

At that point they were on the edge of the fen, and it was just possible that the skeletons found might be those of persons who had made an incursion into the country of the short-headed race, and remained there. In the trenches there had been found a few animal bones and some fragments of the finer Roman pottery; also a piece of metal, which seemed to be part of an armlet, although it was of more solid make than was usually found in connection with Roman remains. Mr. Prigg added some interesting particulars with reference to the roads converging almost at that point, one of which had, it seemed, been the old boundary between the counties of Suffolk and Cambridgeshire. That there had at one time been a road through the park at this point was evident from a break in the trees near the wall, and, standing on the spot, Mr. Prigg's remarks could be followed with interest. It had been arranged that the party should walk through the park and around the house, but this part of the programme was abandoned. The rain came down in torrents, and archaeological inquiry was pretty well washed out. This was the more to be regretted because the house has an interesting history. Charles I. once paid a visit there, while other facts connect it, by way of contrast, with the fortunes of Oliver Cromwell and his family. But the whole place was seen at a disadvantage, and it was with a sense of relief that the party were at length brought to

#### CHIPPENHAM CHURCH.

It had been announced that a paper would here be read by the Rev. Kenelm H. Smith, one of the local secretaries of the Society of Antiquaries of London for the county of Cambridge and Isle of Ely. Mr. Smith, as a Cambridgeshire man, bade the visitors a hearty and graceful welcome to the county. From his account some particulars of general interest may be gathered. The manor of the parish was given in 1184 to the Society of Knights Hospitallers, who had a chapel on or near the site of the church. After passing through various hands, it went at the dissolution to Lord North (who secured a good deal, it was added, in those times); from him it went to Sir Thomas Revet and the Montgomeries, and at last to the Thorpe family, who are the present holders. The church is dedicated to St. Margaret. It is believed to have been built between 1272 and 1377, and the character of the work is late Decorated, with Perpendicular portions. Owing to the fact that it is largely constructed of the stone of the district, the building is now in a somewhat dilapidated condition, but a restoration is contemplated. On the wall of the north aisle, the remains of a fresco painting may be seen, but it has been so much affected by the damp that the subject could scarcely be made out; apparently it was a representation of our Lord's Resurrection, and there is but little hope of saving it from complete destruction. Close by is a curious painting on wood, bearing no name or any indication of the reason why it was placed there. Some discussion took place as to the character of the piers, which are on the north alternately octagonal and circular, and on the south

four-clustered, and of rude construction. The general opinion seemed to be that the piers were roughly repaired at some period, and that the Norman work, of which traces exist outside, had been rudely followed. It is upon record that the original church was burned down in 1447, and that the Pope of the time granted indulgencies to all who contributed to its rebuilding; but some doubt was thrown upon this statement, as the rood screen, still almost perfect, was probably placed in the church prior to the date in question. The monuments include one in the chancel to the Revet family, and a number of curious lozenge-shaped marble tablets. These are all to the memory of members of the Tookie family, who, wherever buried, have placed over them monuments of this form. In this novel fashion the name of Tookie has been immortalised. While other matters of interest to the antiquarian may be passed over, something should be said of the five bells. The third and fourth are said to be capital specimens of the art of bell-founding. They were cast about the time of Henry VII., by somebody named Thomas, who always put the word "Darbie" on his bells—but who this Thomas was, and where he lived, are mysteries of entrancing conjecture to the archaeological mind. For the rest, the oddest things noticed were perhaps the huge corbel heads of the doorway of the porch, which were pointed out just as the party left. The pitiable state of decay into which the church has fallen, was only too obvious to the most casual inspection, and a very general hope was expressed that something would soon be done by way of restoration. Perhaps it may be of interest to state that the communion-table is covered with a very old-fashioned and peculiar piece of cloth, which is believed to have been saved from the wreck of some old religious house on the continent. The font is simply atrocious.

