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MANORIAL SOCIETY
OF
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The Manorial Society of Great Britain

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Editorial

SINCE its inception in 1906, the Society has never had its own journal, although it has published several useful books and papers. Instead, the Society has relied on the goodwill of other publications and their editors. While such help from the press has always been, and will continue to be, welcomed, it was not a satisfactory arrangement, dependent as it was on the pressure of space and personal inclinations of proprietors. Now the Society has its own Bulletin and is resolved to retain it as a platform for airing in public the views of the Society and its members.

This Society feels that government — both central and local — has become too big and, as a consequence, is frequently unsympathetic — and sometimes impervious — to the needs and wishes of those people who live in the countryside: be they Manorial Lords, or farm workers. There is a long history of acquiescence — in private, some politicians call it “docility” — among countryfolk of all degrees. This is partly explained by the rewarding nature of living in rural areas, breeding an acceptance — albeit with grumbles — of impositions that would be unacceptable in industrial concentrations. Apparent passiveness is encouraged by the smallness of rural communities. It is easy to feel cut off and, therefore, separate from — and irrelevant to — the mainstream of social, political, and economic life even in the large market towns; and, although agriculture supports 30 per cent of the people of these Three Kingdoms directly, there is not that sense of safety in numbers in the country that is to be found in the cities. Rather, rural society is disparate and unconnected, which has always been the case and which is inevitable, despite the important advances that have been made in communications this century. What is not inevitable — and what is shameful — is the seemingly growing indifference of government towards the countryside especially since the war. Great Britain is not just an industrial state, though some people are beginning to question that. British agriculture produces 60 per cent of the food eaten in this country, while exports are a valuable contribution to the balance of payments.

But it is not difficult to see how government indifference has occurred. Industry has provided much of the wealth of this country for the past 150 years. Industrial society is much easier to organise: not merely through trade unions, but through the close proximity in which town-dwellers find themselves to one another. Urban decay is much more obvious than rural. A large industrial closure has an immediate impact on the public consciousness, through the press, while the gradual drift from the countryside to the towns is scarcely noted except by economic historians of the type whose remarks on the matter during the Industrial Revolution are not unknown. If the drift from the land is noted, it seems relatively unimportant by comparison with industrial closure.

Into this admixture of government indifference, or inertia, should be put the deeper sense of tradition and continuity — indeed, duty — among the rural community than is found in the cities. The still hierarchical — if modified — structure of the countryside is something alien to many urbanised electors and with them the urbanised governors. There exists to this day an aristocracy in the country which is mostly misunderstood by government — which tends towards the equality of all its subjects by its centralised nature — and this aristocracy is often perceived to be inimical to “progress”. First, though, it is important to define aristocracy. Aristocracy is not synonymous with nobility, which — dependent on the country — forms only a part of aristocracy. In some societies, there are aristocracies in which nobility plays no part. Indeed, the truth is that since at least the first Hanoverian, properly speaking, there has no longer existed a nobility in Britain if the word is taken in its old and circumscribed sense, say, as it is among certain dethroned monarchs and former nobility on the Continent. British aristocracy has been open for three centuries because its form was and is indistinct and because its limits were and still are unknown — this is less so because it is possible to enter than because you never know when you have got there.

History shows that the more government becomes centralised — in the case of this country more usually by default than by any other means — it creates an unknown force which at one moment pushes people gently, at another moment with violence towards the destruction of aristocracy. History also shows — now mark well — that among all those societies in the world, it is those that have

destroyed aristocracy which will have the greatest difficulty in escaping from absolutism, which is the aim – wittingly or otherwise – of all central government.

Now the idea of defending and strengthening hierarchy and with it devotion to one's fellows in the 1980s may well be considered a ludicrous proposition. That is the fashion which has taken for its example the ever more distant government that we have in Britain. For whatever reason centralism has occurred, it has tended in all contexts to level down and looks with ever greater displeasure or amusement at those people who see things differently. The idea of forming a single class of citizens would please the most absolute ruler, for the equality of facade facilitates the exercise of power. As a consequence, political liberty, which has filled all the Middle Ages with its works, seems stricken with barrenness wherever it retains the particular characteristics imprinted on it by the Middle Ages; be it no matter how innocuous, such as a Lay Patron's special church service, or the respect shown the local magistrate, or the essential presence of the Lord of the Manor at the village fair. It is this growing tendency to decry as something "outmoded" and a preoccupation with its public image that cause government to bend its best endeavours to placate the cities, while relying – for the most part unconsciously – on the reservoir of goodwill and acquiescence that is still to be found in the countryside.

But that reservoir is running dry. A great whale has found its way into it and is growing fat and spawning by eating all the little fish. Fresh water is not being pumped in fast enough and the reservoir will turn putrid and the whale will spawn mutations. In time – not tomorrow, or next year, or even necessarily by the turn of the century – the reservoir will have become so fetid that not even the whale will survive. It will die. Mirabeau said in 1750: "Capitals are necessary, but if the head becomes too swollen, the body becomes apoplectic and the whole perishes." The monstrosity that is being perpetrated on the countryside now will kill it. One day it will kill this nation. That monstrosity is Big Government. It is destroying deliberately, or by attrition, or by wilful neglect, or by "benign" intervention – where none is sought and often much less needed – the fabric of our society. Big Government, which means big bureaucracy, seeks to take the place of Providence and in succeeding in this design it is natural that everyone should seek its aid. It is very easy to believe in Big Government: Big Government often shows great intelligence and always a prodigious activity in its tasks. But its activity is frequently unproductive and even mischievous because sometimes it wishes to do that which is beyond even its power, or does that which no one can control. In 1973, at a stroke, local government was made more remote. Parish councils were emaciated. Rural – as well as urban – councils were amalgamated into "second tier" authorities in county towns – which is to say those county towns that were permitted to exist. Even urban areas – long inured to impersonality by their complexity and the diversity of individual interests found there – are sensible of this great change. So much more so the country where those spontaneous supports of civilisation are more thinly spread. Government today at all levels is government by bureaucracy whose nature may be discerned simply in its administrative language: it effaces all peculiarities of style and reduces them to a common mediocrity, for it prefers sterility to competition. Some bureaucrats use computers to answer their letters. Still others refuse to circulate certain mail from electors. Their decisions go mostly unquestioned. It was, after all, bureaucrats who appointed the architects who built high-rise blocks 20 years ago – they never had to live there.

In the matter of administration, the most necessary requirements are responsibility to the people of these Three Realms, subordination to the people of these Three Realms, and zeal in the interests of the people of these Three Realms as expressed by the people of these Three Realms. The bureaucracy is responsible only to itself, is submissive to no one, and is zealous only to maintain and extend its privileged position. This was never – and still is not – the declared intention of the elected authorities, but it is the cumulative effect so far. If it is said that the British despise bureaucracy. When could they ever have learned to respect it? The National Association of Local Councils tells us in its most recent report that there are uncertainties and stresses between parish and district councils; that there are duplications of function, doubts about responsibility. "It local government is to remain genuinely local, it is essential to maintain, *or establish* (our italics), contact between government and the governed," the report says in an unusual slip of the

bureaucratic tongue. Is it actually necessary in 1981 to *establish* such contacts? They used once to thrive.

What will happen if, in abandoning the countryside to a kind of direct dependence and only regarding its inhabitants as subjects, as it were, of inferior rank – what will happen if no opportunity for acquiring esteem, no career for ambition is left, and all talent is drawn to London or some other “Metropolitan” authority? Liberty and the effective realisation of personal desires are best ensured at the most local level, for there liberty possesses an admirable power of forming between all citizens the necessary links and mutual ties of dependence that make for the expression of the public will. True liberty at the local level does not render people alike. It is government of a central body which in the longrun always has the inevitable effect of rendering men alike and so mutually indifferent to each other’s fate. Parish councillors, who live in their communities, are far better able to acquaint the authorities of local needs than most other people – but they are seldom consulted, we are to infer from this report, and, if consulted, seldom is account taken of their opinions.

Few people would dispute the advantages of a pluralist society, which is to say a society in which the State plays an important role. But we do not require of the State a preponderant role. Such is the condition of society now – especially urban society – that a psychology has developed among ordinary people who now believe that the State must associate itself with their every whim. One instance will suffice: in certain south London boroughs, it is felt that social services should extend to include crèches for babies whose mothers work. This is by no means peculiar to the “inner city”, but can be traced to middle-class suburbs as well, those very people who, in another “market place”, seek a withdrawal of government influence, or its expulsion altogether! It is not surprising, therefore, that people become confused and, in their contradictory desires, confuse government; but surely it is for government at all levels – its elected representatives presumably being more intelligent and articulate than all other people – to separate out genuine need from caprice. Not only ought it to appall anyone in love with freedom to hand over their babies to the care of the State. It ought to appall them, if they stop to think of it, that they have prostrated themselves thus and feel that they cannot organise independently on a road-by-road, or block-by-block basis. There is even a pecuniary interest in so doing. But because central government succeeds eventually in destroying all intermediary powers and destroys with them the will of the people to want to do anything for themselves, or to want to overlook daily the effort made by government on their behalf, central government leaves between it and individuals only an immense void and thus it appears to individuals, placed afar from it, as the only source of energy in the social machine, the only indispensable agent in public life. So often throughout history, central government has appeared to be the protector, but few have learned the lesson of history and realise that hidden behind the protector is so easily hidden a master.

It is by such unnecessary demands as crèches that the country suffers. It may be adjudged a facile deduction, but this is no more so than during a depression when government has decided that its spending must come down. Yet we see all around us still an urban recklessness, over which the electorate, while groaning, seems to wish to exercise no control. We would not disagree that public spending cuts are essential. What we would like to see is greater local and central government discrimination in the matter. One million pounds, say, off some aspect of rural spending may seem inconsequential compared with the tens of millions that have been hacked off industry. But if the one million pounds comes from a total budget of £10 million, the proportionate cut is grandiose, for there is far less flab in rural projects than in urban where living on the accumulated fat is much easier. Such a cut can signify the withdrawal of a rural bus service. Indeed, they have disappeared altogether in some areas. One No. 11 bus more or less at Chelsea Barracks will never be noticed. Its equivalent in the countryside may mean the difference between one bus a day and no buses at all. The same may be said to be true of the railway service. The overall saving from the 1960s cuts undoubtedly looked impressive on paper in Whitehall, but in many rural areas those cuts now mean miles of thin, disused strips of gravel; and where trains once ran tares now grow. Similarly, as transport services have contracted, so village schools and subpost offices have closed. Once more, this may appear in a global figure on some

government ledger and be acceptable, but it is a most serious matter elsewhere. It could mean that a few more people will migrate to the cities when urban areas have been taking one per cent of the total population from the countryside every year for the past 20 years. Unquestionably, this drift must exacerbate the depression in built-up areas, thus confirming government in its view that the cities not only require its first attention – which few people in the country would dispute – but its exclusive attention, which is not just misguided, but is a dereliction of duty.

We can well understand the dilemma faced by government today in so complex a society with a multiplicity of demands from diverse quarters. But government need look no further than itself in apportioning blame, for it has appropriated, willy nilly, the role of Providence in the minds of many people. Its choices, therefore, become ever more limited for it knows that its resources are not boundless, but are finite and – worse – shrinking. But government excites expectation and demand is boundless. Out of political expedience today government must surrender to the most powerful lobby to the detriment, it must know, of more justifiable causes. As a consequence of this growing pressure, it is becoming increasingly attractive to government to free itself of this dilemma by suppressing the lobbies and so freeing itself of the need of having to respond to the popular will.

It is not yet clear which course government will take. Though all political parties acknowledge democracy, there is no certainty that this will always be the case. It is said that we are a highly sophisticated society. If this is so, we would remind you that political society seems to fall into barbarism as civil society becomes more refined. Indeed, such is now the case: political parties have become ideological, while radicalism – once believed to be the preserve only of radicals – has entered mainstream politics. New parties are trying to form themselves. As the political centre is perceived by the people to be barbarous, so they care less for it and begin to separate politics from government. In separating politicians from government, the people – tired of infighting, demagoguery, ideology – is only too happy to sweep away the barbarians and their appalling baubles, believing that government alone is necessary. There is no evidence in history to show that benevolent absolutism is of any value to the mass of a people for any length of time. Evidence for the contrary view may be evinced today in many countries of the world.

It is believed that dictatorship can only happen after revolution and civil war. Such indeed would seem to be the case; but, in fact, there has been an incipient revolution in this country for years. Its seeds have been sown by well meaning politicians – many now dead – whose principles would never have admitted of any absolutist desires. Civil war has all but broken out in the political parties.

