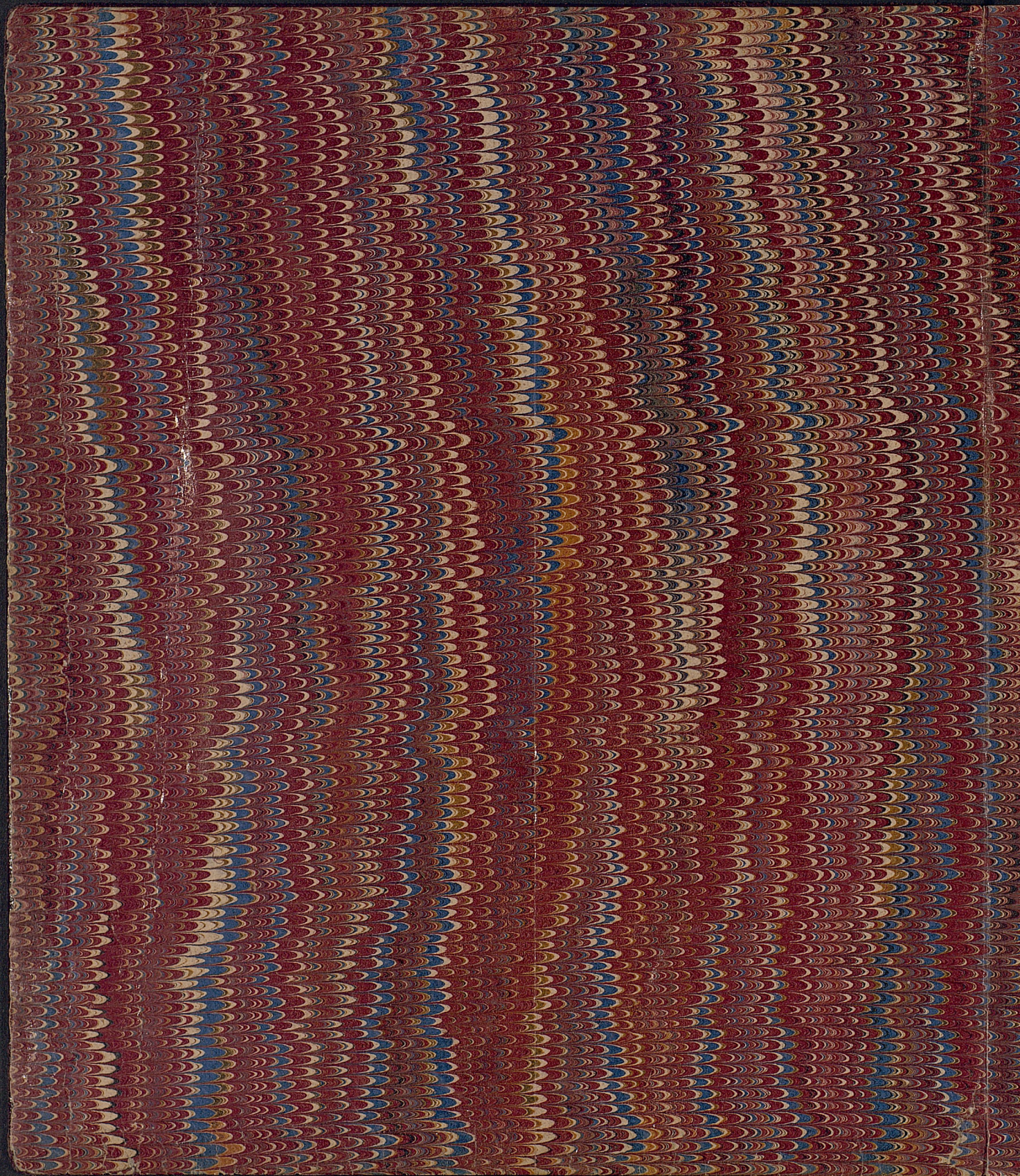


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3/6 " I

" A high aim, a thorough sense of what is
to be said, & a simplicity of utterance "

are the characteristics of

Early Anglo Saxon literature

H. Kelly

Benjamin Miller

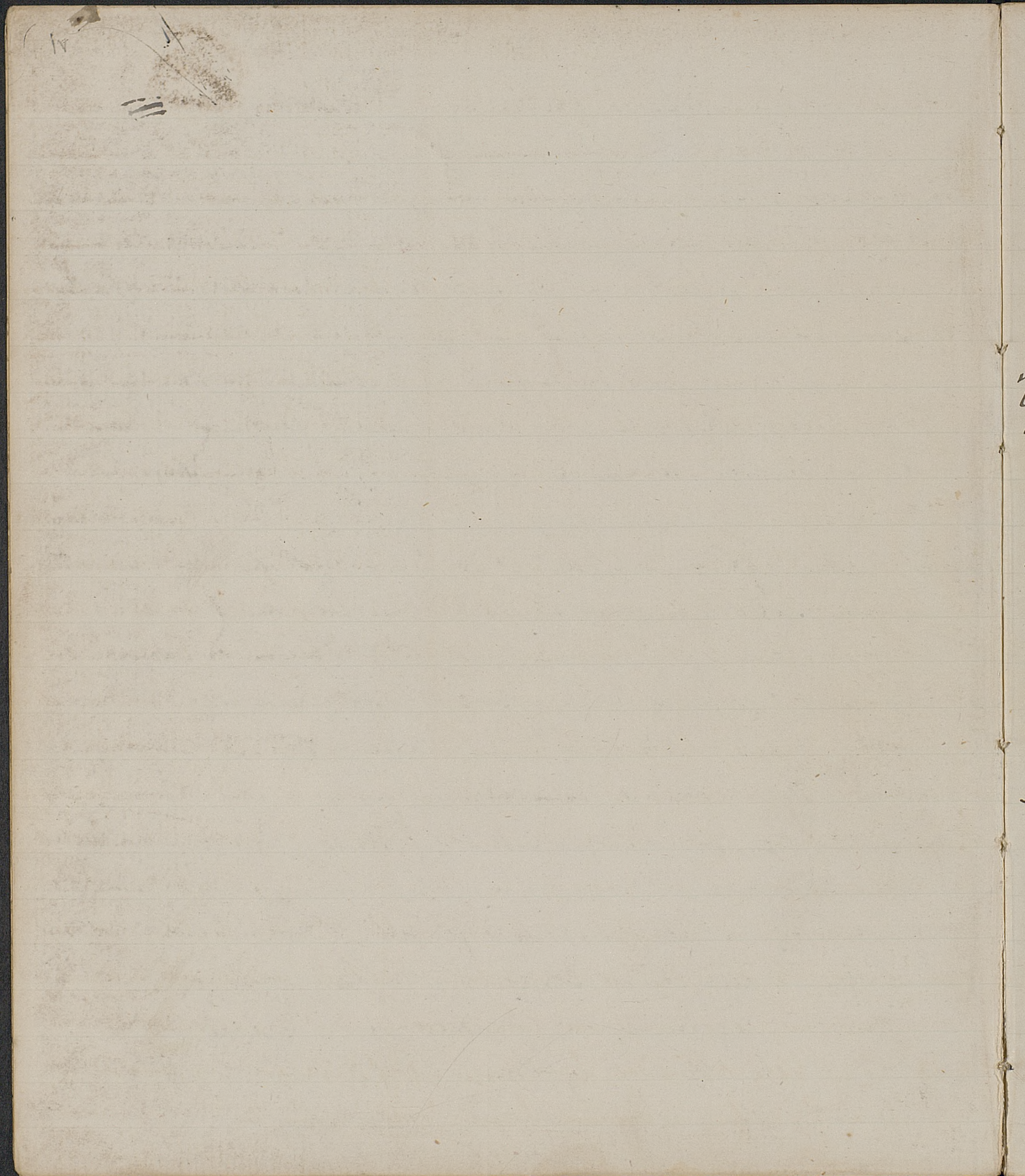
W. W. W. Burdett

Feb. 15th 1856.

The object of the book will be to express my views of English History with a view to the history of the present state of England & Scotland.

I shall try to divide it in my own mind the study of the subject - into three branches with a view to giving a more complete knowledge of each.

1. History of Civil Government - for purpose of legislation, judicial practice & general policy.
2. History of Religion & its influence in the progress of the Civil.
3. History of Morals: relation of Government of Church, Moral ideal - & the influence of religion as secular influence on the
4. History of Commerce & Industry: Division of the Nation into different ~~professions~~ & occupations (bread-winning) & their influence & numbers & wealth & power of men.
5. Administrative organization, whether industrial or religious. The growth of towns &c.
6. Manners & Customs of the People.



(1) ①

Construction of Anglo Saxon Period (1) ~~(2)~~

Witangemot. Stubbs maintains in Anglo Saxon Freeman that in the period the Witangemot was a council of lords & not an assembly of the armed people. No doubt on special occasions it would be held before an assembled multitude consisting of the King & his barons, freemen: for the election of a King, for the promulgation of laws etc. Palatines, Bishops, Kings, the dignitaries constituted it. It was held at regular intervals. In fact, the whole of the population was represented by the Palatines & Bishops who were heads of localities & had hence the interests of the locality at heart. The royal element was the King & his ministers the representatives of the constitution see Witangemot at York A.D. 931. 2 archbishops, 2 W.A. Bishops, 15 Palatines, 5 Abbots, 59 thegn & ministers & 2 Bishops Witangemot: King, 2 archb. of B., 5. Ealdormen, 15 thegn.

Ecclesiastical Functions: It is difficult to distinguish the lines between the ecclesiastical council - for there are cases in which a primarily ecclesiastical council - like the Legation Council A.D. 789. were attended by King & ealdormen - as well as by abbots & bishops & laymen from Witangemot.

It is not easy to say whether the Bishop & ecclesiastical Synod
sit as the Council in Law of the land or as a spiritual
Jurisdiction. ~~But the law of the land is not the law of the land.~~ The provisions of
laws relating to religious observances & moral discipline enforced
by law still show the strong ecclesiastical element.

As a Land Court: The British dealt with the transfer of
lands; not only agreed to & witnessed the compromise by
gift of the King of Ffolkland to Bockland, but also legislated
the transfer of a large estate from one person to another.

Judicial: Court of Appeal - having jurisdiction jurisdiction
over all persons & all cases.

Taxation: Imposed extraordinary taxation in case of invasion.

General Political Deliberation: Even the
acceptance of a new religion was the result of deliberation
in the West Saxon.

Election function: The King & Bishops were
electors of the King & his Witan. As regards the Bishops
it seems uncertain whether the vote was a less important
divine election either of the people or the religious bodies.

The King was elected by the Witan: the King's election
was a compromise of the principle of hereditary & influence of
the recommendation of the deceased ruler.

The deposition of a King became more difficult; as the

Anglo-Saxon & the King's Exchequer became stronger.

Transition. With the consolidation of & extension of Royal Power the constitution of the various offices - both the structure of the "Council of the Nobles" & became the "Council of the King".

The King's Exchequer & revenues were indeed a number & became the Exchequer of the King & became King's Exchequer.

The chief principle constituting the tendency was the Heredit of the Exchequer's functions.

Royal Property

Development of Royal Property. This again to be seen not only in the transition. A primary to hold of the property in any other form of tenure - collected certain dues from the Feudal lords.

The limits of the right - gradually developed into absolute ownership as the Feudal lords became Terra Regia.

Royal Revenue. Fines & proceeds of the courts of law.

Right of Monarchical for himself & retained in the property.

Produce of Wood & Meads & Grass, Mines, Salt & Salt-works,

Tolls & other dues of markets, fairs, & wharves - generally.

Apprentices to be seen due from lands held in different tenures.

Honorary Privileges. The Crown & the right of Angli Saxon.

"The common law understood as belonging to the Crown & the right to the King's Exchequer."

both made by the King & the people, & by the people & the King
Comitatus, further a Comitatus of the King.

This Statute aimed to be the greatest principle of equality.
The former things seem to be related to privilege of the elect magistracy to submit themselves with a committee of persons to the King & in England the comitatus has been substituted as the origin of the Aristocracy.
Here Statute specially found - the difference of origin of French ^{feudalism} feudalism & that of English feudalism was obvious
"In the feudal system the origin of the law is law"
& in the French language the nature of the law is clearly seen. The dependent might be connected with the King (1) by service, (2) by comitatus, (3) by commendation, (4) by reception of land as a benefice. French feudalism
"grew out of the two latter & English nobility of service for"
"the two first - the beneficiary system formed the receiver of land to the King who gave it; & the act of commendation placed the freeman & his land under the protection of the King & whom he is bound; the result was to bring all the landholders of the country gradually into personal dependence on the King. Each of these practices had its parallel in England. The historical of the land, however, rather presupposed than created the close relation."

between the King, the Receiver of the gift, and in most cases a
Bar made to a gift is considered of past service,
making no new connection.

Therps. ~~Military~~ South - came to them as owner
of 5 hides (1 hide = 590 acres) Therps military
South own in 5 to 50 hides

The class of Therps videns: on those known to name is
given to all the ^{property} ~~property~~ of proper quantity
of property & whether or no the name is the old relation to
the King; in the domains of the noble men
Members of the King's service. The name of Therps comes
to the class and after the conquest appears under the
name of Thyrp, with the same practical result as
used to form the name. A Carol may become
Thyrp by possessing 5 hides of land, but he soon
not become noble until the 3rd generation.

Atthring. a little belongs originally to the noble
freemen but after the conquest to the King's knights.

Est Domes. The title of Therps Springs from military service
The title of Est Domes arise from the execution of the King's
will in Shire. In some but.

Wergild. ^{by} the value of a man's value.

"Every man's life had its value, & according to that value the value of his cattle & the costs of justice varied, & the officer against his private property & farm stood for"

In most of the English kingdoms the basis of the calculation was the wergild of 200 Suthg. shield marks.

The Carol, however, was a simple free man. The thegn of the

book 1200 shillings. The Breton was worth half as

much as the Saxon or English. The Hephre lands, the king,

Archbishop, Bishop, ealdorman, & earl were estimated

in multiples of the same sort.

Though English society was divided by rank, law & broad interest, it was not a system of caste with its strict structure & its loose sense.

Except that it injures I generalise to make a table of caste.

It seems that wealth & justice was the real test

& was taken as the whole when of a man's worth.

Shall I now of the statistical survey with a note

of its intricacies - reviewed & more intricate by process

of nomenclature, variety of provincial custom,

multiplicity of ranks, & titles, offices.

The work on the Pedagogical method leads to

the end of the

The New Statistical Survey of Anglo-Saxon Institutions, begins
 with a detailed account of the ~~the~~ local organization of
 its localities according to the description of them in
 some terms to that of being a true ecclesiastical ~~power~~ institution,
 which is apt to be puzzled by ~~the~~ ~~author~~ ~~of~~ ~~it~~
 a picture which shows so much uncertainty & diversity.
 This is due in part to the author's own view of the matter,
 & drawn even a comparative long period & diverse
 institutions. The work is serial & not coincident.
 The ~~total~~ ~~of~~ ~~principles~~ of custom is the best, seen rather
 as distinguished from positive treatment & the ~~work~~ ~~with~~
 which the Germanic ideas cling to their ^{local} customs, this
 difference to theory so long as it did not immediately
 affect practice, in fact. This political misapprehension
 produces a remedy from which it is difficult to
 extricate. The dominant principles of the development
 Smith ~~does~~ ~~not~~ help you early: he compares himself to
 a man who describes of this remedy, not striking proof
 as he has in principle. He is ~~the~~ ~~sort~~ ~~of~~ ~~typical~~ ~~the~~
 spirit of historical method to be done - this ^{is} ^{the} ^{best}
 discovery in the ~~Germanic~~ ~~Age~~ ~~shows~~ ~~the~~ ~~line~~ ~~of~~ ~~progress~~
 energy & the ~~same~~ ~~fact~~ ~~result~~: he discovers ^{the} ⁱⁿ ^{the} ^{middle}
 them in historical mind and in fact, carefully

In that matter: His method profound & most delightful
 easy tutor - Dives W. Stubb's manner of dealing
 with his subject - matter like your patients & a hundred
 your energies. With the same actually done in principle
 appear when after perusing with you find them; you
 bring to the thread shall be done after you to guide
 you in the labyrinth of facts contradictory facts.

Development in Anglo Saxon History

Here at least is a principle a "Party of - growth".
 "The general tendency of the process may be described as
 a movement from the personal to the territorial organization;
 from a state of things in which personal freedom &
 political right were leading ideas, to one in which personal
 freedom & political right had become so much bound
 up with the relations created by the possession of land,
 as to be actually subordinated to it: The main steps are
 apparent. (Brewster's) In the primitive German
 Constitution the free man of pure blood is the fully
 qualified political unit; the King is the King of the Free;
 the host is the people in arms; the courts are the
 people in council; the land is the property of the Free,
 and the Free man has a right to his share (always
 understood to include them, or, were not less there as

& successful - because the political system was not
 (ignored) : In the next stage the possession of land
 has become the badge of freedom ; the freeman is free
 because he possesses land, he does not possess
 land because he is free ; the host is the body of
 landowners in arms ; the courts are the courts of
 the landowners . But the personal basis is not lost -
 yet of : the landless man may still hold his lord ;
 the wife is the provision of the family ; the peace
 implies the maintenance of rights & duties between
 man & man, the free free is the equal of the noble
 in all political respects . In a further stage the land
 becomes the sacramental tie of all public relations ;
 the poor man depends on the rich, not as in chosen
 patron, but as the owner of the land he cultivates, the
 lord of the court to which he does suit & service, the leader
 whom he is bound to follow & the host : the administration
 of law depends on the force of the land rather than that
 of the people ; the great landowner has his own justice
 & administration his own justice . ~~The thing of justice~~
 We pass from the noble to the free man, from the
 noble to the free man, the justice of the noble is a condition of freedom
 & freedom a condition of owning land to a society in the G

infinite production, ~~to~~ society & individual
 complex to a social & which it ownership of
 land constitutes a right on personal freedom
 & property of man who live on land owned.

Health can be qualified for freedom, degree of
 wealth comes with degree of political power
 The condition was very approximate &
 from it logical ~~was~~ expression of in continental
 countries particularly in France.

The movement of personal liberty & local self government
 arose in through the same period & essentially
 increased the free life of the English constitution.

The things done in it were with the interpretation of
 the English King, dominated ^{in the way} by the establishment
 of hereditary monarchy & the great nobles.

Indeed the union of the Kingdoms of England under
 one King was not the result of a national consciousness
 of unity or the self government, but rather of the
 political & ability of individual Kings & the process
 of selection natural selection by the structure of the
 broken royal families & the great nobles.

The strength of certain individualism from England

together in the land, in the King's service of
 England and France. The principal
 need is to make Englishmen success. Not of
 it of it for the sake of the succeeding. Then on sea
 is Edward the Confessor's son, Godwin & Harold
 fighting for supremacy in the King's council.

The Englishman made these conditions of national
 relation & uncertain political union was developing
 a character in which there was little patriotism &
 personal loyalty towards the supreme power. Apparently
 it was indifferent whether a Dane or an Englishman
 ruled them - there was little cohesion between the
 man of the people & their ~~leader~~ royal leader.

The man there was a strong sense of social freedom
 without much care for political power. His own
 home & parish were much more than than the
 man of Cordia & the people of the nation. He was
 tenacious of local custom & local methods &
 procedure - & the ~~objection~~ ~~was~~ ~~the~~ ~~man~~ this objection
 was more to attempt. His other much more his
 daily life than a tie between him & the superior power.
 The greatest cohesion was in the lowest range of
 social organization - it was national.

They in respect of apparent submissiveness to a
dominant force. But the Englishman was
illiterate, narrow, languid & political development
in common with the majority of the population.

The Englishman's literature, especially in the medieval
period, Anglo-Saxon, was feeling & thought - slow
& the fact the Englishman lived in his family
his religion & his immediate neighborhood.

The Norman destroyed the English more than he
brought: & what he brought was not his own -
he had forgotten his native language, he had no literature,
his art was simple & practical.

At once the Norman was to Anglo-Saxons inferior in
social organization - a knowledge of a class of
epic & national jurisprudence - but he was a
great soldier & a man of world, knowing the
lessons of power & European history, conducting
diplomacy, & turning the qualities of all in his
own advantage.

Anglo Saxon Church. ~~St. Augustine~~ Inman's G.C.
 Gentonic character. "There might appear in the
 Gentonic religious character a depth, solemnness, &
 tendency to the mysterious, and joined to them by the ~~same~~
 to which would prepare them to receive the gospel."

The personal faith & physical self interest the belief
 in the supernatural provided in impenetrable mystery,
 the feelings of awe & reverence to ^{divine} ~~sublimity~~ character
 of the priest & of the woman - the prophecies
 were all characteristics favorable to acceptance of
 the faith of the tribes. The priest soon seems to
 have no other form no caste, & to have been as well
 as in the following in the Christian Church.

But the Gentonic race infused their own strength
 independence of thought & action into the Church they
 also harbored the work their faith & inspired
 of work the medieval spirit.

Conversion of England.
 The Britons had been practically exterminated by
 the Anglo Saxon invaders & their religion was
 reduced into fragments of Wales & Cornwall.
 No attempt was made by the Roman Britons to convert
 their conquerors & destroyers & consider themselves

to the form of the structure of the temple &
 the establishment of the church.

Of which church, Greek in its mode of
 worship & with itself a subordinate to the
 ancientness of language. The Greek is described
 graphically by Erasmus. It was a mass
 of 12000 British clergy.

This Augustin I saw to have seen in his lifetime
 & with the church of Rome in the East, & the King of Spain
 who became a Roman & the new Bishoprics of London
 & Rochester were, yet both of them in the death
 of the new rulers were in the East.
 I understand, however, the Augustin succeeded in following
 the church of Rome & Rochester were led to the East -
 the National collection of the new reform.

The conversion of Northumberland was a work
 of the King of the Romans in the occasion of the great
 battle of the Marston in the year 1140 & the highest
 remarks of the historians.

"No one has applied the word of our God with
 greater zeal & fidelity than myself, but I do not see
 that I am the better for it. I am not more prosperous,
 nor do I enjoy a greater share of royal favour!"

I am ready to give up this impetuous joy.
 Let us try whether there was more will shown in 'letting'
 this speak to High Priest. Then a thoughtful man
 must proceed & say: Go that - the thing shall be
 taken the life of man? When you are fighting with
 your knees in the depth of winter, & the hall is born
 with the blazing fire, & all around known in raging,
 & the snow falling, & the white birds flying through the
 hall, motion at the door & escape at the other...
 In a moment, such a winter, it is visible & the eyes
 but it came out of the darkness of the storm, & glides
 again into the same darkness. So in human life;
 we behold it for an instant, but of that has gone
 before or that is to follow after, we are utterly ignorant.
 If the new religion can lead the uncutful road
 let us give it our serious attention."

