

ture, and like Dillon the son of Croker, Tom junior the son of Hood, Peter the son of Allan Cunningham, Jerrold, Blanchard, Hazlitt, and others, who might be named, inherited so much of the paternal talent as to make themselves men of mark in a new generation.

DEAR JERDAN,—Thank you very much indeed for your kind present of seeds, and for your kind recollection of me. You are one of the few people in this world I should be sorry to be forgotten by, and I hope you do not think that I have forgotten you or the many agreeable hours I have passed in your company. Dickinson promised me to tell you this and much more, and I only wanted to be assured that you would be glad to see me, to have been with you long ago. I am in town every Tuesday and Friday, and upon either of those days I should be glad to call if you would like me to do so.

I hope you will see the terrace I have been making in Richmond Park. It is about a quarter of a mile in extent, leading from the Richmond Hill Gate to Lord Erroll's. In order to throw in different views, I have cut through the wood growing on the bank of the late Lord Huntingtower's property (which the Crown has purchased) at Petersham, and that property will henceforth form a part of Richmond Park.* The view from Richmond Hill (not forgetting that from the Star and Garter) is seen at once. Along the terrace I have just made a different view is seen every step you go, and at the end of the terrace the river presents itself at three different points, and the view is certainly much finer than that from Richmond Hill. You know the *locale*, and can fully appreciate fine scenery, and I shall therefore be glad to have your opinion of what has been done. I think that nothing in the kingdom can surpass it for effect and beauty.

Have you seen my son's pamphlet on the abuses of Eton School? If not, I should like to send it you. Thank you for the pleasant mention you made of the 2nd Series of Gleanings. With every kind wish, believe me,

Very truly yours,
Ed. Jesse.

Hampton Court, 22nd May, 1834.

THE CITY OF NORWICH.

SOME two centuries ago, quaint old Thomas Fuller thus wrote:—"Norwich is (as you please) either a city in an orchard, or an orchard in a city, so equally are houses and trees blended in it." "Yet," adds the shrewd and complimentary writer, "in this mixture, the inhabitants participate nothing of the rusticalness of the one, but altogether of the urbanity and civility of the other." The garden-like structure of the city is entirely in keeping with the marked taste of the inhabitants for the culture of flowers. "Approach the city on whichever side you may," says John Chambers, in his "General History of the County of Norfolk," "and you will see a neat little garden-plot before the door! You will see a few roses and dahlias, a jessamine, a clematis, or a vine climbing over the door. Nay, in the very heart of the city itself are to be found shows of ranunculuses and tulips, carnations and anemones; and in the most crowded parts of it you will see a little iron trellis-work before the window, guarding some humble pots of geranium and mignonette; or where this slight unexpensive protection cannot be afforded, you will often see a sweet-william, or a bunch of heart's-ease, or a marigold, peeping from within the poor weaver's garret window." This love of flowers is said to have been derived from the foreigners who found a home at Norwich in the reign of Edward the Third; and in yet greater numbers in the time of Elizabeth.

In such a city, and with a passion for flowers so strongly prevalent among the inhabitants, it was but natural to expect that attention would be given to the

* The Park Terrace has been allowed to fall in some places into disorder, and well deserves restoration throughout.—[Ed. L. H., 1868.]

study of systematic botany. Towards the end of the eighteenth century, Norwich produced a set of botanists mostly of the artisan class, who prosecuted the science with very considerable success. Contemporaneous with these local florists or their successors, arose a group of Norwich men of world-wide botanical renown, of whom it is enough to name Sir James Edward Smith, Sir William Jackson Hooker, and Professor Lindley. In another paper devoted to a notice of the celebrities of Norwich, we shall touch more at length on the career of these distinguished natives of the orchard-city.

Surveyed from a distance, the prominent objects which strike the eye of the observer are the castle, the cathedral, and the towers of numerous churches. The castle, a huge structure of Norman origin, but now modernised, holds a commanding position on an eminence near the centre of the city. Once the stronghold and residence of kings, it has since the reign of Henry III been converted into a county gaol. The interior, however, still preserves the genuine features of its original character.

