

Wednesday.

The morning opened hopefully for the excursionists; there was a clear sky and bright sunshine, and a large party started from the Market-place about half-past nine o'clock, their first halting-place being

Rodney Stoke.

BISHOP HOBHOUSE here pointed out the tombs of the Rodney family as the chief feature of the church. The oldest is under the canopied arch in the north wall of the chancel. It bears the recumbent figure of a beardless youth. This is the effigy of Sir Thomas, son of Sir Walter Rodney, who married Margaret, daughter of Lord Hungerford, and died 1478-9. The arms of Hungerford impaled with Rodney, and those of Rodney impaling Vowell, are seen on the panels over the canopy, and thus identify the son of Margaret Hungerford and the husband of Isabel Vowell. The Rodney chapel may be attributed to the same date, *i.e.*, *circa* 1480. It probably had an altar under the east window. In the panels below the effigy are five female figures, all kneeling, two with rosaries, one with an open book—representing, probably, the female survivors interceding for the repose of the soul. In the panels on the north side are represented (1) a bishop, seated, with a pastoral staff resting against his left arm, and a windlass in his

left hand; (2) a woman, with two babes in lap; (3) a man, seated, holding a pair of handcuffs? and a book. Bishop Hobhouse was inclined to think that Nos. 1 and 3 refer to the bishop's secular jurisdiction, as Lord of the Hundred of Winterstoke, in which the Rodneys held from 1307 the hereditary office of bedel, or head constable; entitling them to summon and hold the Hundred Courts, and to execute their orders. He had, however, just had the advantage of Bishop Clifford's interpretation of the carvings (and also of a very bright gleam of light), and was admonished to seek for hagiological meaning.¹ The whole monument has been coloured. The coarseness of the carving baffles the deciphering of the details.

Eastward of the Sir Thomas' tomb is that of his son, Sir John, but the effigy is screened,² and the opening blocked, by a later tomb on the north. He married Anna Croft, whose arms are impaled with his on the middle of the three escutcheons in the panels of what was originally the upright side of the tomb, but is now placed on the slab in lieu of the effigy. Sir John died 1527. In default of inscriptions, the heraldry remains to fix the dates of these tombs.

Within the Rodney chapel the tombs have all been inscribed. 1. Under east window, a female figure recumbent under canopy, Anna (*née* Lake), wife of George Rodney.

(1). Fig. 1 seems likely to be St. Elmo, Ermo, or Erasmus, an Italian martyr of the 3rd century, who is conventionally represented in the act of suffering disembowelment, the entrails being wound upon a windlass. An image of him may be seen in the Fitzwalter chapel of Cheddar church. He was also an object of veneration at Wrington.

Fig. 2, may be that of St. Anne, often represented with the two holy babes in her lap.

Fig. 3, is like the traditional presentment of St. Leonard, bearing in his hands chains or manacles as the patron of the enslaved, and of prisoners.

The church being dedicated to St. Leonard, that saint was likely to be an object of veneration to the Rodney family. There seems, therefore, good reason for supposing that the figures are a series of devotional emblems revered by the family; and, if so, are a suitable counterpart to the five figures engaged in devotion on the south panels.

(2). The effigy, much battered, was visible until Lord Rodney's repair of his ancestors' tombs, in 1885.

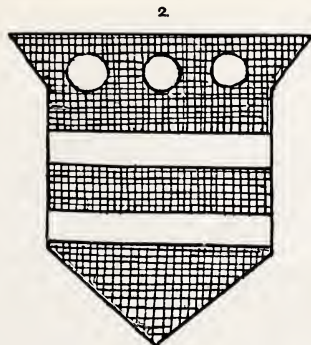
She died 1630. 2. Against west wall, Sir Edward Rodney and Frances Southwell. He died 1651, surviving his only remaining son, George, and thus being the last of the race resident at Stoke. 3. Against south wall, George, son of Sir Edward, born 1629, died 1651. Arms, (1) Rodney and Seymour, (2) Southwell and Howard. On a shelf in this monument is placed a stone coffin, out of which arises the half-figure of a woman, throwing aside her winding-sheet, awakening to the resurrection.¹ Neither coffin nor figure are of same date as the monument, but they do not belong to any other surviving monument.

The church was, before the addition of the Rodney chapel, a very plain 15th century structure of tower, nave, and chancel; but it was adorned by the zeal of Sir Edward Rodney, under the influence of the Laudian revival in 1625. At that date he threw a very heavy beam of black oak across the chancel arch, to form a rood-loft. The beam has its bearings in the north and south walls of the nave. It is covered with shallow surface carving. Below it is a parclose of four open panels, and above a balustraded parapet of nine openings. (Within memory, a music gallery stood on the beam.) The pulpit and octangular font-cover are of the same character and date. Outside, Sir Edward's hand is traceable in the repair of the two north windows, Perpendicular. One of these bears his escutcheon on the return of the dripstone, that of his wife is on the other; their united shield being shewn in stone, darkening the tracery lights. The other window shows "R" and "P" on the returns of the dripstones; for Rodney, as is supposed, and Pickeren, the rector instituted in 1628. The parapet of the north wall, consisting of long open panels, cusped, may also be attributed to the same date. The tower is a 15th century building, plain, but well proportioned and effective. It stands on a

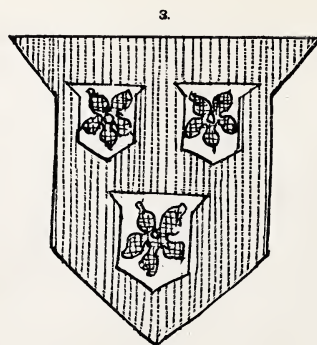
(1). The features, hands, and other parts most exposed to breakage in these figures, were restored in plaster in 1885, and are not genuine.



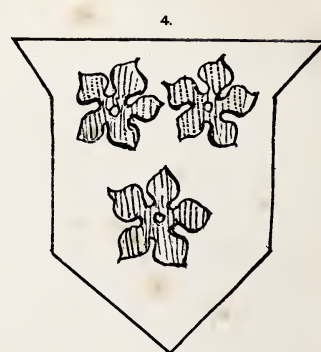
RODNEY.



