

# SAINT NEOT

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HISTORICAL SKETCH

OF THE

PARISH OF SAINT NEOT

(CORNWALL),

INCLUDING THE

LIFE OF SAINT NEOT,

TOGETHER WITH A

Description of the Parish Church

AND ITS WINDOWS,

AND THE BALLAD OF TREGEAGLE.

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COMPILED BY WILLIAM A. AXWORTHY.

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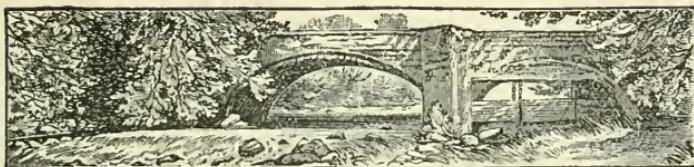
PAIGNTON:

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Much valuable information contained in the following pages has been taken from "Michell's Parochial History" (1833), and the description of the Church Windows is mainly from the Rev. Henry Grylls' Handbook, published in 1854. Many interesting details have also been gleaned from past and present Vicars of St. Neot Parish.



## HISTORY OF SAINT NEOT.

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### SAINT NEOT PARISH.

THE Parish of St. Neot, Cornwall, lies about seven-and-a-half miles south-east from Bodmin, eight miles north-east from Lostwithiel, and five miles north-west from Liskeard. It contains about 12,739 acres, and is in the Hundred and Deanery of West. It is bounded on the west by Warleggan and Broadoak, on the south by St. Pinnock and Liskeard, on the north by Alternun, and on the east by St. Cleer. The population of the parish by the census taken in 1882, was 1,196; in 1831 it was 1,424, and at the last census in 1901 it was 1020. Many centuries ago the parish had the name of Guerryer Stoke; in the ninth century it was named Hamstoke; from that period until the conquest it was called Neotstoke, which was afterwards changed to St. Neot.

Mr. James Michell, in a "Parochial History" published in 1833, says:—"The bounds of the parish of St. Neots were last viewed by the Vicar and Inhabitants, on the 12th day of May, 1613. 'On the north side, the bounds of the said parish beginneth from a tenement in Alternun, called Dryworks, by the river Foye, which divided the said parish of St. Neots from the several parishes of Alternun, St. Cleere, Liskeard, St. Pinnock, and Braddock, until it come to a place called Bedalder-foot, where the river of Bedalder falleth into the river of Foye. From Bedalder-foot, the bound leadeth by the said river of Bedalder, which divideth the said parish of St. Neots from the parish of Warleggan, until it come to the head-ware, in the river above Pontwer's Bridge;

and from thence by a little lake, that falleth into the said head-ware, until it come to the head of Dewey Moor: from Dewey Moor-head, the bound leadeth to the marsh, which divideth between the said parish of St. Neots, and the parish of Temple, until it come to Temple Causeway: from Temple Causeway, the bound leadeth by the way to Peverell's Cross, otherwise Shorter Cross: and from that cross, unto a place called Leathern Bridge: and from thence, bounding in several places in the moor, called by the names of Stannum Hill and Stannum Ball, it leadeth unto a place called Deepatches: from thence the bound leadeth unto the said place in the river of Foye, from whence the bounds and the limits first began.'"

By this sketch of the bounds of the parish, its western extremity is at a place called Leathern Bridge, where the three hundreds of West, Trigg, and Lesnewth, form a junction, namely the parishes of St. Neot, Blisland, and Alternun; the spot still bears the same denomination, and in the remembrance of persons now living, the large stones on which the bridge or causeway was anciently placed, were visible, it being the only place of passing over a very dangerous marsh, in the direct road from Dozmare Pool to Camelford. The accumulations of soil and sand from the tin stream works above have destroyed every vestige of the causeway, and the marsh is no longer passable. By a reference to Martyn's large map of Cornwall, taken from actual survey, the bounds of St. Neot are correctly described, in the perambulation of 1613, and Leathern Bridge is marked on this map as the place at which the three hundreds alluded to meet.

