich et Clemencie uxori sue pro serviciis suis unam acram tre arrabilis in campo occidentali de Bochland apud Kars (?) Wellelolr que jacet inter tram persone et tram Roberti de Watelegh* cujus capud orientale extendit se vsus le Suthmore et totam terram quam habui ex pte occidentali

*=Whatley.

domus mee inter tram dci Johis & domum meam. ita tamen qd ego et heredes mei habere possimus eisiamentum ad domum meam tegendam sine dampno dci Johis et heredum suorum Habend et tenendam totam pdcam terram et pdcam acram cum omnibus ptinenciis pdcis Johi and Clemencie uxori sue et eor. heredibus vel cui assignare voluerint de me et heredibus meis vel assignatis libere et quiete bene et in pace jure hereditare in omnibus cum omni libertate inppetuum Reddendo inde annuatim mihi et hedibus meis vel assignatis Ipsi Johes et hedes sui vel assignati & Clemencia uxor ejus unam Rosam in festo Nativit sci Johis Baptiste pro omnibus sviciis ex-actionibus et demandis sclaribus sive consuetudinibus Pro hac autem mea donacione et concessione dederunt mihi pdci Johs & Clemencia uxor ejus viginti solidos argenti pre manibus Hanc autem terram et tenementum cum ptinenc ego Auicia et heredes mei vel assignati dictis Johi et Clemencie uxori sue & hedibus eor vel assignatis contra oms homines et feminas mortales warantizabimus acquietabimus et inppetuum defendemus Ut autem hec mea donacio concessio warantizacio et psentis carte mee confirmacio firma et stabilis in posterum et ppetuum perseveret: huic presenti carte sigillum meum apposui. Hiis testibus Thome Franceis Thome Scissore Johe Scissore Johne de Beaunoys Johne Fullone de Lullyngton et aliis.

IV. Grant in Buckland (?) circa A.D. 1280.

Sciunt presentes et futuri quod ego Auicia quondam uxor Thome le Marescal in mea pura et legitima viduetate dedi & concessi et hac presenti carta mea confirmavi Johanni Pertrich et Clemencie uxori sue duas acras & dimid terre arabilis quarum in campo orientali una acra et dimidia jacet apud la holedich prox ex parte boriali terre Johannis le briton & una dimidia acra jacet apud bikele prox ex parte australi terre pdci Johis Pertrich et una dimidia acra jacet apud la berge in campo occidentali prox ex pte orientali terre Thome Moriz Habend & tenend dictis Johanni et Clemencie uxori sue et eorum heredibus vel eor assignatis de me et hered meis vel quibuscque dare vendere legare vel assignare voluerint libere et quiete pacifice et integre jure hereditare inppetuum. Reddendo inde annuatim mihi et heredibus meis ipsi et eorum heredes vel eorum assignati tria grana piperis ad festum sci Michaelis pro omnibus serviciis sectis et secularibus demandis pro hac autem mea donacione concessione et hujus carte mee confirmacione dedit mihi dcs Johannes quadraginta solidos argenti premanibus. Ego vero dicta Auicia & heredes mei predcis Johi et Clemencie uxori sue & eor heredibus vel eor assignatis predcas duas acras et dimidiam terre cum pertinenciis suis contra omnes mortales warantizare acquietare et defendere tenemur inppetuum. Et ut hec mea donacio concessio & psentis carte confirmacio rata sit et stabilis inppetuum hanc psentem cartam

meam sigilli mei inpressione roboravi Hiis Testibus Johanne le britton Thoma le bolur Johanne Fullon de Orchardle Johanne clerico Ricardo de Copenham Henrico Pertrich Thoma Moriz et aliis.

V. Indenture—Buckland, *circa* A.D. 1300.

Omnibus Xpi fidelibus hoc scriptum visuris vel audituris [*sic*] Johannes dcs Mareshallus salutem in dno. Noveritis me dedisse pro me et her meis Johanni dco Pertrihe de Boclond et her suis totam illam partem meam terre arabilis quam habui de la Clyue cum pertin que jacet juxta terram dci Johis Pertrihe in pte orientali una cum tercia parte unius swathe prati in la souertmore que jacet in parte boriali juxta pratum Johis de Molendino Habendam et tenendam totam predcam terram et pratum cum ptin suis pdco Johi Pertrihe & her suis vel assignatis Libere quiete bene & in pace hereditare inperpetuum Pro hac autem donacione concessione et psentis scpti confirmacione: dedit mi dcs Johes Pertrihe quandam acram terre arabilis que jacet in la Waterslade inter terram Henr Pudding a parte occidentali et tram Reginaldi le Hopere ex pte orientali: cujus capud aquilanare vertitur super terram meam; Et ego Johes Marschallus & heredes mei vel assignati mei totam pdcam ptem tre cum omnibus ptinenciis suis pdco Johi Pertrihe & her suis vel assignatis suis warentizabimus acquietabimus et defendemus contra omnes mortales: quamdiu Idem Johes Pertriche & her sui vl assignati prenominatam acram terre cum suis ptin mi et her meis vel assignatis meis warentizare poterunt. In cujus rei testimonium hiis scriptis ad modum cyrographi inter nos indentatis sigilla nra alternatim sunt apposita: Hiis testibus Thoma Moriz: Willelmo clerico: Johe le Tayllour: Johe le Brutter: Ricardo de Coppeham: Thoma de Montibus et aliis.

VI. Grant in Elm, *circa* A.D. 1282.

Sciant presentes et futuri quod ego Ricardus de Bosco dedi concessi et hac psenti carta mea confirmavi: Johanni Pertrich et Clemencie uxi sue duas acras tre arabilis jacentes in campo de Elme juxta terram Benedicti de Bosco ex pte australi quarum capud orientale extendit super pratum ejusdem Benedicti et capud occidentale super terram Roberti de Bosco: Habendas & tenend pdcis Johi & Clemencie uxi sue et hered suis vl suis assignatis de me et hered meis vl meis assignatis libere: quiete pacifice et Integre jure hereditare Inppetuum vl cuicunq seu quibusq dare vendere vl assignare voluerint: Reddendo inde annuatim mi & hered meis vl meis assignatis pdci Johes et Clemencia ux ejus & hered sui vl sui assignati sex grana piperis ad festum sci Michis pro omnibus sviciis et sectis Curiarum et hundr: & etiam pro regali svicio videlicet scutagio quando curit et omnibus aliis sviciis & rebs quibusq; que de pdca tra quocunq; mo exigí vl exiri poterint. Pro hac autem mea donacione concessione et

presentis carte mee confirmacione dedit mihi pdcs Johes quatuor marcas argenti premanibus. Et ego vero dcs Ricardus & heredes mei vel mei assignati totam pdcam terram cum suis ptinenciis & cum libero Ingressu et exitu dictis Johi et Clemencie uxori sue & hered suis vel suis assignatis contra omnes gentes mortales warantizare acquietare et per pdcm svicium defendere tenemur Inppetuum : Et ut hec mea donacio concessio et psentis carte mee confirmacio rata et stabilis permaneant inppetuum hanc psentem cartam meam sigilli mei Inpressione Roboravi Hiiis testibus Thoma Franceys : Gafrido Samuel : Benedco de Bosco : Thoma le Tayllur de Boclond : Johanne clico : de eadem : Ricardo de Copenham : Thoma Moriz : et aliis.

