

or plain needlework, but we are both willing to learn and anxious to be of use. If mother will only teach us, I'll take the dairy and poultry, if Kitty will take the baking and cooking; and I am sure we can soon learn, at least to help."

"The very next day they began, and since then they have gone on steadily learning. Now Hester takes entire charge of the dairy, and enables me to do with one maid instead of two; Kitty is a most excellent housekeeper: I have leisure to do my own needlework instead of paying exorbitant prices for it. We make all our own dresses with the help of a sewing-machine, and yet we are never too busy to have a little music in the evening, and no day passes that the girls can't find time to read for an hour. They are happy, contented, helpful, and a real comfort to me. Do you think, Miss Norman, that a collegiate course would make them any more so?"

"Possibly not, Mrs. Bayle, if you mean them to go on baking bread and making butter all their lives," Miss Norman said stiffly; "but suppose they had to earn their bread, as so many women have to do nowadays, they could only go as domestic servants."

"It is much more difficult to find a good domestic servant than a good governess," Mrs. Bayle said pleasantly. "At the best of times the demand for good governesses is very limited, and judging by the advertisements in six papers that we have carefully gone over, the supply is greatly in excess of the demand. Highly educated and accomplished women remain out of situations for months and months, and then accept lower salaries than the cook or ladies'-maid, have to work harder, and have far less comfort and independence. There must be governesses, of course,

and it is most desirable that they should be highly trained and efficient. Colleges in this age of culture are no doubt a necessity, but for my own part, I think the higher, or rather the highest education of women consists in a thorough practical knowledge of all domestic duties: a knowledge that makes a woman entirely independent of circumstances, or rather, mistress of them. A woman who cannot cook a dinner as well as eat it, make a dress as well as wear it, a woman who cannot turn her hand to anything when occasion requires, who is not able to train her servants practically, and teach them the value of economy of time as well as money, is not, in my opinion, *educated* at all, though she may be very much cultivated, and even have been to college and taken a degree. Look at Hester in her dairy, now—would she look any fresher, healthier, happier in a cap and gown, or be more usefully employed in poring over conic sections or reading questionable Greek plays? Take my word for it, Miss Norman, girls would be all the better, and homes all the happier, if more time and attention were given to domestic affairs, and if every woman *knew how* to be her own cook, housekeeper, and dressmaker: such things are far more easily learned than dead languages or mathematics, and are of infinitely more use to a woman in going through life."

Miss Norman rose, and gathering together her prospectuses, examination papers, MSS., and other impedimenta, said "good morning," mentally resolving never again to call at One Elm Farm, as Mrs. Bayle's ideas on "higher education" were sadly at variance with those of the Professor of Geology at the North Addington College for the Higher Education of Women.

H. B. D.

CURIOUS CORPORATION CUSTOMS.



MOST of our Corporations have an eventful history, intimately associated as they have been, from time immemorial, with some of the most memorable occurrences in the political and social life of bygone years. Indeed, a casual survey of a few of the old customs connected with our English municipalities will suffice to show how active a part these bodies have generally taken in all matters which may have affected their privileges, or enhanced their prestige. It should be noted, too, that many of our Corporation customs which, nowadays, seem somewhat meaningless, were quite the reverse in days gone by; the alterations in the laws and institutions of the country having, in numerous cases, rendered their existence unnecessary. Hence, certain usages are retained as relics of the past, and are valued from the unbroken line of evidence they

afford of the authority attached to our Corporations in olden times. In the first place, then, it is interesting to find how many of the old Corporation insignia have become identified with some of the most noteworthy customs; several of the ancient maces having served as drinking-cups. The top of a handsome silver-gilt mace, given by George, first Earl of Berkeley, who commanded the royal fleet at the Restoration, to the Corporation of Berkeley, was for many years used as a drinking-cup at the conclusion of the feasts. When the mayor came to the last toast, the head of the mace was unscrewed from the stem, and the crown unscrewed from the top. The cup part of the mace was then filled with punch, and the crown placed upon it, in which condition it was presented to the mayor, who exclaimed, "Prosperity to the Corporation and Borough of Berkeley." In connection with this ceremony, an amusing anecdote is related by a correspondent of *Notes and Queries* (2nd S.V., p. 520), to the effect that some years ago a medical member of the Cor-