In the north part of the parish there are immense moorlands, used in the summer months for depasturing cattle. The east, west, and south parts of the parish are generally of good quality, and well adapted for corn and pasturage. Early historians state that in the ninth century the moors were clothed in forest trees, and were then used by the Kings of Cornwall as their principal hunting grounds. In the year 867 Alfred, in one of his hunting excursions, accidentally heard of the Church of St. Guerryer, at whose altar he became a fortunate supplicant; and Leland states that in his time abundance of red deer haunted the woods upon the moors near Dozmare Pool.

It is stated that the parish abounds with mineral, and a considerable portion of the lower moorlands have been worked by stream-tinners and large quantities of the purest tin have been found. There has been handed down from generation

to generation a prediction of Saint Neot that a rich, green lode would one day be discovered, which would prove the source of immense wealth. No mines are at present working, and many disused engine-houses, with their tall chimneys, may be seen in the neighbourhood. In the eastern parts of the parish granite is found in abundance, but it is thought to be too far from railway and seaport to be exported at a profit. A slate quarry near the village produces roofing and flooring slate.

In various parts of the parish may be found ancient moorstone crosses. A cross about ten feet high, of great antiquity, ornamented with various scrolls, stands by the road-side on the St. Neot Moors, between Bodmin and Launceston.

The village is situate on St. Neot's river (a branch of the Fowey), which takes its rise at Dozmare Pool. It has been stated that in the summer of 1826 the water flowing from the pool was insufficient for the grist mills and a small mine near the village. In order to increase the stream a deep cutting was opened adjoining the lake, and roots of large trees were found a few feet below the surface, which had evidently been cut off with a saw.

## THE VILLAGE

Is about three miles from the Doublebois Railway Station, and is picturesquely situated in a sheltered valley. In 1833, besides the church and two inns, there were about sixty other dwellings. Very little alteration has taken place, the number of dwellings and inns being nearly the same, with a County Council School and Wesleyan and Bible Christian Chapels added.

Cattle and pleasure fairs are held twice yearly, on the first Tuesday in April and the first Tuesday in November.

In the 15th and 16th centuries a public market was held in the Churchyard annually, and the parish account-book contains several entries of sums received for "standings" in the Churchyard on "Good Friday Market."

## BERRY DOWN.

The remains of an ancient fortification are still to be seen at Berry Down, a mile from the village. It had a triple wall of granite and, no doubt, was of considerable importance in remote ages. Its name was Berry Castle, and from its height the North and South Seas are visible.



## ANCIENT FAMILIES OF St. NEOT.

The following information relative to the Ancient Families of St. Neot, and extracts from the parochial registers is quoted from Mr. James Michell's *Parochial History* :—

**SIR JOHN ANSTIS** was born at St. Neots, in September, 1669. In 1702, after being educated at Oxford, from whence he removed to the Inner Temple, he represented the Borough of St. Germans ; and in 1714 he was appointed Garter King at Arms, which he held until his death, March 4, 1744, when he was interred in the family vault at Duloe. In addition to the works which he published, which are known to all lovers of heraldry, he left in manuscript a history of Launceston, a treatise on the antiquities of Cornwall, and many other works and collections now dispersed in different hands.

**BENNETT.** This family resided at Lewarne, in the early part of the 17th century, and possessed several estates now alienated.

**BEWES.** This family resided at Lantewey for several generations, and, in the 17th century, Thomas married Catherine, one of the daughters of Sir John Anstis, to whose estates she became co-heiress with her sister Mary, married to Henry Bennett, Esq.

