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A

SHORT ACCOUNT

OF

Dorchester,

PAST AND PRESENT.

BY THE

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PERPETUAL CURATE OF DORCHESTER, OXON.



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A SHORT ACCOUNT OF
Dorchester, Past and Present.

OF the antiquity of Dorchester there is abundant evidence.

If the name given to it by Nennius (who styles himself the disciple of St. Elbotus, or Elvod, Bishop of Bangor, A.D. 755), viz. Cair Dauri, is to be interpreted by reference to the Welsh language, then, as in the case of all other countries whose records are shrouded in antiquity far beyond historic records, we may gather that it was derived from the peculiarity of its site, which nature itself had pointed out as one suitable for defence, and selected as such by its ancient inhabitants. Cair or Caer is, on the authority of the Rev. J. Williams (editor of the *Brut y Tywysogion*), 'a wall or mound of defence, a fortress or city'; and Dauri, Dôr (Boswell's Anglo-Sax. Dict.), 'a gate.' Both which words seem to be retained in its Anglo-Saxon name of Dorcic, under which it is known in the Anglo-Saxon Chronicle. It would thus seem to be the city at the gate of the ancient kingdom of Cunobelin, which gate was formed by the ancient dyke thrown across between the two rivers, Thame and Isis, and lying at the foot of the ancient British fortified hill called Sino-dun, or Syno's hill, pointing to the same old British kingdom of Cunobelin and his ancestors. The dyke

hills, which are fast disappearing before the so-called improvements of agricultural science, though subsequently made use of by the Romans, may well have been remnants of British independence, and have a still higher claim on the veneration of every Englishman who can trace a connection between all the privileges he enjoys with the introduction of Christianity. For very close and intimate was the connection between the family of Caractacus, in the persons of Claudia and Pudens, and the great Apostle of the Gentiles.

When Julius Cæsar invaded Britain, he was opposed by Cassivellaunus, King of Britain; and in the time of Augustus, Cunobelin was one of the chief kings of Britain, and paid tribute to Cæsar. Gold coins bearing his name have been found at Dorchester.

In the subsequent reign of Claudius, Aulus Plautius is said to have defeated the British forces at Dorchester, and to have pursued them as far as the mouth of the Thames.

The Roman occupation of Dorchester lasted for the space of four or five hundred years, as is shewn by the succession of coins which have been found in great numbers in its vicinity.

An old Roman road from Bicester leads to Dorchester, and passing by the Dyke hills, crosses the ford at the junction of the two rivers. It then passes by the Sinodun Hill to Streatley, there joining the main *Via Strata*. But the most remarkable proof that Dorchester was an important military station

is the discovery, many years ago, of a Roman altar^a bearing the following inscription:—

I. O. M.
ET NMINB AUG.
M. VAR. SEVRVS
B COS
ARAM CVM
CANCELLIS D.S.P.

which may be read thus:—

“Jovi optimo Maximo
Et numinibus Augusti,
Marcus Varus Severus
Beneficiarius Consulis
Aram cum Cancellis
De suo posuit.”

This altar was in the possession of Sir George Oxenden, Bart., sometime owner of Little Wittenham, Berks.

Taking into account its important military position, it may fairly be supposed that it was a flourishing Roman colony, and that it enjoyed all the benefits of civilization up to the time of the Saxon invasion and conquest.

Traces of Early Christianity.

Gildas tells us that Christianity was introduced into Britain in the last year of Tiberius Cæsar, A.D. 38.

Nennius (Hist., cxviii.) relates that in A.D. 164 Lucius and other British kings were baptized, a mis-

^a The figure of this altar was published in the “London Magazine” for December, 1738.

sion having been sent by Pope Evaristus; and this account is confirmed by Bede, who gives the Pope's name as Eleutherius^b.

In the Diocletian persecution, A.D. 304, Aaron and Julius of Caer Leon, Alban at Verulamium, and many others, suffered martyrdom.

In 314, British bishops attended the Council of Arles.

St. Athanasius and St. Chrysostom bear witness to the prevalence of the Faith in the British isles.

It is therefore very probable that, wherever the old Roman altar had been set up, there a Christian bishopric was founded; that Dorchester was converted to the Faith as early as any other important station; and that it was not till the occupation of the valley of the Thames, and the overthrow of Dorchester in or about A.D. 570, that its Christian altars were overthrown, and divine worship suppressed.

Saxon occupation of the Valley of the Thames.