Heaven is our own inheritance - the present hour
 has decreed us a more generous - the new
 has ^{glazed} ~~glazed~~ to present an adequate remedy
 with the to the barbarism & the reflective man.

The miracle & superstition were not intended
 to the side of the joy, but probably usually of different
 kinds - destroy the authority. Is the growing natural

of the Anglo-Saxon & his influence & desire
 for a definite formula, he stems with
 indefinite teaching & multiplicity of individual
 writings - the documents from morals or from
 his judicial policy - the latter in all things
 presents us from standing - from the intellect-
 or action. Still the one temporary reaction -
 meant not from the habit of his fortitude,
 & by the personal influence of the missionaries
 Alred, Jagan they gain a currency over Mercia,
 here & England, he is in Northumbria 633, when
 he breaks with the papal - he is then
 the Bishopric of Lindisfarne. In his reign there
 agreed a permanent law in Northumbria
 with the Duke of Mercia Jagan fell in Mercia (665)
 & in the year gradually he came to the power of
 England.

Internal History Merca's death. The fall of the
 island has been connected by historians from the Scottish
 & Irish Monarchs & the fall of the Kings of Rome.
 The decay in matters of discipline.
 the celebration of Easter, the form of a Torment. Roman
 custom prevails after the year of which he undertakes

Summary of the Roman Mission in Britain.

Christianity came to Britain by the Roman Conquest - England.
 The barbarian tribes of the Saxons, Jutes, & Angles had
 been more or less barbarous by their practices &
 superstitions. They were in no way influenced by
 the remnants of Roman civilization & culture
 they found in Britain. The only bond between
 the European continent & with the landing of
 Augustine & through missionaries from the Continent
 & the rise of the native clergy & houses Rome &
 since the Benedictine influence was established.
 But Rome had no certain hold on the English clergy
 as in France by the career of Wulfstan who represented
 the spirit of Catholic organization under the Pope.
 Monasticism was the special spirit of conversion:
 the rigid discipline, complete physical self control
 harmonious with the domestic part of manners.
 English Anglo-Saxon monks were formed by
 moral discipline & not a spiritual organization.
 The native clergy were always ready to accept the
 independence of Rome & in Edward's time range
 themselves in the ranks of the two orders &

distinguished in the Roman period he introduced
 a native literature from the Continent &
 a work representative of Coedmon. Bede spent a
 long & secluded life in study & writing of the
 Church & collecting & copying all ancient knowledge
 in Latin for the intellectual structure of England.

" Thus, then, in less than a century & a half from the
 landing of Augustine (The death of Bede about
 half a century before the conquest) the kingdoms were consolidated
 into one monarchy, every one of the kingdoms had become
 than. As in all Teutonic kingdoms, the hierarchy
 became co-ordinal- aristocracy, as representation of the
 nation, taking their seat in the Wittenymote, committee
 of the King as great territorial lords, bishops, lords or nobles
 with the king, as magistrates with the eddome.

In the reign of King III. Athelstan describes the struggle of
 the secular & regulars: between the married & the
 unmarried clergy. The English seem proud, at least
 upon the profession - monasticism had no firm
 hold of England in Anglo-Saxon times. The Roman
 relation with great power the celibate & married
 clergy in the continent, the final order of the former.

1. Christendom as it appeared to the English

2. & the influence of it. Bede's Ecclesiastical History

1. Of course it is a disadvantage not to read or know the history of
Latin Church & how true it is to the relation to England but
by the way - a short - & not - a long!

As soon as they entered the dwelling-places assigned
them, they began to imitate the course of life prescribed
to primitive Church; applying themselves to frequent
prayer, watching & fasting; preaching the word of life to
many in the land; despising all worldly things, as
not belonging to them; receiving only their necessary food
from those they taught; living themselves in all respects
conformably to what they prescribed to others, & being
wholly disposed to suffer any adversity - even death
that might befall them, for Christ's sake. In short - several
beliefs & were baptised & driving the simplicity of the
innocent life, & the sweetness of their heavenly doctrine.
2. "Your words & promises are very fair, but as they
are new to us & of uncertain import, I cannot
approve of them so far as to forsake that which I
have so long followed with the whole English nation
But, because you are come from far into my
kingdom, and in my conscience, are desirous to improve

But these things which you believe are true & most
beneficial, do not molest you, but give you
a notable entertainment; take care to suffer you
with necessary patience: *na de vo pibus* you
spread & give as many as you can of our religion.

The Christian and introduction of baptism is seen
in Gregory's Bonifacii letters.

Gregory's answers to Constantine's questions.

All instruments according to the division between & portions
one for the Bishops & his family, because of hospitality &
entertainment; another for the clergy; a 3^d for the poor,
& a 4th for the repair of churches. The B. except the
under mentioned which he has as a mark making all
things in common. Others not received with holy
orders may really be able to keep under discipline. It
is for as to divergence of custom in different churches
"Choose therefore from every church that those things that
are religious & just, & when you have as it were
made them into one body, let the minds of the
English be accustomed thereto."

In the promulgation of laws such as kept from
the church the nation & the order of the criminal to
be considered: if he has stolen from you the punishment-

Note of the former substance. Security to proceed
from charity. Not the passion. One to transparency
from Hellfire.

Interchange between countries forbidden, 'no of spring can
come of seed but look. Second wife's side - forbidden
Some men & wife are one flesh. As for the promise
of this church married before conversion. I know of
nothing of the Catholic church towards the Protestants:

"For at this time the holy church charities down ^{the}
through zeal, & liberates others through weakness
and commits at some things through discretion!
That so she may often, by the forbearance &
communion suppress the evil she disapproves.

No attempt of British despots over Frankfurt -
the metropolitan of each to set a self led state

"As for the bishops of Britain to commit this
to your care, that the nations may be taught,
to be strengthened by persuasion & to persevere
corrected by authority

After a detailed discussion of population upon
mechanics the is the part of social intercourse

"Lawful intercourse then must be for the
sake of children not of pleasure, & must

to the presence of things not to be done
 In them are many things that are proved to
 be lawful, & yet we are somewhat defective in
 doing them."

There is a kind of sin: "In all sin is fulfilled in
 the body, viz. by suggestion, by delight, & by consent.
 Suggestion is occasioned by the Devil, Delight is by
 the flesh, & consent from the mind."

In the evil spirit suggest a sin to the mind, if there
 be no delight in the sin, the sin is in no way
 committed; but when the flesh begins the delight
 the sin begins to grow. But if it deliberately
 consents, the sin is known to be perfected.

To Kings & Nobles: Suppress the worship of idols,
 the more the structure of temples, temples,
 with the manners of your subjects by moral change
 of life, whorship, terrifying, sorcery, covetous,
 & giving account of good works, that you may
 give your reward in heaven.

In which will render you the fame of your
 name more glorious than ever, than know you
 such a number among the nations.

The Creed of Christendom as presented to the English
 by Bonifacius

"to the Most Honorable Edward, King of the English
 Bishop Bonifacius, the Servant of the Servants of God.

"Although I know of the Supreme Deity committed
 expressed by human speech, as coming in it
 was perfect, & is visible & intelligible
 clearly, so that no sharpness of wit can
 comprehend or express it; yet in regard that the
 goodness of God, to give some notion of itself,
 having given the Son of the Most High,
 mercifully, by secret inspiration, infused into
 the mind of men such things as he is willing
 shall be declared concerning himself, we have
 thought fit to draw our friendly care to make
 known unto the Father of the Christian faith. & the
 end that, informing you of the Gospel of Christ -
 that no Service Commanded should be
 preached to any nation, they might offer you the
 Cup of life & Salvation. "

After a further description of the Mysteries
 of the faith & the Sacraments & the Sacrament be

enlarged on the extension of Christ's work
 & the position of the God "to whom also the
 receipt of empire, & the power of the world, are
 subject, because the bestowal of all kingdoms
 is granted by his disposition."

Then he describes idolatry, & the sacrifice
 of it: "For how can it be, that we have any form of
 idols or images, that are made for you out
 of corruptible matter, by the hands of man
 inferior & subject, to wit, or whom you have
 by human art, bestowed in vain, in imitation
 of men?"

Then, come to the Anglo-Saxon poem ~~called~~
 Ambrosius, a morality, purified in some parts by
 Hunt-edward, ~~proposed~~ ^{Christ} ~~self~~ ⁱⁿ ~~the~~ ^{foreign} ~~and~~ ^{intellectual} ~~the~~ ^{and} ~~the~~ ^{passionate} ~~the~~ ^{the}
 Ambrosius, called in his introduction for tracing
 in its mind & reason, the creation of his
 own intelligence. He supplies mystery & greatly
 the corporate superstition - & the incantation in
 every day life. ~~Charity & fortitude~~ But talk
 of many passages written by holy men & women -
 which witness of the best work - & work in
 which the "New man" mystery of the New man & work

reclamation of physical torment & physical bliss.
 The good things of the world & the best were
 promised freely - the zeal & exaltation of holy
 celebration, acting on the reason & believing minds of
 the people, produced miracles in confirmation
 of the promise & hopes & terrible fears set out on
 divine authority. Christianity was received by
 the English - & the English Church became part
 of the English nation, not a foreign imposition
 pressed upon them.

Bede gives us a slight indication of the Church
 reformation. In his time the conversion of King
 Aethelbert & his subjects & the state of the
 ecclesiastical spirit of the island predominated.

The great disadvantage under such a system is
 that I have no knowledge of contemporary history &
 cannot learn by differences the peculiar character of
 Anglo Saxon civilisation.

Anglo Saxon Church: Stubbs.

The different hierarchic kingdoms were converted
 for different periods at different times: the work was
 begun under an ecclesiastical government
 by Theodore (a philosopher & divine of Eastern origin)

c. d. 673. It took a long time to change
 the views upon the metropolitan primacy of Canterbury.
 English monks inherited no Roman tradition
 neither was it connected with the conquest
 the escape from their views the perfection of Court life
 & corruption. St. Jerome nearly the whole history of the
 early Franco-Gothic Church; he who is not
 wrong in his view of being a political & just Church.
 The English Bishops were not total potentates as
 the German & French were. "They were members of the
 Council of the West to which they belonged & sat
 the local folk-moot with the prestige of wisdom & sanctity,
 with royal authority & with moral authority; but they did
 not become the Counts or Dukes of the Dioceses or
 entangle themselves with the secular intricacies of the
 & heretofore nation upon spiritual grounds the view.

The Bishop was impelled by secular ^{at least} motives to
 consolidation of the West-Saxon hegemony.

Church organization followed in the development &
 known was from civil organization - such as the
 was the migration of monks from the Continent into
 the Empire - the Church began at the head

*

faculties of ~~the~~ out parts of the Bishop, archdeacon,
 & parishes & in the ~~diocesan~~ educational division
 the Church of Rome the lines marked out by the
 amalgamation & growth of the nation. Therefore what
 the Church presents "back" to from above shall
 forward political considerations civil life but
 the Church the division lines of division & subdivision
 traces of the growth of local machinery. You can
 find the local concerns with the parish & the
 parishes - the Parish lines more or less coincident
 domains as the political & religious lands of the
 same land.

In matters both for the Bishop & England; the original
 missionaries were all monks; the Mission Station,
 the Bishop's house, & the houses of the convents clergy
 were all monasteries; not at the time, & the strict sense
 of the Benedictine rule, but sufficiently near it to
 claim all the rights, privileges, immunities &c. ever
 accorded to it. What all the work the Monastic system
 did the work well. Colonial the country by means
 of missions, furnished the supply of teachers in
 districts too poor & too thinly peopled to provide
 for their own clergy; & in a manner teachers

& operative to Comets for heretical administration
 The Non-Resistant Spirit has in the eyes of Imperial
 Corporate Commissioners & seems to Church for
 & heretical tendency creeping into all other spiritual
 institutions - This is the true danger -
 Chapter in the context between the medieval & modern
 Church. The Church that it became auto-erotic
 in its form - & established the doctrine of a spiritual
 aristocracy. In the great defense of the spirit
 of social democracy in the middle ages. It was seen to
 all ranks & all degrees - all it asked was
 fidelity for the sake of the special objects of its holy purpose
 in world's ambition.

Ecclésiastical Comedies: Ecclesiastical Revenue

The 2 great Churches were generally supported by voluntary
 offering - in the common law of the land retained that
 a tenth part of the produce was a property of the Church that
 was not impaired by penalties. Frequently the Church
 was endowed by gifts & small estates - monasteries
 & convents so. Now the accumulated wealth of the
 institution led to the demoralization & ultimate fall.

A Representative enactment of latter date from the 8th
 century both in the Continent & in England.

1. of the letter to Bishop von Dintzinger
 Ecclesiastical Council were either national or
 provincial. All-national they & the latter
 frequently attended. Apparently the Councils confine
 themselves to legislation of discipline & morals
 to be enforced by spiritual penalties: the
 to some legislation passing through the Diet
 & enforced finally. The fact - that since there has
 no jealousy between Church & State - each invites
 the to assist in the respective functions.

It is more difficult to determine the judicial functions
 by the clergy. When a spiritual dignitary was
 Lord of the land it is to be presumed that the exercise
 of ordinary judicial functions presents in different
 degrees to land owners. By law of course a spiritual
 jurisdiction with spiritual penalties - but here.

It seems that they exercised certain judicial
 rights with the remuneration that there meant, in view
 of a kind of the moral law - perhaps not involving
 life or property. But in this series, religion,
 morality & law seem to have been regarded as one thing -
 spiritual penalties were enforced by the secular law, and
 a civil judgment was sometimes & frequently the author

of Religion.

Before the Reformation the Church & State were
 & these were not the separate character
 In the mind & affairs & in succession the
 Bishops became the secular statesmen, not only
 holding office as ~~advisors~~ ^{advisors} from monarchs but ruling
 over the non-territorial 'secular lords'.

This is important to distinguish between the
 ecclesiastical council - & the ^{territorial} - the
 canonical law was promulgated. The Church too
 was freer - & a Church organization like the
 civil government was approaching & characteristic
 the nature of continental life.

This is how the struggle grew up the work of the English Church
 & the early days of English history: The unity of the
 Church was in the early period the only working
 unity; & the 'liberty' in the early days that
 followed, the only form in which the tradition of
 freedom lingered. It was again to be the tie
 between the conquered & the conquerors; to give the
 oppressed a hold on the conscience of the victor; to
 give the liberties & norms of the North to the Norman &
 the Englishman in the transition to the present, and which

The growing nations for it distant destiny
teacher & friends of freedom to all the world.

Remember, as his two mothers & his grateful description
of his to save institutions gives a graphic description
of the gradual lowering of the status of the free landowner
& the rise of work ^{through} the ^{participation of} communities.

Originally the the dominion of the cities ~~that were only~~
the free body of burghers were landowners, more
than a body of slaves & individuals with no
social status. ~~that~~ not persons. members of
a subject race, individuals of a superior race
who through ~~reformation~~ led of self control
through reformation in general, through crime
or any the institution had found themselves capable
of carrying on the keeping the independence.

But as population increased - the children of
the free landowner could not find place on the
father's estate. The art of fighting ~~was~~ also becoming
differentiated from the occupation - the necessity of
small communities with large, & of them not
being able to do it necessary that there be a
standing army of defense men to be had &

opinion. Among the children of the free leaders
 the club for the subscription to the 'Lion', All the
 those members of a free family especially suited to a
 position & a certain high flock to the ranks of the
 great men & become the greatest & companions.
 This was an honorable service, & a return for the loss
 of personal freedom & absolute devotion to their
 heads. In sum this & there is his glory & a to
 history & power he endured. With the growth of
 natural camp to status of the growth was to reflect
 of the growth of the Lion, therefore to refer to Lion
 to some number his last of retainers. The thing, by
 a process not difficult to understand because the center
 of attraction & estate arose this & last of the
 about-come then & filled to attract. In the meantime
 the free holder ~~was~~ had a peculiar relation between
 the military settlements of the local leaders & his followers.
 The castle was with a letter in a safe guard - the
 castle to plan himself made the protection of the
 neighboring Lion, giving up in return for itself the
 absolute ownership of the land & binding himself to do
 personal service in a militia. The provincial noble
 giving in to royal Lion means that the members

of the King's Council the paper known,
 from a fragment - ~~as~~ as our motto
 with law, justice, equity, justice & the number.
 The ^{the} friends are here in ownership of law was
 gradually lost - & the original basis of the free institution
 institution was destroyed. But the spirit of freedom
 springs from the British mind. The laws, a
 laws increased enormously for the population,
 & spirit perhaps through the influence of the laws, also
 for the inherent-spirit of personal liberty (which had not
 been lost - by personal influence & influence of law) in the British
 law, a personal freedom, but dependent on equality
 of station & ~~status~~ but in the extent to individual
 men possession of an immortal soul & equal
 equality in the eyes of God. The freedom of slave
 by the same personal liberty, but political rights
 in Christian Anglo-Saxon has become a personal right
 by the fact that tries to secure the position in
 Great-britain. The ecclesiastical civil laws began to
 deal with the rights of the church, & the laws to
 limit - his power & in all religious matters his
 or his being free (which his God) then a master
 the free his slave to work as a subject of justice

In America¹ by his grace, make his free.
 Hence so soon as slavery was no longer to them a
 individual infirmity or race-infidelity - the spirit
 of personal freedom, aided by a religion that
 proclaimed that God was the cause of
 inequality - unequal justice (his own), rose from
 the ashes of a free institution a superior grade
 a renovated form with a new spirit of personal
 independence.

H-i

It is very difficult to construe from the foregoing
 notes any definite & clear picture of England on the
 eve of the conquest. I have not had the time or the
 leisure to study as I ^{ought to} have done if that in order
 to construct. I imagine that the mass of the English
 nation was cultivation of the soil; holding the land they
 cultivated by different forms of tenure. No doubt
 there was considerable number of free-holders - in which
 equality of status was a ^{political} ~~realized~~ principle, each
 freeholder employing serfs & paid labour.
 The Communitie however the ^{based on} ~~comparing~~ freedom
~~traded to~~ were entering either willingly or unwillingly
 into a dependent relationship with ~~the~~ ^{the} ~~spiritual~~

a personal production. ~~But~~ the thing, or an
 ecclesiastical or civil law with the armed body
 of Monks. Whether free in the market & market
^{system} ~~contracts~~ become the center of other forms of social
 life. The trader, merchant, moneyer, & the rural
 manufacturer sought the protection of the center, ^{combined} & set
 the independence of the private community or the
 village settlement. They come to these centers in
 the character of independent men, as far as political
 rights were concerned — political freedom, the right of
 self government, but, inseparably connected with the
 possession of land. If they, or any of them, were
 a free community. The law recently passed itself
 in dependence on the law, the only doubt then be
 more or less incorporated & could be kept by the
 free tradition of their fellow-townsmen.
 On the other hand towns rose up which were dependent
 not in freedom but in personal dependence of
 the inhabitants on the superior lord of the law.
 These towns were, as the ^{independence} ~~independence~~ & wealth of
 the ~~not~~ townsmen increased gradually gain
 sufficient power to shake the absolute authority of
 the lord over his man. Then we find in later

early same times the free-holders & the free commoners
 entered into relations with the possession of military
 force & such liberties with their right of possession
 & their of individual freedom. In the time now we
 find bodies of serfdom dependent co-operating &
 forming corporations gradually losing rights of property
 & liberty of action. Who writes common law is
 that the free were ruled by the manor & the
 manor by the free. In all cases there seem to have
 been, a similar machinery of government. It appears
 of the more either elected by the townsmen or appointed
 by the manor or being according to the dominion of
 free or manor traditions. This machinery is
 immediately described by Stubbs & is based on the twelfth,
 the thirteenth & the fourteenth - But the prevalence of
 custom - the various aspects of the tenures of individual
 possession & of the growth of centers of population, ~~and~~
 had to be redefined in the uncertainty of social
 structure which seems even to a devoted student like
 V. Smith to have been ~~the~~ his, from giving any
 graphic & proportional description of ~~what~~ the
 life is rural. Dates & within districts.
 I imagine there were large tracts of

Woodland & more uninhabited belongs
 to the first nation & the particular tribe
 surrounding it, passing from the tribe &
 the King's domain, & at last becoming the property
 of the King. Out of this land, great use made
 by private individuals, & religious houses
 Some monasteries, acting as centers of learning
 & charity were dotted over the country.

Bishops & their clerical followers ~~enjoyed~~
~~the~~ ~~privileges~~ ~~from~~ ~~the~~ ~~monarchy~~ & built
 Churches - industrial communities gathered
 round them & monasteries, & ~~from~~ ~~from~~ freedom
 from royal dues & national taxation were granted
 the power & the proceeds of jurisdiction. Established
 the. One secular in the character & licentious
 in the monks were ~~found~~ ~~more~~ to be seen more or
 less frequently, springing the religious organization
 & claiming the immunities of the former monasteries
 & convent - a royal income from parent to child
 in an hereditary claim of Abbot & Abbot.

The Earl Godwin & the Bishop of the Shire had no
 friends abroad - the Earl Godwin as military
 commander would receive his power in all

abstract under his government; he would be
supposed to know of his law in law, or he
would be in making a civil attendance (his thing)

The Bishop as the success of Roman numerals
would ~~would~~ impart the various part of his down
and also live at a near the court of the thing

The Lords of the Law ~~and to the death~~ ~~to~~ the bare
members of the 'Architecture of birth' or of the
new architecture of service ^{to} the 'Ath' ^{seems} or ^{religion}
would be the permanent needs of local life. In their

course the members of the dependent community
would do just a service as their courts would be in
the towns ^{large} ~~the~~ small ^{glory} ~~franchise~~ ^{infrastructure} would be constantly

whipping another for public commerce & religion
I have tried by extracts from Bede to illustrate the
Whigism brought to England - a Whigism 'acting on

kind of manners, for the ^{is} a supreme mystery
comprehending the whole world - supported by a
justly organized authority, a disciplined army
of missionaries very obedient to one head.

~~Eventually~~ With this Whigism the work of the ~~End~~
~~was~~ ~~from~~ Rome & the Roman world was spread to

The Anglo Saxon. From Kings & ² ~~had~~ ^{Pres-} ~~had~~ ^{had} journeyed
 further & was merged by the government of it
 the work by the construction of the cities, the
 beauties of their well regulated services - & the settled
 & charm of the society. England was well filled with
 learned foreigners - imbued with ~~virtues~~ ~~virtues~~ ~~virtues~~
 with a tradition of the East & West. A Edward
 the first - in the case of the Norman conquest - the
 Normans with their insatiable thirst of
 men's things had already invaded England - felt
 the high flame of the law. In a time under Harold
 influenced the nation spirit - dominated but not to
 be quelled by the strength, persistence, & diplomacy
 of the great Norman, William the Conqueror.