The time is now ripe for the last twists of the ratchet and despotism will be upon us in name as well as form. The irony will be that most people will welcome it as a sweet relief from sectarian politics and the sharper economic malaise induced by factionalism; but the sense of relief will be shortlived, for all absolute rulers act from their perception of national needs and do not take into account the wishes of the people. They pretend to listen and indeed try to, but what they hear displeases them and dissent among people quickly becomes an unspoken aspiration. Almost all rulers who have destroyed liberty have tried at first to preserve its forms, and talked fulsomely of democracy; that has been the case from Augustus to the present day. They flattered themselves that they could thus unite the moral force – always created by popular consent – to the advantages which only absolute power can bestow. All have failed in this attempt. If you doubt this, choose in your mind if you will a country where you think there is little freedom. Where is government's echo chamber? Is it to be found in that country's press, in associations – political and economic – of persons within the country? Can people move around the country at will without harassment from other individuals or the State? Even in the most centralised countries there is the mimicry of an electoral process. But in all such states it is an empty show. And if this empty show of freedom is compared with the actual impotence united with it, it can already be seen in miniature how the most complete absolutism can be combined with some forms of the most extreme democracy in such a way that oppression can be combined with the absurdity of pretending not to see it. In such a country, the submission of the people is complete, but is not their obedience an effect of custom and fear rather than will, and if they happen to be aroused will not the very least excitement lead them very soon to violence?

We believe that these Three Kingdoms are approaching a political watershed. We can see growing a distance between government and the governed. We can see the widening rift – encouraged passively by government – between city and countryside. We can see the growth, almost out of control, of bureaucracy. We perceive a greater apathy among people about their political future as a united society. We perceive a breakdown in self reliance and a shunning of traditional values. We urge all our members and anyone who reads this Bulletin to take again the control and oversight of the affairs which affect them. We urge you to choose those candidates for election to very authority – from parish council to Westminster – who are most committed to decentralisation. Where there is no such candidate, we urge you – if you agree with us – to become that candidate. You, as electors, are not merely required to participate in an elective dictatorship once every three, four, or five years. Freedom and the realisation of your will requires that you overlook every act and deliberation by your elected representatives. We urge you to do this now by attending parish council meetings, by attending meetings of “second tier” authorities, by reading the parliamentary pages of newspapers; by expounding in person or in a letter to your local councillor and MP your views on what he is doing or what you think he ought to do. We urge on all members strict vigilance in these matters and enjoin them to safeguard their interests through the constant exercise of their prerogative of freedom of speech, freedom of association, and freedom to sack their representatives. Men being no longer attached to one another by caste, or by class, or by corporation, or by family are only too much inclined to be preoccupied with their private interests, ever too much drawn to think only of themselves and to retire into a narrow individualism in which every public virtue is stifled. Centralism, far from struggling against this tendency, makes it irresistible.

The eventual aim is to bring out the Bulletin every quarter and we hope that members who read this present issue will reach for their pens to write letters, or – if the spirit moves them – articles on something in which they are especially interested. Inevitably, the first number is very much a reflection of the interests of the Editorial Board. We have tried hard, from an unexpectedly wide choice of contributions, to strike a balance between the history of the manor and the manor in the 1980s. We may have got it wrong and if this is so, may I urge you to help us to get it right by telling us what you want to see?

I take this opportunity to thank all our contributors, who have worked so hard on the articles in this first number and those other articles, which, for lack of space, have been held over for later numbers. I am particularly grateful to Dr Wright, Senior Assistant of the Victoria History of the Counties of England, for his masterly piece; and to the Institute of Historical Research generally for their guidance. Lord Sudeley has put an “anachronism” – lay patronage – into its modern context and given it life. The Society is keen to retain and support lay patrons of livings and, where possible, to advise and protect those threatened by the arm of “Big Government”: the grey faceless bureaucrats, who are accountable to no one, least of all to local parishioners upon whom have been foisted clergy and Services not always in tune with the wishes of the laity. But read Lord Sudeley’s article, the tip of an iceberg, the whole of which the Society and future Bulletins will expose to analysis and comment from you. Lay patronage in the Church of England is not only a more democratic form of Church government, it is part of British tradition, which gives us all, in all its aspects – from the Sovereign down – our continuity, perhaps the most important vertebra in our nation’s backbone: Welsh, Scots, English, and Irish. And it is tradition and continuity, and adapting in a changing world, that the Society is all about.

This is our view of lay patronage. It may not be yours, so tell us. The Society’s concern with the Anglican Church does not exclude a huge interest in all denominations – for we are an ecumenical Society – and work is in hand on an article, for example, by an eminent Catholic theologian on the Roman Church in England.

In this context, the Society notes with pleasure the planned visit of the Pope next year. There will be a special edition for the occasion. Your views on the Pope’s state visit and your perceptions afterwards are earnestly sought.

Naturally, the Society interests itself greatly in family history and Cecil Humphery-Smith, Director of the Institute of Heraldic and Genealogical Studies,

has given us an introductory piece on the vast and fascinating subject of pedigrees. In this connection, armorial bearings are of equal interest to us and I would like to record here my thanks to Colin Cole, Garter Principal King of Arms, for the time he has allowed me to dig into his knowledge. Indeed, the Society hopes that all its members, who have not already done so, will come to know and love the College of Arms. Through its contacts, the Society is able to help any member or associate who is interested in delving into his or her family past and encourages members to register their Achievements. Similarly, the Society has as members or associates, lawyers well versed in manorial rights, which these days largely affect rights over fishing, shooting, and hunting, and wastes and commons. In the last instance, the Society has given evidence to the Royal Commission on Common Land; and is preparing evidence for the Government on the issue of "inheritance" of tenanted farms. The Society would welcome comments from all members on this subject. The exercise of manorial rights were considered by lawyers acting for the Vale of Belvoir Alliance at the Public Inquiry into the National Coal Board's plan to mine the Leicestershire-Lincolnshire border. I hope that Mr. Thompson, the Land Agent to the Duke of Rutland, will be able to help towards preparing a report on this aspect of the Inquiry for a future Bulletin. Work is also well in hand in compiling a list of all the manors of England and Wales and their present owners. (Scotland, being differently arranged, will follow).

Work has been in progress for almost two years and I take this opportunity to thank Miss A C Donovan and Mrs J R Browne for their unstinting voluntary effort. Any information which members can supply would be greatly appreciated and treated in strictest confidence. The Society can also help those people, through its contacts, interested in special insurance for their property and manorial responsibilities. Similarly, it has links with experts in estate management and development.

Besides news and features through the Bulletin, and advice and specialised contacts, the Society also holds a number of social functions in London and the provinces. I would particularly like to draw your attention to the Annual Reception which is being held in the Cholmondeley Room, House of Lords, in October; and the weekend seminar to be held at Allington Castle, Kent, September 25th-27th. Indications of interest in Allington should be made soon because the friars can only cater for 40 of us. The monthly dinner is held in London and gazetted in the Court Circular. All members and their guests are welcome (please see the back of this Bulletin).

The Society has formed a link with the Institute of Heraldic and Genealogical Studies, based in Canterbury, where members and associates have access to a vast library and staff assistance. There is a possibility, which we are exploring, of providing overnight or weekly accommodation - with drawing-room and bar at preferential prices - in a Palladian house in Canterbury, a superbly preserved medieval city where a break from London may be had. This may not be inconvenient even for members travelling from the North or Midlands. The city is served by trains from Victoria and Charing Cross, and is well placed for the Kent coast and the Continent. A building, formerly the City Council's Department, dating in parts from the 18th century, has been viewed. Details will follow.

Penuitimately, I would like to thank Keith Wallis, the medievalist, for reading and advising on the many contributions we have received for this first number of the Bulletin of the Manorial Society of Great Britain.

Finally, I would like to thank everyone who has helped and encouraged me in the preparation of the Bulletin and in advising on how best to put the Society on a sound financial footing. I am very grateful to Mrs Constance Hughes, Chairman from 1955 to 1978, for her help and papers. All of us have worked for the love of the project and, indeed, have provided funds where these have been necessary. The Society hopes that, as its 1981 social season gets under weigh, members, who have been names at the end of letters until now, will become faces and friends.

Robert Smith,
Executive Chairman and Editor



The Society congratulates HRH the Prince of Wales and the Lady Diana Spencer on their Engagement. The Prince and Lady Diana at the Goldsmiths' Hall, London, when they were guests at an entertainment in aid of the Royal Opera House Development Appeal. It was Lady Diana's first official Royal appearance. Picture: Ron Bell, Court Photographer.

The Origin and Evolution of English Manors

by A. P. M. Wright

IN THE early 11th century, certain ecclesiastics, unwitting precursors of functionalist sociology, propounded the theory that human society was divided into three orders, the *oratores*, *bellatores*, and *laboratores*: those who protected it with their prayers and their swords, and those who tilled the earth to support the other two classes. When the manor was first recorded by that name in England, in 1086 in the pages of Domesday Book, social developments, including the revival of commerce and town life, were already beginning to make such a classification inadequate, though it applied fairly well to Western Europe over the previous half millennium.

During that period, the poor state of communications made it difficult to transport what small surplus the primitive and inefficient agricultural techniques in use produced, and made self-sufficiency in each locality necessary. The same difficulty obliged rulers to delegate their powers to local potentates who found it only too easy to convert such authority into a hereditary, private possession. Money was in use, but it was rather a measure of value than a regular means of exchange. The silver penny introduced by the Carolingians was of quite high value in terms of corn and livestock. The manor, therefore, proved the most convenient institution for obtaining from the peasantry the resources needed to maintain the higher orders of clergy and warriors. Just as men of the warrior order held land in return for fighting for their king or lord, so the peasants paid for the land which the wealthy and powerful gave them, or allowed them to keep, with their labour in cultivating the fields or carrying the produce to palace or monastery. Some of the men subject to such obligations were probably descended from bondmen whom their masters had settled on small holdings, to make them self-supporting in food, while retaining their services. Others, legally free, had surrendered their holdings to a powerful neighbour, to receive them back burdened with services, in return for assistance in times of scarcity and protection from oppression by others than himself.

Although England during the Anglo-Saxon period is poorly documented for economic history, glimpses can be obtained of the development of manors there also. It has been suggested that the medieval English manor was directly derived from the Romano-British villa, English chieftains taking over ownership, as Frankish and Gothic invaders did from Roman landowners elsewhere, while their serfs were thought to descend from a subjugated British peasantry. Such a transfer of lordship could have occurred in regions where Romano-British society survived relatively intact at the moment when the English overran it. In other parts, where the population consisted mainly of English settlers, a social hierarchy existed which could involve dependent landholding on a manorial system.

Apart from slaves and surviving Welshmen, free men were differentiated *eorls* of noble rank, and *ceorls*, or peasant husbandmen. Many village names, in which an Anglo-Saxon personal name is combined with "tun" or "ham", probably indicate places where leaders of tribes settled, surrounded by followers whose subjection to them, expressed through yielding produce or services, could be made progressively more burdensome. By 700, thegns in Wessex, who had settled men on newly cultivated land, could make them in return work on the donor's land. If the thegn provided a house as well, the recipient was bound for life to his service.

Manorialism also spread through the alienation of the English kings' rights over land and its inhabitants. Scattered over the various kingdoms were "king's tuns", to which the men of the surrounding district customarily delivered amounts of bread and ale, meat and poultry, butter, cheese, and honey, sufficient to provision the king for a day and a night as he journeyed around his realm. They might also come in for a few days each year to plough and harvest any farmland that the king had there. His reeve might also collect there the sums due to him upon breaches of the law.

From the 7th century, for the safety of their souls and their kingdoms, kings steadily gave away such estates, or fractions of them, often comprising whole villages, to their bishops, abbots, and nobles in perpetuity. Each such grant implied the right to draw revenues and services from the husbandmen there and often to exercise jurisdiction over them for the grantee's profit. By the 10th century a great mass of the peasantry, even apart from the numerous serfs, was mostly still tied. On many estates their obligations included, besides various renders in kind and the ploughing of a portion of their lord's lands for him, working for him every week, as villeins did later, in whatever way they were commanded. In much of eastern England, however, where Danish invasion and settlement had disrupted the old English social structure, the cultivators were less subject to manorial lordship. Those regions contained until after 1066 many sokemen, whose main duty to their lord was to "seek" the jurisdiction of his court, and free men, who could take themselves and their lands to what lord they chose. In many villages there, no substantial landowner had any large area in hand, the land being divided among the resident peasants.

In the organisation of landlordship, as in other fields, the Norman Conquest produced, despite the forcible dispossession of the English aristocracy, not so much a cataclysmic transformation, but a sharper and more systematic development of existing institutions. The name of the manor, from the lord's *manoir*, or residence, was indeed an innovation. The parcelling out of the land into manors, where they did not already exist, was moreover required by the enforcement of feudal tenure, as the Conqueror and his barons distributed land to their vassals, to be held by providing knights. The manor became the economic unit supplying the knight with the income to maintain him and to pay for his arms and horse. Since manors varied in size and value there was no correlation between them and the knight's fee, the amount of land theoretically sufficient for the support of a knight. The new Norman lords did perhaps make use of the villagers on their manors somewhat more than their predecessors had done: Domesday Book sometimes indicates that the amount of income obtained was higher than those paying it could comfortably yield. Manorialisation was extended in areas, as in the east, where it had been weak in 1066. Many free men and sokemen were degraded from their previous partial independence to the status of the *villani*, ordinary villagers, and may have incurred more obligations as a result.