Traces are to be found of the early Saxon occupation of the valley of the Thames in the cemeteries which exist at Kemble, in Wiltshire; at Cirencester, at Fairford, at Stanton Harcourt, at Cookham, at Long Wittenham, and at Dorchester, where the dyke hills served as a burying-place to the heathen Saxons.

Introduction of Christianity.

Christianity, we know, was first introduced in the south of England by Augustine at Canterbury, in

^b St. Eleutherius, Pope and Martyr, A.D. 177—192.

A.D. 596 ; in Northumbria, by Paulinus, in A.D. 627 ; and in A.D. 634 by Birinus, at Dorchester, who was sent by Pope Honorius to labour among the Pagan inhabitants of Wessex.

The West Saxons, in the reign of Cynegils, occupied a considerable part of the south and central portions of England : they had extended their rule far beyond the Thames, their natural boundary, and had annexed a large part of Mercia, then ruled over by the heathen king, Penda.

It was at this time that Birinus was sent to labour among them ; and having received episcopal consecration from Asterius, Archbishop of Milan, he came to Britain. Not wishing to enter upon other men's labours, he came to the Gevigsæ, whom he found confirmed Pagans. So successful was he that, in the words of Bede, "The king himself, having been catechized, was baptized, together with his people ; and Oswald, the most holy and victorious king of the Northumbrians, being present, received him as he came forth from baptism, and by an alliance most pleasing and acceptable to God, first adopted him thus regenerated for his son, and then took his daughter in marriage."

The two kings gave to the bishop the city called Dorcic, there to settle his episcopal see.

Few records remain of the ministry of Birinus ; but so great was his success, that the whole of the great province of Wessex was converted to the faith, and he earned the appellation of the Apostle of Wessex. He died Dec. 3, A.D. 650, and was buried

at Dorchester, and subsequently canonized. Many years after, when Hedda was bishop, his bones were translated, and laid in the church of the Apostles SS. Peter and Paul at Winchester, where they are still said to be preserved.

Agilbert.—Wini.—Division of Diocese.

He was succeeded by Agilbert, a Frenchman. But Cænwalch, the King of Wessex, not liking his barbarous tongue, appointed Wini, a Saxon who had been ordained in France, his bishop, and divided his province into two dioceses, appointing Wini his episcopal see at Winchester, A.D. 660.

Agilbert, highly offended, returned to France, and being made Bishop of Paris, there died. Wini being expelled not long after, and the province being left without a bishop, the king having experienced great losses, he remembered how he had lost his kingdom before he became a Christian, and now attributed his losses to the absence of a bishop.

Eleutherius, A.D. 670.

Sending to Agilbert, he entreated him to return ; but he excused himself, and sent his nephew Eleutherius, who was consecrated by Theodore, Archbishop of Canterbury, A.D. 670.

Headda, A.D. 676.

We find Headda consecrated by Archbishop Theodore as Bishop of Winchester.

Bede says that Æda was Bishop of Dorchester ;

whether he was identical with Headda is uncertain ; but there can be no reason to doubt that Eleutherius, as well as Birinus and Agilbert, sat at Dorchester, and probably Headda.

The changes, both ecclesiastical and civil, to which Dorchester was subjected, will be best explained by the following extract from a letter to the "Times" by Professor Freeman. He says:—"Dorchester, in Oxfordshire, has been at different times the seat of two distinct bishoprics, the one West Saxon, the other Mercian.

"The first bishopric of Dorchester was that which began under Birinus in 634. Dorchester was then a central point of the West Saxon dominions, which spread a long way north of the Thames, while it did not stretch nearly so far westward as it did afterwards.

"This diocese lasted till the division of 705. Dorchester then ceased to be an episcopal see (the see was removed by Headda to Winchester), and it did not become one again till late in the ninth century. Then Mercia had long reached to the Thames, and Dorchester became the seat of that Mercian diocese whose seat was removed by Remigius to Lincoln."

In A.D. 705, the one west Saxon diocese, whatever may have been its previous boundaries to the west and north, was divided between Winchester and Shirburn.

A.D. 777. In about seventy years after the removal of the see to Winchester, Dorchester became part of Mercia, being absorbed into the rising power of the great King Offa.

A.D. 870. When Leicester was taken by the Danes, Dorchester became the seat of an united bishopric, i.e. of Dorchester, Leicester, and Lindsey.