Before I have the Anglo Saxon code I copy the
 the description of England town for the noble.
 Bay St Edmunds sh. grew up from a monastery:
 In the town sh. the glorious King & martyr St Edmund has
 buried, in the time of King Edward, Baderin the abbot
 held for the sustenance of the monks one hundred & 18 men;
 & they can sell & give their land; & under them 52 borderers
 from whom the abbot can have help; 54 freemen poor

enough; 43 being upon them; each of them has
 one boudarim. There are now two mills & two
 stone-ponds or fish-ponds. This town was then worth
 £10 now £20. Now it contains a greater extent
 of land, the which was then ploughed & sown; there
 was with corn, there are much wheat, rye, clover,
 28 men & four brethren who pay daily for the King, & all
 them people; 45 bakers, brewer, scumblers, fullers,
 shoemakers, tailors, cobblers, porters, strong-men,
 & three daily ministers & the saint and abbot & brethren.
 Besides whom there are 13 upon the land of the
 King who have their dwelling in the town & under
 their's boudarim. Now there are 34 persons in
 the town, being French & English together, & under
 their's boudarim. Now in the town there are 342 dwellings
 in the domain of the lord of St Edmund which was called
 a "kin of King Edward" so much for the town being
 under the protection & dependent of the King's right as the King
General outline of the northern constitution.

The freeman, either with or without the cooperation of the
 lord, but usually with it, forms themselves into associations
 or clubs, called gilds. These must not be confounded

(42)

either on the one side with the houses, i.e. trading
guilds, or on the other with the guilds of crafts
of later ages. I think the analogy of the County-954,9
or 7th group, described in detail in the north & south
of Kent both, or may believe that the rest of
the population was distributed into such associations,
but that in each town they formed a compact &
substantive body called in general the Burghers,
Burghers' club. It is also certain from various
evidence in the boundaries of charters, that these
guilds were in possession of real property as a
corporate body: whether they had any provision for
the management of corporate revenues we cannot tell;
but we may rather strongly affirm that the guilds had
each their own house, maintained at least in
part by parish contributions, & that they were
immediately under royal review & under their eyes.
These guilds, whether in the original nature religious
fraternal or mere social unions, rested upon
another & solemn principle: they were sworn
brotherhoods between man & man, established &
fortified upon oath & pledge; & it is then to
consequently recognize the solemn of their sworn

Commons, &c. & the mass of a despot. Seymour
 darkness above a noble resistance to despotic & hereditary
 tyranny, & formed the mirror-image of popular liberty.

The vice of the nation, especially in defence among
 the few citizens, & that they formed all the
 quality, privilege, & right of independent government
 & national jurisdiction. How far they could be made
 active, depended entirely upon the relative strength
 of the neighbouring Lord, Bishop, or other ecclesiastical
 King or Bishop. This should very fully apply to
 London: a city which frequently appears as an independent
 town under its own magistracy & Bishop: necessarily
 shall be equal to any other town to Royal Court.

Here is another extract from Pemble's Chapter on the
 "Pon" the negligent.

"The State did not contemplate the existence or provide for
 the support of any poor: it demanded that every man
 should either be amovably for himself in a mutual
 bond of association with his neighbours, or that he
 should have himself made the production of a lord,
 if he had no means of his own, & then have some one to
 answer for him. If neither the State of course held him
 to be a chattel of his owner, was ever responsible to

God (as the Church as God's representative) for his
treatment of him. He therefore has had no means
to confide in no one to take charge of him even as
a outlaw, had no civil report of any kind. "

The Church kept from a Province not only
regarding the matter of the Justification of the
but the distribution of all through the country of
Monasteries & parishes.

So ends my superficial study of Anglo-Saxon
law before the conquest: July 24th

I went at this point to examine one of H.S.'s theories by
a list of facts. In "Political Institutions" page 245 he says:
"The social organization, necessary as it means to
concerted action, is of two kinds. Though these two
kinds generally co-exist & are more or less intermixed,
yet they are distinct in their origins & natures. There is a
spontaneous cooperation which grows up without thought
during the pursuit of private ends; & there is a
cooperation which conscious design implies distinct
recognition of public ends. They vary in the time
are respectively established & carried on present marks
embrace" & further in the continuation.

"First-chock shall be perceived the contrast between
 these two kinds of organization in showing that while
 they are both instrumental to social welfare, they are
 instrumental in converse ways. That organization
 shown us by the division of labour for industrial
 purposes, exhibits combined action; but it is combined
 action wh. directly seeks & subserves the welfare of
 individuals & indirectly subserves the welfare of society
 as a whole, by preserving individuals. Conversely,
 that organization which is for governmental & defensive
 purposes, exhibits combined action; but it is combined
 action wh. directly seeks & subserves the welfare of society
 as a whole, & indirectly subserves the welfare of individuals
 by protecting the whole."

~~As far as formation might seem to be in course, I~~
~~hardly think these distinctions of Origin & End describe~~
 distinctly by H.S. in ^{the} Characteristic Political & Voluntary
 association cannot be discovered in English School
 Communities. The cooperation between members of a
 tribe or a settlement was apparently spontaneous &
 for ^{personal} ends - the corporate spirit - the good of the
 community as an aim growing with the development
 of knowledge & its increasing importance relation with the

outside work. Not only on this it case in those
 organisations & wh. personal independence on maintenance
 & in the. the bond of union can be more clearly traced
 to the desire of each individual to benefit himself &
 protect himself ~~in the independent system~~, but through these
 organisations become distinctly political & exercise in the
 further development, but this self interested motion of
 voluntary association originates the feudal tie - a
 tie upon wh. was based the most coercive & that scarcely
 interprets political regeneration of British civilization
 The son of the free holder, either because the law of his
 father wd not support him or because his father had
 been led him to a different ^{class} ~~section~~ bonded himself to:
 a Lord - & whom he gave unconditional service in
 return for the benefit of house & wealth of a creature
 with a superior being. The whole machinery of local
 government in England began by ~~being~~ voluntary association
 for the protection of the individual, those who were not
 then associations were practically forced for the own
 self-interest ^{supported by a desire of the limited power} to associate themselves to a Lord.
 But men associated into corporations, once bound by
 the tie of ^{the} ~~the~~ Lord to man, then associations became localities
 in return for protection, claims ~~claims~~, the Lord ~~express~~

Association & ~~formed~~ ^{Lord} the State became co-terminous in
 this feudalism, & political in the main. And to trace
 the evolution, organization of society we have not only
 to do with the two rival purposes of association - the
 interest of the individual & the interest of the community but
 also with the ties between human beings - comprehending
 in fact - the ^{social} ~~whole~~ ^{power} relation. Love of kindred & the
 communal association, loyalty & sense of honour in the
 feudal tie, both sanctified by religion & testimony of
 superstition. The central authority in England, the
 King was militant & political in its origin
 & in the end gradually transforms local ^{associations} ~~representations~~
 into a body for its own spirit & centralizes the
 hierarchy of feudal ties in its own being. Kings
 Deputies became the officers of local governments, & the
 King himself became the personal Lord of all his
 subjects - & voluntary ^{subordinate} ~~association~~ ^{system} became the basis
 for the ~~royal~~ ^{royal} & fiscal reputation of a highly centralized
 government. I think that the ~~representative~~ ^{social}
 organization of the English Nation from the time developed
 when the central ~~power~~ ^{power} broken, the free political institution
 of the country originates in voluntary association of which
 the law was the individual relations of the members - & that

H.S. Distinction of origin & class do not in the case
 of the good to determine political from voluntary
 association - I suspect that the difference which will
 distinguish the Coercive & rigid association
 organization from the voluntary (I use the word in its
 literal meaning, but in its technical sense ~~and beyond the~~
~~political~~) & elastic organization is not based on the origin
 or ~~kind~~ ^{form} of such organization, but more in its functional
 development as illustrated by the relation to each other
 of the individual members, & the ~~method~~ the
 differentiation from the means of a central &
 arbitrary authority ~~exercising~~ ^{exercising} authority & monopoly
 of power - & the betrayal in the means & methods
 the willenness of the means & the willfulness of the
 head & having the logical conclusion of uncheckable
 by any committee development & the whole body by the social
 organization similar to that of the French King on
 Louis XIV "L'Etat c'est moi".

I submit & advance hypotheses.

Feb 21
Considerable indignation was aroused by the letter [P.R.] of
writing to men in the above [P.R.] & therefore reflects on the
New ~~to these~~ on the following points:

(1.) Misapprehension on this side that [P.R.] & describes
~~Strangers~~ to working men of London; ^{as a class of [P.R.]} that portion of them
who are ~~not~~ ^{not} ~~the~~ ^{the} ~~most~~ ^{most} ~~of~~ ^{of} employment.

(2.) ^{There is to some distinction within} The Middle Class; ~~the~~ a large membership class,
with the idea of the few lack of desire for work, ^{love} ~~lack~~ of pleasure in
or of the ~~ability~~ ⁱⁿ & success in the competition for work.

3. ^{Some} Instances of Barter. The majority not employed in the
Profession. Some return to ~~the~~ ^{country} ~~as~~ ^{as} ~~is~~ ^{is} ~~the~~ ^{the} ~~case~~ ^{case} ~~of~~ ^{of} ~~London~~ ^{London}
& out to the ~~country~~; but many remain ~~in~~ ^{as} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~city~~ ^{city} of London
& London Society.

(4) Comparison of London Society. Attraction of London for
the membership ^{to} ~~of~~ ~~the~~ ~~middle~~ ~~class~~ & the upper classes. ~~Conditions of life~~
& reaction of tradition on the lines ~~of~~ ~~individual~~ ~~employment~~
~~of~~ ~~his~~ ~~responsibilities~~. Chief pleasure; ~~no~~ ~~control~~
~~over~~ ~~conduct~~ ~~of~~

~~of~~ ~~public~~ ~~opinion~~. ~~Reaction~~ ~~of~~ ~~the~~ ~~tradition~~ ~~on~~ ~~the~~ ~~West-End~~
~~life~~. ~~The~~ ~~barrenness~~ ~~of~~ ~~the~~ ~~South~~ ~~of~~ ~~London~~ ~~life~~ ~~called~~
"London Society" ^{of} ~~not~~ ~~to~~ ~~be~~ ~~compared~~ ~~with~~ ~~the~~ ~~South-~~
men of the middle class & London; by more ~~the~~ ~~the~~ ~~membership~~ ^{equivalent of}
& the poorer classes are ~~to~~ ~~be~~ ~~compared~~ ~~with~~ ~~the~~ ~~poor~~
working men. ~~Reaction~~ ~~of~~ ~~the~~ ~~tradition~~ ~~of~~ ~~the~~ ~~class~~ ~~of~~ ~~London~~
~~and~~ ~~London~~

2 first man mistake depends upon ^{middle} side
since 2 is a person ~~of business~~ ^{menace} because it is
always in evidence, ^{is} by some working man in letter to
represent. to which class exactly as the ^{constant} ^{interest}
^{are considered} ^{of the} ^{main} ^{order}

(5) The ~~rights~~ of ^{an} ^{individual} ^{owner} - ~~total~~ ^{total} ^{rights} ^{sub-}
~~ject~~ of ~~the~~ ~~employment~~ + ~~to~~ ~~some~~ ~~interests~~ of ~~which~~ ~~leave~~
is? ~~Protect~~ ~~against~~ - ~~any~~ ~~measures~~ ~~the~~ ~~only~~ ~~encouraging~~
the ~~employment~~ of ~~any~~ ~~class~~ & ~~paid~~ ~~to~~ ~~London~~.
The ~~main~~ ~~idea~~ ~~of~~ ~~the~~ ~~former~~ ~~statement~~ of 2 & 3 ~~proposed~~ ~~Support-~~
~~or~~ ~~oppose~~ ~~to~~ ~~the~~ ~~idea~~ ~~of~~ ~~the~~ ~~collective~~ ~~of~~ ~~every~~ ~~subject~~.

~~It~~ ~~is~~ ~~in~~ ~~fact~~ ~~the~~ ~~superiority~~ ~~is~~ ~~the~~ ~~subject~~.

~~Suggests~~ ~~that~~ ~~to~~ ~~the~~ ~~idea~~ ~~to~~ ~~be~~ ~~re-~~ ~~jected~~ ~~for~~
~~a~~ ~~short~~ ~~time~~. //

Frederick Austin of ^{the} ^{Bar} ^{of} ^{England} ^{and} ^{Wales} ^{Vol.} ^{III.}

This vol. opens with William ^{the} ^{second} ^{legally} ⁱⁿ ^{the}
^{name} ^{of} ^{England}. He had conquered a small portion
only; but he had destroyed the ^{the} ^{he} ^{rights} ^{of} ^{his} ^{own}
the ^{the} ^{king} ^{of} ^{England} ^{himself}. He had been elected by
the ^{the} ^{English} ^{barons} (no doubt under duress) he had been
crowned by the ^{the} ^{English} ^{barons} in the ^{the} ^{English}
Parliament. He had deprived his position of ^{of} ^{an} ^{un-} ^{der-} ^{stand-} ^{able}
legal position now he sought to prove his ^{his} ^{right}
The use of English right & ^{and} ^{its} ^{sanction}.

He pursued the policy of legal fiction: & was able to
 & press the interpretation into fact gradually.

The consolidation of law was not at first absolute:
 & within restrictions of a strong policy was limited &
 unyielding procedure. The lands of this the king
 made his own - & the same system were
 first parties among his followers. English land lords
 who had turned to his service were allowed to
 "redeem their lands." And by this system is celebrated by
 his right - his right - as Lord of English Law became
 firmly established. It was in his reign that Golden
 was ^{completely} transformed as *terra Regis*.

After the death of the dead the lands of those who failed
 to redeem were handed over to foreign possession.

Then the King continued local rebellions - & in the
 the end with the King's part of England was so he had only
 a nominal supremacy & the front part of his reign
 gradually fell into his hands. The back bone of
 English local life the small land proprietors were
 destroyed. He it is the new William's policy forbade
 him to create great fiefdoms to concentrate power in
 the hands even of several followers. He had an
 intention of creating barons of great degree -

& this point of history is one of the most of England
 the complete introduction under the actual authority
 of one man with a centralized administration
 & Freeman's description of William's ~~rule~~ rule over
 Normandy, & the death of a death of England,
 shown by the spirit breath of the Congress & his
 nation land. There is only one other point of importance
 in the chart. The rise of castles in all parts of
 England - the introduction of a militant local
 government. I shall finish the abstract of two letters.
 With his description of William's conquest of English
 law, & a reference to the modern view of conquest
 he proceeds " Now on all these points the
 circumstances & feelings of the men of the 11th century were
 widely different from our own. Conquest, a word
 so frightful & by heart of most modern ears, was
 nothing strange & monstrous to them. The name might
 be unknown; but they were familiar with the thing
 in all manner of shapes, just & unjust, legal & illegal.
Conquest was the received punishment for all
manner of claims moral as well as political. It
 was the doom of the traitor & adulterer, not less than
 the doom of the traitor.

Every revolution in the State, even every change of
 Ministry analogous (What we should call a change of Ministry,
 was not indeed, as in the 15th, 16th, 17th centuries, accompanied
 by the slaughter of the defeated party, but it was commonly
 accompanied by their banishment & forfeiture.

Chapt. ~~XLIII~~

"The Borough of Lincoln, from a Lucerne & city, was then
 one of the greatest in England. It had then 1150 inhabitants
 & was a member, & a prominent member, of the
 Danish Patriarchate of 12 hereditary barons of the Danish
 Civic Confederation, it still retained a Danish
 Patriarchate of 12 hereditary Lawmen. Had the royal power
 ever fallen as low in England as it did in Germany & Italy,
 the entire business of Lincoln might have stood forth
 as an oligarchy, not less proud, & even more narrow,
 than the brethren of Bern & Lucerne.

It is not the peculiar nature of English history, the steady
 advance of the Dutch system, as opposed (the more
 consistent development of particular cities, which
 involved the descendants of Swartburg & son of Gravelot
 & Swartburg born of Mr. from London in names in
 memorable in history & the names of Black & of Forcari.

The Lawmen of Lincoln enjoyed the right of territorial

1700. All knights were clothed with the judicial power
 of Soc. & Soc, & ^{among} ~~one of~~ them whether by service or by
 hereditary right, further enjoyed the profitable
 privilege of toll & team. And it is to be noticed that
 three of these great officers were men in 1207 orders.
 The list does not begin like an ancient charter, but
 ends like a random commission of K. John, with the
 names of the clerical members of the body, K. Peter, Bishop
 of Exeter, & Baldwin. It would seem they did not sit
 by virtue of their ecclesiastical benefices but that the
 ecclesiastical character was simply incidental & personal.
 It is certain that we left a wide & smooth road.

Under the Yarmouth, Lincoln also contained citizens who
 in the County at large, were of yet higher degree.

Bartholomew the Sheriff, Earl Marshal, Earl Harold himself,
 his house & his borough, & with them present the king
 the same right of jurisdiction as to civic jurisdiction.

Thomas Burghon also had the halls, & many houses
 were let off them by the fellow-citizens of lower degree.

The right both of burghship & of citizenship were
 strictly enforced. The grants, even of burgage houses
 of property within the borough were denominated as 'Magna'.

The Commons, who had of Elected, had no lands lying
 within the city walls, and that seem to have been
 appraised among the merchants & chief burghers.
 It thus had a right to demand of them a grant
 of 175 marks. But whether it was entitled to any
 forfeiture or other profits within the walls seems to have
 been a matter of. It was within of military service;
 it would almost seem to be a part of the
 profits, which as usual to the King & the Earl of
 the Shire, reduced the borough from all claims on the
 part of any external authority. ||

Also on subjects, the 'less distinct description of
 Elected. In the Compact of Elected - the Intromitting Council
 brings out the character of the English institution &
 William after his coronation & the nature of William
 dealing with the English.

The manner with which the Wise Men of Elected
 resisted shows the proud & bold feeling of English
 patriotism. "We will take no vassal to the King; we will
 not receive him within our walls; but we are ready to
 receive him without pay (in the tribute we have been
 used to pay the King). So long as they retain their
 civic independence it matters little whether or not he was

King of the English. William answers on equally characteristic of his method of conquest: "It is not my custom to take subjects on such terms."

William would have nothing to do with terms - innovations he would be the immediate lord of every one of his subjects.

This chapter is devoted to a description of the final conquest of the North and a new England.

Apparently as his power became more assured William became more sanguinary, with less regard to the treatment of rebellious districts. Whole provinces in the North were devastated - a Thursday took office entered in North, West, West, & description more graphic than any detail account of Henry's reign. Further than had of Norman conquest there is all after all.

Five years after his coronation William was proclaimed King of the English. "What remained to be done, as far as the North island was concerned, was for a new King of the English to establish somewhat more than the external over-lordship of his predecessors over all the lands that had formed part of their island Empire. William English itself, that was still to be done was for the first time in the track of the Norman, for the sake of Gloucester &

At Warburg (Truce) of a power against - Dr. Ullrich
 himself could hold his own, but before Dr. his books
 "Incidents had for a while (then) . . ."

~~XXX~~

Bed & Stalls .

Small Effect of Norman Conquest = internal unity, external
 relations. Added force for the long term.

Constitutional history of Normandy obscure:

Norman Duke ruled his people as a personal sovereign.

Under King Beron was found at Magydon to him.

Population of culture living under the structure
 of the extraction, French by law, & speaking the
 language created by the early history.

"Tenderness, the comprehensive idea which includes
 the whole governmental policy of the French King down
 to the distinct French growth. The principle which
 underlies it may universal; but the historical development
 of it with us. The constitutional history of Europe is
 concerned may be traced step by step under French
 influence, from the first appearance on the conquered
 soil of Norman land to the full development in the
 present form of the middle ages.

In the form it has reached at the Norman

Conquest; it may be described as a complete-
 organization of society - through the medium of land
 tenure, in wh. from the King downwards (the lowest-
 conditions all are bound together by obligation of service
 & defence: the lord to protect his vassal, the vassal to
 service his lord; the defence & service being based on
 & regulated by the nature & extent of the land held by
 the one of the other. In those states wh. have reached the
 territorial stage of development, the rights of defence
 & service are supplemented by rights of jurisdiction.

The Lord judges as well as defends his vassal;
 the vassal does suit as well as service to his lord.

In states in wh. feudal gov. reaches its advanced
 growth, the political, territorial, judicial, every
 branch of public administration is regulated by the
 same conditions. The central authority is a mere shadow
 of a name.

Such feudalism originates in the practice of commendation
 & beneficium (not upon the conditions of service)
 it meant a transfer of ownership of land, but of
 such, was intended as a substitute - it
 meant also a tie between the superior & the inferior to
 the protection of the superior & the service of the inferior

The introduction of feudalism into the machinery of Gov.,
 the growth of feudal magistrates into provincial
 principalities, results in the disruption of the
 continental Empire - Hungary.

William of Normandy, while introducing into England
 the feudal tenure of land in the most useful &
 reasonable manner did not in his lifetime allow
 the feudal power of 'his Barons & their Men to equal-
 with his. Under his broken successors feudalism
 developed in its continental form & was not
 suppressed by the authority of the King with the views of
 the people.

The result of the assimilation of all the manifold
 English laws, tenures & the simple feudal tenures
 into a partly legal & partly constitutional & political
 The legal result is the introduction of an elaborate
 system of customs, tenures, & rights, duties, profits
 & franchises. The constitutional result is the
 creation of several intermediate bodies between the body
 of the nation & the King, in the place of a side by side
 body of nobles.

The reign of King Edward is obscure. The King that it was
 the Norman transformation of the Saxon Empire is probable.

But the difference between the two considerable -
 The actual objects of military service & both systems were
 identical. The herit of the English Earl or Baron was
 closely resembled the relief of a Norman Count or Baron.
 But the change of the herit & the relief implies a
 suspension of ownership, & curries with the custom of
 tenure of Service. The herit was the payment of a debt from
 the dead man to his lord, his son succeeded to him by a blood
 right. The relief was paid by the heir before he could
 have his father's lands; between the death of the
 father & time of Service to the son the right of the
 overlord had entered, the ownership was to a certain extent
 resumed, & the succession of the heir took somewhat of the
 character of a new grant. The right of wardship also
 became in the same way a re-entry by the Lord on the
 profits of the estate of the minor, instead of being as
 before a protection, by the hand of the King, of the
 indefeasible right of the heir, which it was to duty of the
 Lord to maintain & maintain.
 In later Norman times, with large estates the heir could
 a considerable provide a certain number of
 knights - professional soldiers who held their
 land in fee from the Lord on condition of

rendering the military service due from his estate.
 Apparently the amount of military service was estimated
 not by acreage but by value of land.
 Rather do we find that any peasant that then brought
 one formally invested with arms & rank before entering
 the spurs.