The cathedral was founded by Herbert, the first Bishop of Norwich, in 1096; and the churches are mostly of very considerable antiquity. St. Peter's Mancroft, the largest, is a handsome edifice, with a noble tower ninety-eight feet high, and containing a peal of twelve bells, considered one of the finest of the kingdom. Many curious monuments abound in this church. Beneath the chancel repose the remains of the famous Sir Thomas Browne. North-east rises the noble fabric of St. Andrew's: it is built in the later pointed style, and was completed in 1506. Next in importance is St. Stephen's, which was finished after the Reformation. St. Michael's, Coslany, with its square tower, may be held to rank next. St. Giles's, occupying the highest ground in the city, also with a square and yet more lofty tower, is one of the finest of the Norwich churches. St. Giles's was entirely rebuilt in the reign of Richard II.

The origin of the city may be dated from the time of the departure of the Roman forces from the island, about the year 418. Castor, three miles south-west of Norwich, was a Roman station; some suppose the *Venta Icenorum* of the Romans. The natives, and those of the Romans who remained, from a preference to the situation of Norwich removed thither, and so founded the city, hence the couplet—

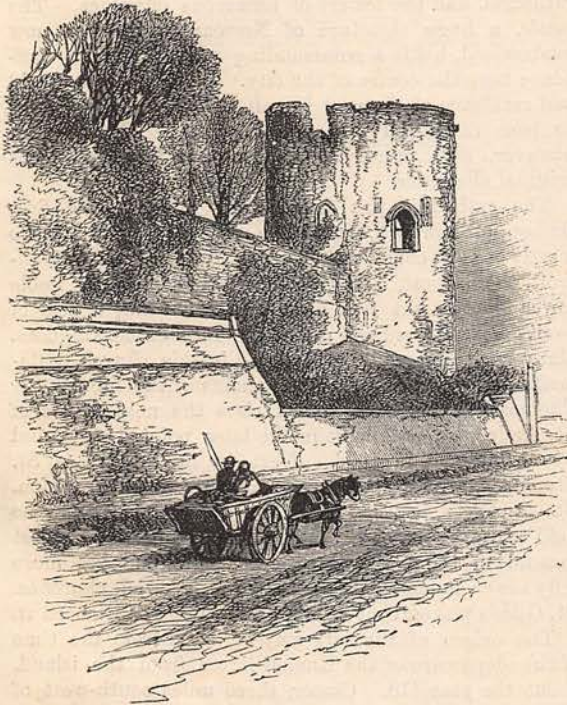
"Castor was a city when Norwich was none,
And Norwich was built with Castor stone."

Norwich* became the capital of the Saxon kingdom of East Anglia. The castle was erected on the site of an earlier fortification by Uffa, the first king of that people, in 575. Alfred the Great, it is recorded, strengthened the stronghold in 870. It was the object of frequent contests between the Saxons and the Danes. In 1004 the town was attacked by the Danish fleet, and laid in ashes. At that time it appears an arm of the sea stretched up as far as Norwich. By the middle of the tenth century, the town had for the period become both large and wealthy. The Danes settled in the county of Norfolk and town of Norwich in 1,010; and in 1021, Canute rebuilt the castle. In the time of Edward the Confessor, Norwich contained 1,320 burgesses with their families, and no less than twenty-five churches. It grew in importance until the time of the Conquest.

* North-wic in Saxon signifies a northern situation in a winding river, and because castles were usually placed at such situations the word *wic* was used for a castle. Norwich, therefore, may signify the northern castle at the winding of the river, the castle being situated near a loop of the Wensum, north of the ancient station at Castor.

