

EW+H

thought, and she have learnt what loving means. . . . The past's buried, Miss."

There was a little silence in the room. Damaris Garland said to herself, "The past's buried." She envied this girl who could bury the past. Her eyes fell upon her; she wanted to say something to her—hesitated, smiled.

The old grandmother, murmuring, followed to the door. She said, "I be sorry to have brought you up this way, Miss. But there be naught that can stand up against love."

It was dusk when they reached the shore. Night, sure-footed, was creeping towards them across the marshes, the wind had fallen, the tide was running out.

Neither of them had spoken since they left the cottage; they pressed forward in silence into the lummous gloom.

Damaris Garland knew in her heart that nothing. . . . But no!

Her defences were down; did he guess that?

He said to her, once, "The past's buried."

She did not answer.

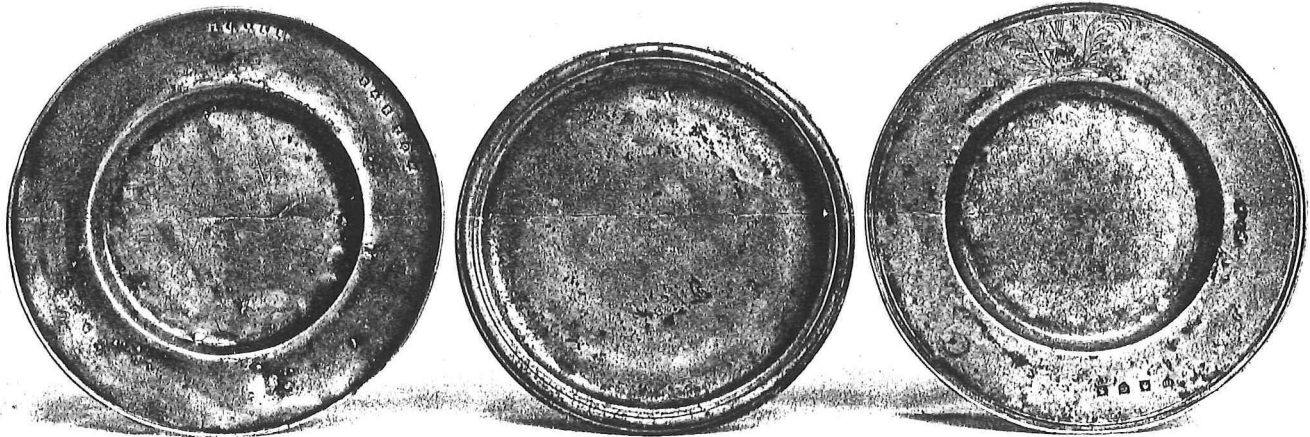
Again a shower beat upon them and a pale radiance appeared in the darkening sky. . . . She paused to see the last of the daylight fade from the old ruins above them. . . . He came behind and laid his hands upon her shoulders, and stooped and kissed a rain-wet cheek. . . .

PATENES.

OF all church pieces, plates are to be found in greatest number. And the reason is not to be discovered in the fact alone that they played many and varied parts, but that their renewal after a bruising life was a matter which taxed neither household resources nor parish economies. Of all domestic vessels they were the most numerous and the least costly. Elevated to ecclesiastical uses, they served principally as alms-dishes, and this fact must account for a large proportion of the number to be found in parish churches. Many of these still collect the offerings of generous parishioners—a piece of silent cloth at the bottom of the dish contributing privacy to the contribution, and longevity to the plate. Some of the higher class specimens, emblazoned with the sacred monogram, were elevated to the

called a peripatetic piece, and was destined "to round" the table as a salver, a waiter, in ordinary parlance. Relieved of its touring responsibilities, it served as a coaster on which to rest the drinking-cup, porringer, tankard, etc. Its appearance coincided with the reign of Charles II.; its disappearance with that of the second George. During Cromwell's tenure of office and the reigns of Charles II. and James II., large dishes on a central foot were found in combination with covered caudle-cups, and those were used both as rose-water dishes and as stands for cups.

The old alms-dish survives in considerable numbers, and is to be found in wood, as well as in brass and pewter. The most interesting examples of the latter are the Scotch specimens, which occasionally contain a cup or receptacle in the centre of



PATEN PLATES.

communion table, where they did duty as patens. A third use, discovered in a churchwarden's account of the Church of St. Michael, in Bedwardine, "neere the Cittie of Worster in the County and Dioces of Worster, taken the eightwenty day of May Ano Dom. 1641" affords yet another explanation of their great number:

Two flagon pewter pottes for the Wine at the Coion, the one Pottle, the other three pints.