897 From A.D. 869 to ~~888~~ we find Aldheard Bishop of Dorchester: he died, with many other Saxon nobles, after the Danish invasion of that year.

A.D. 909. Ceolwulf was consecrated bishop.

A.D. 926—934. The name of Winsey occurs in charters.

A.D. 950. Oskytel was consecrated Bishop of Dorchester, and in 956 translated to the see of York.

A.D. 974. In this year the name of Leofwyn, Bishop of Dorchester, occurs in a charter of King Edgar to the monastery of Malmesbury.

A.D. 975. That of Eadnoth I.

A.D. 979—1002. That of Esewy. In 992 all the ships of war were gathered together at London to resist the Danes. The king committed the forces to the leading of Elfrid the Ealdorman, and of Thorold the Earl, of Bishop Elfstan of London, and of Bishop Escory of Dorchester.

It is his effigy which is supposed to be in the south aisle, in episcopal robes, though executed at a much later date.

A.D. 1002—1005, occurs the name of Bp. Alfhelm.

A.D. 1006—1016. That of Eadnoth II.

When Archbishop Elphege of Canterbury was murdered by the Danes, it was Bishop Eadnoth who aided Bishop Ælfhun of London in removing the body to London, and having it buried with all reverence in St. Paul's minster^c.

^c Freeman' "Norman Conquest," i. 389.

Bishop Eadnoth was slain at Assingdon in Essex, in the battle fought between King Edmund Ironside and Canute.

A.D. 1016—1034. He was succeeded by Bishop Ethelric.

A.D. 1034—1049. He was succeeded by a third Bishop Eadnoth, a man so renowned for his piety as to be called the Good bishop. He is recorded to have rebuilt the minster at Stow, in Lincolnshire, for the use of the northern diocese, after the Byzantine or apsidal form.

This church of St. Mary of Stow, and the abbey of Ramsey erected in 969, are said to be the only examples known of the Greek cruciform style^d. But it is highly probable that the minster of Dorchester, which the requirements of the united sees must have called for, formed a third; and that the nave with the transepts, traces of which are still extant, is part of the original building.

Bishop Eadnoth died in 1049, and was buried at his minster in Dorchester.

A.D. 1049. King Edward gave the bishopric at his death to Ulf, his priest, a most unworthy successor of Eadnoth. He sided with Earl Godwin in his rebellion against the king, and fled with Archbishop Rodberd. He narrowly escaped degradation by Pope Leo IX. Ulf had come to England with Emma, wife of King Ethelred, who afterwards married Canute.

A.D. 1053. Wulfwig^e obtained the bishopric while Ulf was yet living.

^d See Stark's "History of the Bishopric of Lincoln," p. 438.

^e "He was the last English bishop. Henceforth the great

A.D. 1067. He died, and was buried at Dorchester.

A.D. 1067. Remigius, his successor, owed his appointment to his offering of a single ship and twenty knights at the time when William was fitting out his fleet to invade England. He was then almoner to the house of Fécamp, in Normandy^f.

A.D. 1085. The seat of the see of Mercia was transferred to Lincoln, of which Remigius became the first bishop, by virtue of a decree of a council held under Archbishop Lanfranc (A.D. 1075).

Foundation of the Abbey, 1140.

In the year 1140, Alexander, styled the munificent Bishop of Lincoln, founded at Dorchester an abbey of Black Canons of the order of Augustine; whence, according to Leland, "the church still bereth the name of the prebend church."

It was richly endowed out of the lands and tithes of the old bishopric, and twelve neighbouring parishes were subject to its jurisdiction, which were included in the Peculiar of Dorchester till the suppression of Peculiars. They were as follows: Dorchester, Nuffield, Bensington, Warborough, Drayton, Stadham, Shirburn, Clifton, Burcote, Overy, Baldon, Nettlebed.

bishoprics and abbeys were to be filled by Normans. The see of Dorchester at this time was the grandest in extent of territorial jurisdiction among the bishoprics of England."—(See Freeman's "Norman Conquest," vol. iv. p. 130.)

^f Remigius, the monk of Fécamp, the prelate of Dorchester, the man of small stature but of lofty soul, removed the seat of his episcopal rule to the lordliest spot within his diocese. (Vide Freeman, "Norman Conquest," vol. iv. p. 421.)

A.D. 1534. The abbey, in common with other ecclesiastical foundations, was suppressed after the abbot had signed the act of submission, and the whole of the possessions of the Society were alienated by Henry VIII.