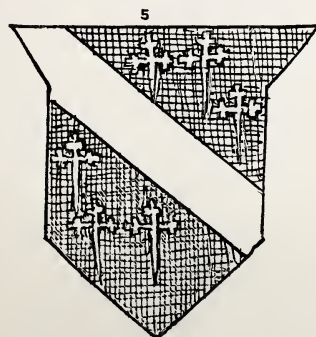
HUNGERFORD.



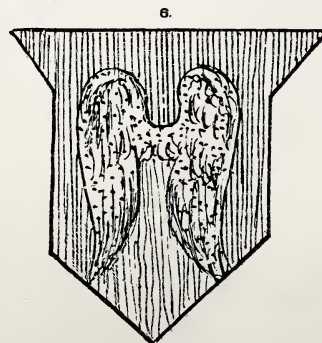
VOWELL.



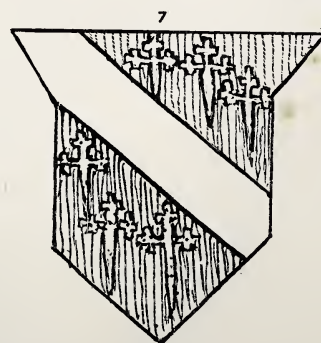
SOUTHWELL.



LAKE.



SEYMOUR.



HOWARD.

knoll, which gives it a commanding position over the adjoining moor. The manor house stands hard by. The very small remnant is only a porter's lodge of late Elizabethan or James's reign. It stood quite detached, on the south side of a courtyard. The lofty flight of steps which led to the chief portal are all gone. A terrace and a stew-pond are all that survives of the external features of this old family seat, acquired by the Rodneys by marriage with Maud Giffard, *circa* 1300.

The Rev. H. W. PEREIRA, of Wells, has furnished the following notes of

The Heraldry of the Rodney Chapel,

which have been very useful in determining dates:—

RODNEY ¹	... Or three eagles displayed <i>gu</i> .	} Impaled on Sir J. Rodney's tomb.
CROFTS Quarterly per fesse indented <i>az.</i> and <i>arg.</i> in the chief dexter quarter a lion passant <i>gu</i> .	

Croft of Croft Castle, Hereford, is slightly differenced.

HUNGERFORD ...	<i>Sa.</i> three bars <i>arg.</i> in chief three plates.
VOWELL	... <i>Gu.</i> three escutcheons <i>arg.</i> charged with three cinquefoils <i>sa</i> .
SOUTHWELL	... <i>Arg.</i> three cinquefoils <i>gu</i> .
LAKE <i>Sa.</i> a bend between six cross crosslets fitchée <i>arg.</i>
SEYMOUR	... <i>Gu.</i> two wings conjoined in lure tips downwards <i>or</i> .
HOWARD	... <i>Gu.</i> a bend between six crosses crosslet fitchée <i>arg.</i>

(1). Lord Rodney bears the eagles *purpure*.

Other sources of information :—

(1). A MS. memoir of the Rodneys was compiled by the last male owner of Stoke, Sir Edward, in 1651, in the short interval between the death of his male heir, and his own.

It is full of pathos, and of piety, but it is avowedly written in ignorance of the early history of the family, and after the loss of family evidences by the marriage of Mr. Rice Davies with the sister of Sir George (died 1601).

The memoir is in the hands of Lord Rodney. Mr. Mundy, the historian of Admiral Lord Rodney, has made use of it, as also has Collinson (*Hist. Som.*), under the name of Carew MS.

A copy was made for the late Mr. Fagan, Rector of Stoke, and is now placed in the hands of the present Rector, for transmission. Along with it are several illustrative notes.

(2). Mundy's *History of Admiral Lord Rodney*.

(3). *Inquisitiones Post Mortem*, published by Record Commission. One of these, taken at the death of Sir John Rodney (1400), is transcribed in the parish copy of Sir Edward's memoir. It shows that the family then possessed the manors of Backwell, Saltford, Twerton, Stoke (one moiety), Dinder, and Lamyat, with minor parcels elsewhere.

(4). The family monuments at Backwell.

Cheddar.

The next halt was at Cheddar, where the excursionists alighted and walked a short distance up the gorge. Professor Boyd Dawkins mounted a ledge of the rock, where he was joined by the Bishop, a large audience assembling in front, among whom were Lord Justice Fry, Professor Earle, Mr. W. H. St. John Hope, Mr. Edmund Buckle, and other distinguished Members.

Professor BOYD DAWKINS, addressing an attentive and interested audience, said he felt it a great pleasure to meet his Somerset friends there. He need hardly tell a good many of them that he had already had the pleasure of meeting the

Members of the Society there before, and since that time—it might be fifteen or even twenty years ago—discoveries had been made there, and very considerable additions to their knowledge had been made regarding the physical structure of that district of Somersetshire. He would call their attention to two or three points which occurred to him as worthy to stand out in their remembrance. In the first place, he would like them clearly to understand what the limestone rock really was. Every part of that rock which looked so utterly dead and without life of any sort, formed in ancient times part of the body of a living creature. Some of it was composed of the hard parts of shells, others were built up in the beautiful coral zoophytes, others formed part of the calcareous seaweed. Whatever part they examined, every single atom of that carbonate of lime had been a part of a living thing. Another point they must note; all the creatures out of the remains of which that limestone was formed lived at the bottom of clear sea water, and those masses of rock were accumulated at the bottom of a clear deep sea, exactly in the same fashion as they had accumulations in and around the coral reefs in the clear blue waters of the warmer oceans of the world. The existence of these coral reefs in those rocks showed that in all probability during the time of the accumulation of these rocks the waters were warm, like those now in the tropics; in which, so far as they knew, similar accumulations were at the present time being made. They all knew that such accumulations as were now going on in and around coral reefs, and at the bottom of the sea, were exceedingly slow accumulations, so that they might argue the rock at Cheddar was formed with considerable slowness. The rock there was 2,000 feet in thickness, so that they could understand what a vast period of time they were dealing with, when they were discussing the age of that rock.