217. DORSET ADMINISTRATIONS.—*Continued.*—(II. ix. 10, x. 49, xi. 78, xii. 113, xiii. 150, xiv. 178).

1600.

Folio.	Name of Deceased.	Parish	Grantee & Relationship to Deceased.	Date of Administration.
38	Barnard, John	Sherborne	Catherine Hitchcock al's Barnard, sister	15 Feb., 1599
46	Derby, Nicholas	"Sturthill"	Catherine, relict	28 Apl., 1600
66	Goddard, Walter	Brodford Bryan	Thomas Bower, cler., "clico ecclie" p'ish	27 Nov., 1600
47	Haine, Morgan	"Frier Warddon"	Pentridge Thomas Haine, kinsman	3 May, 1600
38	Hardy, Thomas	Frampton	Thomazine Stegg al's. Hardy, daughter (adm. granted in Nov., 1599, renounced)	8 Feb., 1599
52	Hardy, Thomas	Melcombe Regis	John Browne, "nepoti" (adm. granted 8 Feb., renounced)	7 June, 1600
51	Harvie, Thomas	Lime Regis	John and George, brothers, with Margaret Harvie al's Gamage, sister	7 June, 1600
55	Jones, Robert	Shaftesbury	Edith, relict	31 July, 1600
51	Mayhow, John	Sturminster	Thomas Haverland, son	2 June, 1600
51	Paine, Christopher	Upwey	Joane, relict	5 June, 1600
57	Phillippe, Abraham	Gillingham	Thomas, brother	11 Aug., 1600
69	Towchinge, Robert	Wootton Phitzpaine	Alice, relict	13 Dec., 1600
69	Towchinge, Zachariah	Lyme Regis	William Collins, uterine brother	13 Dec., 1600
43	Webb, Thomas	Chesselbourne	Robert, father, Elizabeth, relict, renouncing	29 Mar., 1599
45	Westwood, William, cler.,	Wimborne Minster	Jonah, son, Joane Westwood al's Erbury, relict, John and William, sons, Catherine Bewkers and AgnesCrouche, daughters, renouncing	23 Apl., 1600
62	Wilshire, Thomas	"Easterfleete"	Agnes Wilshire al's Graye, sister	21 Oct., 1600

Folio.	Name of Deceased.	Parish.	Grantee & Relationship to Deceased.	Date of Administration.
55	Zouch, Francis	St. James, Shaston	William, Allan, and Ann Zouch, children	10 July, 1600
1601.				
90	Carey, Richard	Melcombe Regis parish of Radipole	Elizabeth, relict	7 July, 1601
79	Coker, Thomas	Dorchester	Thomas, son	1 Apl., 1601
94	Collett, John	Blandford Forum	Jonas Westwood, of Blanford forum, cordwayner, Joane Collett al's Westwood, daughter and administratrix, not having fully administered	18 Sep., 1601
102	Hall, Edward	Wimborne Minster	Thomas Wythe and Anne Wythe al's Hall	1 Dec., 1601
90	Hickes, Edward	Hurshaye, par. Burstocke	Elizabeth, relict	31 July, 1601
95	Hye, William	Dorchester	Anne Holledaye al's Hye, daughter	17 Oct., 1601
100	Jesoppe, John	East Chick-erell	Elizabeth, relict	16 Nov., 1601
87	Jubber, William	Cranford	Hellene, relict	30 June, 1601
79	Kelke, Thomas	Lyme Regis	Joane, relict	1 Apl., 1601
90	Keymer, Clement	Blandford Forum	Christopher Gawler, vicar of Sturminster Newton Castle, during minority of Christopher and William Keymer, children of deceased	7 July, 1601
94	Moreton, Thomas	Sturminster Marshall	Andrew Moreton, next-of-kin, during minority of Thomas & Mary, children of deceased	29 Sep., 1601
85	Moxage al's Tanner, Simon	Lyme Regis	Richard Tanner, son	31 May, 1601
85	Sansham, Robert	Symonds-burrough	Brigitte Vowler al's Sansham, sister; John Sansham, brother, not administering	31 May, 1601
86	Scott, Walter	Dorchester	Grace, daughter	13 June, 1601
85	Tanner, Simon	See Moxage		
70	Wiseman, John	Milton Abbye	Nicholas Humfrye, next-of-kin	2 Jan., 1600
1602.				
131	Davye, Richard	Lyme Regis	Elizabeth, relict	13 Sep., 1602
134	Dovell al's Hill, Francis	Waymouth	Conondo Prowse, next-of-kin	16 Oct., 1602
134	Foster, John	Puncknell	Richard Cribbe, of Punknell; Elizabeth, relict, not having fully administered	20 Oct., 1602
139	Gould, John	Bloxeworth	Joane, relict	3 Dec., 1602
137	Guppie, Agnes	Corscombe	Giles Dawe, and Etheldrede Dawe al's Guppie, daughter	26 Nov., 1602
139	Hebbes, Thomas	Corton al's Craston	William, son	8 Dec., 1602

Folio.	Name of Deceased	Parish.	Grantee & Relationship to Deceased.	Date of Administration.
134	Hill, Francis	See Dovell		
117	King, John	Hampreston	Nicholas Humfrye, gen., of Wimborne Minster, creditor	3 May, 1602
139	Moreton, John	Wareham	James Harrison, creditor ; Margery, relict, renouncing	4 Dec., 1602
128	Reynolds, Lancelot	Melcombe Regis in par. of Radypole	Mary, relict	23 July, 1602
104	Smyth, George	Culliton Rowe parish of Stratton	Alice, relict, and, Joyce Rigge al's Harker al's Smyth, daughter	14 Jan., 1601
128	Stephens, William	Sherborne	Anne, relict	31 July, 1602
133	Tullage, Robert	Ceren Abbis	Joane, relict	2 Oct., 1602

1603.

167	Belbyn, Robert	Sturminster Newton	Joane, relict	17 Sep., 1603
149	Biles, Roger	ChildeOkeford	Matilda, relict	18 Feb., 1602
179	Compton, William	"co. Dorset"	Warburg Hobby, sister	31 Dec., 1603
149	Darse, John	Clifton	Jonathan Penny, creditor	2 Mar., 1602
167	Dennys, John	Poole	Alice, relict	19 Sep., 1603
155	Ford al's Symes, John	West Milton	Alice, relict, with Christopher and John, sons	27 May, 1603
147	Melnoth, John	Helton	Joane, relict	8 Feb., 1602
179	Reason, Emanuel	Brianspuddle	Agnes, relict	3 Dec., 1603
152	Rose, Elenor	Gillingham	Peter Rose, brother	22 Apl., 1603
155	Symes, John	See Ford		
179	Turner, Giles	Corfe Castell	Alice, relict	9 Dec., 1603
147	Waye, Hugh	Brappole	William, brother	7 Feb., 1602

1604.