Fortunately, one Richard Beauforest purchased the eastern portion from the lay impropiators, and gave it to the parish.

A rent-charge of £32 per annum was reserved for the Perpetual Curate, which is still paid by the owner of certain lands on which it was settled, prior to the sale of the abbey-lands and tithes in the year 1808.

The old school-house in the churchyard was probably the guest-house of the abbey, and was converted to its present purpose in the year 1653 by Sir John Fetiplace of Swinbrook, the lay impropiator.

The remainder of the monastic buildings which stood on the north side of the church were pulled down, probably about the time of the rebuilding of the upper part of the tower, i.e. 1604. The extensive farm buildings are still to be seen at a little distance on the north of the church. The foundations are still *in situ*, and are extremely well built; but the barns have been destroyed to a great extent by fire; those which still remain are very old, some being of the fourteenth or fifteenth century.

At the time when the Canons took possession of the old cathedral in 1140, they would have found the buildings standing which had probably been erected by the third bishop Eadnoth, at the beginning of the eleventh century. It is conjectured that this

was a long nave terminated by an apse, with two side-chapels or transepts, with doors leading to them right and left of the apse. This building was lighted by a series of windows above the present string-course. The building probably extended about as far east as the present wooden screen. Capitals of a very early date have been lately found, which may have supported the ribs of the old groined roof in the apse, and the south wall below the external string-course is apparently part of the old Saxon chapel, or transept. The Canons began at once to enlarge the building: they probably removed all above the present string-course in the nave, and built a series of lancet windows, traces of which are still to be seen in the dead wall on the north and south sides of the nave, and in the west wall of the north transept.

They removed the eastern apse, and extended the chancel considerably eastward, completing the northern transept, if it had not already existed in the Saxon buildings. They also inserted the transitional arch, and covered the nave with a Norman roof of a lower pitch than the present.

There is a Norman buttress at the eastern extremity of the north aisle, which has been cut away for the insertion of the east window of the north aisle, which may possibly indicate the first extension eastward of the chancel. If this be so, the Norman wall was pierced for the insertion of the present colonnade of decorated arches.

The eastern wall of the transept was also removed for the insertion of two arches, in order to connect

the transept with the chapel and aisle, which were added eastward in the fourteenth century[§].

Shafts still are to be seen in the north wall of this aisle, indicating ancient groining; and it has been suggested that the Canons intended to have groined the whole of the eastern portion of the chancel, but that they subsequently changed their plan. The central buttress at the east end of the sanctuary may have been built with a view to the groining. It will be observed that the south columns of the chancel are of a later date than those on the north side, and are not in the same line.

There are marks in the sanctuary-walls of an extension eastward beyond the original design, and the piscina at the entrance of the sanctuary is of an earlier date than that which is further eastward. The windows in the sanctuary are inserted at a later date than the string-course on the south side. In fact, the present elaborate tracery in the east window may have taken the place of two plainer windows, divided by the central buttress.

It is probable that the western lancet-windows in the nave were then filled-up, owing to another storey having been placed over the western part of the cloister, and the more eastern pair changed into the present large fourteenth-century windows.

In the south aisle of the chancel alone, the groined roof was carried out; but whether the shaft which

[§] See Mr. Parker's "A B C of Gothic Architecture," p. 136, in which he gives the date A.D. 1300 for the east window in this aisle.

originally stood on the foundation of the present restored pillar gave way, or whether the design was abandoned, there is no record. Sufficient indications were left of the springing of the arches to enable Sir G. G. Scott to complete the present chapels, and their beautiful groined roofs.

The south aisle now occupies what were probably once detached chapelries and transept. It will be noted that the masonry underneath the external string-course in its western bay appears to be much older, and is probably part of the old Saxon work. It possibly survived the destruction of the eastern apse, and was worked into the general fabric when the present aisle was constructed in the fourteenth century. It is also probable that the lower portion of the west wall of this aisle is of the same date. It was certainly once an external wall, as is clear from the doorway, with its dripstone, which connects the two aisles.

The south-western aisle was connected with the nave by piercing the old Saxon wall later in the same century^h. The curious steps are according to the old arrangement, and the altar is said to have been for the use of the parish. Underneath is a vaulted chamber, with a staircase blocked-up leading from the aisle.

The fresco-painting is of very early date, and was restored by Messrs. Clayton and Bell in the years 1862, 3.

^h See Mr. Parker's "A B C of Gothic Architecture," p. 135, in which he fixes the date of the west door at 1320.