It is in records from the early 12th century, after those changes, that the "classic" type of English manor becomes clearly visible. The land within it fell into two portions: the lord's demesne under his immediate control, whose produce was for the support of him and his household; and the tenanted land, from which services were provided to cultivate the demesne. In 1086, many manors had had serfs who probably worked continuously on the demesne, but chattel slavery died out soon. Thereafter, the lords drew the necessary labour, partly from their tenants, partly from a small group of permanently hired men, some specially skilled as ploughmen or shepherds. Such farm workers received, besides a small money wage, yearly payments in corn. The demesne usually included a manor house or farmstead, where some permanent agent, if not the lord himself, lived, surrounded by enclosures of meadow and pasture larger than those of other landholders on the manor. In the arable open fields too the lord had much of his land lying together in largish blocks, saving him the trouble of moving his ploughs about the fields as frequently as the peasants had to, with their small strips of an acre or less.

The tenanted land was usually held partly freely, partly in villeinage. The freeholders paid their dues to the lord mainly in money rents, but might owe some labour services at special times of year, often of a more honourable kind, such as supervising other workers in harvest. The villein tenements were less secure and more heavily burdened. Legally, they were held entirely at the lord's will. In practice, they passed from father to son, for such land was unprofitable without men to farm it. But a villein tenant ejected or denied succession by the lord had no legal redress. Most villein holdings owed some money rents, perhaps a commutation of ancient renders in kind, or a continuation of a yearly levy, called before the Conquest *gafol*, perhaps once due to the king. Each holding sent a man to work on the demesne for two or three days a week, and at the relevant seasons to plough and harrow so many acres of it, and to mow the lord's meadows. The tenant also had to use his cart and draught beasts to carry the lord's crops to his house or to

neighbouring markets. During the harvest, villein tenants had to come once or twice with several men, or with their whole households, to reap and carry the lord's crops, to get them while favourable weather lasted. The name *precaria*, or harvest boon given to that service, probably recalls a long distant past when men had voluntarily given their lords and neighbours such assistance from goodwill. Such tenants also had to send their sheep to the lord's fold, giving him the advantage of their manure, and to grind his corn at the lord's mill: the toll went to the lord through the miller's rent. The lord in his turn in times of bad harvest, would subsidise the poor from his barn.

The distinction between free and villein holdings was not based on the tenant's personal status. Free men could hold land in villeinage, performing the labours due from it, without necessarily forfeiting their freedom, although a family once free whose members did so for several generations risked losing its free status. A freeman's children born on such a holding to a villein woman, perhaps its heiress, were moreover reckoned as unfree. Over those who were villeins by birth, also styled *nativi*, the lord had even greater authority. He might, and sometimes did, sell or give away a villein and his offspring, though usually only with the land they occupied. Villeins might not depart from the manor without their lord's leave. If, at a price, he allowed them to live elsewhere, they must still pay every year "chevage", head money, as evidence of their continuing in bondage. Villeins had to pay the lord "merchet" on giving their daughters in marriage. Their personal goods were supposed to be his and at his will he might exact from them as much as he chose, as "tallage". In practice, however, tallage was often taken from the villeins as a group as an annual payment, not varying greatly in amount. When a villein died, the lord took his best beast as a heriot. The term had once referred to a thegn's arms returned at his death to the lord who had given them. Its use among the peasantry perhaps recalls a period at which a lord, when giving land, had also supplied the livestock to work it.

The divergence in standing which thus gave the manorial lord far more power over some of his men than over others was probably in some cases caused by some families retaining an ancestral freedom from before 1066. Elsewhere, descendants of some of the undifferentiated *villani* of 1086 had acquired by prescription a freedom of tenure and status in time to be protected by the developing common law; while many others, of similar origins, saw themselves subjected more firmly to their lords, as the king's judges established clearer definitions of freedom and serfdom, and declined to extend to more than a minority of the peasantry that protection from arbitrary treatment by their lords which the common law offered to acknowledged freeholders. In doing so, the courts were influenced partly by Roman law doctrines about slavery, partly perhaps by unwillingness to determine every petty dispute between lord and tenant throughout England. The tests adopted for deciding whether a peasant held freely or in villeinage were not clear cut. Liability to merchet and tallage were considered strong evidence of villeinage, although free men also occasionally owed them. The most important criterion was not simply the type of render due to the lord, money or labour. Although most freeholders paid the money rents, considered more honourable, some owed not inconsiderable works. The issue turned rather on the certainty or otherwise of the services rendered. To hold freely a man must only have to do yearly a fixed amount of work. If a lord were entitled to demand as much work for a holding as he chose, the courts reckoned that it was villein land. In practice, indeed, the level of labour services imposed was regulated by tradition on each manor; but the courts would not protect admitted villein tenants from attempts by their lords to increase it.

Some villeins sought to escape their disabilities by buying from their lords charters of enfranchisement. Such purchases were not very frequent, for the line between freedom and villeinage was one of legal status, not material well-being. Some freeholders owned more land than most villeins, but many others had only minute holdings: free land was often divisible between heirs. The lords usually insisted that the villeins' holdings, typically full, half, and quarter yardlands, of 30, 15, or 7½ customary acres, be preserved as units, so that the services due from them in proportion to their size could be more easily exacted. Many free men, therefore, were no better off than the lowest stratum of manorial tenants, the cottagers. They probably derived from the bordars and cottars, holding 5 acres or less each, recorded in 1086. Mostly unfree personally, they usually owned only

their cottage and the croft around it, sometimes a few open-field acres. Being hardly able to live by cultivating their own land, they furnished a reserve of labour for hiring by those more prosperous peasants who had holdings too large to be worked solely by their family, and in particular by the lord. He had naturally an advantage in bargaining over wages with men who could not easily seek work elsewhere without his leave.

Such was the organisation of the manor, as it was recorded on the estates of the large Benedictine monasteries and some other great landowners. But it was not typical of all manors, the extent to which that model prevailed varying in space and time. There were parts of England where villeinage was of little importance. In Kent, the peasantry were almost all personally free, and owed only money rents and some seasonal services. Over much of East Anglia, besides a class of full freeholders already flourishing in the twelfth century, there were many *molmen*, who, although personally unfree, held their land for permanently fixed rents. In the pastoral uplands of the North, much peasant tenure involved mainly renders of cattle and a form of military service to repel raids across the Scottish border. In Cornwall, by 1300, much land was held on a purely contractual basis: men took it up from the lord for terms of years at rents partly determined by market forces. Even in the Midlands and the South of England, the heartland of the "model" manor, there were exceptions to its dominance. Many villages contained several manors so that no single lord had exclusive control of the peasants. The smaller manors belonging to knights and franklins often also differed from the model just described. On many of them weekwork was not customary, and their villein tenants performed only the seasonal tasks of ploughing, haymaking, and harvesting. Some manors had, besides their demesne, only free tenants, others only a few villeins, whose services would not be sufficient to work the demesne. A few manors contained no demesne at all, but only rights of lordship over freeholders and villeins, so that their revenue could only be received in cash.

From the eleventh century, moreover, the manor was placed in a changed economic environment. Coinage was becoming relatively plentiful, witness the thousands of silver pennies exacted from England as Danegeld, a fraction of which has been discovered in buried hoards in Scandinavia. The lords thus had the option of drawing their income from the peasantry, not in kind or labour, but mainly in cash. In Domesday Book, most manors have a money value set on them, which probably represents the sum obtainable by renting them out. On many estates, lay and ecclesiastical, they were by 1100 leased to middlemen as *firmarii*, farmers, who undertook their management, for a fixed or "farm" rent. Such leases then usually included the stock and seed needed to cultivate the demesne, with the right to call on the tenants' labour services, but lords often reserved their money rents to themselves. The convenience of farming out manors was balanced by risks. Leases were usually made for life and, if allowed to pass in the same family, might easily become *de facto* hereditary, making it hard for the lord to regain possession at their expiry. Farmers, too, were often willing to connive with a preference from the peasantry for paying their dues in money rather than by labour, and thus achieving a tenure that could be claimed as freehold; and for those remaining in villeinage, knowledge of what works they owed might be obscured.

The practice of farming manors was eventually abandoned when in the late twelfth-century, England was afflicted with its first serious recorded inflation. The farmers could take the profit from rising prices, while the unchanged rents which they paid yielded many lords too small an income to meet the increasing expense of a noble or knightly lifestyle. By 1200, many lords were responding by taking their manors back under their personal control. They were then run, sometimes by reeves drawn from the unfree tenants, sometimes by salaried bailiffs, who might have professional experience of farm management. The monasteries, whose exemption from military pursuits gave their rulers more leisure for supervising their estates, were especially prominent in undertaking such direct management of their demesnes. For almost 200 years, landlords continued to develop their manors intensively themselves, aiming no longer simply at subsistence, although some produce was often delivered to their households, but at financial profit by selling corn, wool, and cattle on the market. Their seigniorial rights over their tenants were revived for the purpose. Freeholders, whose rents were fixed, escaped the heaviest pressure, but villeins were often faced with demands for their performing anew

traditional labour-services, which their lords might try to increase, under the guise of defining them. The peasants naturally resisted, sometimes by passive noncooperation, sometimes by lawsuits. Before the king's judges, they often claimed to belong to the ancient demesne of the Crown; the privileged villein tenants on it were entitled to royal protection in holding their land securely and in rendering only fixed customary services. The courts, however, decided that only those manors named as the king's in Domesday Book could claim those privileges, and the villeins' lawsuits usually failed, leaving them to the uncertain protection of a manorial custom that the lord might well override.

Some lords met peasant resistance with open force, exercising their admitted right to imprison their villeins, confiscating their land, or fining them to the uttermost for their defiance. Such repression was assisted by the economic situation. Until the early fourteenth-century, the population was steadily rising, and even land on the margin of profitable cultivation had to be brought under the plough to feed the growing numbers. There was, therefore, a strong demand for villein land, even on burdensome terms, while the competition of many labourers, landless or nearly so, kept down agricultural wage rates. A man who, finding his lord's demands too heavy, fled from the manor without leave, must leave behind the land and cattle which had been his livelihood; and, even if he escaped recapture, and in some distant borough or village achieved a *de facto* freedom, he was likely, lacking training in a craft, to be reduced to penury. So it did not matter too much to lords that the legal burden of proving that a man, ostensibly free, was really their villein, came to rest on them. Most villeins perforce stayed on their holdings, though no doubt grumbling and sometimes, at the risk of occasional fines, shirking as much of the labour imposed on them as they could.

The lords did not, in any case, invariably demand that such services be performed in full. Besides being perhaps aware of the relative inefficiency of forced labour, they might find that the value of a particular work was less than the return customarily expected for it in food or other perquisites; especially the hearty meals due to harvesters. Lords were often therefore ready to "sell" or commute works for cash, payments, usually $\frac{1}{2}d.$ to $2d.$ for ordinary weekwork, double for the especially useful harvest works. The figure chosen was probably originally equivalent to the cost of hiring substitute labour. Lord and villein might agree to commute a whole year's works in advance, making the villein temporarily a near rent payer. More often, perhaps, only those individual works not required on the demesne were commuted one by one. The choice whether to commute rested with the lord and the process was not entirely to the villein's advantage. Although spared the indignity of compulsory labour and able to devote more time to his own land, he had to raise the necessary cash by selling a larger proportion of the crops of a holding that might even in good years be barely sufficient to support himself and his family.

By such exactions, the lords substantially increased their real incomes over the 13th century at the expense of the peasantry. On many manors, half or more of that income came not from demesne farming, whether using villeins' works or hired labour, but immediately in money, from rents, including some for leasing out small pieces of demesne, commutation of works, mills, "sales" of the right to use the lord's grass and woodland, and the profits of his courts. The increasing intensity with which lords exploited their rights is reflected by changes in the type of records concerned with manorial management. In the 12th century, when economic change was slow and hardly noticed or expected, the lords had surveys made at long intervals, showing the extent of the demesne, the amount of stock employed on it, and the numbers and size of the tenants' holdings with the services they owed. William the Conqueror had had Domesday Book compiled as a once-for-all record of the wealth and landholding in his new kingdom. By the mid 13th century, such surveys were supplemented by new kinds of document, the account and the court roll. The account, which enumerated in detail all receipts and expenditure, was designed less to help the lord estimate the profitability of his demesne farming, although some landowners came to use it for that purpose, than to ensure that his agent running the manor answered for every penny due. Court rolls enabled a lord to check the occasional income arising from his men's land dealings and law breaking, besides providing a record of proceedings in his court.