poration, not liking so much punch at such a late hour, refused the toast, but was at once decreed by the mayor to drink it forthwith in salt-and-water; which he did, or rather pretended to drink, amidst the cheers and laughter of the company. Similarly, the borough of Carnarvon turned its mace into a drinking-cup, which on state occasions, such as Royal birthdays, and the inauguration of the mayor or bailiff, was handed round to the assembled court.

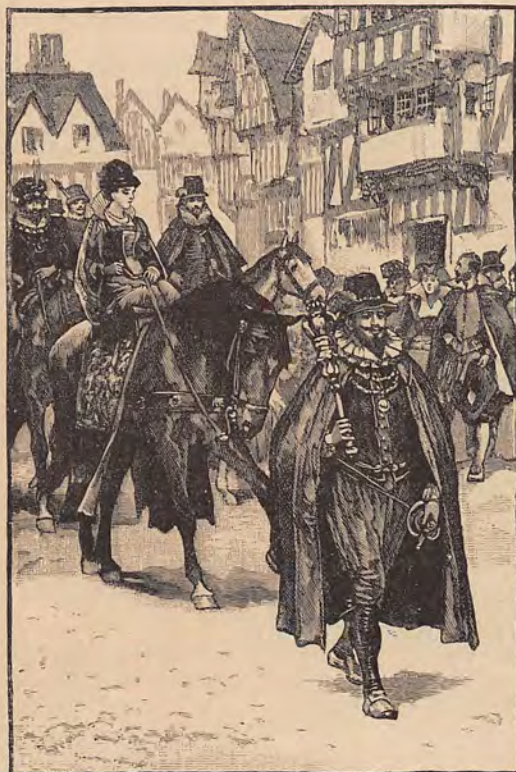
In civic processions the mace holds a prominent place, and in the event of Royal visits to corporate towns, it is customary for the mayor himself to bear the mace before the Sovereign. Thus, it is recorded how the Mayor of York, in the year 1503, preceding the Princess Margaret during her progress through the city, on her way to Scotland to be married to James IV., carried the mace upon his shoulder. At Southampton it was the custom to carry a mace before the mayoress whenever she went in state. At New Romney are to be seen two maces which used to be borne, says Mr. Lambert, in the *Antiquary* (1880, ii. 69), "before the barons of the Cinque Ports in the persons of their bailiffs when they attended at the town of Yarmouth to superintend, open, and regulate the business transacted annually at the grand mart or fair for the sale of herrings."

Once more, a curious custom, known as "the burying of the mace," formerly took place in connection with the Mayor of Nottingham. On the day the new mayor assumed office, his predecessor, with the aldermen and councillors, attended divine service, at the conclusion of which they went into the vestry, when the old mayor seated himself in an elbow-chair, at a table covered with black cloth, in the middle of which lay the mace covered with rosemary and sprigs of bay. This was termed "burying the mace," after which a form of electing the new mayor was gone through, the one retiring from office taking up the mace, kissing it, and delivering it into the hand of his successor.

Some of the Corporations have their sword of state, which is carried before their mayors on grand occasions; the sword, an emblem of justice, says Mr. Llewellyn Jewitt, representing the old criminal jurisdiction of the municipalities. When Richard II. visited Lincoln, in the year 1386, "he granted to the mayor and his successors the privilege of having a sword carried before them in their processions." At Chester the sword is borne before the Sovereign sheathed, but erect, within the limits of the city. Then there is the "cap of maintenance," and we are told that it has been customary in York, "on Christmas, and days of high solemnity, for the sword-bearer to wear his cap of maintenance, which he puts off to no person whatsoever; and that he is entitled to sit with it on during divine service at the cathedral or elsewhere."