He wanted them to put the question whether they could fix a date for any matter geological outside the reach of the

written record. He frankly confessed they could not. In the written record they knew two things; first, that a series of events happened in a definite order; secondly, how long particular events took in becoming what they were, and the intervals between each event. But in geology they did not know the length of the intervals, and when distinguished individuals fixed dates for matters geological, they might look upon it as so much ingenuity wasted.

But to return to the limestone. They might ask him, very fairly, how it was that it was no longer at the bottom of the deep sea, but raised high up, to form portions—and very ancient portions—of that county. It had been done in a very simple way. The earth, as most of them knew, was gradually cooling, and as it cooled it had to contract, and as it contracted the surface had to occupy a smaller space. As a result, certain portions of the surface were thrown upwards, and certain portions downwards, forming a series of curves, analogous to the wrinkles on an orange gradually losing its moisture. They would understand how it was that strata formed at the bottom of the sea, were in the position where they were, and also why those rocks were no longer horizontal. They were turned on edge, and formed portions of the curves into which the solid crust of the earth was thrown inevitably by the gradual process of the shrinkage of the earth in its cooling on its contracting nucleus.

With regard to the history of Cheddar pass itself, after the rock was thrown into a series of folds, and lifted above the level of the sea to form the solid land, the very moment it was exposed to atmospheric agency, the agents of attack which were always present in the air assailed it. First of all, the rain falling on the surface gradually collected together and formed streams, which did their work of erosion. But such a rock as that, which from the very beginning had been very much in the same condition as they then saw it divided by a series of strata or beds, as it contracted was divided up

into a series of vertical joints. Those joints, those lines of fissure, formed most important agents in directing the course of the water which fell upon the surface. Instead of flowing over the surface of the rock, it found its way through the fissures, and whilst it was doing that, they must note another operation and an important one. The rain, in its passage through the air, took up an amount of carbonic acid, and in decomposing vegetation also there was carbonic acid given off. The moment that acid came into contact with the limestone the latter became soluble and dissolved away, in the same way as a lump of sugar dissolved in water. The water which found its way through the fissures dissolved the rock and carried it away in solution as bicarbonate of lime, as it was called by the chemists. That operation, going on for very long periods of time, was the real cause of the caverns and gorges of those magnificent ravines, which were among the most beautiful pieces of scenery in the world.

To turn to another fact connected with that ravine. He told them that water originally sank down through fissures, and if they were to follow that water in the limestone from the top of the Mendips downwards, they would find that it passed through fissures and down swallet holes which formed a series of subterranean passages, and ultimately found its way out, it might be at the base of that pass, or at the base of the Ebber rocks, or gushing out of magnificent caverns such as they found at Wookey Hole. If they compared the ravine at Wookey with Cheddar pass, they saw at Wookey a ravine, blocked at the head by a vertical wall of rock. Underneath the water of the Axe gushed out of a lofty cavern, above was a precipice in ruins through the action of innumerable agents, and the result was the whole surface was being gradually removed, bit by bit. If they could throw themselves back in time to 2,000 or 3,000 years, then they would be able to understand that wall of rock stood somewhat nearer to them than at the present time. In like manner, if

they could throw themselves forward in time, they would see how in the long course of ages that wall of rock would be removed from the top, and the roof would disappear, and they would have that ravine at Wookey coming up to the point where the water plunged into the rock close to Priddy. What was going on at Wookey had gone on at Cheddar. There was a time, beyond all doubt to his mind, when the stream which flowed through the bottom of the ravine, flowed out of the mouth of a cavern, similar to that which arched over the outlet of the Axe at Wookey, and the ravine had encroached on the cavern until they had Cheddar pass produced.

The next point was, when was that ravine first formed, looking at it from a geological point of view. Of that they had very interesting proof. The lower part of the ravine was, in fact, a petrified sea beach; and when they recollected that it lay in a hollow, and formed a tongue running into the ravine, the ravine must have existed before the pebble beach. That would show them, at once, that the lower part of the pass existed at a time when Draycott stone quarries were a mass of shingle lying upon the sea shore; that was to say, geologically, Cheddar pass itself dates from a time before the deposit of the dolomitic conglomerate—*i.e.*, the conglomerate of the New Red Sandstone times.

The next thing he would touch upon was those caverns. He had mentioned how the solid limestone had been carried out of these caverns by water in solution. He would now explain how the wonderful stoney draperies in the Cheddar caverns had been formed. The water passing through the caverns contained the solid crystalline limestone in a soluble state; if exposed to evaporation—to the play of a free current of air—it at once lost the carbonic acid, which allowed limestone to become dissolved and invisible. When the carbonic acid had been taken away, down dropped the limestone again in a crystalline form, and it was thus that they had those beautiful and marble-like floors of stalagmite in the caverns,

and those beautiful and marble-like coverings to some of the walls, and the stony draperies and wonderful tassels which descended from the roof to the floor and formed great columns. The formation of the stalagmites and stalactites depended on the absence or presence of currents of air sufficient to cause evaporation to take place, and to cause the carbonic acid to be removed from the solid compound bicarbonate of lime. With regard to the colouring, that was due to the various salts of iron accidentally present; if there was a good deal, they had the red stalagmites and stalactites; and if there was an absence of colouring matter, they had the beautiful white alabaster-like form, which was by no means common.