From the church the excursionists walked to the Hope Inn, where luncheon was served. Professor Babington referring to the ancient cemetery in Chippenham Park, expressed an opinion that the fact of the skeletons having been found with the heads and feet close together was not necessarily an evidence of hasty burial, as he had seen many representations of persons being buried in that way. He hoped that the church would be restored, and that a careful drawing would be taken of the fresco on the wall.

#### FRECKENHAM CHURCH.

The distance was not much over a mile, but it was a wet and dreary journey, the flat country around all blurred and hidden in mist and rain. This visit was one of an informal character. No paper was read, and those present were left to make their own observations. The Rev. W. S. Parish and Mr. E. M. Dewing, however, gave some interesting information. The tower of the church fell down on December 29th, 1882. Like the famous "One-hoss Shay," if an apparent irreverent comparison may be allowed, "it went to pieces all at once." The bells were not injured and nobody was hurt. This part of the edifice is now in course of

re-construction, and something like £250 is required to complete the work. The interior of the church presents a somewhat modern appearance, the building having been "restored" almost beyond recognition. But it presents some few points of interest. The benches are old-fashioned, with carved poppy heads, one of them giving a lively representation of satan thrusting a sinner into the jaws of hell. Upon one of the walls there is a monument of alabaster, illustrating a curious legend. In the time of Dagobert there lived a man named Eligius, who became a bishop and the patron saint of the blacksmiths, as St. Crispin is of the shoemakers. On one occasion a horse was brought to him which would not allow itself to be shod. The saint, who was of course gifted with miraculous powers, adopted the uncommon method of taking off the leg of the horse, and, when it had been shod, he restored it to animal. The monument gives a representation of this marvellous proceeding; a similar record may be seen in some church in Norfolk. A "low-sided" window was also the subject of remark. The purpose of these contrivances is a disputed point, but the explanation possessing most interest is that they were places through which persons who were suffering from disease could receive the sacrament without coming in contact with the priest—hence the name "leper windows." Some further information upon this subject, was given by the Rev. Evelyn White, and the slight stay here was not uninteresting. An abrupt turn from the high road brought the party in sight of

#### LANDWADE CHURCH.

Landwade church is, properly speaking, a private chapel, belonging to the Cotton family. In early times, the patronage was in the hands of Battle Abbey, but it passed to a Sir Robert Cotton in the reign of Edward III. The history of the family who thus became associated with the church is remarkable. They dwelt in a moated house hard by, and for many long years were in the enjoyment of wide lands and fair possessions. Only about 100 years ago, the funeral procession of one of them extended from Exning to Landwade, one and a half miles. The monuments erected to their memory are of the most costly and elaborate design, while the inscriptions (making all allowance for elegiac exaggerations) show that they played a somewhat prominent part in the history of the times. But the glory of the family has departed. The male line is extinct, and it is now represented by only two or three estimable ladies. To return to the church itself—it is a small perpendicular building, with nave, tower, transept, chancel, and south porch. At one time it is believed that it contained a great quantity of armour and of other curiosities, but in 1794 the tower fell down, and some gipsies, who had encamped in the neighbouring wood, obtained an entrance and carried off a good deal. The whole character of the work is perpendicular, and the details generally good. Points of special interest to which attention was directed were the carved corbels of the roof, representing faces which are supposed to be studies from life; the stained glass in the

windows depicting St. Margaret and St. Etheldreda, and showing some pieces of richly-coloured blue; the "quarries" in one of the windows, always marked with special interest by archaeologists; and the chalice and paten, which were spoken of as very beautiful specimens of the silversmith's art. The chalice will hold more than a bottle of wine, and the suggestion was made that its large size was intended as a protest against the denial of the cup to the laity. It was presented to the church by one of the Cotton family in 1642. Right in front of the altar there are two oblong tombs, the larger of which was evidently at one time rich with brasses. The object in placing these tombs side by side was discussed by Mr. Smith, who concluded that the smaller grave was that of a chantrey priest of known sanctity, buried by the side of a great member of the family for the better repose of the latter's soul. The sculptured effigy of one of the Cottons is calculated to excite a smile. It is supposed to be a likeness. The representation is that of a fatuous-looking old simpleton, who has been frozen into an "attitude" the most ludicrous. This ancient gentleman was three times married, and one of his three wives (who must have been a very pretty woman, if this be a likeness also) sleeps in cold serenity by his side. It may be noted, as a curious fact, that the Rev. Canon Cockshott annually receives the sum of £3 12s. 6d. (originally remitted from the endowments of Battle Abbey), in consideration of his engagement to preach a sermon to any member of the Cotton family who may visit the church. In the churchyard is an old stone cross, and two graves only. These are placed north and south—a departure from the ordinary custom of which no explanation has been given. The Rev. Kenelm Smith testified, before leaving, to the great interest that had been taken in the church by Canon Cockshott, and said that Mr. Death, the churchwarden, was the most kind and considerate of custodians. Altogether, this was perhaps the most interesting halt made during the journey.