As might be expected, many curious customs have centred round the election of the mayor, some of which are noticed in the Report of the Records Commission (1837). To quote one or two cases, we are told how, at the election of the Mayor of Wycombe, the great bell was tolled for a quarter of an hour, after which the bells set up a merry peal. After the out-

going mayor and aldermen had attended divine service, they went in procession to the Guildhall, preceded by women strewing flowers, and a drummer beating a drum. After the election was over, the mayor and corporation went round the market-house in proces-



THE MAYOR OF YORK ESCORTING PRINCESS MARGARET.

sion, and finished the day's ceremonies by being weighed, their weights being duly chronicled by the sergeant-at-mace, who, in return for his services, received a small fee. At Southampton, on the election of the mayor, the Guildhall was formerly decorated with flowers; and at Penryn the mayor elect drank to the prosperity of the borough out of a massive silver bowl, previous to going to church, on the first Sunday after his inauguration. This cup, on such occasions, was, writes a correspondent of *Notes and Queries* (2nd S.V., p. 469), "filled with a mixture of all the various liquors which might be supposed to be in possession of the mayor's estate and position." This relic is of some antiquity, and bears the date of 1633, having been presented by Lady Jane Killigrew. It also bears the following inscription:—

"From mayor to mayor to the town of Pennarn,
Where they received me that was in great misery.
"JANE KILLIGREW."

Another curious custom which, in years gone by, was observed at Abingdon, Berkshire, at the mayor's election, is thus described in the *Gentleman's Magazine* (1782, p. 558):—"Riding through Abingdon, I found the people in the street at the entrance of the

town very busy in adorning the outside of their houses with boughs of trees and garlands of flowers, and the paths were strewn with rushes. One house was distinguished by a greater number of garlands than the rest. On inquiring the reason, it seemed that it was usual to have this ceremony performed in the street in which the new mayor lived, on the first Sunday that he went to church after his election."

In days gone by, many of our Corporations did not consider it beneath their dignity to encourage and take part in public amusements on holidays and festive occasions. Thus, at Easter and Whitsuntide, the mayor and aldermen of Newcastle-upon-Tyne went yearly to a certain part of the town with the mace, sword, and cap of maintenance carried before them, and patronised the playing at hand-ball and other amusements. Deering, in his "Historical Account of Nottingham" (1751, p. 125), tells us that "by a custom time beyond memory, the mayor and aldermen have been used on Monday in Easter week, morning prayer ended, to march from the town to St. Anne's Well, having the town waits to play before them, together with the officers of the town."

At Congleton, in Cheshire, the burgesses appear to have had a remarkable predilection for bear-baiting. In the reign of James I. their menagerie contained at least one bear, and a bear-ward was appointed by the Corporation for its custody, and it is said, writes Mr. Llewellyn Jewitt, in the *Journal of the British Archaeological Association* (1850, p. 255), that the bear having died, the Corporation gave orders to sell their Bible in the year 1661, in order to purchase another, which was done, and the town was no longer without a bear. How they replaced the Bible is not told. Then there was the famous Ludlow rope-pulling on Shrove Tuesday. According to the usual mode of procedure, the Corporation provided a rope, three

inches in thickness, and thirty-six yards in length, which was given out of the windows of the market-house as the clock struck four. Already assembled were a large body of the inhabitants, divided into two parties, eager for the struggle. As soon as either party gained the victory by pulling the rope beyond the prescribed limits, the contest ceased; the rope being purchased by subscription from the victorious party, and given out again. An old tradition attributes this curious custom to circumstances arising out of the siege of Ludlow by Henry VI., when two parties arose within the town, one supporting the pretensions of the Duke of York, and the other wishing to give admittance to the King.