Within this he introduced the feudal tenure of land,
 provided checks against the introduction of the feudal
 system into the whole machinery of government.

Foundation, with its definite & clear defined relations &
 duties, provided an organization upon which could be
 based the government of the country, military,
 fiscal, judicial, & legislative. Each locality became
 centralized in the person of the Baron, the Lord of the Manor.
 He was a literal lord of "C'etes & cor-moi". He was the
 lord over, the supreme judge, & the representative of his
 subordinates in national councils. The substance ^{of his land} over which
 he ruled had no other political relation except this
 relation to him. As the center of a circle this Baron
 could resist or control the central authority. The real
 power of the King & the Emperor was limited to the military
 force & wealth of his own personal domain & jurisdiction.
 When he destroyed the Baron, or manipulated them

The Empire was fated to disintegrate.

William took his large imagination & busy
 genius for as this & proved against it.
 He entered into a total personal relation with his
 subjects as individuals, the 10th taken at Salisbury
 in 1086 was strictly speaking anti-hereditary - the
 institution of a personal tie between the subject & his
 King, great-independent & to some extent neutralizing the
 bond between the Lord & his tenant.

And he also maintained the unbroken continuity of
 the State & the bond with the military & judicial
 organization it involved. Besides the standing army of
 professional & national militia were maintained.

And as for in after years the English form as the King's
 descendant of the Emperor, then natural & self-interest
 directed against the oppression of the descendant of his
 followers. William professed the growth of a limited
 democracy & broken the power of the feudal aristocracy.

"Now all men continue to be primarily the King's men
 & the Public Peace & the King's Peace. Their Lords might
 demand their service & fulfill their own obligations,
 but the King could call them to the fyrd, summon
 them to his courts, & take them within the intercession











...

...

...

2

~~The ~~Western~~ ~~European~~ ~~based~~ ~~constitution~~ must be
sustaining ~~the~~ ~~rights~~ ~~of~~ ~~the~~ ~~people~~ ~~of~~ ~~the~~ ~~Kingdom~~
~~of~~ ~~the~~ ~~Republic~~, ~~of~~ ~~the~~ ~~most~~ ~~advanced~~ ~~times~~ ~~of~~
~~the~~ ~~world~~.~~

Then no proposal to make = except to remove
from the state a local self-government for individual
in the self evident unity. #

Sketch continued :

Change in jurisprudence affects of Norman conquest
in part a Norman system in English modification of
Carolingian practice. The machinery of English local
self gov. ~~was~~ used by the Norman king.
Trial by Battle the Northern custom, curiously absent
in the Anglo Saxon courts.

The whole policy of William is worked out in the
amalgamation of the two different social organizations
he dealt with. In England a strong local feeling had
developed local institutions. The English men in the 4th
and 5th century a voluntary association had introduced
the institutions not a form of self government
in Normandy. The local tie between king & lord deeper
than slight - the more the followers of a lord.

2nd - The members of a Com. munit. But in the
 hands the superstructure of society - was strong -
 the personal relationship of the Duke to his people
 was one of intimate dependence.
 Within kept the English substructure & imposed
 the Norman superstructure - & welded the two together
 into a firm mass of national power.

In finance Within kept the revenues of the
 English king - & added to them a heavy land tax
 & a revival of an increased rate of the Danegeld.
 In Ecclesiastical policy, Within initiated the great
 change - in dividing the secular from the ecclesiastical
 policy. "The growth of Canon law, in the succeeding
 centuries, from a handful of detached bits or
 occasional rules to a great body of organized authoritative
 jurisprudence, arranged & digested by scholars who were
 beginning to reap the advantages of a revised study of
 the Roman civil law, gave to the clergy generally a far
 more distinct & definite civil status than they
 had ever possessed before, & drew into Church
 courts a mass of business with which the Church had
 previously no individual connection."

40 counteracted the inevitable tendency

manifested in this Church requires to contain
itself in the Pope with all its real equities speak
the A Daily life of the Englishmen William or Dean
& rules: "He would not suffer that any one in all
his dominions should receive the pontiff of the city of
Rome as apostolic pope except at his command, or
should on any condition receive his letters if they had
not been first shown to himself."

(2) He did not suffer the Council of his Kingdom,
the archbishop of Canterbury, if he called together under
his presidency an assembly of bishops, to enact or
prohibit anything but such as he himself had
first been ordained by him."

(3) He did not allow any of his Bishops, prelates
& bishops, excommunicated, or excommunicated by penalty
of ecclesiastical excommunication, any of his Barons or servants
who were informed against either for adultery or for
any capital crime, except by his own command."
Removal of episcopal sees from villages & cities.
Final suppression of secular clergy.

Sumner XIV

Temple of Thought are more at a home in the SW of London than with Sumner in his fine description of William's ecclesiastical policy, still I will make an effort to combat them.

Sumner gives a dramatic picture of the working-out of the fact discussed briefly by Stubbs.

All the personages in his history are living - graphically present in the reader's consciousness as actors in his final painted scene.

His chapters open with the surrendering of the monasteries by William, the English having hid their treasures there. This brings out the change wrought in William characterised by his position of arbitrary governor: "We can hardly doubt that William had changed for the worse soon the day of his crowning. Everything since that time had tended to draw out the worst features of his character & to throw the better ones into the shade. He had become harder more unscrupulous, more reckless of human suffering; but the harshness of William's rule never sank into mere purposeless tyranny, into mere delight in oppression."

in opinion."

The principal features of W.'s ecclesiastical policy were: Deprivation of the English Bishops & Abbots

in the replacement by Normans: This was done gradually. In 1070 a year of great importance for the Church, two Papal legates appeared in England & helped William to introduce that important separation of the ecclesiastical jurisdiction from the civil which was consummated by Longfame.

"The chief feature of Longfame privacy was the number of Councils held by the Archbishop year after year, Councils which, as has been already said, were beginning now - now to assume a purely ecclesiastical character unknown to earlier English usage. . . . The practice of separating ecclesiastical & temporal affairs had been solemnly condemned by a formal decree of a national Council. . . . The Bishops were now to be Court of New born, in the same manner of ecclesiastical concern were to be judged, in the way men were bound to appear when summoned, no less than in the Court of the civil Magistrate. Here we have the beginning of that generally ~~approved~~ ecclesiastical tribunals which with lessened powers, have survived to the very day.

The best that can be said for them is that, in the dark days of ignorance, the claim to judge the causes, not only of ordained persons, but of all who bore any

ecclesiastical character, did something of the most helpless part of the population under the rule of a milder form of government than that of the Court & the Norman Kings & the officers. 55

In considering William Julius, the son of the Duke of Lancaster, we must remember the original source of the great-spirited spirit of Rome. Lancaster it is true with the corruption of a statesman, fell away from the rigid standard of ecclesiastical perfection desired by the Duke. William sought to maintain the prerogatives of the Duke's power - still against the growing power of Church reformation - still the legislation of the Duke was the legislation of the Duke's subjects modified by Lancaster & guarded against by William.

"The two main points - objects of the great Duke, the Duke's which in his idea could hardly be kept asunder, were the subjection of the civil & the ecclesiastical power, & the establishment of the clergy as a distinct order, animated by one universal & corporate spirit, & cut off from the ties of citizenship & kindred which bound men together in earthly bonds. The great Duke & the end was absolutely to forbid marriage & the clergy of any grade. An exaggerated reverence for virginity

had been growing up in the Church from the beginning,
and it reached its full height. When Edward was
deposed a saint for his real and supposed breach of
his first duty as a King. 11.

Langham relaxed the principle and proved his Metucreff-
2: So doing: in England in the extreme land, no
less than in the Church of the East; the habit of clerical
marriage had taken deep root.

To the cause this compromise imposed celibacy on
the capitular clergy, and allowed marriage, perhaps
within its limits, among the parochial priests.

Another of Langham's reforms is important
as illustrating the national character of the English
Church before the Norman conquest. In the Roman Empire
the ~~local~~ ~~government~~ had been based on
~~local~~ local government had been the self government
of a tribe of the nation settled in a certain district
and had had nothing in common with the universal
government of the world. So the ecclesiastical
organization had been that of a tribe. The Bishop of
was Bishop of a section of the nation, not of a city.
Hence we find the Bishops home was found not
in leading towns, but in a country neighborhood

The radiating center of the parochial system.
 In the Anglo-Saxon theory the King was King of the Nation;
 the ~~Anglo-Saxon~~ ^{Anglo-Saxon} ~~King~~ ^{King} ~~was~~ ^{was} King of the Nation;
 were associations of kindred individuals. The Bishop
 & the Clergy were the religious administrators of religion
 & the Nation & the tribe. ~~Therefore~~ The Norman
 Conquest had consummated the change in world matter
 from the personal to the territorial basis of government;
~~Therefore~~ by removing the Bishops from their country
 "home steads" to cathedral towns, transformed the
 ecclesiastical organization from the national to the
 civic.

Among the medieval legends is the legend of the translation
 of St. Wulfstan's life, the only remaining English Bishop
 of the English Church.

The material re-formation of the ^{English} ~~Norman~~ Church
 in a grand style was one of the results of the Conquest.

Wulfstan had yielded to the fashion of Henry & rebuilt
 his episcopal church of Worcester.

But when the the Church of blessed beards was introduced
 to holy Dunstan stood & left, saying: "Our predecessors,
 whose monuments we desire, rather to set up the
 banners of our vain glory than to praise God, they

indeed were not acquainted with such stately buildings,
 but every place was a church sufficient for them &
 offer themselves a reasonable, holy, & living sacrifice
 unto God. We contrivances are double diligent in
 laying the heaps of stone, so to frame a material temple,
 but are too negligent in setting forward the building
 of that truly temple the Church of God."

"In the act of Wulfstan's life, to which I have already
 incidentally referred in an earlier volume, places
 his hope among the sufferings of humanity."

Notwithstanding the repeated legislation of the days of
 Ethelred & Canute, the British slave-trade still went on.

Indeed we may believe that, in the first years of
 the Conquest; when men bowed their necks to meet in
 the evil day, the British traffic in human flesh became
 more rife than ever. Men we see sold, bought, bought
 & mitted just as cattle & creed; they sold their female
 slaves when they were with child by themselves.

The habit sh. had been too strong for Canute &
 William gave way - at least for a season - to the
 exhortations of Wulfstan. The bishops of Britain
 became convinced of the sin; they pursued their lawful
 forms & became an example in such matters to the

The trading terms of England.
So far in and so the

March 6th and so the agony of two years end.
I thought it was ended, that being at Clara's feet,
when I broke down utterly & she told ^{me} I was mistaken
she wrote had never thought of me. And then after
she had talked to me & examined me as to my situation
& fear since. Before then I came here I fell
for the first time free in thought & feeling.

I was slowly recovering from that terrible ^{nightmare} ~~nightmare~~
of absolute despair which had haunted me since
Father's illness. When I saw ^{the} ~~his~~ handwriting
I was amazingly excited. I knew it was the
fortune being back again. In my first letter I told
him he could find my experience ^{incomplete} ~~incomplete~~ & partic-
ulars. His answer is in the book. ~~He says~~
I felt that that he of course did not wait for my
opinion for his own sake - I was not such
an arrogant fool as to think I could improve him,
I thought that he wished to know my mind
literally & see whether it would suit him.
So I told him I would try & be truthful

I that I was to first to admit that my thoughts
were worthless - only if he asked me for it. I was
in honor. I was to put it in its true form.

So I will my expression was seductive - I was
for too intent on being honest & I think much of my
Manner. Between the pages is his answer.

In the agony of the moment - I wrote a portion to
following words. "How I see I was right - but to
deceive you. ^{I could not lie to the man I loved*} But why have I written it so cruelly,
why give monetary pain. Surely we suffer sufficiently
to be glad. That when we are happy in duty
the are there to be for. Do not think that I do
not ^{consider} you desire as final a duty that is
I do it now now? I think so.

Double-minded men has run right through - a perpetual
struggle between conscience on the one hand & feeling on the
other - but had the courage to follow either (the better and
hence of misery. Had on his side hatred of ^{insubordination} insubordination
& personal affection possibly tamed with pity, for I believe
the man believed I loved him - so I did.

Anyhow then last word from me close it.
God help me.

What decision

* These words I do not owe to other -
While my love was in love

Norman II.

This chapter deals chiefly with the ~~growth~~ local growth of the English. Norman again emphasizes the local feeling of the English superior in their nature to the national feeling, inspiring them to a heroic rebellion after the coronation of William Ironside, which they had wanted to maintain under that of their father-in-law. In 1071 William added this from the ~~rest~~ day deputy of Scotland. Malcolm the Scottish king became his "Moor". In the year too a connexion with Ireland was established - Lanfranc became the spiritual adviser of a King of Wales & the ~~abbot~~ consecrator of Prich Bishop. His correspondence with Prich dignitary was the first step in the subordination of the Prich to the English rule ecclesiastical & civil. An interesting description of the rise of the Normans as a commonwealth within the Roman Dominion of Wales. His subject, the Roman north of Wales to be at the head of an English army.

Freeman wrote in the his point that William's
 Character Deprecates, marked by the three moral
 episodes of his life: "From the invasion of England
 William had gone on to the killing of Northumberland,
 from the killing of Northumberland he had gone on
 to the judicial murder of Walter & to the death
 of Humphrey for his own winter pleasure."
 Perhaps the most interesting part of this chapter
 is the change which came over the Court & which
 demoralized it.

The nature of hunting in early times was a defense
 feature against wild beasts. Hence it was first
 adopted as a duty with the same
 earnestness with which he governed, fought & studied.
 "We find constant mention of various services
 to be rendered in the way of hunting, hunting etc.
 were doubtless part of the King's pleasure, but were
 also & plainly looked upon as a serious business to
 be pursued for the public good. In the legislation of our
 later Kings we begin to find penalties for trespasses
 on royal parks but they are combined with an
 explicit acknowledgment of the right of every man to slay
 wild beasts of the field on his own ground.

It was in William's eye, & largely by William
own ed., that what had once been seen by before
with serious enemies finally changed into mere
sport, & which became a source of the constant
reflection of suffering & death. It was then too
that what detracts, & the sport a business, had
been to sport & a business of every man, became to
eccentric enjoyment of the King - of those whom he
might allow to share it. ||

"To find room therefore for William's sport, a
fertile district, that with a extent, was deliberately
land wasted" ? ?

XXI of the last 11 years of William's reign
Hume gives the reading account in the chapter
They were years of great rest for England
& of deep gloom & domestic misery to her
Ireland. The personal side of history is not our
work. I am concerned - till it does not do
to overlook it for a nice graphic biography, or hear
the makers of the times.

"King William was a very wise man & a very
rich, & more worshippful & stronger than
any of the Kings that had gone before him.

No man durst stay after man had he never so
 mighte evil done to the other - "The thing was so
 by stealth & took of his subjects many marches of ground
 & more grounds of other. That he took by right & with
 mighte & mighte of his land folk for little need.
 He was into Comertownes fallen & pcedmies he
 loved withal as a stout polie, protection of property
 & the more of women, Clemency & generosity to religious
 bodies, & a prudent financial policy were the
 characteristics of William's internal government.

"There was a passing way in which William made
 money out of those lands of the Crown which would
 have finally ceased to be the land of the people.

This state of things was what the our fathers called
wreak, a state of things where the law was on the mouth
 of men & in power, but the law itself became the
 instrument of wrong.

1085. Doomsday.

"Commissioners went forth into every shire & English
 to take the survey of the land of the King & the nobles has
 prescribed. The whole work was done in the space of a
 year & the way in which it was done was very different
 in different parts of the Kingdom.

" He sent over all England into the Shires his men,
 & let them find out how many wounded bodies were in
 the Shires, & what things himself had of land &
 cattle in the land; & with gifts he might have to
 12 months of the Shires — So very narrowly did he
 he let slip out that there was not a single body nor a
 yard of land, nor so much as — it is shame to tell
 & it thought him no shame to do — An of 200 a
 cow in a stone was left that was not set in his
 hat. And all that was brought to him since it
 is.

A curious fact in the punishment of Crim in this period
 is the horror of inflicting death as a judicial
 sentence. Mutilation of the most ghastly & worthless
 nature was preferred.

I have read through Putnam's account of the Deluge.
 It gives a vivid picture of the times — of the social
 forces surging in wild confusion throughout
 Italy & Germany. It shows an old world history
 it describes the history of men — tells you
 little of the life of the great masses — except
 incidentally. You learn the ^{features of} Putnam's power

inspiring the multitude, by studying the methods
& tactics of those that swayed them -

Great organizers prove the character of the mass
organized by the character of the organization.

Hilfshand aimed at the creation of a vast

universal spiritual authority - To achieve that
he barred against too great abuses of the Church.

With wealth both commencing from the common
burden of society, the clergy had become rapacious
directed to the greed of the world. Simony was

slowly undermining the strength of the Church. Scarcely

the marriage of the priest - still not only tied

them down to the care of the world, but could have

invariably tended to produce an hereditary caste.

The principle of Heredity was everywhere dominant:

from the throne to the hands of the mechanic.

But the regeneration of the Church can be founded

on another principle. It will come an aristocracy

^{religion} of devotion & mental power - resolving themselves

easily into the absorbing fanatic dominion

over their souls & passions of their energies.

The office of the Church, from the highest to the lowest -

will be the same & men of all classes & all nations:

So that by selection of the fittest the most perfect-
 instrument should be obtained. If wealth
 & world's rank were to become the important
 factors for securing ecclesiastical power, the
 principle of the Religion hierarchy would be
 killed & the organization would sink to the level
 of civil government. Therefore Gregory tried
 to dispossess the Order of monks of the right
 to invest Bishops & Church dignitaries, &
 tried to cut away the abuse of simony - by which
 wealth became a condition of ecclesiastical preferment.
 But so long as territorial possessions, gayer
 state, legal immunities & franchises, were the
 conditions of ^{the possession of} Religion power - it was simply
 a moral paradox to suppose that they would
 not be the conditions for obtaining it. And although
 the growth & decline of the Religion organization
 was due to their effect - to the faculties and get-
 ting to be developed them. Hence in the monastic
 circles, poverty was an essential condition.
 The attempt to suppress celibacy had the same
 incomplete result. If women were to
 have been different, if the average priest-

had been capable of a catholic life. This
 view, known of the Church might have indeed
 indefinitely. Calvary was at once, one of the great
 factors of St. Simeon, & one of the great factors of
 St. Dorothea. It produced men with the same the
 passion of self destruction, just, Ambition,
 intemperance - it freed the whole energies not
 the promotion of the good of the ^{or 1000's of} ~~the~~ - it saved
 the Church from the danger of becoming a hereditary
 center & from all the sapping influences of reform:
 but on the head, in the nature incapable of it - it
 fostered violence & degradation, & abnormal sexual
 crime - honeycombing the whole body with moral
 abuses - laying it open to the storm invasions of
 moral reformers when the time drew near of the
 union between ^{reformation} ~~reformation~~ & novelty.

Heldbrand's whole life was an attempt to
 establish the spiritual person as independent
 & superior to the temporal - to abstract in
 a genuine ideal world ^{affect} ~~with~~ to the service of
 final justice of human nature - & by a discipline
^{overly} ~~overly~~ the bonds of human self interest - keep
 the human nature it was in a perfect condition

for its service. His success was incomplete -
 his organization destined to decay, not because
 his lack of men or his successors were
 badly trained, but because complete &
 permanent success would have required a
 humanity different from that living on this
 earth.

As it was, the extraordinary power he
 wielded, proved the response of the intellect to
 his instruments. F. Moreau Dubreuil in his
 description of the effect of Henry's first ^{excommunication}
 and you find some idea of the ^{power} the
 sacred religious idea had acquired on men's
 minds - an idea so deeply ^{rooted} in
 their days in the mind of mankind - that it
 seems incapable of overthrow. The revelation
 for the religious office was not to be destroyed by
 the crisis of the spirit or the incompleteness of the Pope
 to create his own institutions & create his own
 prophecies. ~~He succeeded at last~~ ^{But} - He still struck
 true, destined in his ^{to} overcome it, was even
 at this period was in the logical substance of
 the main doctrine - the rationalistic denial

of the possibility of Transubstantiation - and to
 the idea even to form mind of Hildebrand that
 a willing ear.

The picture of social organization in the
 Empire as far as the superstructure of social law
 concerns is graphic. Among the rulers there
 seems to be anarchy; Emperor, Bishops, Prince
 in constant conflict - a ever changing relationship.

The respective positions & relation amount of
 power between Church & State are undetermined.
 Pope crowns the Emperor, Emperor meets
 anti-pope. Discontented factions among
 both the religious & civil camps intrigued & allied
 themselves with the enemies of their order or the other.

It is with a sense of relief we turn back to
 England with the Church defining limits to the Church
 & the State - & we see with gladness those forms
 & dignities which of the Conqueror in reply to
 Gregory's demand of personal allegiance

"I have not ^{with} sworn fealty, wh- but have sworn
 by any of my predecessors & yours." But by the
 same messenger he dispatched the regiments before
 Duns of the Church - & the payment for the Pope's clergy
 on his enterprise.

Green's History of the English People.

The first book, I felt in reading it was only a
summary of what I had learnt - & notes in the
reading.

The second book dealing with England under foreign
kings opens in the wise "For nearly a quarter
of a century & a half, from the hour when William
turned triumphant - from the fens of Ely to the hour
when John was defeated from Norman shores our
story is one of foreign masters. Kings from Normandy,
were followed by kings from Burgundy. But whether
under Norman or Burgundian, Englishmen were & subject
yet, conquered & ruled by men of strange blood &
strange speech. And yet - it was in these years of
~~strange~~ subjection that England first became English.

Provincial differences were finally crushed into
national unity by the pressure of the stranger. The firm
government of her foreign kings secured the land
a long & almost unbroken peace in which the new
nation grew to a sense of its ownness, & this consciousness
was strengthened by the political ability - which in
Henry I gave administrative order & in Henry II built
up the fabric of its laws 33

The only real mention of Jews of W. & C. is in the statement of Jewish traders in the partition (Jews) of English towns.

William Rufus. Life of Canaan: rebellion of the Christian West as distinguished from the Sacred as by a & Zoroastrian.

As a soldier the 2^d William was little inferior to his father; as a governor he was tyrannical.

Henry I. "He had both of his father's Christian genius, of that far-reaching sympathy by which the Conqueror stamped himself & his will on the very fabric of our history. But he had the passion of order, the love of justice, the faculty of organization, the power of steady & unwavering rule which were needed to complete the work of the conqueror."

Stephen son of the Adela, daughter of the Conqueror, succeeded. London elected him. He won the choice of the English people from among the foreign pretenders to the throne. Charter of 1136, surrendered all the rights made in the last reign as a step to the north, & consolidated the Church by granting freedom of election & renouncing all rights to profits of vacant churches, & to the people

by a pledge to abolish the law of Danegeat.