**BEER OR BERE.** This was a younger branch of the Beers of Killigarth, and settled here in consequence of a marriage with the heiress of Pengelly. William Beer, the last of this house, died in 1610, and was buried near the altar, in the parish church. He is represented on his monument in the act of prayer, and behind him are his wife and two daughters in the same attitude. It appears from the inscription that he was patron of the church, and lord of the manor. Of his daughters, Grace was married to Sir John Grylls of Lanreath, and her sister to Bellott, of Bochym, and to those families the property of the Beers devolved.

**BORLASE.** It appears that a branch of this family resided here in the 16th century, and married the heiress of Vivian. The second window from the east, in the south aisle of the church, was put up in the early part of that century, at the expense of Borlase and Vivian: It is still denominated the Borlase Window.

**ERISEY.** Richard Erisey, a younger branch of the Eriseys, of Erisey, in the parish of Grade, resided at Trevenna in 1683, and left co-heiresses, of whom the eldest married Vyvyan.

**LAMPEN.** This family resided at Lampen for several generations, and William Lampen was one of the twelve men of the parish in 1610. In 1683 John Lampen conveyed the family estate, in fee, to Lyne of St. Cleer, and removed, soon after that period, to the neighbourhood of Plymouth.

**MOHUN.** This family resided at Trevenna in the 15th and 16th centuries, where they erected a spacious mansion. On the pews in the church belonging to Trevenna were carved the arms of Mohun, Edward Duke of York, Horsey, Coode, Trevanion, Courtnay, Montague, Lord Strange, and Treganyon.  
. . . Sir Reginald Mohun resided at Trevenna in 1611.

**MICHELL.** This family resided at Trevegoe and Hamet, in the 15th, 16th, and 17th centuries; and, in the year 1644, the heiress of Robert Michell married Morshead of Penhergate, ancestor of the Morsheads of Lavethan and Cartuther.

**MORSHEAD.** Edward, the second son of Richard Morshead of Penhergate, settled in this parish, and in the year 1644 married the heiress of Robert Michell, by whom he inherited very considerable estates. William, his son and heir, married Cole of Cartuther, whose son and heir married Herring of Longstone; William, his son and heir, married Charlotte, only daughter of John Trieze of Levethan, and died at Treverbyn, in St. Neots. Both himself and wife were interred at the south-east end of the church, under plain monuments of granite.

**POMEROY, OR POMERY.** This family claims descent from a younger branch of the Tregoney Pomeroy's; and by a marriage with one of the descendants of Bellott, acquired very considerable property in this parish. The heiress of Pomeroy married White in the 18th century; and the family property has passed by sale to Grylls, Robins, and Glencross.

**RUNDLE.** This family has resided in St. Neot six generations, and acquired several estates by purchase. James Rundle filled the offices of twelve-man and churchwarden in the year 1611.

The Registers of the parish commence and are perfect from the year 1549.

The Vicarage is estimated at £6 13s. 4d. in taxation of Pope Nicholas, in the year 1291. It is estimated at £13 13s. 8d. in the valor of 26th of Henry the Eighth. It stands at £9 1s. 0½d. in the King's books. The composition to the Vicar, in lieu of tithe, is 1s. 6d. in the £, according to actual rent and annual value.