With regard to the caves, as such, they knew that they had been used as shelters from the very remotest times, down to the present day. He believed it was not very long since one of the inhabitants of Cheddar spent the greater part of his life in a cave. Those caverns had been used as places of refuge during all the time they had been accessible, and they were the haunts of wild animals when they existed in the district; in consequence of this the caves contained the most wonderful records of the wild animals, and of the life generally the conditions of which had wholly passed away from that district. For instance, a few bones from one of the caves in that pass had proved that it was formerly haunted by the cave bear, which dragged in various animals which they ate. Among the animals dragged in they had a quantity of the remains of the horse, and of bisons that had lived in the meadows yonder, where the cow—first cousin to the bison—now grazed. There were also the Irish elk, and vast quantities of reindeer. It was a curious fact that in all the caverns they know of in every part of the world, they did not find any remains of animals more ancient than the period known as pleistocene, which lay immediately outside the pre-historic period. The reason was a very curious one, and it was this—that all the caverns which were accessible in the more ancient geological

periods had been destroyed with the surface of the rock in which they were. There had been a vast amount of destruction going on during all geological periods. In surfaces older than the pleistocene period all traces of wild animals had disappeared. That was the case not simply in that part of the world—where they had had very great geographical changes—but also in North America, where they got a series of uninterrupted events on dry land without a break over the whole period of tertiary time down to to-day. Human bones had been discovered in various spots in Cheddar pass, and no doubt some of the caves were used for the purpose of sepulture. A good many of these remains were associated with flint flakes, and some of them undoubtedly had belonged to a long-headed race—he used the expression strictly in an anthropological sense, and not in the sense which obtained in Yorkshire. They belonged to a clearly defined type of the human family identical with the modern Basque or the ancient Iberian, which occupied the whole region west of the Rhine and north of the Alps, before the Aryan invasion. They had proof that Cheddar was inhabited by a long-headed race, who used the stone axe, introduced the art of farming and husbandry, and the knowledge of domestic animals, and the arts of pottery and mining, if not the art of cheese and butter making.

He must now call their attention to another little bit of the ancient history of Somersetshire, which was revealed to them by the study of those caverns. Last year he examined some very curious things discovered by Mr. Gough, and he found a large quantity of remains that were very familiar to him. These included domestic animals,—such as the sheep, goat, and pig,—quantities of pottery, implements of bone, ornaments of bronze, and coins. Remarking that coins gave them the means of ascertaining the maximum antiquity, he said the evidence afforded by coins found within the caves practically came to this—that at the time the Roman empire was broken up by the invasion of the Germanic tribes, this country was

thrown into a great condition of anarchy, and the story told them by the caves at Cheddar was the same as in Yorkshire and a vast number of others. They found in the caves proof of occupation by people possessed of articles, some of them of exceedingly high culture and very elaborate ornamentation; of people accustomed to every comfort. In some caves in Yorkshire he had actually seen the keys which probably the unfortunate owner of some Roman villa took with him, thinking, after the disturbance of the barbarians had subsided, he was to return to the home which he was destined never again to see. The Romano-British remains in the caves there were exactly of the same nature as those they found elsewhere. When they looked on such groups of remains as they found in those caverns, they realised that in various places in the neighbourhood they had proof of the existence of Roman villas, or country houses. Such a building once occupied the site of Cheddar vicarage, a fact which showed that in those times the Roman had as keen an eye for a good situation for a house as either the mediæval or modern ecclesiastic. When he saw the caves full of those remains brought in by people who were formerly inhabitants of the villas, and on the other hand the Roman villas which had undoubtedly been destroyed, and probably burned and sacked, they had two sides of the same story. On one side the caverns to which the unfortunate people fled, on the other side the places from which they fled. Such then were the main points that he had to tell them that morning. He feared in those remarks he had been too long, but he must ask them to forgive him being led away by a subject which was practically inexhaustible.

At the close of the address

The BISHOP said he was sure they would all thank Mr. Boyd Dawkins for the most interesting and lucid lecture he thought he had ever heard.

The party then examined two cases of remains at Mr. Gough's cave, which Professor BOYD DAWKINS explained,

including pottery of various ages,—some neolithic,—various fragments of domestic animals, a strigil (?) which the Romans used in the bath,—examples of which had been found over and over again in caves,—Roman coins and pottery; and some Romano-British things which admirably illustrated the rude conditions of the life of the refugees in the caves.

Cheddar pass, the Professor remarked, bristled with materials for the ancient history of Somersetshire, and it was a typical illustration of the truth that they could not divide the history of the earth from the history of man—geology from history—without doing grievous wrong to both. While he had been speaking, he had had placed in his hands a bronze axe found in Cheddar forty years ago; it was a very excellent example, and belonged to a type altogether strange to him in that country.

The party then adjourned to the Cliff Hotel, to luncheon.

At the conclusion of the luncheon, a visit was paid to the fine parish church, the tower of which is one of the finest in the county. Here they were received by the

Rev. Preb. COLEMAN, the Vicar, and all being seated, he ascended the pulpit and gave some interesting information about the building.

Cheddar Church.

He said the church of St. Andrew, at Cheddar, consists of nave, aisles, and a fine western tower, a chancel, two chantry chapels within the screen, a vestry at the east end of the chapel on the north, a north and a south porch, and eastward of the latter, built on to it, the manorial chapel of Cheddar Fitz-Walter. The arch by which it opens into the south aisle is extremely rich.

There is no doubt that a church has stood on this site from very early times. In A.D. 1068 we have mention made of "Ceoddor mynster," in the grant of lands by William the Conqueror to Giso, Bishop of Wells, pointing to the existence of a church of importance at that date.

The earliest work that we still have is the beautiful piscina on the south side of the sanctuary, and the north aisle doorway. The recently published volume of the Somerset Record Society on *Somerset Chantries*, by Mr. Emanuel Green, gives us the dedication of the two chapels. The one is "The Chauntry of the Trynytie;" the other, "The Chauntry of Oure Lady." From the Wells Cathedral MSS. we learn (folio 283, L.A.) that a chantry was established in the parish church of Cheddre of the annual value of 10 marcs—the value of the latter chantry—on behalf of our present King Edward, and the benefit of his soul after his death. Coupled with this there is the will of Robert de Cheddre, made 1380, directing that his body shall be buried in the chaple of St. Mary, in the parish church of Cheddar, "de novo fundata." The Cheddar family¹ tomb on the north side of the sanctuary, with an excellent brass of Sir Thomas de Cheddar, leads to the conclusion, apart from other considerations, that we have on the north the chantry of our Lady, and on the south that of the Trinity; and we may place the date of the erection of the former between the years 1376—1380. It may be interesting to add, with reference to these chantry chapels, that the last chantry priest of the Trinity chapel was John Mattocke, and of the chapel of St. Mary the Virgin, John Hawkyngs, whose death took place on the 16th day of January, 1547.