A manorial court was, in theory, held every three weeks, and usually met

frequently until the 15th century when its business was often concentrated into two major sittings in spring and autumn. Although it was held in the lord's name by his steward, he was not, formally at least, judge in his own cause. The court's judgments were made by the assembled body of tenants, styled the homage, or a jury drawn from them. Such juries also, when necessary, swore what the special customs of that manor were, whether over their obligations to the lord or the rules for inheritance of unfree holdings. The authority of those courts derived from several origins. Before the Conquest, kings had allowed landowners a wide jurisdiction over their peasants, reserving only serious cases of robbery and violence. Feudal custom gave any lord the right to try, in a court composed of his tenants, disputes arising between them. So the peasants regularly sued one another in the manor court, in minor cases of debt and contract, assault and trespass. The court also enforced the lord's rights against those neglecting to render their dues to him or encroaching on his property, and recorded his admission of men to holdings and the "fines" exacted for their entry upon them. Lawyers later styled courts handling such business customary courts or courts baron: only the latter were supposed to have authority over freeholders. But such distinctions were not made in medieval times.

Many manorial lords also had higher rights of jurisdiction, which became those of courts leet. The king's lawyers held that they were possessed by delegation of royal authority, but in practice they were admittedly enjoyed by long established custom "from a time beyond human memory". The principal jurisdiction was view of frankpledge. It entitled a lord to check that his unfree tenants, freemen being exempt, all belonged to the groups, called tithings, into which the peasantry was divided to help maintain public order: tithings were collectively liable to be fined for their individual member's offences. Courts leet had, too, a form of police jurisdiction, with the power to punish bloodshed, scolding, and similar breaches of the peace. From the 14th century they usually named the constables responsible for leading the villagers in repressing crime. Most lords also had the right to enforce the assize of bread and of ale, by which the price, measure, and quality of those basic foods, when produced for sale, were controlled. The courts regularly appointed ale-tasters to do so; in practice, the lords simply took the fines imposed on the villages alewives and bakers, as a kind of licensing fee, without trying to make them mend their ways. To some manors also belonged the right to take the forfeited goods of tenants convicted of felony, or that of *infangthief*. The latter entitled a lord to hang thieves caught red-handed on his land. The manorial gallows was, however, rather a token of its owner's standing than a frequently used instrument of justice.

The decline of the manor as an economic institution began with economic changes in the late 14th century. The slow fall in population resulting from the Black Death and the recurrent plagues that followed reduced the pressure that lords could exert upon their tenants. Prices fell, and wage-rates, despite attempts to hold them down by legislation, slowly but steadily increased, doubling by the end of the 14th century. There was reduced demand for villein holdings from a less numerous peasantry, who could more easily find land or employment elsewhere. The demands put forward during the Peasants' Revolt for personal freedom for all and the right to hold land solely for rent reveal the underlying resentment still felt against villeinage and compulsory labour. Lords found that men would not accept holdings liable to such burdens. If they were not to be left vacant, such tenements had to be let out at rent. At first, such leases were for short periods, the lords still hoping eventually to restore the old order. From the 15th century, however, the renting out of former villein land became permanent and its tenure hereditary; and the rents as fixed as those for freeholds had been since the 12th century. The class of customary tenants was gradually transformed into one of copyholders, so named from their receiving as title deeds copies of the court roll entries recording their admission. The inferior status of their tenure, the freehold of it remaining with the lord, was marked by the ceremony used in transferring it. Heirs or purchasers of copyhold must come into the court and receive possession from the steward "to hold at the will of the lord, according to the custom of the manor". Villein status as such, however, was never formally abolished. In 1381, the landowners when asked in Parliament, emphatically repudiated the proposal that they should free their bondmen. Even in the 16th century, wealthy townsmen

of unfree ancestry might be coerced by a lord under colour of his right to confiscate or tallage their goods. The Crown, too, raised small sums by granting commissions for the compulsory enfranchisement, at a price, of bondmen on royal manors. But for the great majority of the peasantry, custom assisted by a more rapid turnover of village populations and the dying out of known villein families had lifted the ignominy of servitude by 1500.

Higher wages and the loss of villein works also helped to end the lord's farming their demesnes themselves. Between the 1380s and the 1420s most landlords, to stem the decline in farming profits, turned to leasing them out at rents which, fixed at least for a time, would protect their incomes. A few kept some demesnes as home farms to supply their households. Some demesnes were leased to the body of villagers who would probably share them out in proportion to their previous land holdings. Mostly, however, they were let as units, at first often to prosperous villagers, drawn from the class of men who had run them for the lord as reeve or bailiff. From the late 15th century, demesne leases were more often acquired by neighbouring small gentry or merchants from nearby towns. Such men, by close personal supervision or specialisation, might make demesne farms pay, where more remote owners could not. The lord usually reserved to himself the cash income from tenants' rents and his courts. So the English aristocracy and gentry finally withdrew from the direct exploitation of its lands, becoming, as it remained later, primarily rentiers.

Manorial lordship still, however, gave a landowner certain advantages over his tenants. Copyholders were forbidden to impair the value of their holdings by letting buildings there fall into disrepair, to cut down trees, or to let their land for more than a year without their lord's leave. If they did, the tenement was formally forfeited, though usually restored on payment of a fine. More important was the copyholder's relatively precarious right of succession. By the late 15th century, the king's courts were indeed willing, if a copyholder could afford to appeal to them, to protect him against outright eviction by his lord, but a son was often vulnerable when his father died. In the West of England copyholds were commonly held for the lives of two or three named members of the tenant's family. In the East, they were usually heritable like freehold. In either case, the lord was entitled to an entry fine from heirs seeking admission. On some manors that fine was fixed by customs, often at a year's rent. On some manors that fine was fixed by custom, often at a year's rent. On most its amount was arbitrary, at the lord's discretion, and was steadily increased throughout the 16th century. By setting it too high for the heir to afford to pay, the lord could in effect frustrate his claim to inherit. Many copyholders, especially those for lives, were thus compelled to renounce hereditary right in their ancestral lands, though sometimes they received leaseholds for lives instead. By 1600, however, the royal courts had largely blocked that loophole. They decided that a fine must be "reasonable", which was defined as not being more than two years' real value of the property. Thereafter, copyhold tenure, though still subject to special rules and practices, was nearly as secure as freehold.

Until the 17th century, the manor also remained important in village life through the activity of its court. During the 15th century, its police jurisdiction and later its hearing of ordinary lawsuits over money gradually fell into disuse. But much business remained. Since the 14th century, the court had regularly noted and published breaches of the customary practices of open-field husbandry, especially those related to common pasturage. It appointed haywards and common herdsmen to enforce those rules. It also dealt with the many small nuisances, digging up roads for clay, not scouring watercourses, or fouling streams and streets with domestic refuse, with which villagers might incommode their neighbours. The frequent repetition of orders and punishments in such matters suggests that the court's efforts were more persistent than successful. By the 15th century, such rules were regularly recorded on the roll as "by laws" or ordinances, made in legislative style "by the assent of the lord and the tenants, for the common weal of the township". In villages containing more than one manor, it was usually through the court of the largest, sometimes styled the chief manor, that the villagers thus managed their communal business.

From the mid-17th century, however, the courts mostly ceased to concern themselves with such matters. The country lawyers who ran them as stewards confined the recorded business mostly to reciting, in formalised detail, successions

to, and transfers of, copyhold land: it was only in that that the lord had a financial interest. Agrarian by-laws were still occasionally repeated in stereotyped form, but any attempt to enforce them apparently ceased. Where once the whole body of tenants had been expected to attend, on pain of fines, one or two farmers represented them. Control of village business passed to other bodies, such as the parish vestry.

Such courts saw, however, their activity revived through special circumstances in certain of the new industrial towns which grew up in the 18th century, such as Birmingham and Manchester. Despite their increasing population, they had not obtained a chartered corporation, but remained legally mere townships. There courts baron might provide a forum conveniently close at hand for litigation over small sums. The process of the court leet to repress public nuisances were the only ones available to preserve a minimum level of urban decency. So shopkeepers and manufacturers took up ancient offices as bailiffs, constables, and headboroughs to help manage their new cities. If, as often happened, the right to hold a weekly market belonged to the lord of a manor, the manor court's appointment of searchers of food and other goods offered for sale provided a means to ensure trading standards.

Over most of rural England, however, the manor had declined by 1800. Its remaining rights of supervising open-field farming vanished with the steady enclosure of the open-fields and commons in the 18th and early 19th centuries. In those wilder regions, where extensive common land survived, the court might still be occasionally called formally into action. The enfranchisement of copyhold into freehold, the lord taking a capital sum for renouncing his right to rents and entry fines, proceeded steadily, encouraged by a series of statutes, from the mid-19th century. From 1926, copyhold tenure itself was abolished. Thereafter, the only potentially profitable right attached to a manorial lordship was that over minerals under remaining commons, and in some cases under former copyhold lands. The name of manor, in common usage, often came to refer to the complex belonging to a landed estate, so that appointing a gamekeeper over sporting rights was the lord's most obvious activity.

The surviving substance of the manor, the leased demesne farm, however, continued from the 16th century to the early 20th, as a principal support of the landed classes. Historians trying to discover the proportion of land owned by different sections of those classes, peerage, gentry, and yeomanry, have found it convenient to count the number of manors held at different periods by such groups. The ties between landlord and leasee, moreover, long remained not simply commercial. It retained traces of that seignorial system, involving authority and protection on one side, respect and service on the other, which had been more clearly shown in the medieval manor. In the 16th century, landowners fully expected their dependants' backing in feuds with neighbouring gentry, in the 18th and 19th their support at parliamentary elections. Just as customary tenements had in practice been heritable, so leasehold might remain for generations in the same family. Until the mid-17th century, most leases of demesne or former copyhold were made for two or three lives at relatively low rents, seldom changed, but subject to high "fines" when they fell due for renewal.

Within the village, too, the demesne, where it survived undivided, gave the lord who owned it the opportunity to dominate local life. Some lords might be descended from medieval knights, others the successors of merchants or lawyers or rising yeomen who had bought the manor in Tudor or Stuart times. In either case, they were well placed to buy up smaller landholdings. In those villages where, in the 19th century, most of the farmland was in the hands of one or two families, they will usually be found to be the heirs in title of the medieval lords of the manor. It was not until after the First World War that the flood of land sales converted much of England from a régime of landlord and tenant to one of owner-occupation.

As Senior Assistant to the Editor of the "Victoria History of the Counties of England" Dr Wright has worked at length on the descents of particular manors.

Lay Patronage – an Anachronism?

By Merlin Sudeley

NOT MANY radicals are likely to read this journal – and to the perverse few who do it will seem strange indeed that the institution of lay patronage, which takes its origin from the late Saxon period of our history, can be turned to present day democratic purposes. It is the purpose of this article to illustrate the “transvestite” character of the institution of patronage, which in its very English way has and should continue to be adapted to the practical exigencies of its time.

Ancient though lay patronage may be – more so than the College of Arms, the House of Lords, and our common law – I will begin before any lay person could appoint a priest to his local church. In the early Saxon period, when England was being converted to Christianity, there were no country churches. The basis of ecclesiastical organisation was the minister, situated in the embryonic town, and the clergy did their work from there under the direction of the bishop. Once the missionary phase had passed, however, the need arose to establish churches in the country so that members of the clergy could carry out their ministrations there. Bede foresaw this need in the early eighth century. In a letter to Egbert, Bishop of York, Bede pointed out the need to have a priest in every village to carry out services. Bede was two centuries before his time. The 10th century was the great age for the building of churches in the country. Whatever may have been the extensive changes made to their fabrics since then, many of our parish churches descend from foundations made in this period.

These old country churches were usually founded and endowed by the local lord of the manor who became their patron, and the institution of lay patronage takes its origin from this. As the owner of his church, the rights of the lay patron were absolute. He appointed the incumbent. He augmented or diminished the endowment, and often enjoyed a share of the revenues of the church as part of his own income. The lay patron could, moreover, sell his church like any other part of his property. As the purchaser of the church, the next patron could put out the old incumbent and instal a new one.

The end of the Saxon period marks the steady weakening of the positions of the lay patron. Early in the 11th century, during the reigns of Ethelred the Unready and Canute, legislation was enacted which prevented the incumbent from being deprived by his lord. Thenceforward, he could only be deprived by his bishop. The first Lateran Council of 1123 ordered that a lay patron could not appoint an incumbent without the Bishop's consent. The rapid growth of canon law during the rest of the 12th century led to a great advancement of the Church's rights in the secular sphere. Becket was one of the most ardent propogators of the expanded canon law, and his quarrel with Henry II illustrated the legal conflict between ecclesiastical and secular authority in its most dramatic form. The Pope at the time of Becket's murder, Alexander III, was an eminent canon lawyer who did much to circumscribe the rights of lay patrons. All rents which lay patrons drew from the proprietorship of churches were ended. The rights of patrons over the employment of incumbents were limited to presenting a candidate to the bishop for his consent. Once an incumbent had obtained his benefice, he could retain it regardless of what happened to the advowson. Early in the 13th century the replacement of lay investiture by episcopal institution, sanctioned under the fourth Lateran Council of 1215, had the effect of transferring the freehold of a church from the lay patron to his incumbent.