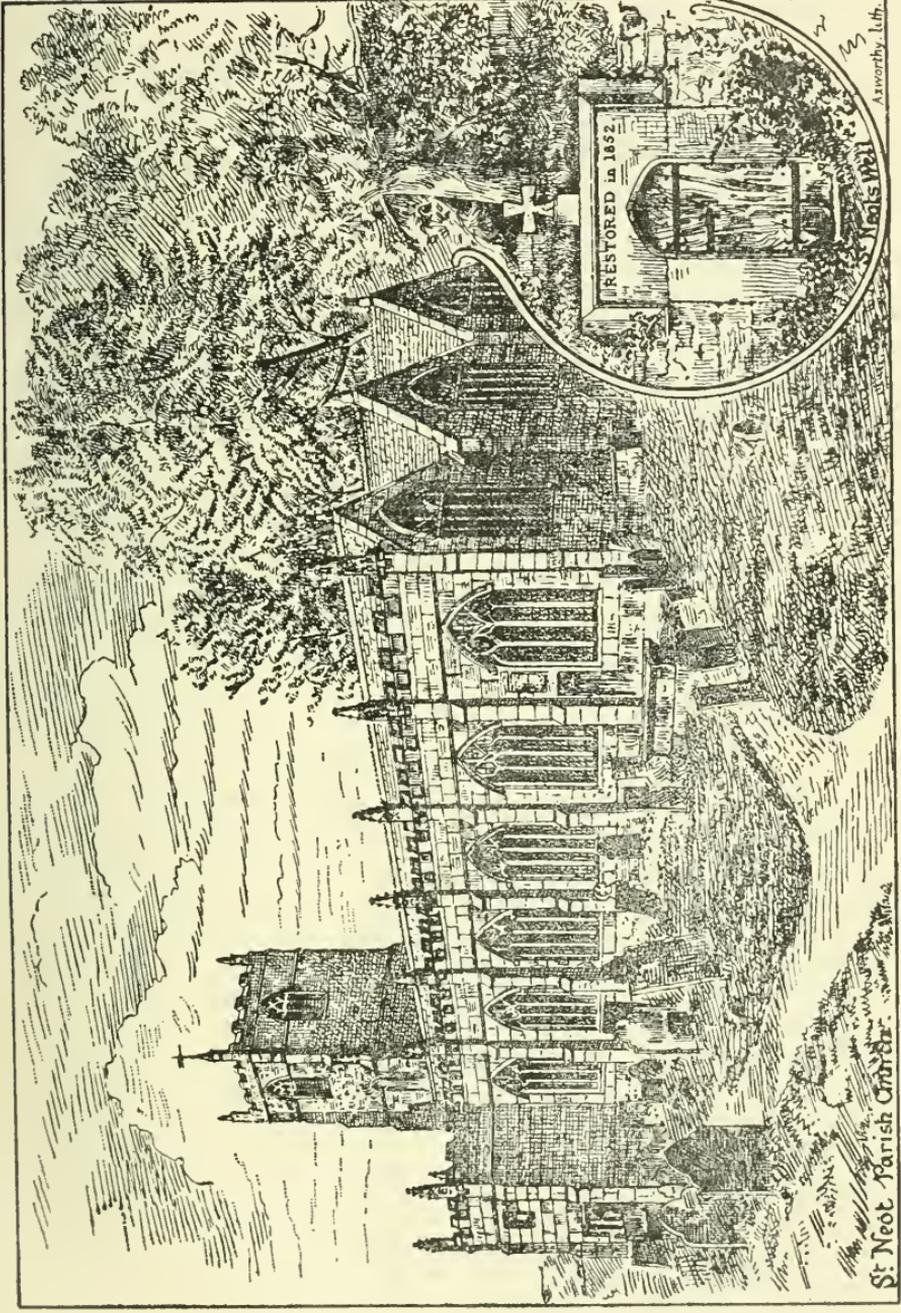
The tithe sheaf of the manor of St. Neot-Barrat, producing from £10 to £15 per year, is appropriated to the repairs of the church; as is also the annual rent of certain lands called the Furse Parks and Parish Meadow.

The income of certain other lands, called the Dower-Parks, or Parish Lands (adjoining Furse Parks), was for many years applied to the support of a charity school for poor children of the parish, until the School Board was established; since then the rent (about £15 per year), has been distributed to the deserving poor.

The purchase of the above lands was made in the latter part of the 17th century by the proceeds of a legacy of 10,000 lbs. weight of sugar, given to the poor of St. Neot by John Staddon, of the Island of Barbadoes, formerly of this parish; and by several other charitable donations.

The following record is found in the twelve-men's book of the parish muniments, in the handwriting of the late John Anstis, Esq. (father of Sir John Anstis, Garter King at Arms), who was then one of the said twelve-men.