Stephen however was incapable of good government.

England lapsed into civil war.

The royal power came to an end. As the spread of
barons. On a small scale the state of things was
similar to that in the German Empire and the
people suffered more for instead of a state from
the land was governed by other barons.

The strife for the crown had broken into a medley
of feuds between baron & baron, for none could
brother an equal or a superior in his fellow.

From this state of anarchy England was rescued by
the Church. She was stirred for the first time by one

of those great religious movements inspiring the souls
of a great people. While Stephen & Matilda

fought for the crown. Perhaps held council

& signed laws. At least the crown was:

Stephen with the English army & Henry son of Matilda ^{2nd}
& tried facing one another. Perhaps both bishops

of Canterbury, loved for his simple piety &

personal holiness stepped in between them

The Treaty of Waltham established a truce:

Stephen was left in possession & Henry withdrew

him. The articles were read, he crown laid
down, giving his own mind & the
appointments & prayers were.

There was an attempt to collect Green's account
of the constitution & reforms of the 2 Henrys. What
set in details in St. Albans.

Henry II grappled with the power of the Church &
2. This he was helped by the population of London that
was growing up. A class of literary men had
~~developed themselves~~ were parted from the purely clerical
class by a subtle revolution. But it remained the
work was distinctly hostile to the Church.

"The tone of intellectual contempt. St. ~~John~~
begins with Walter de Map goes on deepening till it
culminates in Chaucer & passes into open revolt
of the 2 Mas.

Invasion of ~~the~~ ~~the~~

Before Henry had quarrelled with the Pope he
had gained his permission to invade Ireland.

"It was the general belief in those times that
Ireland was under the jurisdiction of the Pope
See, & it was as a possession of the Roman Church
that Henry sought Hadrian's permission to enter

Pictland. His aim was "to enlarge the bounds of
the Church, to restrain the progress of vices, to correct
the manners of the people & to plant virtue among
them & to increase the Christian religion."

He engaged to subject the people to laws, to establish a
custom, to respect the rights of native Churches, & to
enforce the payment of Peter's pence, as a recognition
of the suzerainty of the Roman See. 11.

The result of Henry's intervention for some time
to delay & to civil war, eventually Ireland
was his overlordship of Genoa - France.

Green's History is delightful reading. The subject-
matter is thoroughly digested & there is no work
left to the reader to do - it is therefore a
safety from your memory. It is most useful as
a skeleton upon which to graft the reading.
The Constitutional part I shall study in detail.
The two other parts form the Book of the
like (read up on: ~~The History of~~
English Literature & the condition of Ireland at
that time. Also to understand the world-history
of the religion & moral of the people.

followed apparently by a literary reaction.

Stubbs

The William Rufus' reign of 20 years England
was ground down with tyranny. Apparently neither
the nobles nor the Church had the strength to resist it.
The great William's work had been done with
his power unimpaired in the land to check the
unbridled tyranny of a strong King.

Henry I won his crown & kept it by the help
of the English led by the church.
He introduced the working of the local courts & created a
class of small nobles who acted as a ministerial
body - a civil service - under the direction of
the King & his great advisors. Bishop Robert of
Salisbury, in the office of justice, ~~acted~~ was the
organising genius of Henry's judicial &
financial system. He established regular courts,
on elaborate machinery which in itself was a check
on tyranny. Henry's great aim was the destruction
& introduction of the great feudalities - & the
establishment of a definite understanding with

the Church. The great question of investiture
 was at the time the prominent cause of Contarated
 Bars. Henry anticipated the principle laid down
 by the Concordat of Worms the year before.
 "His love of order led him to admit the canonical
 right of the chapters of the churches, the spiritual
 power of the clergy, & even the vicarious exercise
 by a Pope of the supreme appellate & legislative
 jurisdiction." "The Bishops might be elected
 by the chapters, but the election must be held in his
 court; the clergy might be granted without
 compulsion to throw his candidature. The councils might
 be held where the archbishop chose, but the King's
 consent must be obtained before the assembly could
 meet or exercise any legislative power."

Stephen. At the time the clouds were gathering
 Stephen made 3 fatal mistakes which led to the
 14 years of anarchy & unprecedented misery
 in England. He tried to augment his forces by
 the help of foreign mercenaries, he used the
 royal funds to build & fortify castles inhabited
 by them, & he dismissed the Welsh Civil Service

carefully examined by Roger of Salisbury & he
 reports that he had for 30 years had the
 Ecclesiar, & by the Dominical he alienates the
 Bishop Clergy as well as deprived himself of the power
 of a concentrated judicial & financial system.
 Queen has described the whole anarchy of an unbroken
 foundation — Stubbs has not described so much
 of the pacification of the clergy but rather condemn
 them for not acting as mediators. He stepped in
 when the struggle was already over — Stephen's son
 died & Henry, the great genius, on English land.

The scheme of reform, drawn up at Wallingford,
 has not been preserved & the ~~the~~ historical account of
 contemporary historians, is as follows

- (1) The royal rights, which had everywhere been usurped
 by the Barons, are to be resumed by the King. (2) The estates
 which had been seized by intruders are to return to lawful
 owners who had enjoyed them in King Henry's time.
- (3) The adulterine or unlicensed castles, by whom were
 erected during the present reign, & the number of 1115
 are to be destroyed. (4) The King is to re-stock the
 Insular Comites, employ husbandmen and as far
 as possible restore agriculture & replace

- The Nobles & knights in the impoverished pastures.
- (5) The clergy are to save the peace & not be involved in wars (6) The jurisdiction of the Sheriff is to be revised & men are to be placed in the office who will not make it a means of gratifying private friendships or hatreds, but will exercise the severity & will give every man his own: Thieves & robbers are to be hanged.
- (7) The armed forces are to be disbanded & provided for: The knights are to turn their hands into ploughshares & their spears into pruning-hooks; the Normans are to be relegated to their workshops, their ploughs for their lords, instead of exacting labour & tithes from the English. The general security is to be maintained, commerce to be encouraged, & a uniform coinage to be struck.

The Constitution under the Norman Period

Stultor.

In this chapter Prof. Stultor examines the Norman administrative superstructure & the conquest & the immediate & incidental influence on the Anglo-Saxons. We have had a detailed description of the organization of local institutions which made up the social & political life of the English under their own kings —

institutions for based on a organization in the promise
 of free association between man & man for all the
 purposes of life ~~functions~~ including the judicial
 & financial. With the union of tribes with tribes
 with the union of national self-defence, with the
 & union of a high centralized religious faith administered
 by a body of men dependent on an higher external
 form for their religious sanction, the leaders of the
 nation formed themselves into a loosely organized
 central body revolving round the person of a
 consecrated King. The officials of the military, judicial
 & financial systems had an intermediated character between
 King's agents & tribal representatives. The functions &
 interests of the King were limited to a widening
 circle of local courts & jurisdictions. The State was
 provided over by the Elderman & the Bishop was probably
 from the embodiment of the central power, the
 King & his court were remote from the routine of his
 daily life. He was intent only on asserting his
 personal & local liberties. When the Conqueror
 appeared & claimed by legal right the English crown
 the Anglo-Saxons were deprived of their national leader
 & were shown to be incapable of national resistance.

All through the Conqueror's reign ~~he~~ made every effort
 to protect himself in his own locality - at least
 he succeeded to the military & administrative power
 of his subduer.

But the salvation of English institutions lay
 in the character of the force with which the Conqueror
 overcame them for the time being.

William Conqueror England at the head of a
 powerful body of feudatories. He was a
 Basterd - had fought his way by military skill
 & diplomatic wryness to the rule of his native
 land - he had enlisted the rising power of religion
 & the Church on his side. His followers
 volunteered to follow on this foreign adventure
 expecting to share with him its spoils & its power.

But now in England, William intended every
 man to be his subject. He was to be no
 more a foreign suzerain, to be the overlord of
 a feudal barony. He & his successors were
 to persist in a spirit - the feudal principle
~~the~~ ~~the~~ ~~the~~ ~~the~~ they tried to cut off the
 heads of the many - heads they saw the new
 introduced into England. We see the nation

of the heart is that miserable & but happily
for short-period of anarchy & the reign of Stephen
when the royal power was practically destroyed.

But - the strong thing in his conduct for
foundation turned to the two other social forces
in England for help: the Church & the people.

His dependence on them was further strengthened
by the uncertainties of succession.

~~It is the church~~ The hereditary principle, ^{in regard} ~~defined~~
~~own in Normandy~~ by the law - both of the Conqueror,
set at naught ^{in the rights of the people} by his unlawful usurpation of
the legal right - to the English crown. ^{It cannot be said}
I have written in determining the ^{legal} ~~right~~ succession.

^{the power of the Roman Pope} ~~has formed~~ ^{the} right to the English crown
from this inherent strength & great ^{in number} ability.

but - the English nation & the church decided from
among the descendants who had been the English crown.

Therefore we find charters between the Norman Kings on
the one hand & the Church & the people on the other
satisfying the claims of the ^{between royalty, the Church & the people} ~~offensive~~ ^{defensive}

We will now turn to a summary examination of the
administrative structure superimposed by the
Norman King on the English nation.

with an official status

Prozalty. The royal personages, husband & King
were the Queen - & Her

The Queen was separately crowned, held separate
estate, had her own Chamberlain & Treasurer,
received the Queen's gold & silver proportionally with the
King's share; & ~~had~~ ^{frequently} acted as regent in the
absence of the King & had a portion of real
power & influence as "Lady of the English"

being the principle of election of by the people
of selection from among his children by the royal
father, the hereditary heir had little or no
official position. None of his than not he was
entrusted by his father & not endowed with
real estate.

Great Officers of the Household.

Then from the front circle round the throne.
The 4 indispensable servants of the prominent royal
Household enumerated by the Latin laws were
equivalent to the Marshal, Steward, Butler &
Chamberlain. Their distribution was to be seen
in the Electoral body in the last days of the Empire:
the Count Palatine, High Steward, Duke of Saxony
Marshal, King of Bohemia, Archbishop, Duke of

~~From~~ Marquess of Brandenburg: Chamberlain.

In England these offices became hereditary. Each office was a member of the Curia Regia & Eschequer & had his own staff of servants under whom he exercised jurisdiction & duties & so were exempt from the common jurisdiction of the Exchequer.

" But what - these offices were becoming hereditary the duties which had originally belonged to them were falling not the hands of another class of Ministers, thus tending to a sort of duplication of official nomenclature which is puzzling. The Justices & Treasurer take their places besides the high Steward, the Chamberlain & the Constable.

The history of these offices is not in exact conformity: the Constable as long as he exists retains real power; the high Steward sees his important functions transferred to the Justices.

The Ministers

The Justices, Chancellor, Treasurer, & Prince of the Chamber of the Crown. These offices were not hereditary & were salaried (the last two of the Justices were considered) In later times public opinion influenced the disposal of

These Offices & how to keep them
to consider to capacity for business of the Court.
Justicia

Office appears first as lieutenant of the
King in various exercises during his absence.
In William's & Conqueror's time the office was only during
his absence. William Rufus, who spent a great part of his
business through the care of administration on the part of
a steward he employed the Marshal and ten younger
Barons & Homagers as chief advisors. He was the
first considered also of the functions of the office,
& was followed by Roger of Salisbury a true
administrative genius. "Under his guidance the
whole administrative system was remodelled; the
jurisdiction of Curia Regis & Exchequer was carefully
organized & the peace of the country maintained in
that practical perfection he earned for him
the title of the Lion of Devonshire.

It was strongly a conviction that this office should
be held by an ecclesiastic; directed by his
preference for founding a family of nobles who
would seem to be agents of the Crown.

Chancellor. originally the royal notary - the most dignified of the Court-Chaplain.

"The whole of the secretarial work of the household & Court-fell on the Chancellor & Chaplain; the keeping of the royal accounts under the Treasurer & Justices. The drawing up & sealing of the royal writs & the conducting of the King's correspondence. The Chancellor was also the Master of the Secretary of State for all Departments & Treasurer. In the Norman period the keeper of the royal treasure; but an office better in rank than the first ministerial dignities.

Chamberlain. Another financial officer. His work was rather that of Auditor or accountant; he held a more definite position in the household than the members of the Ministry - and in the judicial work of the country he was only less important than the Justices.

Archbishop of Canterbury: had an official position as first adviser of the King & in the great Council of the King represented the head of the Church.

So much for the individuals advising the Crown

How far in Com. do the Councils & Departments.

Curia Regis the supreme tribunal of judicature
of the King. The Exchequer was the financial department &
session was the Court of the King sitting to administer
justice with the advice of his counsellors.

What relation this Court had to the National
Council is difficult to state - (It is almost
impossible for Prof. Smith to make drafts & elaborate the
the two are) "The great gatherings of the National
Councils may be regarded as full sessions of the National
Council but there is no evidence to show that the Supreme
judicature so originates" In fact as an organized
financial & judicial supreme court - I doubt whether
it had any constitutional origin - I think it was
created for the King's convenience. The great National
Councils at Winchester, Westminster & Gloucester
consisted of the great body of royal feudatories
all the landowners who held their land direct from
the Crown. Also the King's servants & the Church
Synodists. Apparently during the session of the
great Councils there were convened sessions of
the Ecclerical Council. These Councils during

The Suspension of Royal Authority in Stephen's reign
exercised important secular functions & were largely
attended by Barons

To whom the Curia Regis: Whether or not it depended
on the National Council. It was known as the
Successor of the Witenagemot; from the reign of Henry I
it had a distinct existence as a Supreme Court of
Justice presided over by the King or Justiciar &
containing Norman justiciars.

The Exchequer was as before said, the financial
Department of the Curia Regis; the Court in which the whole
"financial business was transacted & as the sole
Administration of justice, & even the military organization
was dependent upon the fiscal officers, the whole framework
of Society may be said to have passed annually under
its review.

Officers of the Exchequer: Great Officers of the Household
& the Ministry, all being the latter of Barons of the
Exchequer.

At Easter & Michaelmas full sessions were held
in the Palace of Westminster, attended by all the Barons
with their clerks, writers, & other servants.

Two chambers were used for the transaction of business

The upper end of a cheque of account, in wh. the reports were received, legal negotiations carried on & records. It was one of a cheque of receipt - in wh. money was paid down, besides a Mission letter.

Sunday. March 15th 1848.

It is curious that the innovations with the plan - perhaps the cause, have brought me again under the influence of religion. I had that holy influence as a permanent feeling when first I gave way to this delusion about that great man. Sometime I have tried to pray, when I have thought it possible I should be invited to him - but I have failed. In it you of my grief - I have implored comfort - and then but too before I received that letter, I prayed earnestly for help to do what was right & truthful.

Now I feel comfortable: for the first time I live harmoniously with my self. My great love for him is acknowledged before God - but it is chastened by truthfulness & absolute honesty - and I can turn with earnestness to my own aims in life - to a loving care of that darling of Father, to

a persistent pursuit of truth by the light of the
faith that is in me. This morning I take the
Sacrament - the great symbol of sacrifice - of the
sacrifice of the individual life & happiness.

I take it in the church where I made that holy
vow that I would love Christ - & follow his
commandments. God knows I have not kept it.

I have passed through months & months of
hardness & wear and about eight foolish things:
years of materialism. In the last two years I
have been striving after the fulfillment of my love & have
been haunted by petty fears for my personal
future. How sure I am troubled? But I see clearly
there are dangers ahead. If I gain personal power,
shall I worth humbly work for God? Shall I resist
the precious gift of missing the perfect happiness of
a human life. Now I must - more than ever
decide on my life's way. If I could be only inspired
to know rightly - be gifted with a real self-knowledge,
which would teach me to make the best use of my
gifts for mankind.

Smidgoff. Is it worth the intense desire to devote
my life to clearing up of ^{social} pollution? The love of the
Sun & Sea

~~strive~~ is so strong with me - that if I had faith
 in my own power, I could ~~stand~~ ^{endure} ~~as~~ ⁱⁿ ~~the~~ ^{the} daily
 toil - devoid of excitement or that most precious
 cell pleasure - wanting in the higher happiness
 of a wife & mother's ~~lot~~. If I believed I had
 in my intellect & character the fit instrument for
~~research~~ ^{research} & that I could strike truth - I could
 pass years in momentful ~~study~~ ^{leisure} - living &
 working sleeping & rest from work in order to
 work again. But - I dread self-deception.

The most pathetic of ^{all} lives are men & women
~~who~~ ^{curse} with a false estimate of their own
 ability - wakening up late in life to the
 stark blankness of unfulfilled ^{aspirations} - missing
 even the ^{fulfillment} of ^{their} ^{cherished} ^{to} all men.

And then the isolation in ^{the} last days
 of existence! Surely one would always have friends
 when ~~the~~ ^{such} happened? And I love my friends:
 have never yet lost one. Even if I did not
 succeed in my main aim, my life need not be
 quite cast away? I could still be a precious help
 to those around me. An odd hand, where help
 was needed.

Statute .. Continued Rechequer . Forma (1)

su fu int. Idem 381 .

Financial report made by the Barons by the Sheriff
2 a year . su detach 382 .

Terms for which the Sheriff compounded in the "forma"
a form" of the King .

Complaints of the King for claims on land, rent of lands
from of someone land, fine⁽²⁾ judicial proceedings of the
Court; payments from⁽³⁾ corporate bodies & individuals
for promotion, gifts & offerings made in kind, or hospitality
"from-further" — which the King had a right to exact
from the subjects; fines paid in Court⁽⁴⁾ court

All this the King had after the compounding of the King
been let to the Sheriff at a fixed sum; if this receipt
was in arrears, he protested, if deficient he paid the
remainder from his own purse. If land fell out of
cultivation he was allowed under head of waste, if it
brought under tillage he had to account for the proper
under increment: Before rendering account he paid
King's debts: Obedience benefactions (religion bodies,
clothing of Crown land, expenses of public burials,
cost of provisions & travelling expenses of King or his
grants.

(2)

Danegeld: sum source of revenue.

This was a ~~fixed~~ tax on land by the King.
It was also confirmed for by the Sheriff.
In Norman times it had the character of an ordinary
tax: but increased having by William C. settled in
1084, 6/ being exacted instead of 2/.

Monasteries & other lands were
exempted from it. It was very unpopular
as the King & the Sheriff made their greatest profit.

~~It was the most important thing~~ arising from
popularizing among the people rendered it.

Tax on towns, instituted by Henry I, the
being a feudal man answerable to the king & the
is practically the same as Danegeld.

(3)

Pleas of Crown

Arising from the trial of offences which had been
seized upon a military operation of the King, & tried by
the Sheriff. Of these the most important murders
were for by the King (the King's murder belongs).

(4)

Feudal income

arising from the transfer of lands,

Chiefs, ~~gave~~ guardianship, marriage, school & the incidents. In Henry I reign there seem to have been a regular scale of chief: Sherwin thought for one fixed at £5 & that of Baron £100

Henry I took 3/4 child in aid of his daughter

Maria - Henry II 1 mark on the knight's fee.

Who fees for permission to determine such contracts with the

Fines exacted by Justice and Forest-Laws were very cruel & a source of revenue.

Salv. of. Apus. Chancellor in 1130 had £3000. 15. 4 for great seal. Treasurer £400. Inferior places see also bought. As to the law & officers of the ancient courts, purchased relief from the responsible

Judges & jurators of Justices by £100 to avoid the duties. This latter fact throws curious light on local administration.

Revenue. Estimated in Pope's roll of Henry I £66,000 yearly. In Henry II the Duke sum ecc. for £22,000 - shown to various other sources as Justice and under Stephen.

The Manner of Assessment of the Revenue has
 intimately connected with the Judicial System of
 the Country. The Business of Exchange passed in
 review not only the State of Finance of the Country but
 the judicial Administration. Under the Roman
 Kings, Justice from the King's Curia travelled
 through the Counties & sat jointly with the Sheriff &
 the Shire & the Popular Courts. Provincial Justice
 was administered for its profits & it was necessary
 that the Central Officers of the King should visit the Sheriff

Henry I was sufficiently wise to see that the
 prosperity & therefore valuable welfare of the Country
 was dependant on the ~~Justice~~ Equity of judicial
 Administration. As for the popular Courts, we
 have already had their very history & constitution.
 William the Conqueror used them as a means of inquiry
 for financial purposes. The custom of sworn
 witnesses or jurors was gradually introduced not
 only to determine civil rights but also in criminal
 cases. "William the Conqueror" directs the justiciars on one
 occasion to consult the Shire-people who had taken part
 in a suit touching the rights of the King; that being done they
 were to be chosen a number of English who knew

In Nat of the Jews in Edward's time: then were to
Shew the growth of this Deposition & action
taken accordingly.

Byrd of Bath's ~~some~~ ^{was} ~~interdum~~ interdum as a
custon of the Normans.

But during the Norman time there seem to have been
some whatam errors to English to attend the popular
courts & exercise their functions. Thus we find
fines for non-attendance appearing in the Sheriff's
account - & some paid down for the same. - for
attendance.

The Manorial Courts were ~~located~~ originally
the Court of the Township were now under the jurisdiction
of some Lord. In Anglo Saxon time the Lord had
Jac & Sic in these courts, after the Conquest he
had also a court - but cut off from the jurisdiction of
the Hundred & exempted the suitors from appearing
in the Hundred Court. If the Lord had also the right
of view of frank-pledge - then the suitors of his
court did not come under the Sheriff's jurisdiction.

But the same machinery of suitors acts as persons
was preserved in the Baronial Court.

Henry I tried to free his travels parties to on this

Court & succeeded. "When a great Barony
fell into the hands of the King by Escheat or forfeiture
it retained the distinct corporate existence.

The High Court of Justice the Curia Regia
was the last court of appeal. Also the Court-
in the great cases were tried with by law or law
the important cases of high rank.

In the travelling Justice the Curia Regia came
into direct contact with the Anglo-Saxon spirit.

But the local machinery carefully preserved &
the Norman rulers as an instrument for treating
them into the hands for the representative system whereby
the people began to represent their own
treatment & through that to control the State policy.
The thing done.

Forest Jurisdiction. made a different
set of officials, not made the control of
the Curia Regia but made the absolute authority
of the King. Population very oppressive - new law
constantly absorbed. Privileges of the lords the
first-objd.

S 400th of 1000 sa 44.

At the time of the Cong. some had special
Constitution for taxes & tribunals of their own - but each
in London was seen as a case.

London. under the post-recess & Bishop is only a bundle
of communities, townships, parishes, 1030 shops, &c.
Each had its own constitution.

Charter of the Company "William the King greets William
the Bishop & Geoffrey the Post-recess, and all the Burgesses
of the London French & English, friendly: & I do you
to wit that I will that ye remain be worthy of all the Law
that ye were worthy of in King Edward's day. And I will
that every child be his father's heir after his father's
day: & I will not endure that any man suffer wrong
of you. God keep you"

Charter of Henry I. London independent of
County organization - the County is all it has & it is
all a form to the citizens. It has a Sheriff & a Justice
of its own & it elects these officers.