When the Society visited the church in 1859, it had the benefit, which we regret it has not to-day, of Mr. Freeman's explanation of it; the chief difficulty that presented itself to him was the period to which the clerestory windows were to be assigned. The question was whether they were of the same date as the pillars and arches. He thought them a sort of transition between Decorated and Perpendicular. He regarded the Perpendicular work, though not fully developed,

(1). A paper on the Cheddar family, by Mr. W. George, is printed in the second part of this volume.

as singularly good, and the parapets and windows as some of the best in the county.

With regard to the colouring of the ceiling of the nave, Mr. Butterfield, who carried out the repairs in 1872-73, says, "The remains of painting in the timber ceiling of the nave were exceedingly clear, and this ceiling was re-painted in bright colours in imitation of the old work." It will be observed that the two compartments over the rood-loft are more handsome than the others, the bosses being larger and more elaborately carved. The door of approach to the rood-loft staircase is to be seen still. The stone pulpit, always painted, remains in its old place; the carved oak-work of the fronts and ends of the seats is good, and in the north aisle is a series of grotesque faces, descriptive of the various sins of the tongue: blabbing, reviling, gossiping, "shooting out arrows, even bitter words."

[Etchings of some of these bench-ends with heads illustrating sins of the tongue, have been kindly drawn by Mr.

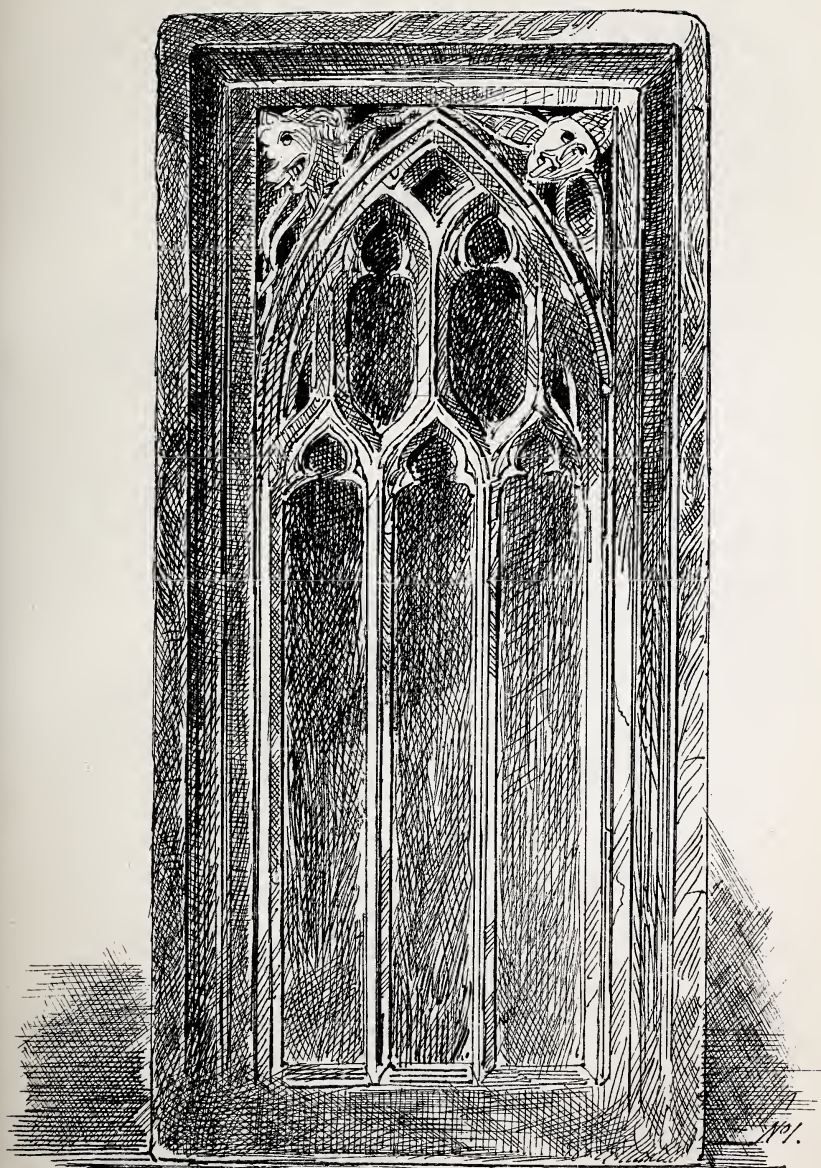
A. A. Clarke, for the present volume of *Proceedings*.

No. 1 will be found nearest to the screen. This seems to exhibit the blabber and the reviler.

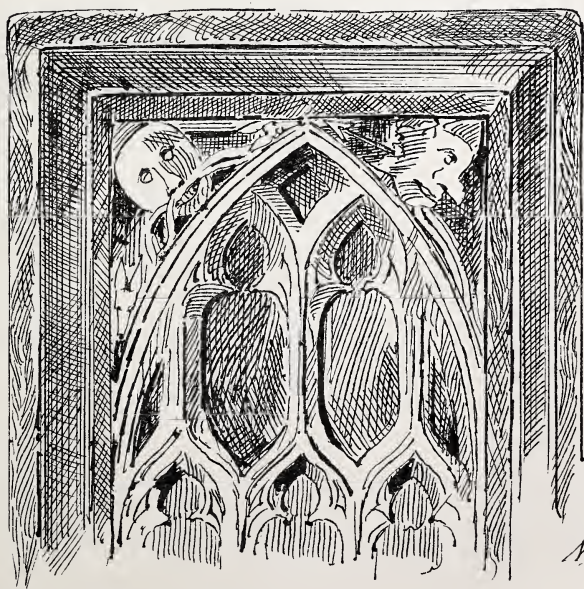
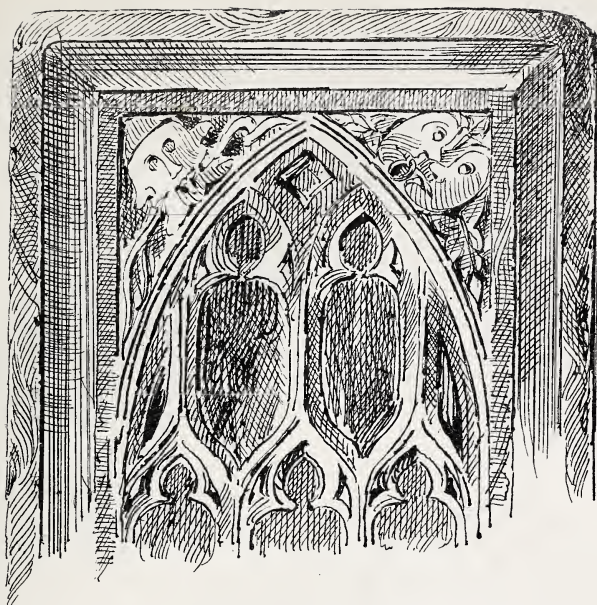
No. 2, close to No. 1, apparently pourtrays, on the right hand, two gossiping women with tongues interlaced; and on the left hand, a *three*-faced individual, whose tongues set forth *deceit*.

