

Mr. Partridge stated that among the subjects discussed were three:—(1) Preservation and Scheduling of Local Records, (2) Registration and Surveying of Earth-works and Tumuli, (3) Classification of English Recumbent Effigies. As to the Preservation and scheduling of Local Records, they might be divided into two classes: (*a*) contents of parish chests, (*b*) manorial court rolls and other deeds. Nearly every parish church contained at least one chest, anciently called hutch. Some of these were heavily clamped with iron, and occasionally had two or three locks, one key being kept by the parson, and the others by the churchwardens. In some cases, one or more of the keys having been lost, the chest had not been opened for generations. Sometimes the contents of these chests were treated with absolute indifference by those in charge of them, and were destroyed as waste paper. These chests contained material for the history of the parish, and parishioners, including title-deeds of parish lands, proceedings in mediæval guilds, churchwardens' accounts, surveyors' accounts, etc.; also, occasionally, brasses, funeral armour, painted glass, and church plate. It was to be hoped that no further destructions or losses would occur, and, in order that they might know what still remained in the county for preservation, he suggested that an organised visitation be made on all parish chests, and that their contents be systematically scheduled. Their legal and rightful custodians were the parson and churchwardens, and it would, of course, be necessary in every case to first obtain their permission and help. As to manorial and other records in private hands, he suggested that an appeal should be published in the local newspapers, requesting that such deeds—often invaluable to the historian and genealogist—should be sent to the Hon. Librarian, at Moyses Hall, Bury St. Edmunds, who would deposit them in the Library of the Institute; or to the Reference Library, at Ipswich Museum. Secondly, as to earth-works and tumuli. The Special Committee on this subject, appointed at the Congress three years ago,

had already issued to all members of county archæological societies several printed pamphlets, telling of their scheme and of the progress of their work, and giving useful hints to those willing to help. Thirdly, as to recumbent effigies, it had been stated that England contained some 2,000 recumbent effigies, which it was proposed to divide into three main classes according to the material of which they were constructed, namely, purbeck, freestone, and alabaster. It was suggested that every county archæological society should organise a visitation of every church, and thus make a list of all such effigies, such list giving brief particulars as to material, style of costume, apparent date, and name of the person supposed to be represented by the effigy. This visitation would, of course, be made at the same time as that proposed on parish chests. He proposed that a special meeting of the Institute be held to discuss the adoption, or otherwise, of the proposals he had put forward.

Prince Frederick Duleep Singh cordially seconded the resolution, which was carried *nem. con.*

The Hon. Sec. then proceeded to give an account of "Lidgate, its Castle and Manor." The name Lidgate denotes the antiquity of the village; in only one instance does the spelling of the name occur as Ludgate; the usual reading as applied to the villages of Warwickshire, Yorkshire, Cheshire, and Lancashire, is generally adopted for the name of the Suffolk village, standing on the street (*gate*) running alongside the streamlet, Lydd. The poet, John de Lidgate, a monk of Bury, who died *circa* 1460, expresses the opinion, in his Epilogue to the poem by Bochas, on the Fall of Princes, that the village was the scene of one of the marauding expeditions of the Danes.

"Born in a village which is called Lydgate,
By oldé time a famous castel towne,
In Danes time it was beaté down,
Time what St. Edmund's martir, maid & King,
Was slain at Oxford, record of writing."