Citizenry not amenable to jurisdiction of their own
County: free from Danegeld, scot & lot, responsibility
of murder fine, a obligation of battle.

Free from toll & other duties.

They are (I suppose) their lands, the common lands of the township & the right of Coram & Chiltern, Middlesex & Surrey. The Knights, Barons, Citizens, retain the ancient customs: spheres, manors, townships - & finally the suits but no part is mentioned at all.

Notwithstanding this charter we find various alterations & Henry II viz. Citizens pay 100 ^{marks} & were to have one of the 4 Sheriffs elected & a £120 ^{conceded} for the urban benefits.

At the Norman period London appears to have been a collection of small communities, manors, parish church, spheres & suits, held & governed in the usual way; the manors descending by inheritance & church jurisdictions exercised under the Bishop, the Chapter, & the Monasteries; & the suits administered by their own officers & administrators their own proper: as holding in chief of the King, even the abdications of the suits forming estate, might be the gift of a Baron. It was for the most part an aristocratic constitution, & had its roots set in the municipal principle but in the system of the State.

This Chapter & Hutton is so intensely interesting in describing the transformation of voluntary ~~associations~~

Growth of Towns.

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& non coercive association not political
Should abstract it at one length.

"Regarded as a subject for historical analysis the
Medieval Municipality may be resolved into 3 principles

- (1) The primitive organization of the manors or
township with its judicial & police functions
- (2) The voluntary association of the guilds formed for
the regulation of trade
- (3) And the further association of the burghers

(This last dependant but on the 2 former) whether as townsmen
or as guildsmen for the purpose obtaining emancipation
from arbitrary imports & external interference, an
association & it. or may carry the name Communas

The first step in the development the independence
of the town was exemption from the jurisdiction
of the Sheriff: the direct payment by the inhabitants
of the Firma Burgi to the King. This independence
was bought by the burghers whether as a guild or
as members of the township - & was sanctioned by a
royal charter generally instituting the liberty of the
citizens to follow the customary law of the township.

"The acquisition of the Firma Burgi by the
citizens, whether in the character of a guild or

a Township, ministers them with the further character of a 'Communion' a partnership or corporate society.

"The history of this feature of our local institutions will always be read with mixed feelings; whilst Municipal independence has in many cases helped the cause of freedom, it has in others encroached ~~widely~~ largely on local rights; & so far as it is based on the rights it must be regarded as a series of infringements on the ancient rights of free inhabitants as one of the many cases in which an organization originally created for the protection of the individual local has been allowed to monopolize their rights & to usurp the functions of government."

This brings to the front what was such an important feature in the Communion.

of mtds

(1) Organization is the idea of confraternity, united for the discharge of common good offices, supported by contribution of money from each member & celebrating the meeting by periodical festivals, may find many parallels in any civilized nation.

In England it appears early, at first first of all in the religious form, & that form it retains throughout

to meddle with the 'at you not beyond the name' //
 11th century see various points in the law book on records
 448, 449. "Fines are ordered for the neglect of duty,
 for officious words, - for bringing more than the due
 number of guests to the parsonage. The only specific
 duty is that of contribution (the comfort of the dying,
 attending the burial & praying for the souls of deceased
 members: & statutes & customs are to be observed
 but there are 2 classes of guilds (brothers) //

2 to contribute guilds, the members were responsible
 for each other crimes & the guild is therefore considered as

Frithgilds of London - This was voluntary

the system of social justice - the special objects, for the
 benefit of the church are given, are the pursuit & execution
 of the law - a matter of compensation, the carrying out
 of laws passed by the king & the bishop.

Merchant Guilds

at least in the 12th century. We do not see until
 the constitution of this leading association which the
 law arises at the stage of official organization required
 by the State. They began to flourish by being supplemented
 by a township organization but in many cases they
 continued to exist. The Merchant Guilds were ^{formed by} ~~formed by~~

The body of burgesses was bought - to Forme Burgi

" For in great mercantile towns all the houses & houses would be held of merchants & their dependants: from the merchants - who had made voyages over the sea at his own cost - & so thence to Regn - right; &

the more retailers, every one who was in the position of a proprietor was connected with trade, every one who had some claim on public office or magistracy to be a member of a guild. Further the merchant-guild supplies machinery for enfranchisement;

The William the Conqueror of the Norman time, the main admission set to guilds & was made in the 12th for a year & a day became a freeman. His membership gave him a status superior to the common man;

man 1) In the reign of Henry II there can be little doubt that the possession of a merchant guild became the sign & token of municipal independence.

Craft-guilds - seem originally to have arisen as formal establishments of the merchant-guild it is only in London where we see antagonism existing between the two. This formation was looked upon with jealousy & suspicion by the central authority.

We find many traces in fact of the central authority

in the formation of manors or aduiteria guilds.

It is necessary to add that trading guilds meant - trading monopolies

Every trading town has its special history: the commune of London did not obtain by a recognition until 1191; it was not until the reign of Edward III that all citizens were obliged to be enrolled among the trade guilds, & in the reign of Edward III the election of the city magistrates was transferred from the representation of the ward-moots to the trading companies.

Thus "at the close of the Norman period the town had secured the Forma Burgi, & freed themselves from the jurisdiction of the Sheriff, they had obtained a recognition by charter of their free customs, that is the special rules of local administration. They had the memorial of their exemption from the Norman commune of trial by Battle.

These constitutions were still that of the township of hundreds: but justice, religion & trading were springing up & making the citizen for religion & commercial life & also for amusement & entertainment.

Shall compare of the English town & the
 growth with that of the continental cities in 44.
 Details - & I have too little knowledge to
 supplement it. The French communities seem to be
 less distinguished from the English than by the
 artificiality created by the King as a counterpoise
 to the power of the Barons. They were soon associated
 for definite political & commercial purposes,
 but their association for all the objects of life is
 comprehending a vast part of human nature - a true
 naturalness from the community of aim & pleasure.

The charters town depending on the same Lord
 resemble the market town - working a humble
 machinery of police & magistracy - to which some
 village would furnish supplies.))

It would be interesting to acquire some
 life-like view of the actual life of the middle class
 & the ^{middle} ~~middle~~ & restriction in their life to confine
 a known course of their organization.

Other classes: non political.

The Sunday school, or the the community.

Class for them: 25,000 servi, highest-estimated 4-
The public landless labourers; over 82,000 Boarii;
7000 colarii. These names denote persons of low
rank & servile of labour, of produm-rent; & nearly
110,000 villani. Above them were the liberi
homines & sokemenanni, who seem to represent the
medieval - modern free-holders.

The villani were doubtless the descendants of the free
peasants on lands held in - now dependent on a lord
2- some say through the operation of that complex system of
rights & duties of the late Anglo-Saxon period.

They still retain during the Norman period &
a certain amount of personal liberty - & enjoyed
freedom in marriage for the necessities of life.

But there was undoubtedly a tendency in the minds
of the rulers to consider them as a servile class
& to practically define the degree to distinguish
between the various classes of land-cultivators
enumerated in Domesday.

The two methods of manumission - Church
& lay - were quite different. It was considered a pious duty
for the benefit of the religious mind, to free
the serfs.

Feudal system

Feudal army, national militia, & mercenaries
were the three sources of King's military power.

The distribution of the land with thought for
the unequal - & we have the information given
tho. to some judge the number of knights of the land
& at what proportion to the land.

The exact obligation of the knight's service was to
provide a fully-armed horseman to serve 40 days
a year.

Besides the feudal form every free man was
sworn to give to the king of his land, his horses, & his
cavalry.

German mercenaries were largely used by Stephen.

Stubbs and the Chapter of an interesting discussion
as to the exact proportion of influence exercised
over the English by Anglo-Saxons & Normans
institutions in forming the administrative system
of the Norman period of English history. He was
wrong and says that it is better to come to the
conclusion - proving such slight indications of
Norman - French institutions. He sums up the

Julius by again noting the policy of conservation
 leading to conquest - his descendants - & the
 establishment of a strict routine incorporating
 the best laws & machinery - and thus giving the
 people a claim to have their rights of freedom on
 both previous ancient institutions - then civilization
 led them to know to assert themselves. - July 17th

Anglo-Saxon Literature H. Keble

Beowulf is the earliest work of the Anglo-Saxon
 time in its historical form. It is uncertain whether
 it is of the scene in England or whether in
 Denmark or Sweden. It is impossible to describe
 the impression of gloomy grandeur left on the
 mind by this poem. It is war: not only between
 men & men, but against unearthly monsters
 & the midst of a mysterious & awful nature.

Later to this description of nature
 "I have heard my folk say that they have seen
 two such huge marsh-stalkers how the moors,
 one is horned when the other spread
 their dwelling in the dark land where the
 wolf hides, by the windy heaves, the fearful

for path where the hill-streams pass under
the shades of the cliff, the flood under the earth.

A mile thence the mere stands, over which
hangs barby groves; a wood just by its roots
overshadows the water. There may be seen at night
fire on the flood. There beneath none so wide who
knows the bottom. Although the heath stalks
wearied by horns, the best form of horns, seeking
the hollow wood, 'dances from afar will find his
head in it ere he dies, that is no holy place.

Thence the heavy-blending rises dark to the
clouds when wind stirs the forest weather, lifts
the air grows clear & the heavens bend.

Seek the spot of the Jew's Dale.))

We see here the origin of the Subjective &
German views of nature

The Christian Pantheism appearing in some of
the best are clearly interpretations. The poem
is throughout heathen. The Religion seen explains
itself in the consciousness of an awful ~~impersonal~~
system - in the faith in an inevitable doom.

"The most he often helps an ~~unfortunate~~
unfortunate man when he is brave"

The morality is simple: valour, justice
 & strictness of purpose.

"The brave deeds are done from no spiritual
 motive but for God & just": To give death to
 the foe is the object of life — to seek false heroism.

One thing is Beowulf's end: "Then while the
 barrow King sat death-seek on a stone, he sent his
 thanes to sea the cups & dishes in the den of the dead ^{the} ~~the~~ ^{the}
 But when the Dragon's gold was brought out, Beowulf
 thanked the Lord for all & said, "I for this know
 have wish'd my life. Let there cure now for the
 people's need. I may be here no longer. Bid the warriors
 raise a mound on the sea's headland. That shall
 I own on thrones-ness, that I may not be forgotten, &
 that seafarers driving to any harbours over the mouth of
 floods may call it in the days that follow Beowulf's
 descent." He gave them to a good barrow, and of
 his kind he gave clothes & weapons saying, "All my
 arms men are given to the good dead, with in the valour
 I shall follow them." This was his last word."

This poem is the beginning not only of Anglo-Saxon
 literature, but the ^{first expression} of Germanic thought.

Christianity absorbs the sense of confusion & mystery: from its it settles life in England, the ~~great~~ change from warlike to peaceful occupation perhaps was the milder & less awful scenery of the new home, all the causes diminished the almost-appearing consciousness of gloom & greatness surrounding them. The British remained - & remained still in the English mind.

Christianity with its defined dogma, absolute doctrine, & strict morality became to subject matter of English thought. Caedmon would not sing, until told in a heavenly vision to realize in words his Christian faith.

Caedmon's poem is a paraphrase of Genesis & the other part of the testament - with dramatic & pathetic details added to it.

"The Angel of Annunciation" thus commences with himself.

"Why shall I toil? said he. I need not a superior. I can with my own hands work as many wonders. I have your person to form a divine throne, higher in heaven. Why shall I serve for his favour, 'less than in such homage: I may be a god, as he."

Storm by the storm, Anonates, who will not feel me
 in such a strife. Hence, stern of mood, have chosen
 me for chief, with such may counsel be devised
 by such as may make captives. They are my zealous
~~good~~ faithful friends; they be their chieftain
 & sway in this realm. It seems not ripe to me that
 I should come to God for any good. I will no longer be
 in his hand. Satan is the victor here of
 weather days. Gloom & mystery - the desperate
 labour of fathoms - are beneath Hell -
 "Hith' dice abys" The Christian ought to praise the
 "author of the Heavens Kingdom, the power of the
 Creator & his counsel, the deed of the Father of glory.
 And he, the eternal God become the author of
 all marvels; Omnipotent Guardian, who creates
 for the sons of men, first heaven for the roof, & then
 the earth." Codron relates the explanation
 of the mission of Jesus by Christendom. The creation of
 the world - the origin of evil & of pain - the great
 questions of life were seemingly solved - the solution
 the formula which men tried to bind up the unknown
 to give it to with the grasp of human thought. Come
 to the deep-sea mine of the intellectual

2 Morality of the great co-workers of the past.

The beautiful Altruism of the free East; the stern
the somewhat-formal morality of the Jews, the subtle
intellect of Greece, & the practical organization & discipline
of Rome, were all summed up in the Religion brought
to England in the Gospel of Christ.

The Anglo-Saxon mind added to it "Realism"
both in morals & intellect.

But with simple earnestness lived translated
the wisdom of the world - comprehended as he believed in
Christianity. In his life, he reflects the Christian
precepts of self-denial, love, charity & humility.
He found truth for all men & set his wisdom to
English speech. His faith was the

Temporal History was to him religious History -
for there is one God in the universe & he orders
all things. His first & only concern was with
the salvation of his own soul - but with the practical
improvement of his fellow-creatures. From his
silent consent - respect of his faults & long life
he demonstrated vehemently the work of his time - &
lived a contemporary prophet. He wrote poems
& scientific treatises - secular knowledge

Mount the nations for secular life - & secular life
is only one form of the Life - which is God.

And when monasticism came to be real -

then it came to a manipulation of Religion via
English nation from the channels - & eventually
wrote to it.

In Bede's time Latin was the language of the reading
public: & the monks were the students & teachers also
of the world. Even the English Drama took its
rise among the monks: & the taste for allegory & enigma
was developed in the studious leisure of their
monastic lives. It is the study of the scriptures & the
actions of the Church. (I should like, if I had time
to trace the rise of allegory. I do not remember it
in Pindar's attempt: (parallel the same?) nor in Greek
(Plato's image of the soul?) certainly not in Roman.

In a way the whole Greek religion was allegorical? &
yet not so - but then a side-question).

The thing Alfred made a jargonist attempt to
bring English learning, which had fallen from its
high estate during the Danish invasion.

He gave it a distinctly national turn -
translating Bede's works into the vernacular.

also Brothers (in the Conventions of Philosophy)
 the best pagan Minister of Rome.

The Anglo-Saxon Chronicle was the first
 newspaper of the Anglo-Saxon world, continued in
 Roman times by patriotic Saxons - it is another
 proof of the practical nature of the English mind, its
 love of facts political & social facts, the fair-minded
 & courageous way in which it dealt with
 these facts. Here is the early history of the Chronicle
 "Then being in my eleventh year, I was separated from
 my father, for the love of God, & sent a young exile,
 from England & Rome, to enter the service of his
 King & Lord. Here I was received by the venerable
 Father Prior, & having assumed the monastic habit
 & become indissolubly joined to the company of the
 monks of the same house, have now cheerfully borne
 the yoke of the Lord for 42 years, & walking in
 his ways & rules of our order, have endeavored
 to perfect myself in the service of the Church &
 ecclesiastical duties, at the same time that I have
 always devoted my talents to some useful employment."

Books, gave into the foreign influences from the English literature, particularly the Italian. As I have expressed - it is under my attempt to follow the

General history of the conquest of India

Here are a few original sentences of history, the aspect of influence since (A.S. literature)

"The whole body of most complete literature would still take to the simple elements of Record & Reflection."

"The Anglo-Saxon mind the 'deficient in breadth, was free reception of surrounding influences'."

"The mind which may appear the much slower in its working, because it suffers all that lies around to break into its texture, is that which depicts a assimilated experience into the sacred means of growth."

"The Anglo-Saxons began with a literature of practical record but made apparently worse chronicles than the neighbors, since they represent historical facts."

"An - Brownell, was more deeply tinged with hues of the new world. The chronicle became then more an eye of so much greater value as a poem."

But although it was meant to record facts, & although it was the record of a people so essentially earnest - a single-minded, that they hardly broke their crown

f thought. vth any simile, a word a metaphor
that involves real distortion of a word from its
plain sense, yet the chronicle was materially less true
although intellectually it might possibly be more true
than that of the other fact a cynic would have said
produced out of the same matter of fact.

I cannot judge whether this judgment is or
is not true. I do not know enough - it is beside
expressing my energy in trying to make up impression
for which I have not yet acquired the adequate concept
of matter.

Anglo-Norman literature.

"Every great monastic house had its own chronicle, or
we may say, set up its own newspaper for the information of
the world. The chronicle, written for his own religious house,
commonly gave chief prominence to the ecclesiastical affairs.

In the chronicle press, it would expect for convenience
no information within its pages, new information would be
contributed from various sources, perhaps inserted by
several hands." Thus the continuation of the reigns is taken
the essence of history.

H. Morris. Latin records of English
monks in France.

Long of Heceloch to Dame: a translation into English 13 cent -
good example of the Romanesque style in Central Italy of English
with Provençal & Arabic mix. Through the Norman Conq. & Crusades.

Crusades . McManis

I have read with a true brain McManis
Magnificent. Chapter on the Crusades. These Holy Wars & their
effect on the mind of Christendom are a fascinating study to
me - pregnant with educational value. I feel as if
I ought to spell over McManis - so as to read in the
bosom of facts from which he has drawn his abstract
summary. If I had time I would like to focus the
facts for myself by careful study of contemporary letters
& literature; as it is I must accept McManis
& Halloran's generalization with an open left eye
by careful reading. McManis's English is so perfect;
it seems as if he had written the story in my own
words.

"~~McManis's English is so perfect; it seems as if he had written the story in my own words.~~
The English may be said to follow the language of the
time. It is the attempt of a scholar to do it.

"But since, in the account of the Crusades, even
more than in other parts of the Christian world
the life, the reality, the character, even the terror & the beauty

consider - a detail, it is not in the act - words
of individuals that clearly transpire the workings
of the religion of the times."

I have no knowledge of these acts & words -
I can not give a résumé of the American, Italian
generations

Pilgrimage was the direct parent of the Crusades.

In intellectually ^{of the} an attempt to realize the
spiritual faith - an attempt - common to many religions, of
not to all, is the a ^{of} their phases. To see the
place where the sacred times, to connect and record
action with actual surroundings, aided & to the
~~Christian~~ mind of man, still in the childhood, proved
the faith. The being, besides it of Supreme being
had become holy: & pilgrimage to the sacred tomb
with their love places is the Christian's aim.

The Church & ecclesiastical & civil power
encourages the pilgrimage: the Church grants
religious privileges, the State through which the pilgrim
pass, grants protection of not hospitable.

The Pilgrims & the superstition on the land,
the adventures & the way above or to the - then
& women inspired by an intent & desperate purpose -

and then who were necessary even of the study
of him - a accomplishment necessary to some life,
a heterogeneous man, morally & intellectually.
Drove from all nations & from all other States of
Society - bounded separately & in hands through
Europe to the Holy Land.

During the first centuries of the Christian era
the occupation of Jerusalem. The Christian pilgrims
were suffered to visit the monuments to which of
the nation. It was not until the 11th century
that the hostile spirit of antipathy was
religion declared itself. Harbin, founder Sultan
of Egypt, gave to Church of the Holy Sepulchre & the
Church of the Holy Land, & persecuted the Christian
Pilgrims - the Holy Land. And when the Muslims became
Masters of Jerusalem, their religious persecution
became constant. The Christians were subject
not only to danger, but to the most awful indignities
& Cruelties. The tale of the pilgrim changed from
one of adventurous travel to one of insult & brutal
mutilation and death of his companion, ^{upon the} ~~upon the~~
Department & sacrifice of the Holy Sepulchre &
Nation - land of his nation.

He took his tale to willing ears. Peter the Hermit appealed to the passions of the masses.

The latent rest-presents in these imperfect countries focus of of religious superstition & barbaric education burst into flame - barbarous superstices & ~~precept~~ religious ~~teachings~~ ~~Christianity~~ became absolutely fused in the enthusiasm of the Crusades. The movement originated in the people, but the great representative person of the age made use of it. Gregory VII laid the foundation of a spiritual monarchy by uncompromising to superstition feeling - by encouraging the conflict of material interests, of his spiritual subjects. He had failed to complete his work - had died from what decreed. Urban, his successor, the inheritance of his aims, was intellectually & morally more & sympathetically with his time.

He was a superstition enthusiast as well as an able politician. He grasped firmly the instrument lent to his hand by the popular movement.

It is his great-spirit at the Council of Clermont - the stimulation to the utmost - the Christian Decree to the name of Holy Land, & the great Empire, from

It took a demonstration of Islam.

The History of the Crusades is the history of a
 huge & wasteful waste of life human life - a
 waste the Christian equalled the Moslem in its brutality.
 The political objects were not accomplished -
 the Greek Empire was broken - Syria in the
 end was left in the hands of the Stranger.

But the Pope reigned in Europe.

The Ecclesiastical effect was to most striking the
 work of not the most permanent result of the
 Crusades. The Church gained in all ways:
 & the authoritative power of the Pope within the Church
 was strengthened. The Pope became for the time the
 military as well as the spiritual head of Europe.

The Crusades were the sword of the Church,
 fighting for possession of the Church's most-
 cherished treasure, & he was the great leader.
 His legates to the various monarchs & seeking
 subsidies for the subject-people - were themselves
 partakers in the war. The Pope ^{personally} ~~personally~~ ^{himself} ~~himself~~ ^{and} obtained
 from Innocentius with his personal ^{the} Christian ~~travellers~~
 & suffering by actual participation in the ~~disorder~~
~~a~~ ^{the} complete failure of Christian arms.

One through the Crusades the Church gained enormously in material wealth.

The noble left the County, the monasteries remain the guardian, & in case of his death the possessor of his land. In the ancient & feudal his holy purpose, the feudal lord, rich in his property, the Church was then as a willing & careful purchaser.

Devotion, stimulated by glorious effort, or melancholy disappointment, took refuge in the Abbot - heaping worldly possessions into the lap of the Convent. The Church became the great absorbent of material substance - with the energies of the laymen were diverted to the gaining of religious ends. A system of taxation of church property was introduced & financial profits of the Pope - & drew into his treasury the regular contribution from the wealthiest & most powerful of European States.

~~The moral effects of the Crusades were to give~~
The Crusades accentuated these conditions the moral result of which, Gregory with his stern discipline had tried to combat. Urban accepted the moral teaching which lightened the intellectual burden.