William the Conqueror made Ralph de Waiet governor, who having rebelled was subdued, but not without much injury to the town. Bishop Herbert de Losinga removed thither the seat of the See from Thetford in 1094, and began to build the cathedral and other ecclesiastical structures in 1096. From that time the city rapidly improved. William of Malmesbury speaks of it as famous for the number of its inhabitants and the extent of its trade.

Among the historical events which we may note in our rapid survey are the visits of royalty. Norwich was visited by Henry I, who kept Christmas there in



THE SNUFF TOWER.

1122, and conferred on the citizens a charter similar to that which had been granted to London. Almost all the English sovereigns to the time of Elizabeth were entertained in the city. Philippa of Hainault, the consort of Edward III, frequently visited Norwich, and was the patron of the colony of Flemish artisans, who, on the invitation of the king, had settled there in 1335. A great tournament was held in 1350, at which was present the Black Prince, with many of the nobility. It was on the 16th of August, 1578, that Queen Elizabeth arrived with her retinue. She was lodged in the Bishop's Palace, and stayed nearly a week. On her departure she declared that she had laid up such good will in her heart that she would never forget Norwich. On her journey, it is said, she looked back, with tears in her eyes, shook her riding-whip, and exclaimed "Farewell, Norwich!" Alas! Norwich had good cause not to forget the visit of the Queen. The roll of the town says that "the traines of Her Majesty's carriage, being many of them infected, left the plague behind them, which afterward so increased and continued, as it raged above a yer and three quarters after." Upwards of two thousand natives and a large number of the foreign refugees died during its continuance. This was not the first visitation of the plague; numbers had died in the year 1348, and again in 1479. The sweating sickness appeared in 1486; and towards the end of the 16th, and

beginning of the 17th centuries, there were repeated visitations of pestilence.

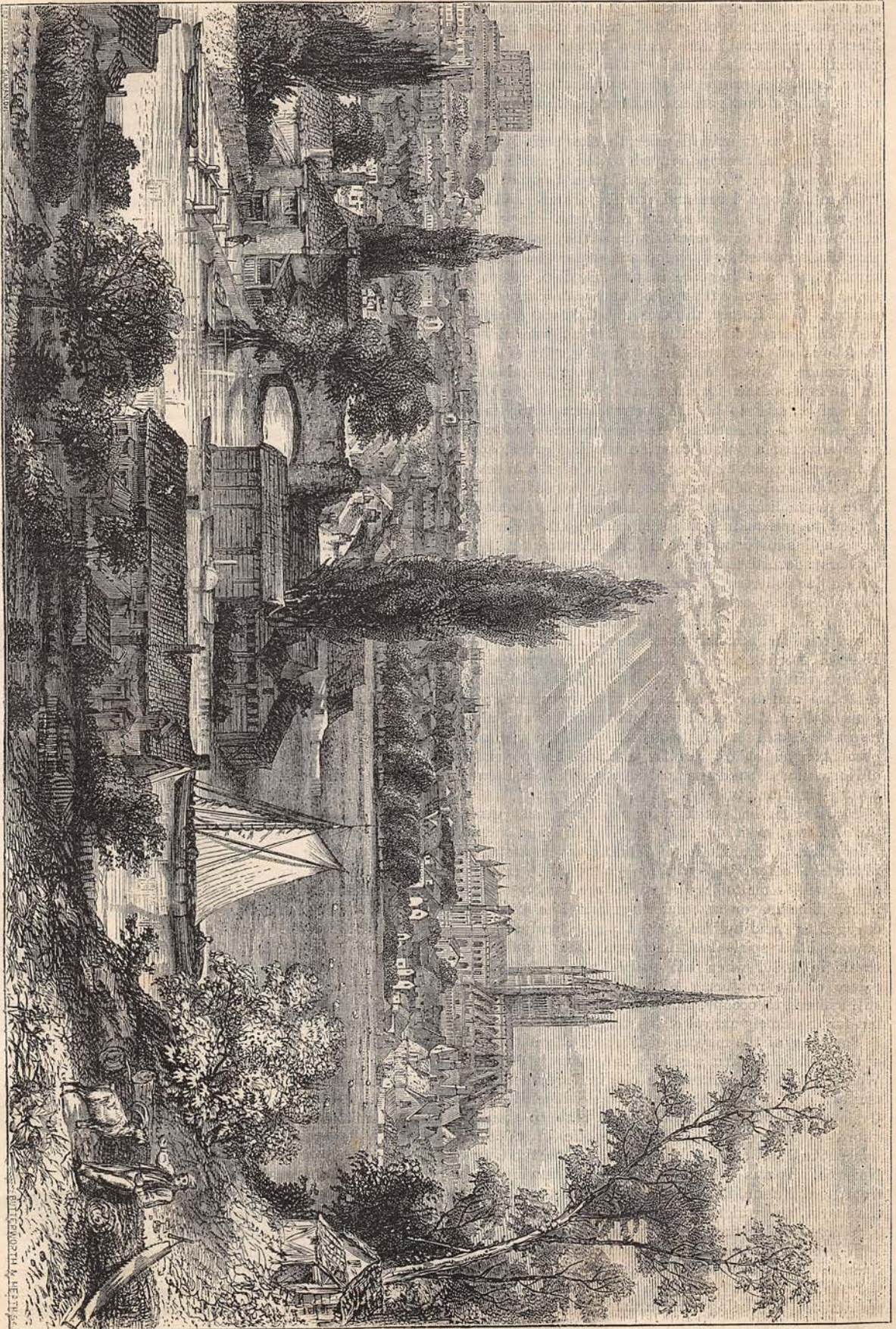
In 1422 the doctrines of the Reformation made their appearance in Norwich; and several persons were executed as Wickliffites or Lollards. Persecution continued until the accession of Edward VI, and was resumed with intensity during the reign of Mary. In 1531 the name of Thomas Bilney was added to the Norwich martyrology. Norwich was the scene of a local rebellion in 1549. The popular grievance was the enclosure of certain lands. Sixteen thousand men took up arms, led by two brothers of the name of Kett. They succeeded in obtaining possession of the city. In the conflict which ensued three thousand of the rebels were killed, and the leaders taken and executed.