4th of May, 1683. Whereas one, John Staddon, sometime of this parish, divers years since went into the Barbadoes, and there lived until the time of his death; and dying without issue, in and by his last will and testament did give and bequeath to the poor of this parish ten thousand weight of sugar: and whereas the inhabitants of the said parish did, by letter of attorney, about fourteen years since, empower Mr. Francis Bond, then living in the Barbadoes, to receive the said legacy, and did desire him to return the same in specie, or the value thereof, as he thought fit: and although the said Mr. Bond promised to perform the same accordingly, yet for the space of ten years last past, or upwards, the said inhabitants never received one line from him, notwithstanding they writ several letters to him: whereupon the said inhabitants petitioned the Right Honourable John, Earl of Radnor, Lord President of His Majesty's most honourable Privy Council, to use his power in order to the getting an account from the said



A. Worby. Lith.

St. Neot Parish Church

Mr. Bond; and His Lordship was pleased thereupon to write to the said Mr. Bond, who within six months after sent a bill of exchange, and ordered his brother-in-law, Mr. Turney, to pay to the said inhabitants the sum of forty and five pounds, in part of fifty pounds received by him, being the first and original value of the said legacy, the other five pounds being deducted by him for the charges in procuring the same: out of which said sum of forty and five pounds, the said inhabitants have given a present of five pounds to Mr. Joseph Tooker, servant to the Earl of Radnor, for his care and pains therein; and the forty pounds remaining was this day paid unto the said inhabitants by Mr. John Cole, servant to the Earl of Radnor, and was delivered over to John Hodge, to be by him set out at interest, who is ordered to take bond for the same in the name of Richard Erisey, Esquire, one of the present overseers of the poor. All which the said inhabitants have thought fit to record in this their parish book, in perpetual memory of His Lordship's favour and kindness to them.

Thomas Philpe, Vicar,

John Anstis,  
Richard Erisey,  
Nicholas Glynn,  
Emanuel Lampen,

John Cole,  
Richard Pomeroy,  
Roger Laundrye,  
Richard Martyn.





## MONASTERY OF ST. NEOT.

In the time of Edward the Confessor there was a monastery here said to be founded in honour of St. Neot. Borlase in his *Antiq. Cornwall* considers it was founded by King Alfred the Great, whom it is supposed was a very near relation to St. Neot. Asser in his life of Alfred tells us that King Alfred, being ill, prostrated himself in the Church of St. Guerir, and there performing his devotions with great zeal, was surprisingly recovered. And St. Neot dying here and being here interred, it is not unlikely that Alfred or his son Edward might establish a religious house of Clerks (as Spelman calls them), in grateful remembrance of Alfred's recovery, and to do honour to the name of so near a relation.

## PARISH FESTIVAL.

On the 31st July a festival was held annually, but was discontinued after the time of Henry VIII. These feasts were held in high esteem among the primitive Christians having been instituted in memory of the dedication of the parochial Churches. They were originally kept on that saint's day to whose memory the Church was dedicated. Those feasts were very much declaimed against, by people who did not distinguish between the institution and the disorderly observance of them, and in 1627, the judges of the Assize sitting at Exeter made an order to suppress all such feasts; this was also done in Somersetshire in 1631; but upon Bishop Laud's interposition the order was reversed, and the Bishop of Bath and Wells with 72 of his most able clergy certified that on those feast days which generally fell on a Sunday, the Churches were better frequented than any other Sunday of the whole year, and that the Clergy did in most places observe them for several estimable reasons, among them being that it instituted a good time for composing differences by the mediation and meeting of friends; for the increase of love

and unity by these feasts of Charity, and for the relief and comfort of the poor. In 1875 the Rev. E. Steele, the Vicar, revived the Dedication Festival in St. Neot, and it is held annually on the last Sunday in July and the first week in August. Strictly speaking the Feast of the Patron (St. Neot) is on the 31st day of July, and the Dedication Festival on October 14th, the Church having been originally dedicated on that date, in the year of our Lord, 1321.