The moral result was closely connected with the
 educational effort. The Church of Christ became
 offensive, as well as defensive, militant -
 The persecution of Jews, infidels & heretics was
 added to the moral principle of Christendom
 British, outrage, confusion, were sanctioned, so
 long as they were directed against the person, home,
 & property of the infidel. Religion was absorbed
 civil discord usurped the title. The Church
 descended from her pedestal of Christian faith, love
 & charity - & in order to govern men, enlisted
 the evil as well as the good passions of humanity.

The titlled-stone was chained - the rebellion
 for a time averted, by the diversion of human
 energy into other channels. But the titlled-
 energy still in due time, & inaugurated the
 reaction which in the turn absorbed into the service
 the other faculties & desires of man.

But the effects on morality were not wholly evil.
 The beautiful & glorious side of the Crusading
 spirit was represented by the ideal of the Christian
 Knight. But the lustre, brightness, personal
 spirit of the Teutonic baron were united to the

Endowment, knowledge & action of the early Christian

The ideal was too wonderful, as a moral creation, the ideal in the actual. Different part of it was incarnated in poets, brought things of the Middle Ages. St Louis personified at least the side of it. But it left a permanent influence on the manners & morals of the higher European classes, in their art, literature & society.

The medieval virtues of chivalry & courtesy arose out of it - the 'no doubt' degeneration of the latter into a formal code of conventions & formalities. The feudal feeling & the 'obedience' which were united in that mental adoration of, & physical self-dedication to, the person & the virgin.

It is difficult to estimate the intellectual influence of the Crusades. The direct result, was stimulated & increased by foreign travel & contact with the East, increased knowledge of men & things, by contact with strange religions foreign nations & life in foreign countries. But the religious life was suspended by them & the Church's intellectual development in all directions.

The flowers of Romanism were the Italian

Products of the Crusades.

But all through the great-influenced & fusion of continental life, England has been working over the iron skeleton. A great part, ~~unconsciously~~ for & again the surface ruffles, perhaps even the depth stores, by the incoming waves of European action & feeling. The extent & character of these changes, wrought by external & foreign force, will be my business to study & try to explain.

Pictorial History of England.

This useful & painstaking compilation of facts & incidents throws many important side light on English Life.

It had not from other authorities reached the supreme importance of the trial in Anglo Saxon times. This comes from Polgreen: "The culprit being thus charged with the crime, either by the voice of the County or the testimony of the appellant, he was put on his trial & behavior; but, at this ~~second~~ stage of the trial, if he belonged to the Sotherland class, or to the Wormanage, he was referred to them. The testimony of his superior. The Wormanage, or his superior on his behalf, came forth & swore that the man had not been convicted of theft within the period of limitation.

What appears to have been usually paid for the Court-fee -
 Council, & had never paid the Court-fee. This delict
 was confirmed by the death of two the true men in
 Thomas; & the culprit had then the privilege of clearing
 himself, either by simple compurgation or by 4 simple
 oaths. If he asserted the truth & affecting to that
 testimony of Character he was termed Compurgation,
 he himself swore to his innocence & certain number
 of his neighbours, whom "worth" according to the
 legal authority of the Anglo-Saxons were considered
 as equivalent to the sworn, were sworn as his
 Compurgation. If they confirmed his oath by their
 own he was acquitted of the charge; but if he was
 unable to produce this testimony, & dared show the judgment
 of God, he plunged his arm into the boiling cauldron
 up to the wrist, or he bore the red-hot iron in his naked
 hand hand for the duration of nine feet; & if after the
 lapse of three days, no marks of injury appeared, he
 was declared innocent of the crime. Such was the
 proceeding when the testimony of the Gods or Superior
 was in favor of the accused. But if he refused to
 affirm the testimony, the diminished the suspicion
 of the law, the the culprit was bound to undergo

The thrust was; he thrust his arm into both
backs of the elbow, the arm on of both wrists -
his comparison, if he prefers that mode of trial
and of free comparison he has to do "hand" -

Every thing depended upon the number & the legal
work or estimate value of the witnesses. The ends
part was enabled to be formed, or upon the issue
of some experimental process resembling the trials that
have just been mentioned. The finding of the verdict
was not an affair of deliberation; it was an affair
of observation merely, & was sufficiently performed by
the Grand Jury of the Court present at the trial, among
whom there never could have been any doubt or dispute
as to the subject. (Great rapidly was lent to the legal
law of the definite value attached to every man's word,
the social status, the value determining his worth as a
witness, his damage as a plaintiff, or his loss as a
defendant - ² ³ every distinct part of a body & definite
value)

- 1. 4 steps of the present judicial method. 1. Brute force, without
check: 2. Brute force with check & regulation = ordeal by
battle. 3. Ordeal or imaginary appeal to Heaven.
4. Evidence taken to the appearance submitted to trial. 5. Evidence

It is strange I should ^{have} overlooked, with all my diligent reading of Strabo, this important characteristic of Anglo-Saxon justice. I have taken a deal of comparative but I did not realize that they were all to share the method of justice. Interesting study, the case of Pordana as proving point.

It is easy to understand the ^{method} method of ordeal in the religion of the Germanic nations. "The northern nations were Superstitious, not only from the slavery in the midst of which they lived, but from the religion, which gave to every object a soul & presiding spirit; & if one believed that from the supernatural intelligences might be obtained, not only counsel for the ~~future~~ present, but premonitions of the future." Strabo mentions with emphasis the preference of the Anglo-Saxons for the ordeal instead of the trial by Battle - so strong that Charlemagne made a rigid law against the Roman practice. He denounces the more peaceful & civilized nature of the Anglo-Saxons to the Romans with the superior militancy & self confidence of the Roman. It is a suggestive fact.

In Denmark.

Saxons show the skills of England but the skills for the construction & navigation of ships.

Does essentially a nation of sea fairs & sea kings,
 they also settled down after conquest. King & bishop's
 towns that a king can create for defensive operations.
 From Charlemagne letter to King of Mercia see penetration
 of Christianity by missionaries. At the time less dense
 centers & high esteem of merchants: Dealers than only
 after 8th voyage. Exports - raw wool to Lew, iron
 for & silver. Export of horses forbidden, slaves
 sold to Irish & given habitually as internal exchange.
 Church refuses to sanction slavery & denounces it.

Imports: Manufactures & dy goods. Gold & custom
 demanded by King & Bishops, forming part of revenue.

Barter & sale demands witnesses - to prevent fraud
 but primarily to avoid King's tax on exchange.

Saturday fairs: Price fixed by law - but probably
 involving great variation. Cattle beyond medium
 of exchange. Money term frequently required in cattle.

Raw gold & silver used in sale. barter as well as
 coin, both real & money of account?

Agriculture. Anglo-Saxon requires more than
 O'Connell man. Extent of Fens & case of saw.

Large flocks of swine. No artificial food for cattle
 here frequent & great mortality in the winter.

Orchards & meadows of meat. Sheep & calves
Sheep for fleeces - thin poor (from waste) with
the Fleming breeders. 3 parts of the hard
not worth, but good law & pasture.

Church lands must better cultivated. Rents &
prices of agricultural property - cultivation of
orchards & gardens. Present famine & the
land - absolute deficiency of food. Fish, fruit, etc.,
& considerable stock & natural prod. products.

Beer made from grain: made from barley &
spiced & brewed. Small houses, little used.

Handicrafts: Blacksmith & carpenter.
Wool-spinning & lace fine distinguished for their
craft as I mention. Many find work & employment
I estimate well, between themselves, & the humble
manufacturers of implements etc. 6 Smiths forge
in Norwich in E. of City. Embroidery by women
Weaving & spinning carried on by the female in the
houses. Drapery clothes intimately mixed with
Tanning skins - a pleasing trade. Workers & lace makers
& leather workers, clothing. Silk worn by the wealthy.
Love of eating & drinking of the great masses
Any to save

Education: review of ages. Age to 17 years, early
 portion of rank & station. He could not attend to school
 himself. In 1715 the son of the Duke of
 Architecture. Temple and of the Temple in the
 erection of private houses & churches. Roman
 characteristics of town of fine houses & churches.
 Pope Sixtus - prepared sumptuous living with many houses.
 Music introduced by Charlemagne. First Books
 Superintend of French in literature, music, set
 French method in support of the reign of Charles XII.
 Education consist of grammar, Greek & Latin language,
 Astronomy & Metaphysics. It may be said that almost
 every belongs to the clergy.
 Manners & Customs. Early rising. Midday
 supper. Love of eating & drinking. Sport & games.
 High position of women & regard for charity.
 Women hold property & are guardians, associate with British
 friends of the children. Some legal rights: Political rights
 of the Queen. Political & social influence of women &
 the Royal class. Slow ^{physical} development of women compared
 their contemporaries men. Women in all ranks.
 Great regard for dress. Prohibition of dress of
 women in the street. ~~Change of condition of~~

Clay to counteract the influence of the A. Sal...
to rule & regulate. Economic Principles. Clay by 1-
up to the measure of the salt.

Superstitious life among the people: belief in magic, charms,
witchcraft. Canonical laws against same. Church
offices & holy places in exchange. Practice of
slavery. Importance of funeral rites.

Sources of Moderation of Modern Civilization:

- 1. The Roman world, 2. The Christian world, 3. The Germanic world.
- (1) The spirit of philosophy: freedom of thought & the
independence of practical matters & the secular spirit
of the world of the Beautiful. Greek-Roman Philosophy
collected itself from the struggle of nations & individuals -
~~the world of the philosopher was freedom from the struggles~~
of the Beautiful was useful power - perfection
of development - struggle - effort - were demanded for
all participation in the Beautiful.
- (2) Thought lost its freedom, Beauty its usefulness.
Polygamy, fanaticism, empirical reason - warred against
physical nature & aimed at an absolute domination
of human nature both in the individual & the race.
- (3) The man of sorrow, the Roman's grief,

become the ~~intellectual~~ moral & intellectual ideal.
 Cult - sacredness person & action - fulfillment over
 of resignation & self sacrifice. The perfect - development -
 mental & physical desires of the Greek - a desire for
 form & its imitation of the Roman the 'subordinate to'
 the ~~perfect~~ ~~admiration~~ for simple but firm & practical
 form over exalted by the Christian of the Middle Ages.
 The ^{Christian} ideal from non-fulfillment of the physical desire,
 & subjugation of the intellectual faculties results in
 an emancipated body & a universal mind.

(3). True social life is a society of equals forms &
 is true an aristocracy over subject classes & inferior
 forms. True speech & deliberation.

The leadership of the head of the family is chief;
 the form of a social & military organization dependent
 on the contract rules to rigid ties of foundation.

Platonism arose & which connects to the freedom
 of thought - claims authority - over man's whole
 nature & then tries to unite it then through
 principles of the Roman civilization: Intellectual freedom,
 absolute authority over feeling & thought, Social equality
 & freedom of ~~deliberative~~ speech.

Freeman's Vol. V. Demand, both a Merit of a
 separate Honor. Formal legitimacy of confederation -
 in practice. From our antecessors of present times. The
 inheritance all the obligation and the right.
 Romans became Englishmen through the interposition of
 English custom & English rights. William used the transfer
 of law as a means of absorbing in himself the supreme
 ownership of it. William's legal formalities
 kept him the headship of the time & the collection of
 them the true despotism, but it was owing to the strict
 formalism that he was the cornerstone life of English
 institutions.

William Rufus.

"In his days the septuaginta & the unseptuaginta
 & for the world was arose. God's Churches he brought
 low, & the bishops & abbacies were all down fell
 on his days, all he either sold with fee or on his own
 hand held & set to parcel, for that he would be heir
 of the man, he damed & lay. And so on that day that
 he fell, he had in his own hand the archbishopric
 of Canterbury & the bishopric of Winchester & that
 of Salisbury, & all abbacies all set to parcel."

Freeman in his graphic commentary of the English Empire
 which has important results, naturally connects me with the
 the whole arising from the greater William policy

The feudal law had made the tenure of ecclesiastical
 land. Every ecclesiastical dignitary to become the man
 of the temporal King. A body of feudal lawyers,
 commonly clerks of the church, grew up around the
 person of the temporal King, to develop in the favour
 of the King's power. The feudal laws involving in the
 dioceses the national church as well as the national
 church of England. Round the throne the King's church
 was the spiritual of them. It was he also suggested the
 King, that so long as episcopal sees were vacant
 the revenues & rights fell into the King's hands as they
 were.

What belonged to him by right he could surely sell
 for his own profit. Strongly persuaded that whole
 ecclesiastical administration of William Rufus.
 None of the worst character in the state, perhaps
 even the true personal vice, to get money & gain from
 the King, bought from his ecclesiastical preferment.
 The degradation of the priesthood followed - and
 the church was secularizing - a most painful way,
 in an age when the church monopolized education

2 all intellectual forms, the unscrupulous & venturous
they began making his money by legislation & administrative
injustice, were the men to succeed in winning wealth &
honour in the Church of Christ.

Actually there was a reaction against the forms
of secularism and the reaction owing to the policy of
A great William took an anti-national character.
He had separated Church & State. He had pulled to
right affairs of the Church with men bred in the Continental
ideas of papal power. He had worked that power
to Supreme arbiter in the civil affairs of
England - had sustained by his own mission of
England the superior power of the Pope over the laws
of the English laws & the English nation.

It is true he had tried to intrude the acknowledged
supremacy of the Pope by assertion of his own
absolute power within the English nation. But there
before was a strong & good King (Richard) &
fell from the power of some of his successors.

The William Rufus began, however, to grow, but
foreign forms affected to Rome against the authority
of the King of England & against the laws & custom of
the English nation. And the Bishop of Rome took

upon the Norman Conquest of England & Normandy
to occur. The two swords to great William had
found very clashing.

Henry I & abates of status than the father of Henry
home policy. His foreign policy brought England to
it from a continental power. As King of England he
conquered Normandy, allied himself with Germany & aided
France. There was peace with Scotland under the
the King son of Malcolm & Margaret - Edgar, Athelstan &
David. As for Wales it was a thorn in the side of England.
The 'th' suppose on his part was accomplished.

Wales was under friendly power. The ecclesiastical
Subjects of the whole of Great Britain & Continental
was done or less asserted. Acc. to Freeman the Crown
had little influence of English life, except in providing
an annual career to the hereditary sons. The rise of the
Cistercians was a full sd. letter in the Romanization of the
The settlement of the crown in his daughter shown the progress
of a feudal idea that King's power was not a form of supreme
Landlord in the end deemed as other possessions to a
Union. The compromise between the state efforts (Henry the
Sun the Sun.

Effects of Norman Conquest: "Normandy, Langset -
 Puffed became a continental power; the Langset Empire
 then the special rival to France. & being done the she
 gain of her ^{Separdis} own being, became herself rank in a French
 power." But while from the political & military
 side the Norman Conquest meant increased power &
 strength, from the ecclesiastical side it meant
 the further subjection to a foreign power. "

During Harold Godwinson's pontificate the question of
 Investiture was settled in England. The Decree in 1086
 within Empire time & Rome represented in his reign
 law against simony. In Stephen's time the
 Stephen's time, the Church was in power & Stephen
 set the position of authority between them & King.

"A state of things grew up which carried forth the
 first invasion of the 2nd Henry & the more effective
 action of the 8th." The Normans returned to England
 to the Crusades. "The English King left himself
 his kingdom in defending his own shores; he was ready
 to go to the aid of Jerusalem & the Church to Rome
 to Jerusalem to the East. But he may
 still retain the thought of combining business."

Justin, K. Thompson's firm is an even pl. name,
and will be com. without prompting for which
he knows either of Alfred or Harold.

Foreign Marriages

Trade with Germany: "The Merchant Town - London etc
all - became the seat of a large foreign population, chiefly
from Normandy & the French - speaking lands. The
Cora near City of London - took with German & Flemish
lands still built on & increased in activity."

"The German House of London flourished, but it flourished
as a foreign settlement; the Normans settled in it and
became a large & important element among the more
wholesale. London contains, not only Norman
merchants, not only Norman lords holding franchises
within the city walls, but Norman & settlers, in part
them with small independent fortunes & of a
practical turn of mind. The German Book. to
see the type of a Norman citizen, rather not feudal
lord."

Composition Character of the Norman class of the time

Promotion of foreigners in England, & English men
abroad.

First Deposition of the barons in Stephen's time
 2d. clerical foundation.

Theory of the W. Magna Carta: "Acc. to Prof. Stubbs the
 W. Magna Carta was an assembly of the great lords or occurrence of
 the 'negotium' of the barons, all the barons, it was an
 assembly of all the barons, a small body of them, they
 the great lords, held the assembly. The Roman law
 the assembly divided itself into three persons by
 journals of the King, his Council, & then summoned
 by the Sheriff of the County in the body of tenants-in-chief.
 There the division was the form of the 2d. Common
 the 7th century to find the feudal idea & forming
 estates that it is not the tenants-in-chief who
 had to report to them, all the barons are
 practically independent. Another element: the
 origin of great towns especially of London, is
 a product of important element (especially to London &
 London) was essentially merged in the report to the
 of representation. The greatest practical change
 from the English Small the ~~ancient~~ assembly of
 under Roman Kings was that it is transformation
 from a national council to a council of foreigners.
 Select change had again. The parliament of Edward I

in English as the result of the Saints' names
 Good Spiritual. William the first was ordained that
 Ecclesiastical court - to be separate. The ecclesiastical judges
 were held at the same time as the King's Great Council.

They examined parliamentary business over temporal affairs of the
 King. But the Bishops did not lose their right to sit
 with the King of the King. They did not appear as belonging
 to a separate class to a secular court but as feudal
 tenants, probably also as Commissioners of the King,
 the representatives of the Church of the Land & the power of it.
 As the Writ in Roman times retains its superior
 power over Ecclesiastical affairs.

Civis Regis. Special Councils for judicial
 & financial business were formed from the large
 assembly through Special Summonses from the King.
 Analogy found in the Cabinet - to King's Council.
 Roman for all ecc. of Central Gov. & local Court - to
 them already had it in the 12th.

Trial by Jury. The form of the may be seen in
 Anglo-Saxon law in the sworn witnesses & confessions: Roman
 accentuated the principle & the recognition of Roman law.
 But jurors were sworn witnesses, responsible for the
 truth of their witness; not judges of the witness of others
 as such they are unknown in early times.

Growth of Towns

Kindly, A spirit of freedom & spirit
not-introduced but strong new & to conquest - was
A spirit of special jurisdiction. It was a tendency
of the most of the Lord to succeed & the most of the
people: the "retaining the ancient form & customs."

Thus the other popular right died away before
"the separate & exceptional jurisdiction is the result
of particular men." "On the other hand, popular
freedom grew with the growth of exceptional
jurisdiction of one the kind." "The independence
of towns, one one form, & by far the best form, of that
spirit of separation & isolation which was so
characteristic of the times. The separate privileges
& separate jurisdiction claimed by the boroughs were
really forms of the same tendency, the - every where tried
& put some special & exceptional jurisdiction in the
place of the regular authority of Church & State!"
"We are dealing with a day in which it has been well
said that liberty meant privilege, when every
local or provincial collection of men thought more of
the privileges of their own District or order than of the
general well-being of the Commonwealth."
But the origin of the English town privileges

extreme

History of the Municipal Spirit Development.

The English town was not the inheritor of the Roman Municipality. It was merely the epitome of the English Shire, with all the elements of English county life. Naturally enough the industrial spirit - was fostered & eventually became dominant. But the burghers were no special class. Ecclesiastical dignitaries, nobles of various ranks, merchant & trade guilds, ladies of free-holden - all had their part in the life & formation of the English town. Their common interest as inhabitants of one locality - not as members of one class, was recognized by the Royal charters.

Trade was not despised & traders did not come from any one class of the community.

Contempt for trade was a feeling of late growth.

In his notion of non-political classes, Freeman writes that the Norman was of general reputation all the inhabitants of the Lord's land, practically broke the absolute form of slavery. The various classes of freemen & semi-freemen found their origin in the 11th - 12th century but the class was to it. Hence we find that Blackstone actually ignores the form of slavery so completely that it has been wiped out

Here is a true English & biased Description of Chivalry.
 The Chivalrous spirit is, above all things, a class
 spirit. The good knight is bound to entertain particular
 partialities towards men & still more towards women
 of a certain rank; he may treat all below that
 rank with any degree of scorn & cruelty. The spirit
 of Chivalry implies the arbitrary choice of one or
 two virtues, the practice in such an exaggerated
 degree as to become vices. While the ordinary laws
 of right & wrong are forgotten. The false code of
 honour supplants all the notions of the Commonwealth.
 Honour of God, & the eternal principles of Right.
 Chivalry again, in its military aspect; not
 only encourages the love of war for its own sake,
 without regard to the cause for which war is waged;
 it encourages also an exaggerated regard for a
 fantastical sense of personal daring which cannot be
 any way reconciled to the duty of a Campaigner
 who is going on. Chivalry is short; it is more
 very much that feudalism is in law, and
 substitute purely personal considerations. Myetic
 Myetic Owing to the interests of the nation
 claim, for the more honest duties of an honest man

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was a good citizen. But these institutions have
become ~~the~~ ^{the} chief dominant in Western Europe &
that due largely owing to counteracting influence of
ecclesiastical & municipal institutions.

This surely is a correction not a description of
the chivalrous spirit - In distinction such was
the name of the western - municipal institutions
springing out of this.

Step - how of Chivalry in England. Crusades
essentially a Frankish enterprise

Feudalism saved us from a ~~total~~ ^{total} royal
centralization of nobles.

Secularization of the Church. The papal authority
became more dominant, & in that way the ecclesiastical
side was developed, yet the officers of church became
more & more secular - Bishops changed the position
of God's flock into creditors, men of business &
the King came to sit by the side of the throne
and the Bishops, they frequently made the
appearance there as King's judges.

Isolation of Ecclesiastical jurisdiction. Regular women
Seculars. Secular of form. To the first period as a duty,
the emperor as a right, became a property & could be

Normans. Invention is the Normans
bring with of English people. Modern Patron
with soon to side which modern result of the
features of Norman conquest.

Fremmen and the Chapter of remembering that the
Norman conquest did not to quench a national
the change should at work. "The influence of the
were at work over the Western Europe, influence of the
for & east of a better word, as common help calling
feudal, were already working in England, & the
book doubtless has for in working, one of the Crown
of England had passed on to a long succession of
Princes of the House of Godwin. But under foreign
rule the work of the - more feudal.

The foreign domination the called out a national
spirit of opposition in a way the could not help
in fact. When the conquest - movements.

Effects of the Norman Conquest on language -
literature.

Fremmen ~~rather~~ describes at length the
abiding evil of the Norman conquest: the permanent
corruption of the English tongue.

The distinction between the infusion of foreign
words to replace foreign words & change of words for
the words of English words & the replacement
by Romance terms. The former change took place
long silently taking place before the conquest:
it was naturally increased by the conquest.