We have alluded to the foreigners who settled in Norwich; with them originated the woollen manufactures for which it became famous. Elizabeth was throughout the ardent protectress of the Protestant exiles. The native artisans of the town having become jealous of the strangers, a conspiracy was formed in 1570 to expel them. A letter of expostulation, written by the Queen from her palace at Greenwich, to the citizens, rebukes them for their jealousy of the authors of their prosperity, and entreats them to continue their favour to the "poor men of the Dutch nation, who, seeing the persecution lately begun in their country for the true religion, hath fled into this realm for succour, and be now placed in the city of Norwich." The remonstrance of Elizabeth appears to have had a good result, for some time afterwards the magistrates of Norwich wrote to the Privy Council regarding the aliens in these terms: "They live wholly of themselves, do beg of no man, and do sustain their own poor people. They obey all magistrates and all good laws. They live peaceably among themselves and towards all men; and we think our city happy to enjoy them."

During the period of the Commonwealth the cathedral was greatly injured. Bishop Hall was driven forth; and on the 25th September, 1645, the mayor and aldermen were informed by a letter from William Lenthall, the Speaker of the House of Commons, that Parliament had resolved to settle a Presbyterian Government in the kingdom, and requiring them to consider how the city of Norwich may be most conveniently divided into distinct classical presbyteries, and to certify the same to the House with all expedition. Yet Norwich, in common with the other cities of the kingdom, accepted the restoration of the monarchy with thanksgiving and rejoicing.