No. 3 is west of the entrance door, the figure on the right, showing the man who shoots out "arrows, even bitter words;" and that on the left, the man whose talk is best symbolized by the head of an ass.]

The chapel eastward of the south porch has, to use Mr. Freeman's words, "two graceful windows set under a square head, which was pierced so as to constitute one square-headed window." In this window all the old glass, which was scattered previously throughout the windows of the church, was collected and arranged in 1873. The general effect of the



CHEDDAR BENCH END.
After Mr. Clark W.W.



CHEDDAR BENCH ENDS.
ALFRED A. CLARK & SONS.

harmonizing of these fragments on a ground of new flowered quarries is acknowledged to be very pleasing. The armorial bearings are those of Bishop Beckington (1443—1464), of the Chedder family, of the Roo family, and others. Two female saints are easily distinguished, said to be St. Barbara and St. Catherine of Alexandria. In the south-east angle, beneath a canopy, is the figure of St. Elmo; and in the north pier of the arch are modern sculptures of St. Stephen, St. Augustin, and St. John Baptist.

The Rev. Preb. SCARTH said he had not yet been able to identify St. Erasmus with St. Elmo.

Wookey.

The party alighted at the church, which was described by the Rev. T. S. HOLMES (the Vicar), who said this church was visited by the Society in 1863; since then the old chancel rails, dated 1635, have been cleaned and returned to the church, and form a small low screen between the south aisle and the south-east chapel. Full information concerning it is to be found in the *History of the Parish and Manor*, which has been compiled by the present Vicar. Bishop Bubwith sequestered the rectory for a short time, and restored the chancel. Portions of his coat of arms are still visible in the glass of the north chancel windows.

The Manor House

was then inspected. The Rev. T. S. HOLMES pointed out that Bishop Jocelyn only restored and enlarged the earlier episcopal Manor House. He had a grant of timber from the forest of Mendip, for the repair of his house at Wookey. The site of the Chapel is well known, and, judging from the position of the Camera, which Mr. Holmes discovered about four years ago, it would seem that the house had some features common with the Wells Manor House. There was the Hall to the north, the Chapel to the east, and the Camera to the south-west; forming

three parts of a square, of about fifty feet wide. Bishop Bubwith died here in 1422. Bishop Bekynton probably inserted one or two of the windows, and raised the roof of the Hall, placing chambers over it. Bishop Clerke was the last bishop to use it, and he leased it out to his brother, Thomas Clerke, M.P. for Wells in the reign of Edward VI; since which time, having been alienated by Bishop Barlowe, it has been in lay hands. All that is known has been inserted in the *History of Wookey*.

The party then drove to

Somerleaze,

the beautifully situated residence of Mr. E. A. Freeman, where they were hospitably entertained to tea by Mr. and Mrs. FREEMAN, who received their numerous guests in the drawing-room. The homeward journey was then resumed, and Wells was reached about six o'clock. The day's excursion had been through a rich and fertile district, and had afforded views of magnificent sketches of country, which was highly appreciated by the party.

Evening Meeting.

There was a meeting held at the Town Hall in the evening, at which there was a large audience. The Bishop presided, and amongst those present were Bishop Clifford, Bishop Hobhouse; Mr. C. I. Elton, M.P.; the Dean, Canon Church, Mr. W. H. St. John Hope, Mr. Buckle, etc.

Ordnance Survey Nomenclature.

Bishop HOBHOUSE asked to be allowed to mention that the new Ordnance survey had imposed a name on the stream which rises at Doultling and flows through Shepton Mallet. The name Sheppey was new to Somerset ears. The ancient name of the stream was the Doultling or Dulting, as found

in the Anglo-Saxon Charters, and in the composition of the place-name Dultingcote, hodie Dulcot. Would it not be expedient to request Local Secretaries to report to the general Secretary any similar misnomers, that a list might be published in future *Proceedings*, and thereby the novelty of the invented names recorded? Another matter he wished to mention related to the

Documents of the late Corporation of Axbridge.

These were viewed and partially catalogued by Mr. Riley, in 1872, for the Historical MSS. Commission. The Corporation having been extinguished in 1886, he (Bishop Hobhouse) ventured to make a visit of inquiry into the guardianship of the MSS. in April last, and was obligingly admitted to a view of them by the late Town Clerk, Mr. Webster. They were then kept in a chest, mixed with miscellaneous papers of recent date. He found and examined most of those named by Mr. Riley recording some matters of local interest, *i.e.*, the existence of fullers, and therefore of cloth trade in Axbridge, *circa* 1280. This trade enriched the town, as it did Wells, and many other Somerset towns, for centuries. One document, not seen by Mr. Riley, he found, which, if the late Corporators had felt warranted, would have been lent for exhibition. It was a Verderer's Roll of a Swynnemote Court of Mendip forest. This Court was of unknown antiquity, and was not yet extinguished in the New Forest. It was created for the purpose of enforcing the forest laws, but with the check of a Jury of Swains, *i.e.*, country folk, who were interested to withstand the encroachments of the forest jurisdiction and its officers. The Axbridge roll was very scant, but it gave an outline of the proceedings of the Court. It was worth transcribing, and would make a good text for a paper on Mendip Forest,—both the mining and forest jurisdiction,—its laws, and customs, and bounds.