But so long as the two races remain separate
the two languages of French & English flow side
by side in separate streams. It was the same
change began when Normans & French became
Englishmen, speaking for home purposes, the
English tongue. It is a change that has never
ceased - the public classes, those who have
fixed the literary standard, have all along
voluntarily preferred a Romance word to an Old English.
The third important change undergone by our language
to come with all the languages in the world of
influence & termination - this was accelerated
by the Norman conquest, but is all probably well
now taken place long since.

But the real & wonderful one done in the conquest
is the dropping of some antique words & the dropping
of Romance words. It was this turn in the

Development of our language. Shows us of the
 power of coming compound words from the English
 stock - it is this power lost by us & kept by the
 Germans, which gives to the German Gothic language
 that wonderful richness of words, carrying their
 own meaning to the ear of the listener, & deeply expressive
 of various tones of thought & feeling.

Roman gave momentum to the analogy between the German
 infusion of French, taking from modern French & the
 Roman infusion in English, making modern English.
 It found during the four centuries the survival of the form even
 of the original language Latin, although the new-forming
 language. Whereas in England there were 3 languages
 in use during the Roman Empire. Latin had been a vernacular
 the literary & ecclesiastical form of speech; French was the
 language of the conquerors, English the many dialects of
 the conquered. In the three centuries that succeeded the
 Empire, standard English could be said. With the
 fusion of the various dialects of the North & the
 Middle Ages. In the struggle it lost its purity.
 When it emerged from out of the lower classes into the
 political & literary world it was impregnated with
 French form, & filled with French words.

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The Decline of Roman as a basis for the modern English
 was not the northern broadly northern or the broadly
 south-saxon, it is the speech of the East-English - of
 the eastern & midland shires.
 In the language the Latin & English were to appear
 languages; the one slowly, that the French became the
 legal & administrative medium - it still hangs on
 such as some of the present usages.

1711

Saturday March 27th.

I think in these 5 weeks I have gained a general knowledge of Anglo-Saxon & Anglo-Norman times.

I have mastered the most important details of the local government of the Anglo-Saxons & the centralised administration of the Normans. I have watched the free institutions brought from the forests of Normandy, stepping round the inevitable influences brought by the fusion of the primitive English tribes into the Society - Latin, the place which is the struggle with the usual nationalities of the Continent. These changes were strengthened & intensified by the Norman conquest; for Norman rulers forced the English into greater unity & drew from them the power which made them beat their European rivals.

The knowledge of the struggle had not given of the national English spirit as yet. We are getting reading. The nature of the struggle has not been limited by the history of the time. I shall see it better in the rising literature. I think, I have these two periods of English history, & complete as I have time to get them. They get some hints from the Victorian history. But before I go further I intend to mention the spirit of Thomas - representatives of St Augustine; & the judicial & bell perfection

Account of K. M. D. by Hallam, with editorial
 and. developed by J. H. M. in the

This time has been devoted to study. I come here
 watches with cynical suffering. Get me comfort at
 honesty. The publication in various papers of a letter of
 mine has the wrong point. It was a small slip by
 accident. Wishes ambition. To my surprise, a long
 list of trouble - which is a comparison with my evil
 genius of K. M. D. 3 pages. How that ends in a
 miserable way - somewhat long shame. But after 3 days
 ago, I run up from it - I have tried since to rid myself
 of K. M. D.

It is not only a slightly scientific "wonder paper" -
 The religious association of the plan I can help me.
 Last time I come here ^{10 years ago} I ^{after} was one of the "blackest bits"
 of my life. The plan that permits understanding
 helped me then - the same feeling helps me now.
 I am determined to struggle on with K. M. D. that is
 in the case of I am one of the many failures - lose
 200 million as well as a main achievement.

Still it is only this constant & upright struggle in
 many individuals that makes the success of some one among the
 possible by God keep me from harm.

Handwritten text, possibly a signature or date, located in the bottom right corner of the page. The text is faint and difficult to decipher, but appears to include the word "April" and some numbers.

MR. CHAMBERLAIN AND THE DISTRESS.

THE following circular, dated March 15, has been addressed to all boards of guardians in the country by the Local Government Board :—

Sir,—The inquiries which have been recently undertaken by the Local Government Board unfortunately confirm the prevailing impression as to the existence of exceptional distress among the working classes. This distress is partial as to its locality, and is no doubt due in some measure to the long continued severity of the weather.

The returns of pauperism show an increase, but it is not yet considerable; and the numbers of persons in receipt of relief are greatly below those of previous periods of exceptional distress.

The Local Government Board have, however, thought it their duty to go beyond the returns of actual pauperism, which are all that come under their notice in ordinary times, and they have made some investigation into the condition of the working classes generally.

They are convinced that in the ranks of those who do not ordinarily seek poor law relief there is evidence of much and increasing privation, and if the depression in trade continues it is to be feared that large numbers of persons usually in regular employment will be reduced to the greatest straits.

Such a condition of things is a subject for deep regret and very serious consideration.

The spirit of independence which leads so many of the working classes to make great personal sacrifices rather than incur the stigma of pauperism, is one which deserves the greatest sympathy and respect, and which it is the duty and interest of the community to maintain by all the means at its disposal.

Any relaxation of the general rule at present obtaining, which requires as a condition of relief to able-bodied male persons on the ground of their being out of employment, the acceptance of an order for admission to the workhouse, or the performance of an adequate task of work as a labour test, would be most disastrous, as tending directly to restore the condition of things which, before the reform of the poor laws, destroyed the independence of the labouring classes and increased the poor rate until it became an almost insupportable burden.

It is not desirable that the working classes should be familiarized with poor law relief, and if once the honourable sentiment which now leads them to avoid it is broken down, it is probable that recourse will be had to this provision on the slightest occasion.

The Local Government Board have no doubt that the powers which the guardians possess are fully sufficient to enable them to deal with ordinary pauperism, and to meet the demand for relief from the classes who usually seek it.

When the workhouse is full, or when the circumstances are so exceptional that it is desirable to give outdoor relief to the able-bodied poor on the ground of want of work, the guardians in the unions which are the great centres of population are authorized to provide a labour test, on the performance of which grants in money and kind may be made, according to the discretion of the guardians. In other unions, where the guardians have not already this power, the necessary order is issued whenever the circumstances appear to require it.

But these provisions do not in all cases meet the emergency. The labour test is usually stone breaking or oakum picking. This work, which is selected as offering the least competition with other labour, presses hardly upon the skilled artisans, and, in some cases, their proficiency in their special trades may be prejudiced by such employment. Spade husbandry is less open to objection, and when facilities offer for adopting work of this character as a labour test the Board will be glad to assist the guardians by authorizing the hiring of land for the purpose when this is necessary. In any case, however, the receipt of relief from the guardians, although accompanied by a task of work, entails the disqualification which by statute attaches to pauperism.

What is required in the endeavour to relieve artisans and others who have hitherto avoided poor law assistance, and who are temporarily deprived of employment, is :—

1. Work which will not involve the stigma of pauperism.
2. Work which all can perform, whatever may have been their previous avocations.
3. Work which does not compete with that of other labourers at present in employment; and, lastly, work which is not likely to interfere with the resumption of regular employment in their own trades by those who seek it.

The Board have no power to enforce the adoption of any particular proposals, and the object of this circular is to bring the subject generally under the notice of boards of guardians and other local authorities.

In districts in which exceptional distress prevails, the Board recommend that the guardians should confer with the local authorities, and endeavour to arrange with the latter for the execution of works on which unskilled labour may be immediately employed.

These works may be of the following kinds, among others :—

- (a.) Spade husbandry on sewage farms.
- (b.) Laying out of open spaces, recreation grounds, new cemeteries, or disused burial grounds.
- (c.) Cleansing of streets not usually undertaken by local authorities.
- (d.) Laying out and paving of new streets, &c.
- (e.) Paving of unpaved streets, and making of footpaths in country roads.
- (f.) Providing or extending sewerage works and works of water supply.

It may be observed that spade labour is a class of work which has special advantages in the case of able-bodied persons out of employment. Every able-bodied man can dig, although some can do more than others, and it is work which is in no way degrading, and need not interfere with existing employment.

In all cases in which special works are undertaken to meet exceptional distress it would appear to be necessary—first, that the men employed should be engaged on the recommendation of the guardians as persons whom, owing to previous condition and circumstances, it is undesirable to send to the workhouse or to treat as subjects for pauper relief; and second, that the wages paid should be something less than the wages ordinarily paid for similar work, in order to prevent imposture, and to leave the strongest temptation to those who avail themselves of this opportunity to return as soon as possible to their previous occupations.

When the works are of such a character that the expenses may properly be defrayed out of borrowed moneys, the local authorities may rely that there will be every desire on the part of the Board to deal promptly with the application for their sanction to a loan.

I shall be much obliged if you will keep me informed of the state of affairs in your district, and if it should be found necessary to make any exceptional provision, I shall be glad to know at once the nature of such provision, and the extent to which those for whom it is intended avail themselves of it.—I am, &c.,

J. CHAMBERLAIN.

fullest development, and from its complete personality into the various functions which are differentiated by civilization. Bluntschli has the fault of following neither plan exclusively, but he leans far more to the historical side than to the philosophical. He constantly passes from history to philosophy, and from philosophy to history, from what is and has been to what ought to be, and from what ought to be to what is, till the bewildered reader does not know which point of view he is expected to take or with what object the book was written. The account of the position which has been occupied by women is confused by a discussion on the position which they ought to hold. Historical statements as to the way in which States have come into existence and have ceased to be are joined to an account of the speculative theories on which States have been based, and to the discussion of what is the end and object of the State, and why Governments exist at all. It is indeed impossible to write an historical narrative on the evolution of government without consciously or unconsciously passing a judgment on the different forms of government as they are submitted to our view. But Bluntschli takes no pains to correct this tendency and does not seem aware he is under its influence. He tells us that the State is male and the Church female with the same gravity as he traces the development of nobility in France and Germany. His last chapter, which ought to be an account of the organization of public offices, is occupied with a discussion on Sovereignty—more fit for a treatise on jurisprudence than for an historical review of political science.

These faults will prevent Bluntschli's work from having a permanent value. As the subject is more studied, better books will be written both of the deductive and inductive character. But he deserves the credit of having been the first writer since Bodin who has attempted to place the consideration of the State as a whole before students of history. As for this English version, we have nothing but praise for the manner in which the work has been accomplished. Although the translation has been executed by three hands, we can trace no difference in style or merit. The notes are few, but to the point. The translator of the last two books appears to have allowed himself greater latitude than the others in the expression of individual opinion. It is scarcely necessary to remind English readers on page 374 that England is a monarchy only in the popular, and not in the scientific sense. Besides, the definition of the English monarchy is a matter on which no two authorities would agree. It is surely open to doubt whether the reign of George III. was so exceptional a period in English history as Mr. Lodge asserts it to be. The King did not so much "strive to make himself more of a real ruler than his predecessors" as he aimed to substitute party for fact—what is, a connection based on political principles for ties of self-advancement or of personal attachment. If a Parliament were so split up into divisions that no Government was possible except that of a coalition which did not represent the national will, it might still be the duty of the Sovereign to choose a Prime Minister according to his own judgment, trusting that he would be supported by the public opinion of the nation. What George III. did for England in the case of William Pitt has been recommended for imitation in countries like Greece and Italy, and might, under special circumstances, be repeated again in England.

TO-NIGHT AND TO-MORROW.

TO-NIGHT.

Society of Art. John Ruskin, Adelphi, W. C. 1.
Mr. Vernon Harcourt, "Etonian Correspondent."
Monarchical Society, 22, Great Brunswick-street, S. W. 1.
Mr. William Ellis, "Fifth Historical Account of the Bazar," and Exhibition of Manuscripts.
Poetry Society, 21, Chancery-lane, W. C., 7.30.
Discussions on Poetry by Mr. Easton and Mr. de la Motte.
Bazaar Society of London, Piccadilly, W. C. 1.
Mr. H. G. O'Connell, "The First Breach in the Tower in 1382, with some account of the Restoration of Porticoes in that City."
Archæological Association, 22, Beckett-street, W. C.
Mr. W. de Grey Birch, "Legendary History of St. Nicholas of Myra." Mr. Thur. Morgan, "Notes on Hades."
Photographic Club, Anderson's Hall, 2.
Town National Concert at the Albert Hall, 8.
Florists' Association, General Meeting at Rooms of Royal Horticultural Society, 1, Adam-street, Adelphi, 8.
Meeting of Deputies, Meeting at the London Institution, Mr. H. H. Inglis Pollock, "The Common Bank Act of 1825."
Meeting of the Women's Trade British Association, 1, Southampton-row, Clerkenwell, 8.
Bazaar, 11th St. Martin's-lane, E. C. 4.
Lecture, 11, Meadrow, "Christian Symbolism," 8.30.

The Speaker's Full Dress Parliamentary Dinner to Members of the Opposition.
The Late Mayor's Banquet to the Bakers and Breadstuffs of the City of London.
City Garden Club, House Dinner—the Duke of Wexford is the Guest.
Royal Amateur Orchestral Society, Singing Concert by command of H. R. H. the Prince of Wales, Prince Hall, 9.
Royal Anniversary Festival of the Ecclesiastical Society of St. Dunstons, east part of Milltown in the choir, Greenough Tavern.
New Club, Dinner.
Ladies' Institution—"Cambridge and Warrington," Rev. Stephen Hoole, 5.
Carpenter, Rich, London-wall—Lect. on "Building," 8.
Evening Service at the Temple Church, 7.
Bazaar Institution—Lecture on "Royal Despatches I have met," 8.
Political Reform—National Liberal Club ("International Education," 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).
Ladies' Meeting, St. James's Hall, 8.
Seven Churches Bazaar—Lunch at the Attorney-General's Hall, 7.

TO-MORROW.

Stevedores—Four Oaks Park, Belvoir Hotel, Clarendon—Golf Club—Gold Cup.
Athletics—Oxford University Sports, Cambridge University—St. Catherine's.
Rowing Club—Lunch at Oxford Sir Donald Stewart.
Royal Society, Burlington House, W. 1, 1.30.
Society of Antiquaries, Burlington House, W. 1, 8.30.
Luncheon Society, Burlington House, W. 1, Mr. G. S. Murray, "New Goals of Invasions and Clashes."
Royal Institution, Albemarle-street, W. 1, 8.30.
Prof. W. Boyd Dawkins, "The Ancient Druggery of China."

Chemical Society, Burlington House, W. 1.
Society for the Encouragement of Fine Arts, 2, Conduit-street, W. 1, Mr. Herbert Murray, "The Drama of the Day," 8.
Earle's Museum of Hygiene, 124, Mark-lane, W. 1, Captain M. P. Wolf, "The National Anticipation of the Labouring Classes."
Ecclesiastical Society, 11, Chandos-street, W. 1.
Musical Society, 4, St. Martin's-place, W. C.
Church of England Unity Society, Sermon by the Rev. J. W. Hensley, St. Lawrence Jewry, 8.30.
Eccleston Bazaar League, First Meeting, St. Andrew's House, 8.

ADVERTISEMENTS.

"MY FIRST IMPRISONMENT" By COAL—GEO. J. COCKERELL, and CO. 8, Fleet-street, E. C. 4.
"THE HISTORY OF THE GREAT BRITAIN" By COAL—GEO. J. COCKERELL, and CO. 8, Fleet-street, E. C. 4.

the hon. member incidentally expressed his belief that in six months or a year the principal industries of the country would be in a much better condition than they were in at present.

Mr. CHAMBERLAIN said those who had in times past, and again that evening, pressed upon the Government the execution of works of this kind had never been able to agree amongst themselves upon several important points. They had not been able to agree as to what kind of harbour they would desire the Government should construct—whether great harbours, or small harbours at promising points along the coast. They had not been able to agree as to the places most suitable for the construction of such harbours, and every district urged its special claim as being superior to all the rest. They also differed as to the objects with which these harbours were to be built—whether to save life, or for the advantage of commerce and trade. If for the latter, why should not trade and commerce bear the expense? (Hear, hear.) The only ground upon which a claim for national assistance could be made was that the constructions of these harbours would lead to an enormous diminution in the loss of life at sea. He wished he thought that were the case, but he had convinced himself that there was no reason to believe that any harbours that could be built would materially affect the loss of life at sea. Anybody who would look to the wreck charts would find that the loss of life was greater at points along the portions of the coast which were provided with harbours than it was at those points which were entirely without them. The great loss of life was due to other causes. Many wrecks took place in an off-shore wind, and he would point to the case of brave fishermen caught in a sudden storm, and who, being in undecked boats, no human assistance could save them. For these reasons, he did not think that on humanitarian grounds a case had been made out for State assistance. He, however, believed that a case could be made out on commercial grounds, the State lending assistance, as was the practice, by loans on a local guarantee. He was sorry he could not believe that if the motion were adopted it would lead to any relief of the existing distress. It was not his fault that he had not been able to lay on the table the information he had collected on the existing distress. Up to the time the late Government left office, either the distress was not sufficiently apparent, or for some other reason no inquiry whatever was instituted by the department. The day after he entered upon his office he caused letters to be sent out to the boards of guardians and vestries in the metropolis, then to about a hundred provincial boards of guardians, then to a number of private individuals recommended as likely to afford information; and lastly, a very important correspondence took place with the trades unions. The general result he might state in a few words. The returns of pauperism, whether in the metropolis or in the country, showed a slight increase over the last few years, and something less than five per cent. as compared with last year. The returns exhibited the distress as being partly existing in certain unions of the country and in certain portions of the metropolis. Although an increase upon recent years, it was a great decrease upon some previous years. (Hear, hear.) For instance, in 1870 the total number of persons in receipt of the poor law relief within the metropolitan area was something like 160,000, whereas at present the total number was only about 100,000—(hear, hear.)—and it has been as low as 86,000 in the course of these seventeen years. (Hear, hear.) It was important that the House should bear in mind that during this period the population of the metropolis had enormously increased. (Hear, hear.) All the information he had received was to the effect, so far as pauperism is concerned the distress was really not very exceptional, and boards of guardians almost universally expressed their opinion that they were quite capable of dealing with all the cases for relief which came under their knowledge. He hoped that when the prolonged severity of the winter, to a large extent the exceptional cases might disappear. (Hear, hear.) If that did not think they should have much cause to complain. But he had thought it necessary to pursue the matter farther than the poor law authorities, because he had been under the impression, which he was sorry to say had been fully confirmed, that there was a great deal of distress amongst the better classes of artisans and labourers which did not come to official knowledge. (Hear, hear.) Nothing was more wonderful, nothing was more admirable, than the way in which the better class of working men shrank from making any resort to the Poor Law, undergoing the greatest privations, amounting almost to actual starvation, rather than have recourse to what they believed to be almost a degradation. (Cheers.) The information he had received had been almost generally to the effect that this distress amongst the class ordinarily in continuous employment was now very great, and had been for some time increasing; and he confessed that unless it diminished it would become a matter for the most serious consideration both of the Government and the House as to what steps were to be taken to relieve it. (Hear, hear.) He, for one, had no idea of pretending that the House and the Government were not responsible for some measures to deal with such a state of things. (Hear, hear.) But would the proposals

now made to the House be of the slightest advantage in regard to the existing distress? There was this to be said about State works of every kind, that they were always uneconomical, and, moreover, they must be local; that was to say, that the State could not undertake works in every locality, and therefore the relief which they would afford would be very limited indeed so far as the area was concerned. (Hear, hear.) The distress was not confined to London or the large towns, but was almost universal throughout the country. (Hear, hear.) In every union there were a few people belonging to different trades and to the class of skilled artisans or unskilled labourer, who were in want of employment. But if the works were required and must ultimately be undertaken in each locality he could not see what reason there was why the State should interfere, and his hope and belief was that the ultimate remedy for exceptional distress of the kind they had to deal with was to be found in the increasing activity of local authorities, which had already been very considerably stimulated, which he hoped still further to stimulate, and which might, no doubt, be assisted by liberal terms in the shape of loans from the State for those purposes for which loans had been authorised. He would point out with reference to the motion on the paper that whether they were dealing with two or three great harbours or 30 or 40 small harbours, they would in the first place have to call in a certain number of skilled labourers. Work at sea, and especially under water, particularly required persons long trained to it. Therefore the result of abnormally increasing this kind of work would be to bring into a particular trade a number of persons who would not otherwise have been brought into it; and sooner or later the work would cease, and then there would be great misery in the trade which had been stimulated artificially for present purposes. But the amount of unskilled labour now calling for employment which could be used on harbours would form a very small proportion of the total expenditure. But how was the labour to be brought to the spot? The hon. member spoke of 7,000 persons who were daily applying at the East-end for work. He thought that if the hon. member asked them to undertake harbour work not one per cent. would accept the offer. (No, no.) Hon. gentlemen who said "No" knew nothing whatever about the condition of this very peculiar population. (Cheers.) He could tell the hon. members that a relief committee had offered 135 of these men extra work at 2s. 6d. a day for sweeping the streets. Only fifteen accepted the offer, and of these only eleven appeared, and only five remained. (Laughter.) There were a number of persons belonging to the floating population who would not accept fixed labour of that kind, and as to the population they were most desirous of benefiting, the skilled artisans and others out of their regular employment, many of them could not undertake harbour work if it were offered to them, or, as in the case of the unemployed watch-movement makers of Prescott, could not break stones without unfitting themselves for the delicate work of their ordinary occupation. This was also true of the jewellers of Birmingham, of the engineers and fitters, and of the workers in the textile factories, to all of whom fineness of touch was essential. (Hear, hear.) For all these cases nothing would be done by the resolution of the hon. gentleman. Another point was as to how the works were to be conducted, whether by the Government or by contractors; and there was the difficulty as to the time required for the preparation of plans and the obtaining of estimates. He wished to point out one consideration of great importance, namely, that perhaps for the first time it was proposed that the State should undertake this work of providing harbours in England. Even during the great cotton famine the State came to the assistance of the local authorities only by advancing money on loans. But if the State were for the first time to make an exception and undertake to make works of a kind that had been for a long time carried out by private enterprise, would the House consider the serious consequences? (Hear, hear.) They would put a stop absolutely to all further private enterprise. (Cheers.) Take this one question of harbours. In the course of the last 20 years in 17 ports alone of the United Kingdom there had been spent by private enterprise 23 millions sterling. (Hear, hear.) That was nearly double the whole amount of money which had been spent by the six other great maritime nations of Europe who had had recourse to State enterprise as a means of providing harbours. (Hear, hear.) Was it likely that if localities knew they could obtain their harbours at the expense of the State this expenditure would continue, or that any fresh expenditure would be undertaken? (Hear, hear.) He firmly believed that if the resolutions were passed the first result would be that within twelve months there would be more people thrown out of work who were now employed, or likely to be employed in harbour work by private enterprise, than any number which the State could possibly provide for. (Hear, hear.)

B. DENISON

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