In 1671 Lord Henry Howard, who in the year following was created Earl of Norwich and Duke of Norfolk, entertained Charles II and his Queen, with the Dukes of York, Monmouth, and Buckingham, at his palace in Norwich. "At eight o'clock in the evening," says the historian of the event, "both their Majesties, with the whole Court, which was very numerous, were treated with a magnificent supper in a very large room beautifully illuminated with flambeaux. The next day, having visited the cathedral and Bishop's Palace, and being everywhere attended with the loud acclamations of the people, their Majesties were treated by the city with a glorious banquet at the New Hall; and before the King parted from the city he conferred the honour of knighthood upon the famous physician, Dr. Thomas Browne."

The Ducal Palace, which was the scene of the royal festivities, and which was demolished in the succeeding century, Evelyn describes as an "old wretched building, part of it newly built with brick, and standing in the very



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W. H. B. H. S. 1868

market-place, and though near a river yet a very muddy one and without any extent." The castle, he says, is "an antique extent of ground, which they now call Marsfield, and would have been a fitting area to have placed the Ducal Palace in." "The suburbs," he adds, "are large, the prospects sweet, with other amenities, not omitting flower gardens, in which all the inhabitants excel."

Norwich, as it existed prior to the period of the Revolution, has been portrayed by the graphic pen of Lord Macaulay: "Norwich was," says that historian, "the capital of a large and fruitful province. It was the residence of a bishop and a chapter. It was the chief seat of the chief manufacture of the realm. Some men distinguished by learning and science had recently dwelt there; and no place in the kingdom, except the capital and the universities, had more attraction for the curious. The library, the museum, the aviary, and the botanical garden of Sir Thomas Browne, were thought by fellows of the Royal Society well worthy of a long pilgrimage. Norwich had also a Court in miniature. In the heart of the city stood an old palace of the Dukes of Norfolk, said to be the largest town house in the kingdom out of London. In this mansion, to which were annexed a tennis court, a bowling green, and a wilderness stretching along the banks of the Wensum, the noble family of Howard frequently resided, and kept state resembling that of petty sovereigns. Drink was served to guests in goblets of pure gold. The very tongs and shovels were of silver. Pictures by Italian masters adorned the walls. The cabinets were filled with a fine collection of gems purchased by that Earl of Arundel whose marbles are now among the ornaments of Oxford. Here in the year 1671 Charles and his Court were sumptuously entertained. . . . When the Duke of Norfolk came to Norwich he was greeted like a king returning to his capital. The bells of the cathedral and of St. Peter's Mancroft were rung; the guns of the castle were fired; and the mayor and aldermen waited on their illustrious fellow-citizen with complimentary addresses. In the year 1693 the population of Norwich was found by actual enumeration to be between twenty-eight and twenty-nine thousand souls."

As Norwich had decided for the Parliament during the civil war, so it declared for King William and the Revolution. The Duke of Norfolk, it is noted by Macaulay, attended by three hundred gentlemen armed and mounted, appeared in the stately market-place. The mayor and aldermen met him there, and engaged to stand by him against popery and arbitrary power. This spirit took the form of a popular outbreak in 1690, when the people rose, attacked the palace of the nonjuring Bishop Lloyd, which he was still suffered to occupy, and would have pulled it down but for the timely arrival of the trainbands.

Portraits of the mayors of Norwich adorn the walls of the Guildhall. Among them is a portrait of Horace Walpole, who represented the city in Parliament; and another of Lord Nelson, who was educated at the Grammar School. In the Guildhall is to be seen the sword taken by Nelson at the battle of Cape St. Vincent in 1797, and by him presented to the City of Norwich. It was accompanied by the following letter from Lord Nelson, in his own handwriting, addressed to the mayor, and which is also exhibited:—

"Sir,—Having the good fortune on the most glorious 14th February to become possessed of the sword of the Spanish Rear-Admiral Don Xavier Francisco Winthuysen, in the way set forth in the paper herewith transmitted, and being born in the county of Norfolk, I

beg leave to present the sword to the City of Norwich, in order to its being preserved as a memento of the event, and of my affection for my native county."