185	Appleby, William	Halstock	William, son	30 Jan., 1603
190	Asheley, Thomas	Sherborne	Robert Lambert, creditor	16 Feb., 1603
202	Bartlett William	Bemister	John, brother	21 May, 1604
225	Breholte, Robert	Lyme Regis	Emline, relict	26 Nov., 1604
225	Coker, Thomas, senior	Dorchester	William Lee and Margaret Lee al's Coker, relict of Thomas Coker, junr., son of deceased	9 Nov., 1604
189	Cuffe, John	Sherborne	Jane, relict	14 Feb., 1603
225	Exoll, Stephen	Sherborne	Edward, son	20 Nov., 1604
225	Henbery, William	East Orehelt	John, son	9 Nov., 1604
229	Lea, John	Lyme Regis	Phillip, brother	15 Dec., 1604
200	Lock, William	Buckland	Christiane, relict	1 May, 1604
202	Olliver, Robert	Develishe	Robert, junr., son	14 May, 1604
225	Stone, William	Evershott	William, junr., brother	28 Nov., 1604
202	Swetnam, Edward	Sherborne	Laurence and John Swetnam, and Jane Scryven al's Swetnam, brothers and sister of deceased	18 May, 1604
187	West, William	Sturminster Marshall	Anne Willis al's West, daughter	1 Feb., 1603

GEO. S. FRY.

(To be continued.)

218. ANCIENT DORSET DEEDS.—The Addenda to Vol. iv of the 3rd Ed. of Hutchins' Hist. of Dorset (p. 533), contain abstracts of four ancient deeds from the muniments of Mr. Helyar at Coker Court, relating to lands at Knighton and elsewhere in the parish of Beerhacket. To these may be added an earlier document now in Mr. Helyar's possession, dated 18 Edw. I., whereby John de Stykelane, son and heir of Robert de Stykelane, released to Geoffry de Pupelpenne and Thomas, his son, and the heirs of Thomas, all his right in the lands which he inherited by the death of his father in the villes of Beere and Knyghtetone. A circular seal of green wax is attached to this deed, on which is a shield bearing—three dexter hands in fesse uplifted, coupéd at the wrist, with a cresent in chief, for a difference. Of the legend only "S. Wellelm." is legible. NOTE: Three dexter hands were the arms of "Malmayn."

In connexion with the foregoing deeds, you may perhaps think it worth while to record the following list of documents which appeared some few years ago in a Catalogue of Mr. Golding, Bookseller, Colchester. They are evidently genuine, and as I have reason to believe, were obtained from a Dorsetshire source. The information relating to the manor of Leweston and the family of that name, is a valuable addition to the scanty materials we possess respecting them.

Power of Attorney, by Thos. Gilden, Gent., and Philip Leweston, appointing William Combe and John Brenn, attornies for them, respecting the manor of Leweston, held by Wm. Leweston and his wife Margaret. Dated Leweston 9th Oct., 23 Henry VI.

Grant by John Leweston and his wife Radiga, of lands in Leweston, to Edward and John Master, dated 27 Henry VIII.

Indenture between John de Leweston and Radigund his wife, with Christopher Master, of lands called Foster Close, part of the Manor of Leweston.—Signature of John Leweston.—Dated at Leweston 4 Feb., 20 Henry VIII.

Charter by Walter of Leweston to Bartholomew Canynge, parson of Lillington, of rights and privileges thereto belonging. Dated Sunday after feast of S. Ambrose, 3 Edw. III.

Charter of John, son and heir of Roger de Plumbere, confirming to Stephen Baret lands in Plumber, Lydelinch, Rushton, &c. Dated 18 Edward III., 1344, with part of seal of red wax.

Indenture betwixt Thomas Dounton and Edmund Leweston, relating to ii acres of Mede in Mershe, in the hundred of Shireborne, and also payment in kind: iiil. in money,—iiii oxen, at xij^s.—iiii coves at vi^s. viij^d.—xl. shepe at xii^d. &c.—Dated at Leweston xiiij day January xiith. yere of King Harry the viith.

Charter by Henry Willes, parson of the Church of Peyntyngton, and Robert Meteyard to John De la Bere of Manor in Leweston, Lillington, &c. Dated Vigil of St. James, Apostle, 8 Henry IV.

Assignment. of Lands at Mersh, in Sherborne, by Wm. Willughby and Wm. Lang, of Caundell, to Alice Downton. Dated, Caundell, 1 Aug., 8 Henry VII., with seal of black wax.

Transfer of Lands from John and Walter Fauke to John de Whiteleigh and Alice, his wife, in Stakyforde. Dated at Yate-menster, Wednesday after the Feast of the Epiphany, 13 Edward III., with seal of red wax.

Release of Lands by Robert Kenham to John de Whiteleigh and Alice his wife, in Stakyforde. Dated at Yate-menster, Tuesday after the Feast of Nativity, 15 Edward III., with seal of red wax.

Demise by John Leweston and William Snoke, of Caundell Bishop, for Lands in Caundell Mershe, 11th December, 37 Henry VIII.

Concord made between Henry Haddon, and his wife Alice, with John de Aluyngton and Thos. de Marleberge, relative to messuage, mill and lands, in the Manor of Caundlehaddone, in the parishes of Caundlehaddone, Staplebrigg, and Weston Abbas. Dated at Westminster, 7 Edward III., 1333.

Charter by Edmund, son and heir of Thomas Downton of Lyllyngton, to Edmund Leweston, of pastures and other lands in Mersh and Caundell Bishop. Dated 1st April, 6 Henry VIII.

Release of the Manors of Hornygesham and Leweston, by John Attow to Reginald Marshall, parson of the Church of Frendeton. [Frampton?] Dated Tuesday after the Feast of St. Dionysius, 25 Edward III. Part of seal.

Release of Claim and Title to Interest in the Prebend of Yetminster, by Thomas Taunton, of Leighe, to William Stroude, of Chenoll, co. Dorset, 22nd Oct., 3 Elizabeth.

Indenture between Wm. Milleborne and John Lane and his wife Phœbe, for Demise of Lands which are fully described in Knighton and places adjacent. Witness; John Fauntleroy, Bartholomew Downton, John Weston, Roger Cappe, and others, dated at Knighton, Monday, before the Feast of SS. Simon and Jude, 26 Edw. II., with seal of green wax.

Grant by John Whitelie, to William Atte Mede and Emma his wife, of Lands in Knighton and Yatminster, formerly held by Isabell, wife of John Franklyn. Witness: John Pupelpenne, Edmund Gulden, Edmund Godeton, and others, dated Yatminster, Sunday After the Feast of S. Bartholomew, 16 Edward III.

Confirmation by John Milborn to Andrew Newark and Joan his wife of Lands and Messuages in Cylgoie, in Knighton, co. Dorset. Dated at Knighton Sunday in Feast of St. Michael the Archangel, 27 Henry VI., with Seal.