#### SNAILWELL CHURCH

was the last place visited. This church is beautifully situated, but, externally, the low tower and high pitched roof give it a somewhat peculiar appearance. It has been restored, however, with great care and attention, and is a model of what should be aimed at in church restoration. Before entering, the Rev. Kenelm Smith, pointed out a tombstone erected to the memory of a family of the name of Twiddy. Part of the inscription states that the grandmother of Thomas Twiddy died on January 18th, 1832, at the age of 109 years. The old lady lived at the Snailwell Water Mill, and it is recorded that, when asked how she accounted for her long life, she said that her father had always insisted upon everyone in his house "resting awhile" after dinner. When the company had assembled, Mr. H. Prigg read a paper, giving a detailed account of the manor and church. The name of the place is supposed to be derived from a spring in the neighbourhood, at the head of which there may be found a great many snails—hence the name

"Snail-well." An old inhabitant of the village bequeathed a sum of money to one William Shakespeare. The church includes a Norman tower, nave, north and south aisles, chancel, and south porch, and it presents many features of interest to the antiquarian. In the work of restoration, a stone coffin, containing the skeleton of a priest, was found. The lid may now be seen outside, near the porch. The Rector of the parish (Rev. E. Mortlock) entertained the party at tea, and directly after a start was made for Newmarket.

GENERAL MEETING.—IPSWICH. *October 6, 1884.*

Between 40 and 50 members and friends of the Suffolk Institute of Archaeology and Natural History spent a most interesting day in Ipswich on Thursday, October 6. Fine autumn weather, numerous and varied objects of antiquity lying within a comparatively small area, and detailed descriptive papers combined to render the revived autumn excursion one of the most successful in the recent history of the Society. The long programme had been compiled with great care by the Rev. C. H. Evelyn White, one of the hon secretaries. Perhaps the work undertaken was too extensive, only a cursory glance of many antiquities being possible under the circumstances.

ST. PETER'S CHURCH.

The rendezvous was at St. Peter's Church, and here, at 10 a.m., a good company had assembled. In a paper on the church and parish, the Rev. Evelyn White stated that St. Peter's had an historical importance, causing it to stand prominently forward in the annals of Ipswich. The well-known parish, he said, was, perhaps, more largely frequented by strangers bent on seeing antiquities, than any other of the parishes in the heart of the town. The position of the church in close proximity to the decaying gateway of Wolsey's College, and the once favoured site of that grand anticipation of a gigantic mind, brought it to the notice of many who might otherwise quit the place in total ignorance of one of the many interesting ecclesiastical edifices that adorn the town, and gave the designation to a parish which in past days had done much to make Ipswich famous. It was a river-side parish, lying on both sides of the Gipping, but that part of it bordering on the south side of the river, much of which was anciently marsh and plantation, formed a separate parish known as St. Augustine's, where stood St. Leonard's Hospital. This was thrown into St. Peter's at the close of the 15th century. Coming to the church Mr. White said that a series of restorations, for the most part judicious and sound, had been carried out. The church was somewhat remarkable for the massive appearance of its tower, which rises to a height of 93 feet, and is 24 feet square, and is, with the exception of the modern erection of St. Mary Tower, the finest church tower in the town. After an allusion to the re-building of the upper stages of the