## EXTRACT FROM THE PAROCHIAL REGISTER.

Cornub:  
Parish of St.  
Neots

A copy of such lands and goods as belong to repairing and maintaining the parish Church, whereof and wherewith the parish is now possessed; and also a note of the moneys as are given towards the poor of the said parish, to be employed for ever; taken the 6th of May, 1613, and the copy is delivered in at Exon.

Ornaments  
of the  
Church

Four bells in the church-house, well arrayed and orderly, kept for ringing. One fair communion cup of silver gilt, with a cover to the same; and one lesser communion cup, with a cover to the same; with all other such ornaments belonging to the church, as are enjoined by the book of canons and constitutions.

The Church  
Rate

A confirmed rate for the repairing and maintaining of the church, a copy whereof remaineth in the Registry of the Lord Bishop of Exon.

Tithe Corn

A parcel of Tithe Corn, accruing yearly out of those several tenements and parcels of land, commonly called, reputed, and known, by the several names of "All the lands in Tybon's Coombe, alias, Hill House." The meadows in St. Neots, called "St. Neot Meadows," of late the lands of John Tubb, Esquire, deceased. One close of land adjoining the town of St. Neots, lying in Woodcock Hill, called by the name of "Fursey Park;" lying above the way leading towards Treverbyn, by estimation three acres, or thereabouts. All the lands and tenements of John Barrat, of St. Mabyne, Esquire, deceased, being within the manor of St. Neot-Barrat; saving and

"Hill  
House"  
"St. Neot  
Meadows"

"Fursey  
Park"

Barrat's  
Lands, in  
Tremad-  
dock

excepting three plots of land, whereof the one is called the Middle Park, and the other two called the Hole Parks; being parcel of the tenement of John Laundry, of Tremaddock. All one tenement called "Whiteburrows." All the lands which one John Trubody, of Trengale, Gent., and the heirs of John Derite, Gent., deceased, claimeth to hold in the township, quilllets, and fields of Tremaddock aforesaid. All such lands as one Edward Ellery, of Luxulion, Gent., deceased of late, and within the said town of Tremaddock and Newton. All the lands of John Beer, of Warleggon, Gent., deceased, lying and being in Tremaddock aforesaid. All the lands of John Coode, Gent., deceased, William Watkins, of Foye, and others within the said town of Tremaddock. All the lands and tenements in Hamet, both higher and lower. One Meadow in Tremaddock, aforesaid, being the Parish Land of St. Neots, of late in the occupation of Edmund Hatche, deceased, his assign or assigns. And one other close of land, belonging to the Parish Church of St. Neots aforesaid, next adjoining to Woodcock Hill, of late in the tenure and occupation of John Crapp, deceased, his assign or assigns. All which titles are let by the twelve-men of the said parish, unto Joseph May, Clerk, his assign or assigns, for the term of twenty and one years, under the yearly rent of Four Pounds; which rent, and the fines thereof, are employed towards the repairing and maintaining the said Parish Church.

One plot of land, called the Fursey Park, let by the twelve-men of the parish, for twenty and one years, unto Roger Young, his assign or assigns, under the yearly rent of Eight Shillings, containing by estimation three acres or thereabouts; and is bounded on the east by the lands of John Samwell, Gent., on the south side by the highway; on the west and north by the lands of the heirs of William Beer, Gent., deceased. And one other close of land, in Tremaddock, containing by estimation three quarters of an acre, or thereabout, with the house and garden to the same, let in like manner, under the yearly rent of Eight Shillings; bounded on the south and west with a lane; and on the north and east with the lands of John Trubody, and John Vincent, Gents.; which parcels

"Whiteburrows"  
Trubody's,  
Derite's and  
Ellery's  
lands, in  
Tremad-  
dock and  
Newton

Beer's  
Lands

Coode's,  
Watkin's  
and other  
Lands in  
Tremad-  
dock

Hamet

Parish  
Lands in  
Tremad-  
dock

Church  
Land

Church  
and Parish  
Lands

of land are confirmed by the exemplifications under the exchequer seal, now in the custody of the said parish.