Appointment by Thos. Downton and John Downton of Thos. Gelow to act as an Attorney for them. The Lands are in Mersh. Dated at Leweston, 16th Jan., 14 Henry VII., with part of Seal.

219. BEGGARS BUSH. (II. xiv. 173.)—There is in the Tithing of Chadenwyche in the parish of Mere, Wilts, a "Beggar's Bushes." The locality so called is the boundary between the Down and arable land adjoining the old turnpike road from Mere to Salisbury at the bottom of Chadenwyche Hill, so not in a neighbourhood where by any possibility a Beacon could have been placed; neither is it a locality peculiarly favourable for a colony of badgers. Occasionally even now a badger is met with on the Downs, but it is a rare occurrence; no doubt in days gone by they were more plentiful, but I should say that then they generally frequented the more woody districts.

I have always been under the impression that this place was so called from being a favourite haunt of gypsies, as there is a large space of waste ground there well suited for their camp. "Beggar's Bush Lane" is the name of the road on the western side of Long Ashton Park (Sir Greville Smyth's) which runs from the Clifton Suspension Bridge towards Failand and Wraxhall: this is on high ground, but whether any Beacon ever existed there I do not know.

THOS. H. BAKER.

220. MIGRATION OF BIRDS. (II. xiv. 177.)—The mysterious impulse inducing the migration of birds has never been solved, and probably never will be. Among many suggestions one of them attributes it to the climatic changes which succeeded the warm temperature of the Miocene and early Pliocene period to that of the Glacial, affecting both animals and plants, driving those southward which were not exterminated or were sufficiently hardy to resist the cold. Unlike animals, birds return to their building haunts which are usually at or near their most northerly limits. In proportion as the cold increased so far their southern range would be extended, and the distances between their winter and breeding quarters proportionably increased. Observations lead to the supposition, that the migration line follows certain main-routes by different longitudinals, those which touch the Mediterranean diverge taking different directions, one by the west coast of Italy and Sicily, another by Corsica and Sardinia, a third following the south coast of France, the route by the Gulf of Finland to Holland passes the western coast of France and Spain; all terminate in Africa. There is every reason to believe that the young birds travel by a different route to that of the old ones; they must therefore be guided by instinct, having had no previous experience. It is difficult to conceive how any bird can find its way over trackless distances, and during the dark hours of the night. The reports of the migration of birds as observed at Light-houses and Light-ships show clearly that the spring lines of migration are the same as those in the autumn, but of course in the opposite direction. A great migratory wave

moves to and from the nesting quarters of the birds, the coldest limits of their migration. Besides this and independent of it there is a continual stream of immigration, week by week and month by month, to our eastern shores, mainly composed of those common and well-known species which annually come to us in the winter. Birds do not travel willingly with the wind, but prefer to fly against it or partly so during migration, the prevailing direction being from east to west, or from south of east to north of west, as has been already shown by the Light-house returns.

Now with regard to the endurance of birds on their migratory flights, referred to by your correspondent, such as that of the Bustard, and the Grey-hen, little or nothing can be said, as we are ignorant of the supporting power of the air to bodies in their passage through it, and of its horizontal resistance to the wings of birds, or how the energy lost by resistance is renewed. It is possible birds instinctively attain to an elevation where the stratum of air is most favourable for progress, requiring the minimum of expenditure of muscular power and fatiguing effort.

July 21, 1891.

J. C. MANSEL-PLEYDELL, Whatcombe.

221. CURATES OF EAST AND WEST STOWER.—The following list of Curates of East and West Stower from the end of the 16th to that of the 18th centuries, copied from the end of one of the Registers of the former chapelry, has been furnished by the Rev. A. A. Woollcombe, who has continued it to the present day. These places, which are chapelries within the parish of Gillingham, seem to have long possessed a resident curate.

The original list is written in one hand, apparently that of William Young, to 1730: then one name was added in 1779; with this exception the remaining names in the list have been gathered from an examination of the Registers.

Curates of East Stower and West.

Walter Barber, 158[7]
 Antony Huddy, 15[94] Buried
 at East St., Jan 7, 1615
 John Farrant, 1617
 Antony Ellary, 1627
 David Comage, 1633
 Peter Blanchard, 1635. Buried
 at East St., Nov. 25, 1658
 — Banister, 1658.
 Hananiah Giffard, 1667
 Christopher Dewey, 1669.
 Buried in the chancel of
 East St., 1698.
 Thomas Watts, 1699.
 Henry Osborne, 1701

Francis Swan, 1703, July
 Richard Blackmore, 1713
 Benjamin Coker, 1722
 Richard Clarke, 1724
 Robert Carey, 1729
 Lewis Vilette, 1729. A
 Frenchman.
 William Young, 1730, Dec.
 Richard Clark, 1740
 Davys Colmer, 1751
 John Freke, 1752
 John Bristed, 1765
 John Bird, 1766.
 Thomas Grove, 1767
 Hugh Grove, 1773

Curates of East Stower and West.—*Continued.*

John Clothier, 1776	George Pattison, 1868
Jno. Everett, 1779	Sidney Coleridge Smith, 1878
William Richards, 1795	James Deane, 1882
Thos. Spencer Phelps, 1799	Thomas John Woodall, 1884
Walter Whitaker, 1800	Walter Greswell, 1884
Benjamin Franklin Couch, 1835	Henry Briggs, 1885
John Laws, 1838	Musgrave Foord Hilton, 1885
William Lloyd Collett, 1843	Arthur Augustus Woolcombe,
John Simeon Barrow, 1849	1887
William Mills, 1851	

222. MONASTERIUM—MINSTER.—Canon Jones (*Life of St. Aldhelm*, p. 12) says that "the word monastery for some centuries after the time of which we are writing frequently meant only a church with three or four priests attached to it." Dr. Freeman has shewn (*Norman Cong.*, ii. 694) how good writers have nevertheless been misled by this word into speaking of the monks of Waltham as founded by Harold, though his foundation of secular canons was only displaced for regulars by Henry II. He quotes a letter of the Emperor Frederick calling the Roman Basilica "Monasterium Sancti Petri." Doubtless this use of *monasterium*, and its English equivalent *minster*, will account for many names of places, where we have no record of a monastic foundation, e.g., Axminster, Kidderminster, Warminster, Minster Lovell.

In the Domesday of Somerset we meet with the following place-names:—Beiminstre, Ileminstre, Pipeminstre, Pennarminstre; to which we may add Worminster, formerly attached to Dinder, now in North Wootton parish. Are we to assume that the name implies, not a monastic house, but a collegiate church, served by several priests, as Dr. Jones seems to suggest? Or was the word applied to any church of solid fabric or larger form than its neighbours? Under the year 1020 the *Abingdon Chronicle* describes how Cnut went to Assandun with Archbishop Wulfstan of York, Earl Thurkyl, and many Bishops "and gehalgodan thæt mynster æt Assandune." Dr. Freeman (i. 427) makes a point of this as being only for a single priest, quoting the *Canterbury Chronicle*, "and gief hit (the minster) his anum preoste thas nama was Stigand," i.e., gave the minster to his (its) one priest whose name was Stigand, afterwards the Archbishop. May we take this as justifying the conclusion that *minster* does not imply more than one priest? The answer is of importance in helping us to estimate the condition of the various districts where the place-name occurs. Not only would that particular place have but one priest for its ministrations instead of a college, but the neighbours round must have been less well provided either in point of fabric or in the position of their priest, to have caused the term to be affixed distinctively.