It would be very far from the truth, however, to suppose that the transfer of so much control from lay patrons to the Church resulted in an improvement in the condition of all incumbents in rural parishes.

Such autonomy in the government of the Church of England is held to be justified because of the presence within the Synod of a House of laity. But this argument does not hold water. The House of Laity does *not* represent the ordinary churchgoer because it is not truly representative. The parish elects a representative to the Deanery Synod and it is only the Deanery Synod which elects a representative to the House of Laity in the General Synod. Such gearing ensures that there is no proper contact between the ordinary churchgoer in the parish and his

representative in the Synod. Every constituent knows the name of his MP; but it is far from true to say that every churchgoer in the parish knows who his representative in the Synod may be.

The result is that much legislation is enacted by the Synod of which the ordinary churchgoer does not approve. No one could expect ordinary churchgoers approve of the Benefices Measure which is so heavily weighted against his own democratic freedom of choice in favour of the preference of the clerical bureaucracy. They will all consider it very unfair that a parish should have *unlimited* opportunities to commit the appointment of their incumbent to the bishops while keeping only *one* opportunity to revert to lay patronage. Not surprisingly, when the Bishop of Chester took an opinion poll in his own diocese, he found that 84 per cent of parochial church councils preferred to leave the patronage system as it stands.

The legislation enacted by the Synod, which has resulted in the near disappearance of the Prayer Book through large tracts of the land, cuts even more deeply against the wishes of the ordinary churchgoer. Though the new services purport to relate better to the ordinary laity than the Prayer Book, plainly they fail to do so. Instead of the poetry of the Prayer Book, these services provide the anodyne language of a committee room. These services' neglect of Original Sin and the new services have subverted the familiar doctrine of the Prayer Book. Grafted into the new services is an archaeological revival of the services of the very early Church which cannot possibly relate to the ordinary churchgoer, since he will know or care nothing for the esoteric sources of information from which this revival is derived: the Apostolic Constitution of Hippolytus or the Baptismal Catechesis of Theodore of Mopsuestia. It can be no surprise again that the Gallup Poll conducted in the summer by Professor David Martin of the London School of Economics showed triumphantly that most of the laity prefer the Prayer Book; and that our national newspapers, all seeking to reflect the views their readership, are united in favouring the traditionalists' case for the Prayer Book.

The new services are not wanted by the laity at all. They are desired by the clergy, and if matters are left as they are the zeal of the clergy in promoting them will increase. According to the information collected by one bishop in his diocese of all the clergy ordained there since 1974, there is no regular instruction in the Prayer Book at theological colleges; it appears merely as an item in various courses of instruction; and the position on worship is even worse.

If the use of the Prayer Book, which the laity prefer, is to survive, its restoration at the theological colleges where ordinands get their training is essential. But in the face of the present clerical opposition, the present power of lay patrons to appoint Prayer Book men to their livings will also be significant. The survival of the Prayer Book may depend even more on lay patrons in this century than it ever did on Evangelical patronage trusts in the last.

Stripped of the income and much of the rights which they had enjoyed, many lay patrons gave their churches away, chiefly to monasteries. By 1150, about a quarter of our churches had been so transferred; and by the Reformation the total came to a third. The income of so many churches was a great boon to the monasteries. Yet by and large the monks were bound to withdraw altogether from this world. With the exception of some Austin and Premonstratensian canons they were precluded from doing the pastoral work connected with the churches which had come into their charge. As rectors of their churches in receipt of all the income, they installed vicars to do this work for them. The vicars tended to receive only a third of the income of their churches, but often much less. Finally, Bishops found themselves obliged to protect vicars against their monastic rectors by issuing Ordinances which would guarantee them a house and living wage.

The ownership of a church in the late Saxon or early Norman period, the gift of its advowson to a monastery, and the need of a bishop to protect the vicar from the monks as rector of the church may be illustrated by my own family, the Tracys of Toddington, near Winchcombe in Gloucestershire, and the church which they had there. The Tracys stem from Edward the Confessor's sister, Godgifu, whose name is the Saxon for Gift of God. Edward and Godgifu were born of Ethelred the Unready by his wife Emma, daughter of the Duke of Normandy. When Ethelred was defeated by his rival, Canute, Godgifu fled to Normandy, and was there married to Drogo, Count of the Vexin, which was the province of Normandy giving on to Paris. As soon as Canute's line failed, Edward the Confessor succeeded to the

English Throne; and Drogo and Godgifu's son, Ralph, Earl of Hereford, became a principal figure in English affairs. He inherited Toddington, as part of his mother's great dowry and it is not unlikely that he founded and endowed the church at Toddington, though no written record has survived. Written records of such matters did not become commonplace until towards the end of the 12th century, and the document I have inherited records our descent as the owners of Toddington from the martyrdom of Becket until we gave the advowson to the neighbouring Abbey of Hailes in the middle of the 14th century. By the early 15th century, the Vicar at Toddington was in need of protection against the monks of Hailes. In 1409, and again in 1415, the Bishop of Worcester had to issue Ordinances which guaranteed the Vicar of Toddington his house, virgate of land, and so many marks a year.

My ancestor, Sir William Tracy's will declaring that Masses should not be said on behalf of his soul, acted as a powder trail for the Reformation. During the Reformation, the monasteries were suppressed, and their advowsons passed with their estates to the beneficiaries of the suppression. Sir William Tracy's son, Richard, who has his place in the Dictionary of National Biography as a Protestant polemicist, assisted in the dissolution of Hailes Abbey, and the Abbey's advowson of Toddington reverted to my family. At the same time, Cranmer wrote the Prayer Book, which is the cornerstone of Anglican faith and doctrine.

The Prayer Book continued to be respected as the foundation of the Anglican Church until the last century. The Church of England then became split between two factions, High and Low, or Anglo-Catholics and Evangelicals, and loyalty to the Prayer Book dissolved among the Anglo-Catholics when it was used as a banner by the Evangelicals to haul the Anglo-Catholics before the courts for confession, bells, and incense. The Evangelicals had to endure much hostility from the clergy. Most of the bishops were unfriendly to the Evangelicals, some opposed them militantly, and so the Evangelicals had great difficulty in obtaining benefices. The cause of the Evangelicals was saved through the use of the institution of patronage, whose origins are found in such different circumstances. Livings were awarded to the Evangelicals by patronage trusts, of which Charles Simeon was the most significant pioneer. The Church Association and the Church Pastoral Aid Society conferred many livings on Evangelicals through the vehicle of these trusts.

At the end of the last century my great-grandfather, the fourth Lord Sudeley, was defrauded of Toddington, which had passed continuously by inheritance from one generation to the next of my family for nearly 1,000 years. Apart from losing the estate at Toddington, my great-grandfather also lost the advowson, because at that time advowsons could be sold. This is why, as Vice-President of the Prayer Book Society, I no longer have the patronage, though fortunately all the normal Sunday services at Toddington are still from the Prayer Book.

When the Church Assembly (the progenitor of the present Synod) was formed immediately after the First World War, patronage was the first subject which came before it, and the sale of advowsons was stopped. This measure curtailed the scope of lay patronage and was reactionary in that it sought the retention of spiritual values in the face of the progressive liberal notion that anything can be submitted to sale and purchase.

The next blow at lay patronage was struck by the Pastoral Measure of 1969, which sanctioned the amalgamation of parishes for the creation of Group or Team Ministries. In hundreds of cases where this has happened, in one diocese after another, the functions of the patron have been transferred to the bishop, who has suspended the patron's right of presentation to make way for a Team Ministry. Lay patronage may, however, become even more drastically curtailed under the Benefices Measure, which has been debated at length in the Synod and should be coming before Parliament.

Although purporting to improve the law, the proposed measure is very long and so complex that it will obfuscate the operation of the law. Rather than dwell, within the scope of such a short article, on all the shades of complexity, it will suffice to give the gist of the Measure. Under its terms, parishes which have a lay patron can choose between retaining him, or opting for an alternative system which, with certain safeguards, would leave everything in the hands of the bishop. But the way in which this choice is presented is far from fair. If the parish prefers to retain its lay patron, its opportunities later on to commit the choice of its incumbent to the

bishop are unlimited. If, on the other hand, a parish with a lay patron decides to commit the choice of its incumbent to the bishop, it has only *one* opportunity to revert to lay patronage. The Archdeacon of Norwich has well remarked that this is the concealed abolition of patronage by attrition.

There are compelling reasons for recommending that Parliament reject the Benefices Measure.

First, an advowson is a species of inherited real property, and no Conservative majority in the House of Commons should tolerate its confiscation. Property has enjoyed an honourable name, owing to the obligations it incurs, and the heir to a lay advowson could scarcely perform a better obligation than to carry out his duties as the patron. This applies particularly if he lives in the village and so knows the grassroot feeling of his own village in a way that the bishop never could.

Other reasons are still more fundamental and must be considered in the context of all legislation from the Synod, particularly as it affects the Prayer Book.

The Church of England acquired the present measure of autonomy in the government of its own affairs with the passage through Parliament immediately after the First World War of the Enabling Act. Since the passing of this Act, no legislation on Church matters has been initiated in Parliament. All such legislation has been initiated in the Church Assembly (now become the Synod), and then comes to Parliament which has had to accept or reject it without amending it in any way.

Lord Sudeley is Vice-President of the Prayer Book Society, who in conjunction with Lord Cranborne MP, is introducing simultaneously Bills in the Commons and the Lords on the use of Church Services. Lord Sudeley is also a noted antiquarian in his ancestral County of Gloucestershire, and is Chairman of the Human Rights Society.

Medieval Fairs and Markets

by Michael Farrow

SHOPS and other trade outlets were rare in England outside the great towns until the late Middle Ages, and the principal means of conducting business was at a fair, or market. For transacting day to day business, there was the difficulty of communication. In 1100, England supported a population of two, perhaps 2.5 million people, dotted throughout the realm in hamlets and villages, deep in forests, and reached by roads, foul at the best of times and by no means free of bandits. Distribution as understood today was impossible.

The kingdom of England was an agrarian society and, in the early Middle Ages, a society which seldom produced more than enough to fulfil the needs of each locality. Trade, therefore, was sporadic and supplied immediate requirements. Saxon and early Norman fairs and markets were essentially local events which brought together the scattered people of several manors, or parishes. Clearly, attempting to identify a date for the beginning of markets is as useless an exercise as trying to pin down the start of the Industrial Revolution. Exchange by barter is probably nearly as old as mankind itself. Markets and fairs evolved very gradually and records of their early years, such as charters, have survived only fitfully and there are none before the late Saxon period. It is not really until after the Norman Conquest, it seems, that the grant of markets and fairs became a matter of importance and that charters to hold them were eagerly sought.

Before discussing fairs in the context of post-Conquest England - from the middle of the eleventh century documentary evidence becomes ever richer - it is useful to define some of the differences between a market and a fair. Of course, there were areas of overlap which will become apparent. Markets largely served local needs, while fairs served regional and sometimes (in the case of great fairs) international needs. Both were periodic, although markets were held more frequently, say, once, twice, or three times a week - depending on the size of the town and consequent demand - while fairs were held yearly and occasionally twice-yearly. Markets generally lasted a day, while fairs ran for several days and weeks by the fourteenth century.

Fairs grew in importance as trade developed. Once a society discovered that it could produce a surplus and that it was able to sell that surplus, the members of that society looked beyond buying, or bartering for, the necessities of life. Desires expanded from the essential and luxuries were sought.

It was convenient to hold fairs on saints' days. An individual, or group of people, with something to sell knew that on a holy day they could count on much of the scattered population of an area to be in one place. Fairs, therefore, sprang up around the church and, as often as not, were held in the churchyard. After a fashion, the Church could assure the peace at any market or fair within its precincts and ecclesiastical bailiffs went among the crowd to read injunctions to keep the peace. The market cross, still preserve in the older towns of England, was a reminder possibly to buyers and sellers alike that what they did on market day they would account for to a higher authority in due course.

The Church was no altruistic middleman with only the pure interests of its flock at heart, even if there was sometimes a measure of impartiality about an ecclesiastical "referee". As trade developed and fairs grew bigger in the tenth and eleventh centuries, so they became a lucrative source of income through tolls (stallage), while monks vied with the laity in selling the produce of their lands (demesne). The Church was a great, probably the greatest, beneficiary of grants of fairs or markets - a privilege that was jealously guarded until the Reformation.

The Domesday Survey records 42 markets in England in 1086. The amount in tolls varied from 4s at Okehampton, Devon, to £8 at Neteham, Hampshire. William I either granted, or confirmed - it is not clear which - a fair to the monks of Malmesbury Abbey. Otherwise, the Domesday reference to fairs is slight. Soon after Domesday, evidence indicates that fairs were valuable because there were so few free fairs: fairs exempt from tolls. Even the relatively small fair at Manchester raised £6. 13s. 4d. for its lord, almost as much as he derived from his rents. The market at Liverpool was valuable enough to "farm" at £10.