The brackets on one of the columns probably supported statues. The font is of cast lead, in three divisions, and the figures are most likely sacred figures of our Lord: it is probably of the eleventh century.

The external buttress, with three canopies at the west end of this aisle, was probably removed from the west end of the south-east aisle at the time of the building of the more western aisle, or chantry-chapel.

The Tudor porch was the last pre-reformation work.

Thus, in a manner, the building tells its own tale. It begins with the Saxon episcopate of the eleventh century, and goes through the whole pre-reformation period, giving beautiful examples of every style of architecture.

The buildings necessarily suffered much during the three centuries which succeeded the suppression of the abbey. But during the last forty years the work of restoration has been carried on, beginning first under the auspices of the Architectural Society of Oxford, under whose care the sedilia, the east windows, and the sanctuary-roof were restored.

The only portion of the original fabric of the church itself yet to be restored is on the north side, where traces are to be seen of the transept and Early English chapels. The cloisters on the north side of the nave and the great west window are still wanting.

Seeing that these works are very insignificant com-

pared to what has been done, it is hoped that they may yet be accomplished¹.

It now remains to say a few words on the existing monuments, and other objects of interest in the church.

On the north side of the sanctuary is the Jesse window. The figure of Jesse lies at the foot of the vine. The figure of the Virgin and Child was probably next above: on one side is an angel with a thurible; on the other, two crowned figures, one of whom is kneeling. The figure of David is in the corner; and it is thought that the other figures represent prophets, kings bearing witness to the Incarnation, or joining in the worship of the Magi. In the eastern window are groups of carved-work, representing scenes in the Passion and Resurrection. In the south window is a procession in stone figures. The coats of arms are of noble families in the time of Edwards I. and II., who were probably benefactors of the abbey.

In the floor in the chancel are first the brass of Sir Richard Beauforest, sometime Abbot of Dorchester; also of Abbot Sutton, whose left hand is grasping the crozier. Next to him lies that of Sir Gilbert Wace, Sheriff for Oxon and Berks, 46 and 49 Edw. III.

In the choir also is a large white stone, on which is an engraved figure of an ecclesiastic (see p. 15 of

¹ Plans have been prepared for the restoration of the north transept and chapel by J. M. Bignell, Esq., under whose care the whole of the restoration during the last twenty-two years was executed on behalf of Sir G. G. Scott. The probable cost of such restoration would be about £1,500.

Addington's "Dorchester.") He is said to be Roger, Prior of Ranton, co. Stafford, and abbot here about 1510; he seems to have been suffragan to the Bishop of Salisbury.

In the south aisle are three stone monuments, which were formerly in the chancel, of which it is said (pp. 13, 14 of Addington's "Dorchester"), "On the south side of the chancel is a monument, with an effigy of a cross-legged knight in the act of drawing his sword. 'His name,' says Leland, 'is out of remembrance.'

"At the foot of this is another effigy, recumbent on an altar-tomb, in freestone, of Decorated-work, representing John de Stonore, a judge of great note in the reigns of Edward the Second and Edward the Third.

"On the north side of the chancel is a highly-ornamented altar-tomb of Perpendicular character, with an alabaster effigy of a knight in plate armour, his head resting on a tilting-helmet, a lion at his feet, and on his breast the lion rampant of Segrave with a bendlet."

Near the screen lies also the effigy of a bishop in full robes. This may be the image of free-stone of Bishop Æschwine, mentioned by Leland in the extract, p. 103, in Addington's "Dorchester."

This effigy had been subsequently buried, and was dug up in the south aisle, and placed on the raised steps in the south-west aisle, until it was placed in its present position.

Under a wire case is some beautiful carved canopy-work, which was found carefully built up in the

Norman door leading from the cloisters. It is supposed to have been the canopy over the shrine of S. Birinus.

The mutilated brasses in the south-east aisle belong to the Draytons, one of whom married an heiress of the Segraves about the close of the fourteenth century.

Under the stove-pipe in the nave are several fragments of capitals of very early date, of bases of cloister-shafts and other work, which were found in a chimney at the north end of the village two or three years ago (in 1878). They shew to what extent the abbey and the adjacent buildings have served as a quarry for the neighbourhood, as well as indications of its former extent and magnificence.