Two Pewter Plates to sett under the said flagon upon the Coion Table to preserve the Cloth and Carpett from spillings of wine.

The pewter paten did not follow the many variations of its silver model. The latter included the ordinary plate, the circular salver on foot, the small square tray on four feet, the paten on baluster stem, the cover-paten and the low paten with cover surmounted by a cross, resembling a dwarf ciborium. The "Romanist" reproductions, which included chalices with covers finished with crosses—in reality ciboria—were probably of Laudian influence. The only existing pewter patens are those of pre-Reformation date—small, circular, with central depression to fit the chalice and hold the wafer-bread for the priest—and the two specimens of post-Reformation origin—the ordinary pewter plate, with or without wide rim, and the paten-on-foot. Of the first, it is safe to believe that when the ordinary plate was designed especially for paten use it had usually a wide rim and, on occasion, was emblazoned with the sacred monogram. Its narrow-rimmed *confrère* graduated, no doubt, direct from domestic service. The paten-on-foot, tazza-salver, salver-paten, or bread-holder, as it was variously called, entered the church during the seventeenth century and was of domestic origin. There is, I know, a pious tenacity of claiming for it an ecclesiastical nature, but this is not the case. Domestically, the paten-on-foot was what might be

the dish for holding the coins of higher value. This cup would correspond in place to the elevated boss in the centre of the pewter salver bearing the coat of arms in coloured enamel. Of these time produces a gradually increasing number. The first Pewter Exhibition of 1904 revealed the existence of two fine specimens, said to have been made "with others" for the express use of Charles I. At the last Exhibition of Pewter (1908) this number had increased to four exhibits, and several other specimens have since come unexpectedly to my notice. As in the case of other domestic vessels, the salver also found its way into church precincts, where it served as an alms-dish. In several of the churches of the City of London there are

a considerable number of alms-dishes made of pewter, and a set of four made in the early part of the seventeenth century, at St. Katherine Cree, and one at St. Olave, Hart Street, with centre bosses decorated with the Royal Arms in enamel, are especially interesting. The boss of one of the St. Katherine Cree dishes is decorated with the Prince of Wales's feathers in enamel and the letters C.P. This church, it will be remembered, was consecrated by Archbishop Laud when he was Bishop of London, and very likely these dishes were presented by King Charles I. . . . St. Alban, Wood Street, has four pewter dishes made in the middle of the eighteenth century, also decorated with the Royal Arms in enamel on the bosses. ("Communion Plate of the Churches in the City of London," by Edwin Freshfield, jun., 1894.)

In the parish church (St. Mary) of Mildenhall, Suffolk, there are two pewter salvers with central boss in enamel bearing the coat of arms of Charles I., the Royal initials C.R., and the date 1648; these are now used as alms-dishes.

To those who know, it matters not; but to those who in happy ignorance cling to the belief that all that is used in churches must be of ecclesiastical origin, it is a painful duty to have to insist that since the Reformation, almost every branch-

of church plate has been supplied from domestic sources, and in fairly numerous cases has presumably served domestic wants before the transfer to church precincts. Chalice that once were cups, patens that served as plates, flagons that may have poured both water and wine, alms dishes, basins, porringers, did double duty on board and communion-table, and for the reason that the rubrics of the Reformed Church did not demand an invariable adherence to ecclesiastical models. This latitude must, I believe, owe its origin to that clause in the Communion Service of the First Prayer Book of Edward VI., which says:

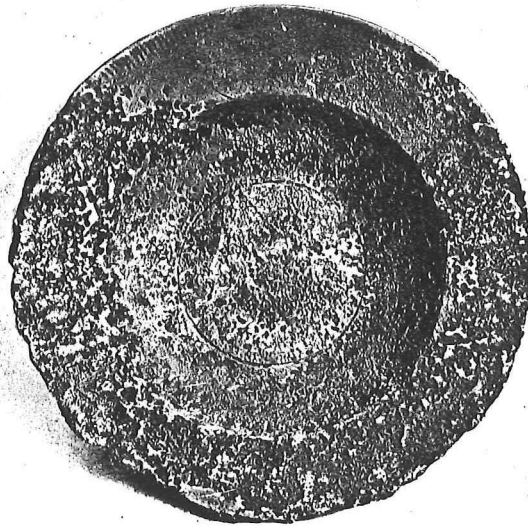
Then shall the minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas, or els in the paten, or in some other comely thing, prepared for the purpose. And putting ye wine into the Chalice, or els in some faire or convenient cup.