As a rule, grants of fairs went with the grant of the lordship of a manor and where

this was not the case, a request for the grant, or confirmation of the right to hold an existing fair followed swiftly. St Giles' Fair, granted to the bishops of Winchester, was the greatest English fair in the Norman and Angevin period. In 1185, it raised £146 for the bishop, a huge sum. So profitable had St Giles' become that the Bishop of Winchester paid Henry III £60 for an eight-day extension.

St Bartholemew's Fair was granted to the monk who founded the priory of that name. The siting of the priory and the fair were no accident. With what appears to have been a good nose for business, the monk erected the fair of St Bartholemew's adjacent to Smithfield, already a thriving market in 1100 as it still is. He met immediate opposition from the burgesses of London: not only might their own markets suffer from competition during St Bartholemew's Fair, but the franchise for tolls at the fair had been removed from the purview of the London gilds. A compromise was reached by which the corporation and the Church split the profit of the fair tolls equally and shared the duties of policing the fairground with their bailiffs who oversaw the assize of bread, ale, wine; weights and measures; and in general saw that standards were maintained.

Competition between markets and fairs held close to other markets or fairs was inescapable, though commercial competition was greatly resented in the Middle Ages. Individual and corporate institutions — such as the towns, the ecclesiastical, and secular powers which owned the fairs and markets — went to great lengths to protect their monopolies.

The "yardstick" that seems to have been adopted in the granting and siting of fairs was something like this: it was assumed that a man could travel twenty miles in a day and that, unless he was a merchant, he ought not to be away from home overnight. In the morning, therefore, it was taken that a man could travel about six and a half miles to reach the fair; that he would spend the afternoon there, or the equivalent in time if he had travelled another six and a half miles; and that he would travel back home in the late afternoon. Grants then were not usually made to towns or individuals who planned to hold a fair or market within six and a half miles of an already established fair or market. In practice, the two clashed — sometimes violently — even though they were separated perhaps by thirty miles.

Grants of fairs to the Church were frequently designed for specific purposes and not just for the general enrichment of the ecclesiastical power. Stourbridge Fair, which was to become the greatest fair in England during the course of the thirteenth century, was granted by King John for the support of the leper hospital of St Mary Magdelene.

William I and his successors, in their grants of fairs and markets to their servants, were not merely rewarding services rendered. Fairs and markets were a useful source of revenue for the Crown. The Bishop of Winchester found it expedient to pay the king for an extension at St Giles'. The burgesses at Northampton petitioned the king for a fair to pay their fee-farm and the Crown was glad to grant this petition, for the fee-farm was due to the Exchequer. Before parliamentary taxation, the incidental perquisites of monarchy, such as the dues from fairs, were an essential part of the royal revenue.

Fairs grew in importance between the twelfth and fourteenth centuries after which they seem to have suffered a relative decline. During their hey-day, they attracted much envy, partly from rival fairs, but mostly from nearby market towns. Fairs adopted an "open door" principle to trade — unlike the towns which, by the thirteenth century, had shackled their markets with all manner of protective and, thus, restrictive practices. The town gilds, which formed the corporation of burgesses in those towns (boroughs) that had received royal charters of incorporation, were trade monopolies. They reduced competition within the borough to a minimum, fixed prices, controlled quality, and so on. Fairs practised what was effectively "free trade", especially the larger ones to which merchants came from all over England and, in the case of St Giles' and Stourbridge from all over Europe. The towns and the owners of the fair franchises fought in the courts, each accusing the other of unfair competition and interference. Neighbouring market towns rivalled one another and not infrequently tried to put the other out of business. It was the fear of competition that led individuals and corporate owners of fairs and markets alike to obtain in their royal grants a local monopoly of commerce. To a degree, the Crown had to concur with this parochial protectionism if it were to sell a market franchise and so raise Exchequer revenue.

In the grants of many fairs, it is stated that all shops in the host or neighbouring towns be closed. Effectively, routine buying and selling by the local people within, say, a seven-mile radius of the fair for its duration were explicitly forbidden except at the fair itself where tolls would have been due. Some towns escaped this oppressive practice by virtue of their size and importance. Others were able to modify the terms of the prohibition by obtaining permission to sell essential goods (mainly perishables) in the normal way but only to local people. Many boroughs which played host to the fair had to surrender custody of the town for the duration to the lord's officers. York, one of the biggest cities in England, surrendered its keys to the seneschal (steward) of the Archbishop of York who was lord of York Fair. The corporation's bailiffs even formally laid down their wands of office and turned over the policing of the city to the archbishop's bailiffs.

The reasons for the takeover of a town, such as York, by the servants of the lord of a fair were almost purely pecuniary. The lord had to be able to close, where appropriate, unauthorised selling outlets which, if they had been permitted to continue business, would have diluted the fair tolls. The concentration of business in the fair, under the eye of the lord's bailiffs, made the collection of tolls that much simpler. Inevitably, some lords imposed excessive tolls, a practice which the Statute of Westminster in 1285 made illegal. Afterwards, however, many cases were brought before the royal courts against exorbitant dues.

York may have been less fortunate than other towns during its fair. Elsewhere in the country, some corporations were able to wrest from lords freedom from stallage for those necessities bought by the townsfolk. London managed to have things more or less its own way because of its sheer economic and political importance. London merchants regularly escaped tolls altogether, these being sometimes being levied on buyers (not Londoners) instead. Where the lord of a fair proved recalcitrant in remitting tolls, London merchants simply boycotted the fair until their absence was so sorely missed that the lord was brought to his economic senses. London also made arrangements with the lords of the greatest fairs to send its own bailiffs to work alongside the local bailiffs. The capital even tried to prevent its citizens from frequenting provincial fairs, which would have ended many of them. Parliament successfully resisted this move towards the close of the fifteenth century.

Groups or individuals with less authority than London resorted to astonishing means to evade tolls: at ports, for instance, it was not unknown for merchants to hold markets aboard several ships tied together. The market at Tynemouth, a manor belonging to the Abbot of St Albans, caused a different problem. In bringing their goods to Tynemouth markets, merchants found it easier to unload their wares on the spot rather than at the harbour which would have made them liable for a landing toll to the Corporation of Newcastle.

Where there were no such expedients, or where the law failed, or where a group could not exercise in its own interest the influence London exercised, brute force was not ruled out. The Abbot of Bury St. Edmunds, presumably incensed by success of the monks of Ely at their Lakenheath Fair, sent 600 armed men to suppress the fair. For the record, the Ely monks must have received a tip, for when the abbot's men arrived, they found the stalls deserted.

By the thirteenth century, great fairs had become "cosmopolitan". St Giles' at Winchester was the centre of the trade in wool, England's largest export, and French and Flemish merchants among others attended it as well as many English merchants who travelled to fairs from distances further away than a day's ride. It would have been important to these merchants — with long distances to cover and business to conduct in other places — that differences of opinion be settled quickly so that they might be on their way again. Special tribunals were found at fairs with powers of summary jurisdiction. They were known as "pie powder" courts, or "pied poudre", a colloquial allusion, some believe, to the dust which merchants, travelling long distances, had on their feet. The court of pie powder was often granted in the original charter for the fair or market. Justice was swift, very often within the hour. The court president, if the fair were manorial, was the lord's seneschal, who was aided by assessors. At the municipal market, the mayor of the borough presided, assisted by his assessors. Aliens at St Giles' were recruited as assessors, perhaps to act as interpreters, perhaps to protect the interests of their compatriots. Where a buyer or vendor felt that he had been cheated, the court of

pie powder heard the case and, if necessary, could call witnesses. The court dealt with infringements of the assize of commodities and punished the guilty. The seneschal's bailiffs and constables patrolled the fair, making arrests on the spot and restoring order. If the fair were held by a local lord, his manorial tenants were frequently drafted in as constables as part of their feudal services. So rapidly did trade grow in the Middle Ages that statutes of the realm became ever more involved in the evolution of commerce: weights and measures; toll fees; amercements; the witnessing of transactions. What is important about early trade statutes in England is what they reflect of the society they were meant to regulate. That governments felt that they had to legislate in an area which had been of little concern to them previously indicates the growth of commerce from 1150 onwards.

A merchant was not, at a market or fair at any rate, subject to the common law; indeed, for the period of the fair, most offenders of any sort were immune from distraint of their property or persons, and it was obviously in the interests of the owners of fairs to see that this privilege was maintained. Merchants and wrongdoers at a fair were subject to the law merchant – a “private” law, as it were, which regulated economic dealings and formed the base of later mercantile law. As trade developed so the law merchant expanded to meet new challenges until eventually it became “customary”. Indeed, the law merchant grew to have European dimensions as national commercial custom became international custom. The law merchant ushered in the *denarius Dei*, the deposit, or earnest of goodwill before a deal was concluded. If a deal were not completed by the vendor, for instance, it became “customary” for him to return double the prospective buyer's deposit. A statute of Edward I's states that for transactions of more than 4d. then witnesses were required. Receipts became more common as the law merchant established itself and, possibly most important innovation of all, promisory notes were introduced. Naturally, since larger sums of money were involved as trade grew, so did the need for people specially trained to plead the increasingly complex law of what would be called “contract” today.

From about the middle of the fourteenth century, fairs began to decline in importance. Perhaps the principal reason for this is the towering command which London achieved over English trade as the Middle Ages were drawing to a close. London was much more convenient for overseas merchants. At about the same time, the English were developing their own carrying trade, supplanting the Flemings, Scandinavians, Venetians, and Genoese: London was not far from the Continent and provided a large and safe harbour. The city had been the effective seat of government since at least the reign of Henry II; Parliament usually met at Westminster. A further reason for the decline of the fair was that retail outlets – “shops” – were becoming fixed and this is particularly so of London, though street names in many ancient towns bear witness to fixed places of business: Butchers Row, Farrers Street, Wainright Street, Horsemarket; and, of course, the many Market Streets which are still to be found.

Fairs as centres of trade as opposed to places of amusement were slow to expire. They rose and fell until the seventeenth century, reflecting the disparate needs of localities in the provinces. Fish markets at the ports continued for many years for most Englishmen still ate fish on Fridays. Small fairs flourished around the country in the sixteenth century, selling items that were special to the area. Others flourished at Lent. Even in the seventeenth century, Stourbridge was still described as a fair “of special note”, though by the Stuart period fairs had become largely local in character.

The grant of a fair was not confined to medieval times. Charles II granted the manor of Crowland, Lincolnshire, to Sir Thomas Orby who accompanied that restored monarch into exile during the Commonwealth. Sometime during the reign of Queen Anne, it seems that Major-General Robert Hunter, who had married Sir Thomas' granddaughter, had spent £20,000 on naval stores at the behest of the government of the day. This debt was finally discharged by George II who assigned the freehold of Crowland, which included a fair, to General Hunter's son. The manor seems to have been sufficiently valuable for it to offset this debt, for there appear to be no further claims against the Crown.

Even in the nineteenth century, fairs seem to have been something of a landmark on the farm worker's calendar if an Australian story is to be believed. Apparently, a Cotswold labourer was rescued from a shipwreck in the 1820s off the coast of

New South Wales. When asked his age, the labourer is alleged to have said: "twenty-three come next Stow Fair."

Fairs are still held at Stow-on-the-Wold under licence from the present lord of the manor. The original grant (1476) is an example of timing fairs to coincide with religious festivals: "(Stow Fair) shall be held and maintained within the town at the Feast of St Philip and St James for two days beginning immediately prior to that festival and lasting for two days immediately following; and the second fair to be held and maintained at the Feast of the Translation of St Edward King and Confessor, for two days beginning immediately prior to that festival and lasting for two days immediately following the same festival, with all the rights, profits, and commodities appertaining to this kind of fair".

Stow Fair has been leased for many years to the parish council. The lord of the manor has now re-leased the fair to a private company which plans to bring back some of its former glory.

During the periods of economic expansion in the Middle Ages – particularly the middle twelfth and early fourteenth centuries – fairs and markets supplied an outlet for the surplus of one village, town, county, or country. For it to be worthwhile to produce a surplus, there had to be buyers who – although they could not produce a surplus of one commodity – could perhaps supply a surplus of another commodity. Arable East Anglia and the Midlands could furnish their own requirements for corn and still have a surplus. Less hospitable areas – the Pennines, the Welsh Marches, Dartmoor – reared sheep and could produce a surplus of wool and meat; English wool was in great demand in the Middle Ages. The European expansionism that features so prominently from the sixteenth century felt its first stirrings during the early Crusades, which were a reaction in part to a sort of European population "explosion" in the last half of the eleventh century and the first half of the twelfth. Trade, through markets and fairs, grew to meet demand. Comparative prosperity in a society is often reflected in that society's art and philosophy. It is probably no accident, therefore, that there seems to have been a "mini-renaissance" in twelfth century Europe.