The river Wensum, on both banks of which Norwich is placed, and which, viewed at some distance, forms a picturesque object in the landscape, is, says Fuller, in his quaint way, "so wanton that it knoweth not its own mind which way to go; such the involved flexures thereof." The walls were begun in 1294, and finished in 1320, and looking at the outline of the city as enclosed, it fully bears out the notion of the old topographers, who compare it to a shoulder of venison. The walls, though still visible in some places, have been overrun by buildings which superadd a modern aspect and expression to the antique features of the garden-city. "As you stroll about Norwich," says a popular writer, "it has very much the air of an old city. A large number of the houses have many-gabled and overhanging fronts; and from the ground in which they are erected being very irregular and the streets narrow, they form picturesque antique-looking combinations; especially as some black church tower or the cathedral spire soars in the background above every prospect. But it is in these general views that the old houses show best: they have been mostly so altered—and in general no doubt necessarily—to meet the requirements of modern habits, that few retain much of their antiquity of details. Still the city looks old; and it is not difficult, in rambling about it, to realise to one's self a notion of its appearance, when a city of monks and soldiers, and soldier-like citizens: or later, when, rising into manufacturing eminence and wealth, its streets were thronged with a cheerful industrious population engaged in the ordinary duties of life, or crowding to witness some favourite pageant, a guild-day or a St. George's procession."

The market-place of Norwich, a picturesque feature, is so spacious that it ranks as one of the largest of the kingdom. St. Andrew's Hall, originally the nave of the Black Friars' Convent, is a splendid and capacious civic edifice.

There is much in the cathedral, the bishop's palace and deanery, with the Erpingham and Ethelred gates, to interest the antiquarian. The contents of the Museum will be found well worthy of examination; but without entering into further details, we may advert, in concluding our sketch, to the general aspect of the cathedral structure—the great distinctive feature of the City of Norwich; and this will best be done in the language of the writer already quoted:—"As seen from the lower slope of Mousehold Hill, the circular east-end of the cathedral, with its flying buttresses, forms a striking and majestic composition. Incongruities that somewhat mar the general effect, when looked at from a nearer point of view, do not catch the eye; but, indeed, it cannot be seen as a whole from any nearer position, owing to the lowness of the site and the various buildings which surround it. The eastern end, too, which is turned to the river, is by far the grandest. The western end, in spite of its noble window, has a meagre appearance. When examined closely, there is much to admire in the several portions of the exterior, although there is but little of that surpassing grandeur which is the characteristic of some other cathedrals. The tower is the most elevated of the Norman period remaining in England, and has an appearance of richness and solidity very pleasing. The spire is the loftiest in the kingdom, with the exception of that of Salisbury, to which it must also yield, although very fine in grace of proportions. The interior is far more imposing than the exterior.

As you enter the cathedral, the enormous Norman piers and columns in the nave, supporting the heavy circular arches and the two tiers of lighter arches above them, and the splendid stone roof spanning all, and in a long vista stretching before you, produce a feeling of awe that is not lost while you remain within the sacred walls."

PRE-HISTORICAL MAN.

II.

THERE are two opposing theories prevalent concerning the cause of man's progress in society. One is, that man being endowed with a capacity for invention, has progressed from barbarism to civilization by the exercise of this faculty alone. The rival theory, whilst it does not deny capacity or progressive improvement, affirms that there are facts in the case which neither of these circumstances will resolve or explain, and therefore maintains that some external communication has been at some time given or made to mankind, originating or aiding his development, and that barbarism is a degenerate, and not a normal, condition of humanity.

The former theory affirms that mankind were originally created in a savage and forlorn condition, left to trust to their own unaided faculties for getting on in the world.

The latter theory supposes that the first creation was accompanied by communications which helped man in religion and the arts of social life; that these were, by the bulk of mankind, subsequently lost, in part or in whole, but have been in various instances, in some form or other, preserved, and that traces of them are to be found amongst savage tribes.