W. E. DANIEL.

223. DOSITHEUS WYER. (I. viii. 371).—At page 266 of the first volume of this Magazine the Rev. W. E. Daniel enquired if anything were known of the above-named ejected minister, beyond the particulars there recorded.

In the month of June last I had the opportunity of looking over the Register of Leonard Stanley, Gloucestershire, through the kindness of the Vicar of that parish, when the name of Dositheus Wyer caught my eye.

William Smith, "minister and preacher of God's word," was buried there, 6 January, 1634-5, and Wyer seems to have succeeded him, signing the Burial Register as Minister at the end of February, 1635-6, and the Marriage Register in 1634, and onwards to the end of 1642, when (in 1643), his place was taken by Henry Aston.

Among the Baptisms occur those of "Edward, the sonne of Dosytheus Wyer minister by Margaret his wife," 4 January, 1635-6, and "Nicholas the sonne of Dositheus Wyer," 1 May, 1639, and he signs this section of the Register for the last time in April, 1643. The foregoing entries do not make it clear whether he was Incumbent or Curate.

C. H. MAYO.

224. PEN PITS.—Whatever views antiquaries may hold as to the origin and history of these curious pits, there can be no doubt that the naturalist may visit and re-visit them—ever finding something new. On "Accession Day" the bloom of the abundant *Mimulus luteus*, which seems here to be firmly established, was a sight in itself. The pits, too, seemed fairly alive with dragon flies, and a multitude of lepidoptera, including *Venilia macularia*, *Tanagra atrata*, *Argynnis euphrosyne*, *Hesperia sylvanus*, and many other species.

W. MACMILLAN, Castle Cary.

225. DR. WILLIAM MUSGRAVE, (I. i. 41, iii. 131, 132, II. xiv. 175.) is stated in Kirby's "*Winchester Scholars*" to have been of Nettlecombe, to have entered the College in 1669, æt. 10; afterwards a Scholar of New College, L.L.B., and Fellow of his College from 1677-1691.

A.S.

226. AUTHOR OF 'SEATON BEACH.'—In the Life of Archbishop Tait (Vol. I., p. 46) I have just read the following:—

"In the summer vacation of 1833, when his undergraduate days were drawing to a close, Tait was one of a reading party who spent some weeks at Seaton in Devonshire, under the Tutorship of Mr. Johnson, afterwards Dean of Wells. The party attracted the notice of a dissenting minister there, who was also a local poet, and who introduced a picture of the group into a poem, which he soon afterwards published, under the title of "Seaton Beach."

The following lines occur in the poem :—

“ And if Lavater rightly has defined,
From sign external, features of the mind,
He whom near yonder cliff we see recline
A mitred prelate may hereafter shine ;
That youth, who seems exploring Nature's Laws,
An ermined judge may win deserved applause.”

The youth who was to become a “mitred prelate” was Archibald Tait, and the future “ermined judge” was Roundell Palmer, who, revisiting Seaton as Lord Chancellor of England just fifty years afterwards, was entertained by the Corporation of Exeter, and mentioned in his speech that Archbishop Tait, in writing to congratulate him on receiving the Great Seal, had reminded him of the Seaton poet's prophecy. Lord Selborne added that the poet had apparently been forgotten in his own country, for that he had in vain inquired after him and his book a few days before.”

Can any reader of *S. & D. N. & Q.* supply the name of this local poet, and say where a copy of “Seaton Beach” can be found ?

C. W. PENNY, Wellington College, Wokingham.

227. WINCHESTER SCHOOL-LISTS, 1653 TO 1734.—I am trying to get a complete set of the School-Lists, or “Long Rolls,” as they are called, of Winchester College, for transcription and publication. I have now got a complete set from 1734 to 1835, and have got one as early as 1653, but between that date and 1734 I have still to get the Lists for the following 31 years before I can go to work with the earliest period, viz., 1654 to 1667 both inclusive, 1669, 1671, 1684, 1686-87, 1703, 1705, 1711, 1713, 1715, 1718-19, 1722-23, 1726, 1729, and 1733.

So many Somerset and Dorset families send, and have always sent their sons to Winchester, that I think very possibly some of these annual Lists may be in existence in these counties, or that I may hear where they may be found.

I am engaged more especially in tracing the records of the Commoners whose names appear on the Lists, for the Registers of Commoners prior to 1836, when Dr. Moberly commenced his Register, which I have just edited, have disappeared, and at present I can learn nothing of them.

July 23, 1891.

C. W. HOLGATE, The Palace, Salisbury.

228. FRYLAND IN PIDDLTRENTHIDE.—In Hutchins, and also in Boswell's Civil Divisions of Dorset, reference is made to a farm called Fryland, in the parish of Piddletrenthide. Can anyone give the origin of this name Fryland ? Was the farm ever held by a branch of the family of Fry, or is the name a variation of “freeland” ? This latter would appear to be borne out by the will of John Cole, yeoman, of Puddletrenthed, dated 20

January, 1561, and proved 29 January, 1561-2, at the P.C.C. (2 Streat). In this Will the testator refers to the "terme of years which I have in my farm called the free lands and Kyng Grove lyeing and being in Pudletrenthed." Later on in the will the farm is called "frelande."

GEO. S. FRY, Cædmon, Albert Road, Walthamstow.

229. DORSETSHIRE FEASTS.—Can any of your correspondents tell me when were the "Dorsetshire Feasts," which were at one time, I believe, annually held in London, first held, and when were they given up? I have several copies of pamphlets or sermons (which may be seen in my collection of Dorset books now on loan at the County Museum at Dorchester) preached upon these occasions by more or less eminent divines, towards the end of the seventeenth century. These "feasts" would seem to have been annual gatherings of Dorset gentry in the Metropolis, when stewards were appointed, followed by much preaching and entertainment. I can find no reference to the custom in Hutchins. No doubt other counties held similar gatherings; and the account I observe in the papers of a meeting of Devonians held recently in London, was no doubt but a revival of an old custom. I shall be glad of any information upon the subject; and in the meantime would ask, why should we not follow the example of Devonshire, and meet once a year in London, as of old, "in praise o' Dorset"?

June, 1891.

J. S. UDAL, Fiji.

[The custom is mentioned in Hutchins, I, 234, (3d. edit.) but little if any light is thrown upon it beyond what may be gathered from Dr. Wake's sermon in 1690.

EDITOR FOR DORSET.]