While during the Middle Ages and beyond, people remained largely tied to their locality, they did stir themselves to go to market, while growing numbers of merchants travelled Europe – from the Levant to Leith, Scotland – in search of business. The growth of trade and the consequent concentration of it in convenient centres brought with it the rise of the towns and the beginnings of the long transition from an agricultural society to an urban. Elsewhere, the foundations of mercantile law were laid with every new ruling which became "customary" at pie powder courts. The progress of trade was irreversible and its growth brought with it the accumulation of capital which, in turn, destroyed the Feudal System ever so imperceptibly, bit by bit.

Michael Farrow is a landowner and substantial manorial lord. He read Law at Cambridge. He is an authority on manorial documents and manorial lore; and as a consequence, he is an expert on document repositories and medieval archives.

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Armorial Bearings and Ancestral Records of Manorial Lords

by Cecil Humphery-Smith

THE MANOR was not simply a remnant of feudal power, it was the most important administrative and judicial unit in the community involved in the economic and social life of the countryside. The lord was known and respected because of the stability of his family background, probably because his ancestors had been lords of the same place for generations. His acts and deeds, his memorials and property associated with him were recognised by the local people because of his use of heraldry. Shields, achievements, badges, crests, and beasts appeared on gates, church monuments, and, most importantly, on the seal which confirmed his identity in the many legal transactions in which he was involved. The lord's estate and the manor gave rise to much documentation of land transfer and grants for uses by his tenants. It was right and proper that the lord of the manor should be an armigerous gentleman even if he had not inherited the use of arms from some ancestor-knight who had borne and worn arms at medieval tournaments, in battle or on crusades. It was essential that he should have such insignia to identify his acts and deeds. No manorial lord should be without his coat of arms and most will require a badge or two as well.

Such insignia is authorised for use by the Sovereign's Kings of Arms, and it is of the Sovereign ultimately that all manors are held. Those who bear a coat of arms may establish their right by putting on record their descents from the original grantees, or users of arms, who are registered at The College of Arms in the herald's records. Those who have not should take advice for the designing of new armorial insignia and petition the Earl Marshal for a grant of new armorial bearings for them and their heirs. Sometimes, it may be allowed that the grant will be made retrospectively to the father or grandfather of the grantee in order to make a special commemoration of them. In many instances, where no rights over land are incorporated in a manorial lordship, the tenure of a manor is an incorporeal hereditament just like a coat of arms. So arms not only identify the bearer, but also have a special connection with his lordship and its descent and usage.

It would be expected that the devising of arms would take into consideration not only traditional puns, or plays upon the name of the armiger, allusions to his interests and background, but also historical charges and designs from the ancient holders of the manor. In feudal times, this often took the form of quartering the arms born by some former and prominent holder of the honour, or, if the heir had been married, by incorporating her father's arms. Sometimes, when the new lord had no arms, he would adopt those of a former lord, usually the one he had succeeded; perhaps he would have new arms designed and recorded to incorporate as a single canton, or quarter the arms most closely associated with the lordship.

Since the 1924 legislation, few lords have any longer jurisdictions beyond the wastes and commons. Most are of little worth and not much is known about them. The ancient duties and rights were so much better understood as obligations and privileges, the only rights being divine! Nevertheless, the authority and inherent power of the lord of the manor should be recognised and it is well displayed in the symbolism of heraldry for which there is a strange and universal respect — however much the use of arms may be so sadly abused by the ignorant. While courts may be held with little to do but to elect officers, examine the customs and view of frankpledge, without transacting any reliefs or admissions, surrenders or inquisitions, the continuity of manorial lore (if not law) can be seen in the lord's seal appended to documents reciting the deliberations of such leet.

A spirit of fellowship is promoted among armigers throughout the world and those who hold lordships would have special cause for friendly intercourse and reciprocal hospitality, fostering exchange of knowledge and intellectual concern for armorial and manorial matters which lends such great strength to the preservation of the history, traditions and continuity of the office.

The bearing of arms, if not the holding of a manorial lordship, implies gentility — that indefinite lower stratum of nobility or aristocracy which is almost peculiarly English. But, as John Ray has written in *English Proverbs* "It's not the gay coat makes the gentleman". *Nam genus et proavos et quae non fecimus ipsi,*

vix ea nostro voco (From Ovid's *Metamorphoses* – Birth and ancestry and what we have not achieved for ourselves, we can hardly claim to be our own); but, having turned to quotations, let us consider the merits of Mr O. W. Holmes, *Autocrat of the Breakfast Table*, "No, my friends, I go (always other things being equal) for the man who inherits family traditions and the cumulative humanities of at least four or five generations." Those who can prove four or five generations of ancestry, at least, should have a regard not to dishonour that name from which they descend, but work towards the preservation of the respect for and dignity of family life. That is something much neglected in our present age. The foundation of our civilisation and cultural values is in much need of effective support. So the lord of the manor should also know something of his ancestry.

The pedigree should be no pretence. The peerage has been described as the greatest work of fiction in the English language and it has to be admitted that the antiquaries and heralds who compiled many of the pedigrees written into the records of the Heralds' Visitations of England and Wales during the sixteenth and seventeenth centuries which included the ancestry of nearly every manorial lord, were embellished with family traditions of unfounded origins. There were romances, imaginary ancestors and sheer inventions. Today it is easier to trace ancestry and every member of the society of manorial lords should be able to put on record a proven pedigree showing his ancestry back to his great-great grandfather and forward to his heirs. Such lineages might well be kept by a Registrar of the Manorial Society along with the coat of arms and badges. It would be proper that they should be examined and put on record at the College of Arms.

C. R. Humphery-Smith is Director of The Institute of Heraldic and Genealogical Studies, Northgate, Canterbury, Kent.



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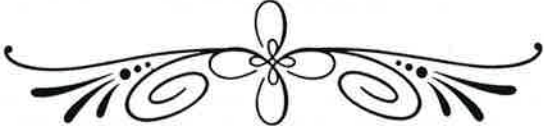
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News in Brief

The National Trust for Scotland is celebrating its Golden Jubilee this year. The Trust, whose Patron is the Queen Mother, has 100,000 members and is hoping to raise £2 million in 1981 for buildings in peril. The Trust's Director is James Stormonth Darling, and the address is 5 Charlotte Square, Edinburgh EH2 4DU; 031-226-5922

Angling: It is thought that the fish-eating predator, the zander, is being illegally introduced into the Severn-Trent's catchment. Anglers with any information should contact the Severn-Trent Water Authority at Birmingham (021-743-4222); Malvern (06845-61511); and Nottingham (0602-865007).

Forests: Britain's woods and forests could be more attractive and more productive, according to the House of Lords Select Committee's report, *Scientific Aspects of Forestry*. With our import bill for wood and associated products at almost £3 billion in 1979, the Committee says there needs to be a silvicultural revolution. The report is at HMSO, price £3.60.

Listed Buildings: The Department of the Environment has announced that a further 36 buildings, erected between the wars, have been listed for historical merit. In London, the buildings include the Savoy and Dorchester Hotels, Broadcasting House, Barker's of Kensington, the British Airways building, Victoria, and Waterloo Bridge. Battersea power station was listed in October, while the Shredded Wheat factory, at Welwyn, Herts, was listed in January.

Private Health: Last year brought a record increase in people seeking private medical cover, say Lee Donaldson Associates. In 1980, another 812,000 people entered one of the three principal provident groups, and now 1,467,000 people subscribe whose policies incorporate 1/15th of the population.

Countryside Commission: The Commission wants to extend the method by which farmers must notify proposed changes in land use when seeking Government aid. This requirement already applies to 10 National Parks, but the Commission wants it to apply to all areas of "out-standing natural beauty." The Commission also urges the designation of six more areas of natural beauty: High Weald, in Sussex and Kent; Tamar and Tavy Valleys, and the Camel Estuary, in Cornwall; Cranbourn Chase and the West Wiltshire Downs; the Berwyn and Clwydian Mountains, in Wales: "Areas of Outstanding Natural Beauty: a Policy Statement", CCP 141, Countryside Commission, John Dower House, Crescent Place, Cheltenham GL50 3RA.

Pesticides: The Advisory Committee of Pesticides has published a new report, entitled "A Further Review of the Safety for Use in the UK of the Herbicide 2,4,5-T.

Portrait Award: Imperial Tobacco is putting up £7,000 again this year to encourage young artists to take up portraiture. Last year's winner was Margaret Virginia Foreman, of Canterbury, for a portrait of Sir Richard Southern, President of St John's College, Oxford.

Ornithology: The British Trust for Ornithology has launched a national census of males which guard their territory and help is requested by the organiser, Mr Frank Gribble. Please enclose a self-addressed envelope to 22 Rickerscote Avenue, Stafford ST17 4EZ.

Rural Workshops: The Northampton Rural Community Council has opened a Rural Workshop Appeal in the county and hopes to raise £70,000. The Council is encouraging the establishment of village industries, and workshop tenancies in four villages are being offered. Contact: Northamptonshire Rural Community Council, Hunsbury Hill Farm, Rothersthorpe Road, Northampton; 0604-65888.

Game Fair: Besides the usual attractions at the West Country Events Centre on June 26 and 27, there will also be a game and country fair. Maj-Gen Geoffrey Armitage is planning consultant and the fair is held at Cricket St Thomas, Chard Somerset.

Eastern Arts Association: The Association is suffering a little from lack of funds, especially since Essex County Council has cut its contribution to £3,000, compared with Norfolk's £13,000. The Association is reducing its commitment to councils which pay less than the annual subscription. Any help from members in East Anglia would be welcome and the annual report is available from EAA, 8-9 Bridge Street, Cambridge CB2 1AU.

Farm Incomes: Farmers have suffered a further fall in income of 10 per cent after a fall of 50 per cent over the last four years. Details Annual Review White Paper Cmd 8132, £4.30.

Gifts to Nation: With the proliferation of Acts of Parliament on the conveying of property and works of art to the nation in lieu of CTT and other duties, the Government has brought out a timely digest of the options open. Printed by HM Treasury, it is called, Capital Taxation and the National Heritage, HM Treasury, Parliament Street, London SW1, price £2.00.

Farm Museum: A museum of farm machinery and equipment is being opened at Murtonpark, York, shortly. The financial target is £400,000 and £200,000 has been pledged already. Details from Murtonpark, York YO1 3UF.

Grouse Symposium: The World Pheasant Association is holding a symposium at Dalhousie Castle, Edinburgh, from March 16 to 20 and the main subjects will be the capercaillie and black grouse. The sponsors are Game Conservancy, the International Council for the Preservation of Birds, Conseil Internationale de la Chasse, and the Royal Zoological Society of Scotland. Delegates will come from as far afield as China and the US. Details from Dr Timothy Lovel, Garvery, Hursbourne Tarrant, Andover, hants.

Country Houses: The Policy Studies Institute has produced a report, The Economics of Historical Country Houses (£4.95), compiled by John Butler. The report, initiated by the Historic Buildings Council, was conducted during 1978-79 and compares a number of houses in private hands with those belonging to the National Trust and to institutions, such as schools. Among the broad conclusions is that the annual running costs (excluding repairs) are: £40,000 for private homes; £31,000 for houses belonging to the National Trust; and £62,000 for institutional houses. Recommendations include loans at favourable interest for repairs and greater flexibility under the National Trust Act.

Duke of Edinburgh's Award: The Gilbey Jubilee Collection, marking the 25th anniversary of the Award, is making loving cups and beakers with a special cypher designed by the College of Arms. The mementos will be manufactured by the Sheltered Workshop of Queen Elizabeth's Foundation for the Disabled. Part of the money raised will go to the 25th Anniversary Appeal of which the Lord Mayor of London, Sir Ronald Gardner-Thorpe, is President. Each piece will be personally inscribed with the owner's name. Details from A J Gilbey, London W1.

Royal Show: The Queen will attend on July 8. Lord Porchester is President this year as well as being Chairman of the Agricultural Research Council, which is holding its Golden Jubilee at Stoneleigh - watch this space. Lord Porchester is also the Queen's racing manager.

Yorkshire Dales: Two disused, stone barns, traditional features of the Yorkshire Dales National Park, near Sedburgh, and at Cam Fell, have been converted into selfcatering bunkhouses for walkers under an experimental grant from the Countryside Commission.

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Helford Estuary: The Department of the Environment has placed a preservation order on 33 acres of historic oak woods on the Helford Estuary, Cornwall. Calamansack Wood is said to be among England's oldest surviving woodlands, having remained largely unchanged since the Middle Ages.

Parish Councils: Stresses and uncertainties, duplication of functions, and doubt about responsibility are some of the principal findings by the National Association of Local Councils in its report on the relationship between district and parish councils. The report says that district councils ought to confer far more than they do with parish councils. "If local government is to remain genuinely local, it is essential to maintain, or establish, contact between Government and the governed." *Future of English Government from the Viewpoint of the Parishes*, available from the NALC, 108 Great Russell Street, London WC1.