The tower and belfry have been thoroughly restored: it now contains eight bells. The tenor weighs about 18 cwt., and bears the following legend:—

“*Protege Birine quos convoco tu sine fine.*”

In conclusion, as this is only intended as a handbook, the reader is referred to “The Account of the Abbey Church of St. Peter and St. Paul at Dorchester,” by the Rev. Henry Addington, published by Messrs. Parker, of Oxford; and to Skelton’s “Antiquities of Oxfordshire.”

book against Apion: but it is plain that this alleged quotation, which is not to be found in the ancient version of Rufinus, has been *since inserted into the text of Josephus*.*

These multiplied instances of fraudulent design, acting upon ignorant and passive credulity, must, when brought together in one view, lead us to regard with much suspicion these long venerated worthies. As we trace Christianity downwards, these pious frauds increase beyond all power of overtaking them. Yet it is to such treacherous guides that we are required to give implicit confidence. Never will the human mind soar to its legitimate height, while it remains entangled in the web of dogmatism which the folly and artifice of ecclesiastics have woven; and which will infect and destroy the stoutest spirit, as the tunic of Nessus clasped the frame, and entered into the flesh, of the too-credulous Hercules.

A LAYMAN.

THE KINGDOM OF THE MESSIAH.

“When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.” John vi. 15.

“Jesus answered, My kingdom is not of this world.” John xviii. 36.

“THE time is come! By shore and steep
 Let the hunted lion sleep!
 Leave the net and leave the oar
 By the Galilean shore!
 Ephraim! leave thy clustered vine!
 Judah! bid the falchion shine!
 Our years of shame and woe are past;
 The Sent of God appears at last!”
 And through the nation of the Lord
 Onward went the gathering word:
 From stormy lake and mountain rude
 Poured the hardy multitude;
 From vineyard and from harvest wain,
 From city proud, from palmy plain,
 Their fearless hearts and blades they bring
 To join the heav'n-appointed King!
 But lo! with undeluded eye
 He waves the crown of Israel by,
 And seeks the mountain's secret breast,
 Where never yet was heard or seen
 The troubled storm of man's unrest
 To break its quietness serene,
 And oh! what soaring spirit dare
 Pursue his gentle footsteps there?
 It is not giv'n to man to tell
 The mysteries of that midnight dell,
 Or with what words of love and awe
 He bent before his Father's throne,

* Dupin's Prelim. Dissertation, § 2.

What scenes his prayerful vision saw,
 Or how the Sire upon the Son
 Poured forth that holy energy,
 That spirit of almighty Love
 Which quenchless shone on Calvary,
 And quenchless shineth yet above,
 Which strung the quivering limbs to bear,
 And nerved the soul to do and dare!

A kingdom won by deeds of shame,
 A crown ten thousand horrors dim,
 Defiled with blood, and tears, and flame—
 These were the gifts men offered him!
 Oh! nobler far the throne he chose!
 Oh! brighter far the thorny crown!
 Unsullied by his brethren's woes,
 Stained with no blood except his own!
 A realm of love that yet shall bind
 The warring millions of mankind!

Broughton, Sept. 29, 1839.

M. S.

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SUPERSTITION IN THE NINETEENTH CENTURY.

AN excursion through the western wilds of Cornwall has recently attracted my notice to the miserable superstitions still prevailing amongst the peasantry of our generally enlightened country. Before we despatch missionaries to the benighted Heathen of distant lands, let us seek at home to remove the dark cloud obscuring the light of reason in the minds of so many of our fellow-countrymen. The traditions of past ages are scarcely worn away before other and more debasing fables are associated with the retired scenes of Nature's glory: and these wild stories are supported by religious tenets as wild, industriously propagated by an uneducated set of men amongst their credulous brethren. As a specimen of the evil results of Methodism, connected with a belief in the supernatural, I may relate the substance of a conversation between my fellow-travellers and our guide,—a man we had picked up by the way to direct us to some of the grandest scenery on Cornwall's rocky shore. He began by assuring us that a "*whit*" (alias *white*) "witch" lived in an old cottage in the neighbouring village, endowed with the power of killing or curing, according to her own wayward fancy. Wide had been the mischief performed by her terror-striking "evil eye." Deformity and imbecility were alike produced through her active means, and one woman she had actually "put to death." This last piece of intelligence shocked us not a little, until, by gathering further information, we accounted for the atrocity by discovering that the person died from the effects of a natural, but rather uncommon, disease. My companions remonstrated with the man on the folly of supposing a kind Providence would grant to any frail human creature the power of committing so much evil on those around her: he answered, with