230. SAM. FRY, OF DORSETSHIRE.—I have lately been reading *The Diary of Ralph Thoresby, F.R.S.*, and came upon the following entry for November 19th, 1683 (Vol. 2, p. 420):—"Abroad at Alderman Sykes's, went to see a man (one Sam. Fry, of Dorsetshire) eat brimstone, lead, bees-wax, sealing-wax, pitch, rosin, blazing hot: he dropped brimstone in a blaze upon his tongue; and so wax, and made thereon the impression of a seal, which I have; and (which I went the most to see) he walked upon a red-hot bar of iron, which I fancied to be somewhat like the way of ordeal, much in use among the Saxons, to try persons' innocency by, who possibly might come off victors, though never so culpable, if they had money enough to purchase such a secret from the monks." This exhibition took place at Leeds, where Thoresby resided. Is anything more known of Sam. Fry?

C. W. PENNY, Wellington College.

231. BIRINUS AND THE WESSEX BISHOPRIC. (II. xi. 85, xii. 110, 111, xiii. 144, xiv. 171, 172.)—I certainly had no wish to evade the point of W.B.W.'s argument; the notes on the Dorchester (Dorset) origin of the see of Wessex were not originally intended for publication, they were published that they might receive free criticism which could not be obtained for them privately, all arguments therefore in favour of the theory or in opposition to it will be acceptable; if the theory cannot stand criticism it had better be demolished.

It will make matters clearer if the argument is restated in outline. The first Bishops of Wessex were as follows:—

<i>Bishop of Wessex</i>	..	<i>Consecrated</i>	..	<i>died or retired.</i>
Birinus ..	..	A.D. 635	..	A.D. 650
Agilbert ..	..	650	..	660
Wini ..	..	660	..	663
No Bishop in Wessex from		663	.. to	670
Eleutherius }	..	670	..	676
Hlothere }				
Haedda ..	..	676	..	703

It does not appear to be questioned that the seat of Birinus and Agilbert's see was at Dorchester, and that Wini was stationed at Winchester. Bede gives a reason for Wini's appointment and Agilbert's departure (lib. III cap. 7). Agilbert did not know the Saxon language and the King did not understand French; the King grew tired of the foreigner, and dividing his kingdom into two provinces gave Winchester as the centre of the second see to Wini, a Saxon Bishop. Agilbert, in dudgeon because he was not consulted, retired to his own country.

W.B.W. says that in ignoring Wini's episcopate he has only done what Wini's own archbishop had done before him. Deus dedit was archbishop of Canterbury when Wini was at Winchester, and there is no evidence that he ignored Wini's Episcopate. Bede did not ignore it for he somewhat ostentatiously marks him as 3rd Bishop of Wessex and Eleutherius as 4th (lib. IV. cap. 12). If there had been any irregularity in Wini's appointment or reason for which it should be ignored it must have been known to Bede, who received his information concerning the see of Wessex from an ecclesiastic who was familiar with its history.

Neither Agilbert nor Wini ruled as Eleutherius (Hlothere) did by synodical authority, and Wini had the same right to be bishop at Winchester as Agilbert at Dorchester.

W.B.W. asks what reason could be given for the transfer of the see from Dorchester (Dorset) to Winchester—the reason being that by that time Winchester had become the capital of Wessex, and suitable provision for the reception of a bishop had been made there by the building and endowment of the minster.

After Wini there was no Bishop in the kingdom for 6 or 7 years. The King, not being able to find a prelate willing to

undertake the charge, invited Agilbert to return; Agilbert was then Bishop of Paris amongst his own people, and refused, but he recommended to the King his nephew, Eleutherius, who was accordingly consecrated by Theodore; notwithstanding the difficulty of finding bishops the King never gave up the idea which was ultimately carried out of dividing his kingdom into two dioceses, for if the charter* relating to Sherborne is genuine, the King, within a few months of Eleutherius' consecration, was endowing a see at Sherborne, tho' no Bishop was appointed to it before Aldhelm. Eleutherius was therefore, as Bede significantly mentions, Bishop of the undivided see.

W.B.W. thinks that Eleutherius was Bishop at Dorchester. If this was the case and this Bishop of Wessex was in Wessex at all, the Dorchester must have been Dorchester (Dorset), for the other Dorchester, according to W.B.W.'s showing, was in Mercia, a hostile country.

Eleutherius was followed by Haedda; in the *Chronicle* under date 703 it is stated: "This year Bishop Hedda died, and he held the Bishopric at Winchester 27 years." On turning back 27 years to 676 we read "This year.....Hedda succeeded to the Bishopric" (*Monumenta Historica Britannica*). This seems to be sufficient evidence that Hedda was Bishop of Winchester for the whole of his episcopate: though it would not be surprising if the see was known under its old title, Dorchester, for some years after the actual transfer of the See from the town. "Bosa Aetla.... de secundo breviter intimandum quod in episcopatum Dorceicæstræ fuerit ordinatus" (Bede, lib. IV, c. 23), or Theodore may have required that some ecclesiastical formality should be complied with before *he* would recognise it. Caution should be exercised in basing conclusions on Theodore's ecclesiastical acts; his motives should be taken into account; judged by his deeds Theodore appears to have received instructions from Rome to unite the English Church under one head, and to attach it to the see of Rome. There can be little doubt as to the validity of S. Chad's ordination, neither he nor any one else appears to have questioned it before Theodore expressed doubt as to its validity; he had been ordained by Wini (the only canonically ordained Bishop then in Britain), assisted by two British Bishops. The British Church rejected the pretensions of the See of Rome to

* In nomine domini nostri Jhesu Christi ego Cenuualch regnante Deo rex hanc libertatem et potestatem sedi pontificali Schireburnensis æcclesiæ per privilegii cantionem coram senioribus et testibus idoneis.....sit libera, quia Deis singulari hæreditas est, et pontificalis officii sedis..... Scripta est autem hæc cartula hujus privilegii, consentiente et confirmante Laurentio archiepiscopo simul rege Mercionum Wifherio cæteris patricia potestate præditis corroborantibus et subscribentibus anno dominicæ incarnationis D.C. LXXI. (No. 26, "*Cartularium Saxonicum*," by Walter de Gray Birch.)

No notice is taken of this charter by Earle in "*Land Charters and Saxon Documents*."

supremacy and did not observe Easter after the Roman custom. Theodore would therefore be likely to express doubt as to the validity of an ordination in which British Bishops took part. For a similar reason the transfer of the See from Dorchester to Winchester, though accomplished years before, might not have been recognized by Theodore until the change was approved by his newly constituted Synod.

(*To be continued.*)

W. MILES BARNES.

232. MONUMENTS IN SOUTH PETHERTON CHURCH. (*Continued from* II. xiv. 179).—There are two or three modern stained glass windows in the chancel to persons whose names would afford no interest to the genealogist, but in the North Transept (which was possibly once devoted to the Chantry founded by Henry Daubeney, Earl of Bridgwater*), on the east wall above the squint, we find the "playner though handsomer monument" of Symonds†, containing the following inscription,

Memoriæ æternæ Jacobi Ayshe Generosi, qui cum ad 28 pie vixisset annu' in Domino placide ob. Maij 5, 1626.