The Otter: Some recent books: *Otter Survey of England*, from the NCC, Attingham Park, Shrewsbury, price £1.85; *Otter Survey of Scotland*, from Vincent Wildlife Trust, Baltic Exchange Buildings, 21 Bury Street, London EC3, price £2.00; *Conserving Otters*, from Institute of Terrestrial Ecology, 68 Hills Road, Cambridge, price £1.00.

Trout Farming: According to the Scottish Landowners' Federation, rainbow trout farmers face a particularly tough time this year and run a high risk of bankruptcy. The problem is that although 6,000 tonnes each of farmed rainbow trout and salmon are marketed every year, *per capita* consumption of each in Great Britain is 2oz a year. Farmers of these fish are urged to follow the lead of the broiler chicken industry to make their product financially and psychologically popular to everyday shoppers in supermarkets. See the latest issue of *Landowning in Scotland*, from the Scottish Landowners' Federation, 18 Abercromby Place, Edinburgh. (Safeway Food Stores Ltd has been one of the leaders among the supermarkets in bringing rainbow trout and other specialities in some bulk to their customers. Contact: Safeway Food Stores, Beddow Way, Aylesford, Maidstone, Kent.

Woodland Rescue: This appeal, backed by Brooke Bond, is the latest idea by the Woodland Trust's Director, Mr John James. The Trust's first Welsh purchase is a 94-acre wood at Coed Lletywalter, Snowdonia. Details of property and membership from 37 Westgate, Grantham, Lincolnshire. Minimum subscription, £5.00; life subscription, £75.00.

Foxhound Show: Captain C G E Barclay succeeds Countess FitzWilliam as President of the Peterborough Royal Foxhounds Show Society, which takes place on July 22. To mark its centenary, all packs at Peterborough will receive a special rosette from the Masters of Foxhounds Association. Captain Barclay has been Master of the Puckeridge and Thurlow since 1970.

Gundogs: Knight Frank and Rutley is sponsoring national all-breeds gundog retrieving tests to aid Game Conservancy funds. Eliminating events will be centred on KFR's six offices, with a final at the CLA Game Fair at Stowe, Buckinghamshire, in July. The winner of each final will receive £100.00, a silver challenge trophy, and a medal. Judges at the finals will be Mrs June Atkinson and Mr K Scandrett. Contact KFR's regional offices in Edinburgh, Hereford, Hungerford, London and Ascot, and Boroughbridge, Yorkshire.

Royal British Legion: As part of its Diamond Jubilee celebrations, the Legion has commissioned a new rehabilitation and assessment centre at Preston Hall, Maidstone, Kent. It will be known as the Churchill Centre. An appeal for a further £200,000 has been launched and the centre should be finished by the autumn. On July 12, in the presence of the Queen, the Archbishop of Canterbury will hold a service of dedication at Coventry cathedral for the Legion.

Merger: The International Society for the Protection of Animals and the World Federation for the Protection of animals have merged and will be known as the World Society for the Protection of Animals. The address is: 106 Jermyn Street, London SW1

Artists: The Hunting Group of Companies is making a new award to artists. In January, a prize of £5,000 went to Richard Eurich for the Painting of the Year. Another £5,000 was won by Hans Schwarz for the best watercolour. For details of next year's competition, contact: The Secretary General, Federation of British Artists, 17 Carlton House Terrace, London SW1.

Obituaries

THE Society learned with deepest regret the death of the Rt Hon Malcolm MacDonald PC OM. Mr MacDonald's role, like that of many others in presiding over the metamorphosis from Empire to Commonwealth, is well known. It is to his credit that in Malaysia and Kenya, to countries in whose independence he played a crucial part, there are moderate governments still closely linked to Britain. Despite a packed diplomatic schedule, foreign travels, the Chancellorship of Durham University, and his many commitments to Services associations, he found time to help the Manorial Society with invaluable introductions and his own, inimitable brand of worldly advice. His vast knowledge and ready charm will be sorely missed.

Sir Robert Lexington Sutton: 8th Baronet has died, aged 83. The Suttons are one of England's oldest families, tracing their descent from Seward, Lord Sutton, of Sutton in Holderness, Yorkshire. The family was once holders of the titles, Baron Lexington of Aram, which peerage became extinct in 1723. The late Sir Robert is succeeded by his son, Richard Lexington.

Duke of Portland: The eighth Duke of Portland, Ferdinand William Cavendish-Bentinck KBE CMG MC, has died aged 93. Created in 1716, the Dukedom is inherited by the late Duke's brother, Victor Frederick William CMG, who was raised to the rank of Duke's son in 1977. Aged 83, the ninth Duke has only a daughter, his son having predeceased him. Although it is unlikely, therefore, there will be a tenth Duke, the Earldom of Portland will continue, in remainder to the Counts Bentinck, Counts of the Holy Roman Empire. The head of the Dutch line is the present Count Henry Bentinck, who has a son. The last Dukedom to become extinct was that of Leeds in 1964.

Lt-Gen Sir Thomas Hutton: Sir Thomas died in January, aged 90. He was GOC Western Independent District, India, 1938 to 1939; Chief of General Staff, India, in 1941; and GOC, Burma, when the Japanese attacked.

Colonel Charles Milne Usher: Colonel Usher was born in 1891 and his family was noted in North Berwick and East Lothian. He joined the Gordon Highlanders in 1911 and fought in both World Wars. Between 1912 and 1922, he played Rugby for Scotland, and represented the northern kingdom at fencing (sabre and épée) 1920-22. He was a Chevalier of the Legion of Honour and had the Croix de Guerre avec Palmes (France). He was awarded the OBE in 1919 and won the DSO for his part in the British Expeditionary Force to France in 1940.

Mr Percy Bolton: Mr Bolton, who was born in 1889, had been headmaster of Dean Close School, Cheltenham, and Watford Grammar School. He leaves a son and daughter.

Lt-Col R P F White MC: "The Colonel", as he was known, was not of the disposition to retire and postponed it until he was 80 years old. He joined the staff of the Royal Commission on Historical Manuscripts as Assistant Registrar after the Second War. Eventually, he became Registrar of the National Register of Archives and on retirement remained in the HMC's service as Inspector of Manuscripts. He was also Honorary Secretary of the Friends of the National Libraries.



Lt-Col V S Laurie: Colonel Veron Stewart Laurie CBE TD DL has died, aged 84. Colonel Laurie served in France, Egypt, and Palestine in the Great War, and in North Africa, Malta, and Italy during the Second World War. After an active Service career, he became Honorary Colonel of the Essex Yeomanry. He loved hunting. He was acting MFH of the Essex Union, 1946-48, and joint MFH, 1956-57. He was still riding on his 80th birthday. He was variously Chairman and President of Chelmsford, Romford, and Billericay Conservative Associations; and Master of the Saddlers' Company in 1955. His family emanated from Scotland in the 17th century and are now represented by the Vere-Lauries of Carlton Hall, Nottinghamshire, Lords of the Manors of Carlton-on-Trent and Willoughby-in-Norwell. Colonel V S Laurie's family established themselves in South Weald, Essex, in the last century, the Colonel's home, the Old Rectory, being built by his maternal kinsman, the Rev Charles Almeric Belli, Vicar of South Weald, 1823-77. He is succeeded by his son, Robert Peter. Arms: Chequy arg. and gu. on a pile of the last issuing from a cup of the first a wreath of oak between two branches of laurel ppr. Grest: Issuing from the battlements of a tower sa., a dexter arm embowed in armour the hand grasping a wreath of laurel all ppr. Motto: Deeds shew.

Appointments

The Bishop of Blackburn, the Rt Rev R A Martineau, will retire on October 31. Mr J R Willder takes over from Mr M I W Flynn as Headmaster of The Old Ride, Bradford-on-Avon in April. Dr Valerie Pearl, Professor in the History of London at University College is to succeed Dame Rosemary Murray as President of New Hall, Cambridge. Trevor Muddiman has become Chairman of the Farmers' Club. General Sir Patrick Howard-Dobson, who retires as Vice-Chief of Defence Staff (Personnel and Logistics) succeeds General Sir Charles Jones as President of the Royal British Legion in May; Mr Ronald Buckingham becomes chairman on Capt Harry Whitehead's retirement. Miss Rachel Tonks, aged 33, becomes the first woman to be stewards' secretary at the Jockey Club; Robert Stopford, aged 35, has also been appointed stewards' secretary. The Tree Council has appointed Mr Derek Lovejoy as its new Chairman. He is Vice-President of the International Federation of Landscape Architects and former President of the Landscape Institute. He is Senior Partner in Derek Lovejoy and Partners of Crawley, Sussex. The Countryside Commission has appointed Mr Derek Barber Chairman; Miss Elizabeth Driver, aged 25, has been appointed a Woodland Officer and will be based in Grantham, Lincs. Mr George Murray has become Commissioner (Administration and Finance) at the Forestry Commission. Lord Coggan, the former Archbishop of Canterbury, has become the Church Army's first Life President. Mr Warren Lindner becomes Executive Secretary in the Director General's Office at the World Wildlife Fund; Dr Arne Shiotz becomes Director of Conservation and Special Scientific Adviser; Mr Richard Hamilton has become International Director of Development in charge of fund-raising. Mr Jack Ind is now Headmaster of Dover College.

Sir Peter Scott, who has retired as Chairman of the Fauna and Flora Preservation Society, has been appointed Vice-President: Lord Craigton is the new Chairman, Mr Richard Fitter becomes Vice-Chairman, and Mr David Jones becomes Secretary. The Rt Rev Robert Wylmer Woods, the Bishop of Worcester, has retired; His successor will be announced shortly. Mr R A H Lloyd, Vice-Chairman of Shropshire County Council, has been made a member of the board of Telford Development Corporation.

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Books

Sir Edwin Lutyens: County Houses, by Daniel O'Neill, Lund Humphries, £8.95. Edwin Lutyens an architectural monograph with a preface by Peter Inskip, published by Academy editions, £6.95. Best Buildings in Britain, published by SAVE Britain's Heritage, £5.50. The Squire – the life of George Alexander Baird, Gentleman Rider 1861-93, by Richard Onslow, about how a young man used a fortune of £3 million in late Victorian England on racing, prize-fighting, and women; published by Harrap Books, £8.95. Planning for Change in the Rural Community is a report on the future of English villages, based on a survey of the parish of Trent, Dorset; report prepared by Graham Moss Associates for the Ernest Cook Trust, Fairfield Park, Gloucester, £4.00. Michelin Guide for Great Britain and Ireland, 1981, published by the Michelin Tyre Company, £4.75. The London Ritz, a Social and Architectural History by Hugh Montgomery-Massingberd and David Watkin; published by Aurum Press, £14.95. Trees and Shrubs Hardy in the British Isles, Vol IV, by W J Bean, published by John Murray, £40.00. A Season of Birds – A Norfolk Diary, 1911, published by Weidenfeld and Nicholson, £7.50. The Trinity Foot Beagles, by James Knox, published by J A Allen, £9.95. National Trust Studies 1981, Edited by Gervase Jackson-Stops, Sotheby Parke Bernet, price £12.50; The Restoration of Land, by A D Bradshaw and M J Chadwick, Blackwell Scientific Publications, £13.50;

The Editor welcomes any news items about appeals, appointments, functions on the lines of the foregoing. Such items are particularly welcome if they concern members of the Society, their families, or friends, the aim being to build up the New in Brief service. There is no charge.

Weekend Seminar at Allington Castle

Allington Castle, Kent, is run by Carmelite Friars. The castle is a fortified manor house, built by Stephen of Penchester in 1282. It enjoyed its heyday during the reign of Henry VIII when the Wyatts were lords of the manor. The house suffered neglect, however, until 1905 when it was bought and renovated by Lord Conway. In 1951, the Carmelite Friars from nearby Aylesford acquired the house. They and their helpers care for all who come, sharing their worship and offering hospitality. The castle is set in woodlands and overlooks the River Medway. Maidstone East Station is close at hand and the A20 runs past. There are many interesting rooms for guests, the principal ones being the Great Hall (dining-room); the Long Gallery (recreation); and the Chapel. The weekend begins on Friday, September 25 with registration between 4 and 6.30pm; bar and supper; introduction (8-9pm); groups (9-9.30pm). Saturday will comprise provisionally a guest speaker; lectures on the origins of the manor and heraldry, and talks by the Officers of the Society. There will be a banquet in the evening. On Sunday, there will be an exhibition of manorial documents followed by a lecture on manorial records. The seminar will end at 4.30pm after simulation of a manorial court. The cost will be about £35.50 inclusive of two nights' accommodation, all meals, and table wine. Details will follow in the post, but those members interested should intimate thus soon.

Annual Reception: This is another important event and will be held in the Cholmondeley Room, the House of Lords, in October.

Monthly Dinner: This is generally held at the Carlton Club, meeting in the ground floor bar at 7.15pm for 7.45. Please see your Xerox circulars for details.

The Committee welcomes all members to functions, numbers permitting. Officers would also be glad to hear any ideas members and associates have about other possible social events.

Please address all correspondence to: The Manorial Society of Great Britain, 65 Belmont Hill, London SE13 5AX (01-852 0200)

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