We need hardly say that the latter supposition is in fact the statement of the Bible narrative. Although, with that record in our hands, we hold it to be fully proved thereby, yet we wish now to consider it quite apart from this proof; we desire, for our present purpose, to go into the domains of science and to form our opinion on its discoveries alone.

It is not an answer to the first theorist to say that there has been no uniformity in the development of civilization, the arts acquired by two distant tribes in the same duration of time are wholly different; because the conditions of the problem, the outward circumstances of climate and food, are also wholly different. Nor is it an answer to the second theorist to say, that, in spite of these differences, there is a marvellous similarity, at certain stages, in the development of people; because there are instances to the contrary, which destroy the value of the supposed evidence.

But there have been recently disinterred, or brought to notice, numberless relics of races of men who occupied western Europe before history commences. If these all indicate a natural growth and improvement, if they testify of such things only as barbarous man may discover and improve, then the first theory may be true, so far as any given locality is in question. It would therefore follow that the first theory is, to a certain extent, established as a true theory of progression.

On the other hand, if there are relics which indicate circumstances not explicable by this supposition, but demanding external communication, we infer immigration or trade; and if amongst these facts we still find phenomena insoluble by any supposition of mere natural origin, we shall be driven to the inference of a supernatural communication.

We appeal to the catalogue published in our last number, p. 518, in proof of the fact, that the intro-

duction of polished stone, of metals, and of the arts, amongst the primeval antiquities of western Europe, was not effected by educational processes of any kind, but by importation. Articles of new fashion and new material, new modes and new arts, are found all at once. So completely is this the case, that the only index-marks in this obscure chronology are those which have been found in the introduction of such foreign elements. The use made of these importations show subsequent improvement, and thus we find proofs of the scope and also of the limit of the first theory, whilst establishing the universal truth of the second.

Social science and geography attest the fact but too well known, that man is capable of individual and social degeneracy; not only capable, but liable to this downward process. The records of travel furnish very numerous cases of people who have wandered away from civilization, taken up with methods of savage life, become partially wild, and become also the progenitors of a semi-savage race which, in its successions, speedily retains nothing of civilization but some isolated habits and traditions. The South Sea voyagers and missionaries have registered many instances of the commencement and course of this decadence in the case of runaway sailors. Savage tribes and confederations have been formed by men originally wanderers from civilization.

The converse of this is also true, and has been still more frequently proved. Contrast a picture in "Cook's Voyages," representing a horrid human sacrifice there witnessed by the English navigators in the year 1777, with the present commercial, peaceful, and civilized aspect of the same place.

But how do we know that such civilization as this could not, and has not in some distant age of the world, been self-evolved? How do we know that it is not a genuine simple growth of man's nature? Simply by an appeal to facts. The world has been now well ransacked by intelligent observers, but it has only been to add proof upon proof to the tale of universal degeneracy. Mr. Ellis, author of "Polynesian Researches," speaking of the South Sea islands before a committee of the House of Commons, thus puts the case: "If civilization be viewed as consisting in exemption from temporal wants, and the possession of means of present enjoyment, the inhabitants of these islands were placed in circumstances more favourable to civilization than perhaps any other people under heaven. They have a salubrious climate, a fertile soil, and an abundance of all that could render the present life happy, so far as mere animal existence is concerned; but there was perhaps no portion of the human family in a state of wretchedness equal to that to which they were reduced before Christianity was introduced among them. They were accustomed to practise infanticide, probably more extensively than any other nation; they offered human sacrifices in greater numbers than I have read of there being offered by any other nation."*

And yet, these forlorn people possessed some relics of better days—some usages and traditions which cannot be explained by their condition at the time they were discovered by Europeans. The myths of Polynesia, attesting a common origin and a remote connection with distant civilized nations, are becoming the object of attention and the subjects of literature. To take an instance from tribes still lower in the scale, the Caffres, who were stated to have no notion of a deity: we are now told by missionaries who have studied in their midst,

* "Evidence on Aborigines," p. 178.