Dormit in hoc tumulo corpus sed Spiritus alte

Scandit et ad cœlum gratia pandit iter :

Non dedit in nostris vicinia nostra diebus

Doctrina similem, vel pietate virum.

Integra vita fuit pia mors mens dedita Christo :

Est pia grata deo mors quia vita fuit.

Elizabetha Ayshe uxor eius amantissima conjugalibus Amoris [posuit] monumentum.

Beneath the arched moulding which acts as a frame to this memorial are still to be seen the following arms as given not quite correctly by Symonds.

"Quarterly, 1. *Arg.*, Two chevrons, *sa.* [Ayshe.]

2. *Vert.*, A lion rampant, *arg.* ?

3. *Gu.*, A cross *ermine.* ?

4. *Arg.*, A fess *sa.* in chief two mullets of the last. ?

Impaling, *Arg.*, Two bars, *gu.* between 3 martlets (or doves) 2 in chief and 1 in base, *sa.*" [Martin of Athelhampton, with a difference.]

Immediately above this monument, on a small square slab within a carved stone frame, are the above quarterings, without the impalement. This is not mentioned by Symonds.

The above James Ayshe was the son of William Ayshe (by Mary, daughter of — Ford, of Devon), who was the son of James Esse alſ Ashe (by Ann, daughter of John Walrond, of Bovey, Devon, *Vis. Somerset*, 1623). The latter was the first of this family who resided in South Petherton (in 1573), to which place he appears to have come at his marriage with the daughter of Walrond, who held lands here. From his eldest son, John, descended the Ashes of Freshford, now represented by the Ashes

* Weaver's "*Somerset Incumbents*," pa. 418.

† "*Diary*, pa. 101.

of Langley Burrell in Wilts, and through a female branch, by Lord Heytesbury.*

James Ayshe married Elizabeth Martin, of Exeter, as appears by an inscription on the monument about to be described.

On the west wall of the same chapel there is a stately mural erection of stone and foreign marble 16 × 8 feet, containing three life-sized kneeling figures of two ladies with a gentleman between them, in Jacobæan costume. The female figure on the left, when facing the effigies, is veiled as a widow, the man is cloaked and booted, the figure on the right being mantled and hooded. All are holding devotional books. Behind them are the figures of two boys, each in his own niche, clad in white; the one on the left holds a lily in the right hand and an anchor in the left. Over his head is a shield bearing the Ayshe arms, with this inscription "James Ayshe aged 4 years. March y^e 17th, 1659. Over the head of the other appear the Sandys arms (*or*, a fess dancetté between 3 crosses crosslet fitchées *gu.*) also "John Sandys aged 4 years Feby. y^e 12, 1659." This figure wears a black scarf over the left shoulder, and holds a green palm branch in the right hand.

At the top of this monument, in the centre, are these arms beneath a Cockatrice *gules*, armed and beaked *or*, as crest;

Quarterly of 6,

1. *AYSHE*, with a mullet for cadency.
2. *Vert*, a lion rampant, *arg.*
3. *Gules*, a cross, *ermine*.
4. *Arg.*, a fess, *sa*, 2 mullets in chief of the *last*.
5. *Arg.*, 2 bars, *gules*, between 3 doves (or martlets) *sa*, 2 in chief, 1 in base.
- †6. *Sa.*, on a chevron, *gules*, 3 leopards' heads *or*. (WESTON.)

On the left and right are smaller shields bearing respectively

AYSHE (with a mullet) impaling *MARTIN* as above, and *SANDYS* (with a crescent) impaling *AYSHE*.

Underneath each large figure is a separate panel bearing an inscription which 60 or 70 years ago was re-lettered (but incorrectly) in gold: they are here given as *they appear at present*.

Below the first figure to the left,

Hic jacet Elizabetha Ayshe uxor Jacobi Ayshe
Filia Johannis Martin in agro Devon
Viri non minus annoso stemmate
Quam factis heroicis insigniti,
Optatos Mariti cineres interhumata
Quæ uiuens non torum deseruit,
Nec moriens sepulchrum
Nec erat in infliccos amor fidei
Conjugalīs impar.

* Burke, *Extinct and Dormant Baronetcies*.

† N.B.—This tincture is false, the shield should be *Arg.*

Ab adulatione tam aliena, ut actus quilibet.
 Nuda veritate, et castra nitebat,
 Charitati nullus erat Horizon visibilis,
 Rivulos cujus hic & ille sinuantes
 Vel zona egestatis frigida stagnare non petuit.
 Pietatem tacebo, Hoc dicam,
 Virtutes terra detimere
 Cælum pensare correupivit.

Obijt Maij 21: A:D: 1677:

Anno.Ætatis 75. Anno Viduitatis 51.

This was Elizabeth, wife of the foregoing James Ayshe who died in 1656.

Beneath the centre figure we read,

Gulielmus Ayshe, hujus armiger
 Vir pius sine schismate, fortis sine fastu,
 Suavis sine lenocinio, sine supercilio grauis,
 Diuitiarum negligens, voluptatum spernax
 Librorum heluo, pauperu leuamen, diuitum decus
 Humani generis, uel efferati, deliciæ,
 Contracti amoris, nimii reus.
 Præcoce maturitate & febre oppressus
 Mortalitatum exiit Aug: 14: A:D: 1657, ætat. 37.
 Viduam reliquit se dignam Annam Cornelij
 Weston de Heatsain* in agro devon gen: unicam
 prolem tenessam ternam Elizam Jacobu' Maria'.
 Et ingens apud omnes omnium ordinum dogmatumq:
 Sic demum unice concordēs desiderium sui.

This William Ayshe was a Royalist officer and was fined on 10 July, 1646, £300 at 1/6th or £200 at 1/10th, under the Exeter Articles, vid. "*Royalist Composition Papers*."

Beneath the right hand (female) figure we find

Hannah the wife of William Sandys, Gent: died the 20th day of August, Ano Dni 1658.

Ætatis suæ 33.

Here underlye neare one another
 A Vertuous sister, pious Brother.
 Braue AYSHE the glory of His time
 Too good to liue died in his Prime,
 And left his sister HANNAH here,
 Who did bewayle him one whole yeare,
 Then follow'd, finding in this nation,
 None fitter for her imitation:
 Her HUSBAND, MOTHER, and her SONE
 Justly her hasty death bemoane,
 Whilst those blest soules happye aboue
 Like Saintes and Angels sing in loue.

This was Hannah, sister of the abovenamed William Ayshe the Royalist, and wife of the gentleman to whose memory (on a small brass tablet bordered with weeping cherubs and 17th

* Heathayne, the family seat. Anna Weston's mother was Mary, daughter of Maximilian Mohun of Fleet co. Dorset. (Rogers "*Memorials of the West*," pa. 227.)

century musical instruments, and close to the large monument,) we read the beautifully engraved memento following, underneath the Sandys arms and crest (*A griffin segreant*).