The italicised words represent the open door through which passed the numerous pieces of domestic plate, which in many parts of England still minister to ecclesiastical needs. In the Catholic Church, the alternative was never allowed with chalice or paten, but we do find in early wills, best capes, cloaks, etc., left to be transformed into vestments; jewels, gold and silver plate to be melted down for the making of monstrances, ciboria, etc. Perhaps the most remarkable bequest was the gift of Petronella, Countess of Leicester, who gave her beautiful hair, from which was to be suspended the silver sanctuary lamp of St. Mary of the Meadows, the Abbey Church of Leicester.

To the sensitive mind, there is, no doubt, a disturbing effect in the ecclesiastical use of private or personal belongings; but if the transfer be understood in the light of the intention of the donor, much of the repugnance, if I may use so strong a term, will, of necessity, disappear. The mental attitude of him who gives, and the understanding of Him who receives, must of necessity supernaturalise both giver and gift. This is equally true of Catholic and Protestant. If, therefore, the clause in the Prayer Book of Edward VI. is responsible for a certain confusion of domestic and ecclesiastical vessels, it must also be admitted that it enabled the beneficent parishioner to take from his private plate pieces of special beauty or interest to celebrate perhaps a beloved date, an event of importance, to pay an indebtedness, possibly of gratitude, calling for eager consummation. Repentance, also, has opened the hand of generosity, and chalices may still be pouring atonement for transgressions unrecorded but in the book of life. ANTONIO DE NAVARRO.

HOME-BRED WOODCOCK IN THE HIGHLANDS.

IN Lower Badenoch and Strathspey large numbers of these birds are bred annually. As elsewhere, the home-bred birds are decidedly on the increase, while the number of "flighters" which reach us in autumn are decreasing. The explanation of this is probably that on the homeward migration in March the birds find a greater extent of suitable nesting-ground than in former days, owing to the growth of

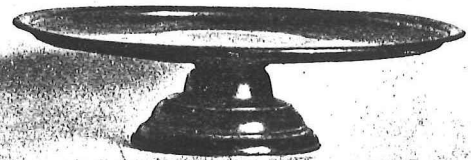


PRE-REFORMATION PATEN.

young woods and coverts. The homeward migration is dependent upon weather conditions, and the first spell of mild weather in the month of March seems to set them on the move. On the other hand, so long as the Highlands are covered with snow, the birds remain in their winter quarters on the West Coast and in Ireland. Early in March, in the spring of 1908, a level fall of about 20 in. of snow choked up practically all the feeding-grounds of cock in Badenoch, and the winter completely failed to find any evidence of their presence. Had they been in the district he could hardly have avoided noticing them in the few springs which remained open. Yet in spite of this fact there were more woodcock bred in the district than in any other year within my memory. Year after year the same thing happens, and the cock are temporarily cleared out by some severe storm during the winter or early spring. This shows that it is on the homeward migration we must rely for our supply of home-bred birds.

We must now consider what takes place when the breeding season comes to an end, and must remember that two broods are reared in the season. Thus the early hatched broods will undoubtedly be able to migrate, should they wish to do so, at least a month before the late broods can travel far. With regard to the latter, they are generally shot in September and October, probably when the woods are shot through for rabbits and black-game. They will still be in the neighbourhood of the home where they were reared. The early broods, however, have a curious knack of disappearing a few days before the woods are shot. Up to a certain date—generally about the end of July—they may be seen flighting on well-defined routes, uttering the two notes characteristic of this period—the croak generally followed by a squeak. In my opinion, this energetic flighting, in which the whole broods may be seen taking part, is a preliminary to departure, the powers of the young being tested with a view to prolonged flight. No other theory seems to account for it, courting being out of the question at this season. Night after night we may watch them by the light of a summer moon, till at length there comes an evening when the "roads" are deserted and the home-bred cock have gone.

Two proprietors—one in Inverness-shire, the other in Perthshire—decided to shoot their home-bred cock early in August, as in preceding years they had lost them altogether by leaving them till September. The former took a line of guns and beaters through a pine wood with deep bracken and birch, where a large number were known to have bred. The ground was beaten closely with spaniels, and only one woodcock was seen. A few days later this gentleman went to shoot with his friend in Perthshire in woods where forty or fifty cock could be seen any evening in July. They found only a few late broods, cheepers and their parents, which were spared. At this time the writer made the discovery that the home-bred birds had returned to the wood in Inverness-shire or that another flight had appeared. He then secured about forty within a few days. In all probability the fact is that during August small flights of home-bred cock are moving about the Highlands, but we are generally too busy with grouse and deer to notice them. The woods are seldom beaten till later, probably at the worst time of all as regards woodcock,



BREAD-HOLDERS OR SALVER PATENS: EARLY XVIII. CENTURY.