Professor EARLE said he thought the jury was not com-

posed of swains, but of swineherds, who were very important persons in ancient times.

Bishop CLIFFORD said, in the 14th century, on the continent, the care of the swine was a very important thing, the fat of swine being considered a cure for "St. Anthony's fire." The religious order of St. Anthony had large grants of land for the free run of swine, for the purpose of attending people afflicted with that malady in France and Italy, and he dared say it was the same in England. They had pictures of St. Anthony, with a bell and a pig by his side, and a flame of fire, which constituted the arms of that order of friars.

Mr. ELTON said, some years ago he investigated the rules of a forest in Sussex, and he found that under the head of Swine-mote the rules related almost exclusively to swine, and those under the head of Wood-mote to mast and acorns, etc., on which the swine fed.

Bishop HOBHOUSE said Swine-motes were still held in the New Forest. The process was for each ward to be called by an officer of the Court; the ward-keeper then appeared, and was questioned by the verderer who presided as to what spoil in vert and what in venison, and a jury of swains was appointed to try the offenders.

Professor EARLE said Mr. Elton's experience that the Court was divided under two heads, the Swine-mote and the Wood-mote, was perfectly consistent with what Bishop Hobhouse told them; vert and venison were sub-divisions of the business of the Wood-mote. A wood, properly speaking, was a wild place with vert and venison; but, regarded from an agricultural point of view, it was a place of pasturage, and then came pigs, and the Swine-mote, and that was the part which the monks of St. Anthony played; they were great agriculturists, and took care of the goods committed to their charge, making the most of them, and of their herds of pigs. He did not pretend to be clear about the word swain. The term which related to swine was certainly swān, and that word was dis-

tinctly found in some of our oldest writings; the swān was a swine-herd, or an official man concerned with swine. Swain—a youngster—was, in that form, a word of Scandinavian origin, and was different altogether, at least in application, from the old word swān.

Bishop Hobhouse's Addenda.—Hoping that someone may be stirred to the study of the Forest Laws, and of the bounds and customs of our Somerset forests, I wish to name *Manwood of the Lawes of the Forests*, London, 1615, as the most helpful book that I know. It gives in full the Forest Charter of King Cnut, 1016, which seems to have formed the forest code until the charter of Henry III, 1224. The grand concession of Henry's charter, *viz.*, the disafforesting of all encroachments made since the coronation of Henry II, was not effectually carried out till the 28th of Edward I (1299), when Perambulations were made under Royal commission, and the encroached areas released from illicit claims. The Ashdown Perambulation records were deposited for reference in the diocesan archives, and some are extant. Those of this county have been printed by Collinson (vol. iii, p. 58), from the originals *pene* the Dean and Chapter of Wells. The amount of released area shows how oppressive the forest officers had been. The Court of Swanimote, as Manwood spells it, is regulated by Henry's charter. It is to be held fifteen days before Michaelmas for agistment; at Martinmas in winter; and fifteen days before St. John the Baptist's Day. The Court was composed of the Verderers, Regarders, Agistors, and Woodwardes, and all freeholders within the forest, with four men and the Reeve of every village to make presentments. The President must be a Verderer. The Court reported to the Justices itinerant of the Forest at the next assize. Another important *Ordinatio Forestæ* was issued by Edward I, in his 34th year (1305).

The Episcopal Seals of Bath and Wells.

Mr. W. H. ST. JOHN HOPE read a paper (which is printed

in the second part) on the Episcopal Seals of Bath and Wells.

CANON CHURCH said he was struck with the remark of Mr. Hope, that the title of Bath and Wells appeared for the first time on Bishop Burnell's seal. It was rather remarkable it did not appear earlier because there was no doubt that the title was imposed on the See and assumed earlier than that. There was evidence that it was not the title of the See during the time of Jocelin, but it was assumed by his successor. The facts of history were certainly clear that it was not assumed until after Jocelin's time. After a great quarrel with Bath as to the succession to the See, which was referred to the Pope, the Pope ruled that the Bishop should be appointed by the two Chapters of Bath and Wells, having equal rights, Bath still having priority. Bishop Robert was the nominee of Bath, and whether he did not choose to take the title of Wells, imposed at his election, he could not say, but he certainly did not put it on his seal, and he received a severe rebuke from Pope Innocent IV for not doing so.

The DEAN asked if Mr. Hope said that none of the episcopal seals of Bath and Wells exhibited Arabic numerals.

MR. HOPE replied that he did not refer to numerals at all, and in answer to a further question said there were no dated seals till the 16th century.

The DEAN had hoped that the interesting question of the introduction into common use of Arabic numerals into England might throw some light on the date of Bishop Jocelin's work in the West Front. The Dean further asked for information as to the use of the *privatum sigillum* by great personages, and of what material the seal itself commonly was, whether silver, copper, or stone, as being of interest in the progress of the art of seal engraving. As a small fact in the chain of evidence he might mention the fact that the existing Chapter seal, as far as he could tell, seemed to have come into use when the Dean and Chapter were re-constituted under the charter of Elizabeth, 1579, and the material of the seal was silver. The device on

the seal consisted of a figure of St. Andrew, St. Andrew's cross, and a legend stating that it was the seal of the Dean and Chapter. He regretted that he had been unable to find an impression of the episcopal seal of Bishop Ken.

Professor EARLE said they had been told that the lettering of the legends in black letter began in 1345, and left off about 150 years after—in 1500—when there was a return to the original Roman form. He could not help observing what a power of conservatism there was in the legend, in preserving the old Roman or Lombardic capitals, instead of following the habit which writing had developed, because the habit of writing in the narrow black letter was a hundred years older. He should think black letter began to be used in writing very soon after 1200. He had made an enquiry some years ago as what date black letter was used in various forms, and he believed he had found that on monumental effigies it began about 1324, so it had been so used much earlier than in seals. Black letter continued down to the 17th century in printed books. It was remarkable that in the British coinage the black letter was never adopted at all; Roman letters were introduced at the beginning of the series and had continued; never until the present century—when they had had a revival of mediæval habits and tastes—had black letter ever appeared on British coins; so that in their revival of mediævalism they had outdone mediæval things themselves. The florin, which dated from about 1851, was the first of British coins that exhibited the black lettering.