Let no man grieve for our departed friend,
Who being conscious of 's approaching end,
Scorn'd to lament; but with a willing heart,
From all unconstant earthly joyes did part;
And well he might, for certaine none could be,
Better accomplish'd for eternity.
His life was spotlesse, and his death was brave,
Full of example from his birth to's grave,
Trusting to him alone that could him save.
His gracious King, and Laws he did obey,
And out of Conscience justly Taxes pay.
Rebellion he did openly abhor,
Though guilded with the name of Civil War.
Rome's Impositions & Scotch Covenant,
He did dislike, & therefore was no Saint:
But Prayers of our Church he more admir'd
Than theirs, that madly think themselves Inspir'd.
Seldome or never from his word he swerv'd,
Paid what was due, & gave what was deserv'd
Humble to's Betters, to his Equals Civil,
And 'gainst Inferiors he design'd no Evil.
No man more freely of his small Estate,
Reliev'd more needy persons at his gate.
But some will say that he was passionate,
And would to quickly love and hate;
Others, he would too plainly tell
His mind, and that some tooke not well;
It is confess'd, they both are in the Right,
He neither was a fool, nor Hipocrite.
What then in him was good, let's imitate,
And what was otherwise abhor, & hate.
Farwell best Husband, Father, Master, Friend,
By thee my joyes began, & with thee now shall end.

GULIELMUS SANDYS, GEN.

Obijt vicesimo Primo die Julij 1679.

Ætatis suæ 57.

(*To be continued.*)

HUGH NORRIS, South Petherton.

233. BACON FAMILY.—1. Is there any Assessment Record of property in the Parish of Pawlett, near Otterhampton, Somersetshire, between 1663 and 1694, giving the name of John Bacon, third son of William Bacon, of Maunsell, North Petherton? If so, what is the latest date on which the said John Bacon was assessed in Somerset?

2. Are there any Jury Lists, or other Lists, of that date, which might give his name?

3. Can any search be suggested that would show the same man on Assessment Lists, or other Lists, in the parish of *Southwark*, London, where it is believed that he removed between the above dates, and became a Tanner?

4. Is there any record of any Bacons in the County of Somerset prior to 1600?

5. What was the Crest of the Bacons of Maunsell and Langford Budville?

N.B.—It is known that the above John Bacon's father, William Bacon, left him by Will (proved 1663) a property in Pawlett, part of which was called "Henclose," out of which he had to pay an annuity to his mother Joane (née Grobham) for her life. Also that in 1678 he was party to an indenture between his brother William and William's son and heir and others, called "Recovery suffered in Hilary Term 1678 of the Manor of Otterhampton; Romsey, and other lands in Somerset."

It is said that he became a Tanner in Southwark.

It is known that this Tanner was buried at S. Mary Magdalene, Bermondsey, Oct. 14, 1694; and his Will was proved Nov. 1694.

BETA.

234. SIR JOHN TRENCHARD. (II. xiv. 193.)—The Right Hon. Sir John Trenchard, of Bloxworth House, Dorset, Knt., *temp.* William and Mary, one of their Majesties principal Secretaries of State, who married Philippa, daughter of George Speke, Esq., of White Lackington, had a son George Trenchard, Esq., M.P. for Poole in the reigns of Queen Anne and of the two first Georges. He wedded Mary, only child and heiress of his first cousin Thomas Trenchard, of Wolveton House, Esq., one of the Knights of the Shire for the county of Dorset, by Elizabeth, daughter and heiress of Henry Henning, of Poxwell House, Dorset, Esq., M.P. for Weymouth and Melcombe Regis *temp.* Charles II. (*Hutchins*, iii. 325-29.) G.S.H.

235. TRADITIONAL SONGS OF ENGLISH PEASANTRY.—Although I am aware of the difficulty of obtaining, in these days of musical education, any of the traditional songs of the English peasantry, I venture to ask if any of your readers, who may have the words and tunes of any Dorsetshire or Somersetshire songs, would be so kind as to communicate with me. Versions of fairly well-known songs, slightly differing from the form in which they have been printed by collectors, are sometimes known as belonging to special districts. These are of great interest and value, though of course such as have never been printed are of more importance. I am particularly anxious to have the *tune* of the Somerset song, "*The Harnet and the Beetle*."

J. A. FULLER MAITLAND, F.S.A.

236. DORSET M.Ps.—HENRY IDEN, M.P., Shaftesbury, 1563/67.

RICHARD INKPEN, M.P., BRIDPORT, 1563/67.

Any information as to these will be acceptable.

GILES GRENE, M.P. for Corfe Castle in the Long Parliament.—I shall be obliged by some account of his parentage and family. He represented Weymouth in 1621, 1625 and 1626, and Corfe Castle, 1628-9 and 1640, till secluded in Dec., 1648. He was one of the Commissioners of the Admiralty in 1645. He was buried at St. Benet Fink, London, Jan. 5, 1655/6. A John Grene of Enfield, Clerk to the New River Company, married Elizabeth, daughter of Sir William Middleton, Bart., and granddaughter of the famous Sir Hugh Middleton. Her eldest son was named Giles Grene, which is suggestive of Kinship with the M.P.
W. D. PINK.

237. SIR RALPH SYDENHAM, KNT.—I shall be obliged if some correspondent, having access to Somerset Books of Reference, will give me a few particulars of this Knight other than is to be found in Burke's *Extinct Baronetage*. He was the third son of Sir John Sydenham of Brimpton, Knt., who died in 1625. To the Long Parliament he was returned by the Borough of Bossiney in Cornwall and seems to have been popular in that constituency, inasmuch as upon all three elections between October and March, 1640/41, consequent upon double returns, he was sent to Westminster, although each time with a different colleague. He received knighthood in Scotland, 17 July, 1617, and was one of the members of the Long Parliament who followed the King to Oxford, for which he was disabled at Westminster, Sept. 29, 1642. He was doubtless the "Sir Ralph Sydenham of Youlston, Devon," who compounded for his Royalism in the Fine of £500. After the Restoration he was made Master of the Charterhouse, and is said to have died in 1671, when—if knighted so far back as 1617—he must have been very aged. According to Burke he married the widow of Sir Arthur Chichester, Bart., and left issue one son.
W. D. PINK.

238. GEORGE HENNAGE, ARCHDEACON OF TAUNTON.—In the various lists of Archdeacons of Taunton, compiled from the Episcopal Registers, no mention is made of George Hennage, and no name is given between Thomas Cranmer, who became Archbishop of Canterbury in 1533, and John Redmayne, who was Archdeacon in 1547.

In the State Papers (Henry viii) Vol. I., p. 629, will be found a Declaration of the Clergy of Canterbury and York, that in their opinion the King's marriage with Anne of Cleves was void. It is dated at Westminster, 9 July, 1540, and is signed (*inter alios*) by

Geo. Hennage, Archid^a Taunton,
Polydorus Vergilius, Archid^a Wellen.

Walter Cretyng, Archid^a Bathon, per procuratorem.

Can any reader of *S. & D. N. & Q.*, give any further particulars of this Archdeacon of Taunton?

F. W. WEAVER.