The Corporation records of Chester show that about the year 1600, in this city, a silver bell was given to be raced for on the Roodee. Again, the "waits badges," six in number, of silver-gilt, are the most interesting part of the insignia of the Corporation of Stamford. Harrod, in his "Antiquities of Stamford" (1785), says:—"The four waits have an annual salary of fifty shillings each; these, dressed in scarlet cloaks, trimmed with gold lace, precede the mayor with their music on the day in which he is chosen, commonly called the mayor's feast day, on the proclaiming of Simon and Jude Fair, and on his Majesty's birthday; thrice also weekly in the dead of night they walk round the streets, playing from the above fair to Christmas. It was customary for them to go the same rounds from the holidays to Lady Day, calling at persons' houses, where, after playing a tune or two, they are presented with a shilling or so at the donor's pleasure."

In an interesting paper by Mr. Nicholls, on the "Regalia of the Corporation of Bristol," in the *Journal of the Archaeological Association* (1875, Vol. xxxi., p. 311), several old customs are incidentally



BURYING THE MACE AT NOTTINGHAM.



THE MAYOR OF WYCOMBE GOING TO THE GUILDHALL.

mentioned. Thus, in the year 1683, it appears that four silver badges and chains were purchased by the Corporation to be worn by the city waits; and in 1745 the water bailiff had an oar ornamented with silver bought for his badge of office. It is so heavily loaded with metal that its weight cannot be correctly ascertained; the weight in silver is estimated at about 36 oz. At the same time a silver badge and chain were purchased for the deputy water bailiff. One of the civic swords is known as the "Lent Sword," so named from its being borne before the judges when the assize falls in that season. Around the pommel, in Roman capitals, are inscribed these words:—

"This sworde we did repaier,
Thomas Aldworth being Maior."

Some of the Corporation customs associated with cathedrals deserve notice. Thus, at Norwich, on the Tuesday before St. John's Eve, the mayor elect went in procession with the Corporation, on horseback, and after the year 1772, until 1835, in carriages, to the cathedral, preceded, writes Mr. Mackenzie Walcott, in his "Traditions and Customs of Cathedrals" (1872, p. 131), "by the dragon, whiffers, swordsmen, musicians, the standards of blue-and-silver, and crimson-and-gold, the councillors in gowns, mace-bearer, the city waits, the marshalmen, and the civic authorities, with the sword carried erect." The gates of the close were thrown open on their arrival, and the Corporation, proceeding through the nave, strewn with sweet-scented rushes, were received at the choir door by the dean and chapter. It may be mentioned that the ancient practice of strewing the choir of Bristol with sweet-smelling herbs is still kept up whenever the mayor visits the cathedral in state.

Lastly, amongst some of the numerous other Corporation customs may be mentioned the blowing of the "Burghmote Horn," by the sound of which the members of the Corporation were, in days gone by, summoned together. This custom probably dates back to Anglo-Saxon times, having been in some places continued until our own times. At Ripon an ancient horn is preserved, which is sounded every day. "If a visitor should remain in the city," writes Mr. Walbran, "during the evening he may hear the sounding of the mayor's horn. It formerly announced the setting of the watch, whence the chief officer of the town derived the Saxon style of 'wakeman,' but it is now, of course, lapsed into a formality. Three blasts, long, dull, and dire, are given at nine o'clock at the mayor's door by his official horn-blower, and one afterwards at the market cross, while the seventh bell of the cathedral is ringing. It was ordained in 1458 that it should be blown at the four corners of the cross at nine o'clock, after which if any house 'on the gate syd within the towne' was robbed, 'the wakeman was bound to compensate the loss if it was proved that he and his servants did not their dutie at the time.'" In the reign of James I. a custom prevailed for the Corporation of Colchester to make presents of "sugar loaves" to persons of rank and eminence whose influence could procure them favour or protection: a circumstance accounted for by the high price of that article (from one shilling and twopence to two shillings and twopence per pound), which would seem an extravagant sum now-a-days if estimated in money of the current valuation. The few illustrations we have thus given are sufficient to show how numerous and diverse were the old customs associated with our municipal government.

J. F. THISELTON DYER.