The DEAN OF WELLS asked if Professor Earle could say whether the first copies of the Geneva Bible and the authorised translation were not in black letter?

Professor EARLE said he knew the authorised version was originally in black letter, as he had a copy. As to the Geneva Bible, there were so many editions that it was difficult to say. He might mention an anecdote respecting the Geneva Bible. He had purchased a small copy, beautifully printed in Roman

letter, but wanting the title-page and date. He was staying in Clifton, and showed it to the late Mr. Fry, of Cotham; and anyone who had ever conversed with Mr. Fry must have a very agreeable recollection of the way in which that old gentleman was ready to convey his stores of knowledge. He inquired of Mr. Fry what was the date of his Geneva Bible. Mr. Fry took it and examined it, and said that he had 136 editions of the Geneva Bible, but he had not got that one, and as he had duplicates of several he would be very much obliged if he (Professor Earle) would allow him to have that and take any one of his duplicates. Mr. Fry offered him a black letter copy, but he (Professor Earle) said he preferred a Roman letter. Mr. Fry said: "You are quite right to prefer a Roman letter; but I thought people preferred generally a black letter."

The Rev. Preb. SCARTH said Guttenburg's Bible was printed in black letter.

A Saxon Sun Dial.

The Rev. Preb. SCARTH read a paper on "Saxon Sun Dials," with especial reference to one found in the north porch at North Stoke, near Bath.

The DEAN OF WELLS inquired if there were any instances of inscriptions on old sun dials, such as they had in the 16th, 17th, and 18th centuries.

Professor EARLE said there were several Saxon dials in existence bearing English inscriptions of the 10th or 11th century, the most important of these was at Kirkdale, Yorkshire.

Mr. HOPE said there was a sun dial on a church in Derbyshire, over which there were the words "We shall," the dial supplying the rest of the inscription.

Mr. BENNETT said he believed Mr. Hope had been to Glastonbury during the day, and had deciphered the sculptures on the north door, and he was sure the Meeting would be glad to hear him on the subject.

Glastonbury Abbey: the Sculptures on the North Doors Deciphered.

Mr. HOPE said it was rather difficult to explain what was on the doors without a photograph. There were two doors towards the west end of the Lady chapel at the west end of the church. The south and north doors were of the same design—one was complete, the other incomplete—and both were of the same date, transitional Norman, and of the same scheme of ornament. The sculptures on the north door consisted of four concentric rings—

(1). the inner, resting on jamb shafts.

(2). A continuous band from the ground, round the arch, and to the ground again.

(3). As 1.

(4). As 2.

In (1) beginning on the left are—

- | | | | | |
|--|---|---|---|---|
| 1. A woman kneeling. | } | <i>The Annunciation.</i> | | |
| 2. An angel. | | | | |
| 3. Two women embracing. <i>The Salutation.</i> | | | | |
| 4. A large group under arches, denoting a house, with a bed in the centre, with sitting figure at head. All is much mutilated, but is clearly the <i>Nativity</i> , the sitting figure being Joseph, the Virgin and Child in the bed, and now broken away were probably the ox and ass on the right. | | | | |
| 5. A large group, difficult to make out. On the left is a figure sitting with his back to, but his face turned to an angel with outstretched wings. On the right of the angel is a small barefooted figure, and beyond a large figure. | | | | |
| 6. A standing figure | } | <div style="display: inline-block; vertical-align: middle;">All</div> <div style="display: inline-block; vertical-align: middle;">crowned</div> <div style="display: inline-block; vertical-align: middle;">The three kings asking of</div> | | |
| 7. " " | | | } | <div style="display: inline-block; vertical-align: middle;">Herod, "Where is He that</div> <div style="display: inline-block; vertical-align: middle;">is born King of the Jews?"</div> |
| 8. " " | | | | |
| 9. A sitting king | | | | |

Bands (2) and (4) are filled with miscellaneous sculpture of the usual things of the time.

Band (3) consists of 18 loops. Containing—

- | | |
|---|---|
| 1. A king standing (much broken) | { This represents the three
kings who have found
the King of the Jews,
and are offering him their
gifts. |
| 2. A standing figure (head gone) | |
| 3. A man kneeling on one knee to | |
| 4. Our Lady and Child, sitting ... | |
| 5.) | { Each contains a mounted figure riding away, that is, the
three kings going home. |
| 6.) | |
| 7.) | |
| 8. { | { Each contains a bed with a man asleep, with clouds above.
Over 8 an angel issues from the clouds. This is the old
way of depicting a vision, and represents the three kings
being warned to return to their own country by another
way. |
| 9. { | |
| 10. { | |
| 11. An armed figure holding a shield and club,
or mace. | { The
Massacre
of the
Innocents. |
| 12. A king sitting. | |
| 13. A knight in ring mail striking at some object
on his left or in his hand. | |
| 14. A knight in chain mail, with an infant im-
paled on his sword. | |
| 15. Two women weeping. "In Ramah was a voice heard,
lamentation and weeping," etc. | |
| 16. A man in bed, the hand of God issuing from a cloud
above. Joseph warned of the death of Herod. | |
| 17. An animal, broken (but clearly the return from Egypt). | |
| 18. A man carrying luggage. Joseph. | |

These two last are parts of one subject.

The DEAN said he was sure every resident in the county of Somerset would tender a hearty vote of thanks to Mr. Hope for enabling them for the first time to understand the sculptures on the doors at Glastonbury.

The proceedings were terminated by the announcement of Mr. BENNETT that Mr. Freeman would be unable to describe St. Cuthbert's church or the Cathedral on the morrow. He

had not been successful in getting anyone else to take his place at St. Cuthbert's church, which would, however, be open for anyone to see who wished to visit it. The Rev. Canon Church, the Dean, and Mr. Buckle would describe the Cathedral.