The stock of  
the Poor

Eight Pounds, given by the last will and testament of George Marratt, of Blisland, deceased, to be laid out for the use of the poor for ever ; yielding in yearly, on Good Friday, Twenty Pence for every Pound ; then to be distributed among the poor of the said parish of St. Neots. And Twenty Shillings, given in like manner, by Philip Crapp's widow, of St. Pinnock, deceased, yielding in yearly Two Shillings, to be distributed as aforesaid ; which sums of money are employed according to the will of the givers.





## LIFE OF SAINT NEOT.

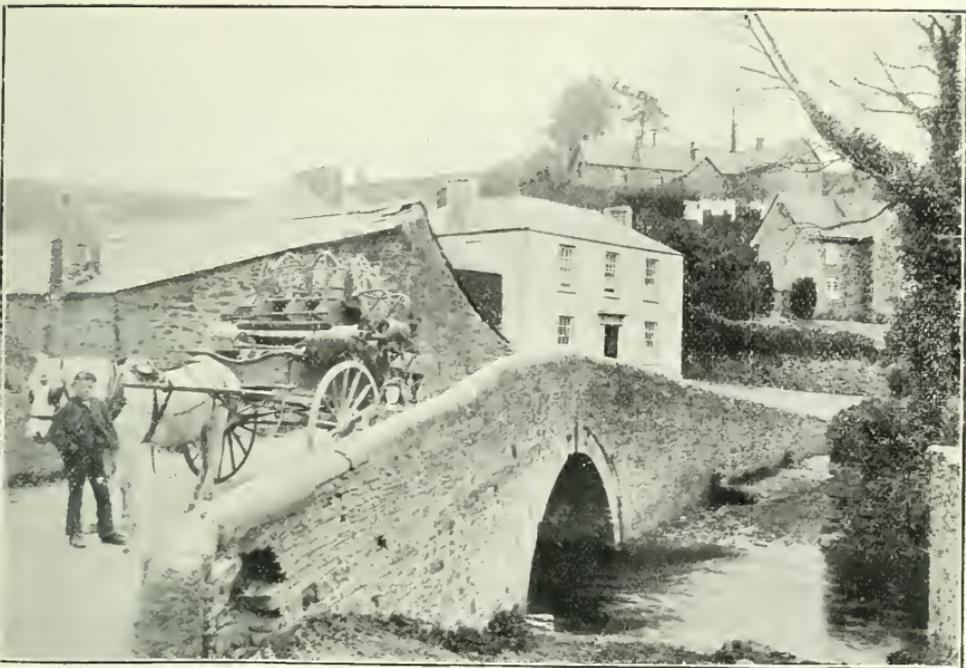
From what can be gathered from MS. Lives of S. Neot,\* eight of which are still in existence, it is conjectured that he was born of noble parentage, and brother to King Alfred. "When quite a youth he took the monastic habit at Glastonbury. He applied himself assiduously to his studies, and became one of the greatest scholars of his age, and was noted for his piety, humility, and devotion."

"The bishop of the diocese was so taken with his saintly deportment and conversation, that when the Saint was yet very young he, by compulsion, ordained him, first, Deacon, and soon after, Priest. Saint Neot dreaded the danger of being drawn out of his beloved obscurity, which he coveted above all earthly blessings; being more desirous to slide through the world without being taken so much notice of by others, and without being distracted from applying his mind to his only great affair in this life, than most men are, to bustle and make parade on the theatre of the world. He feared particularly the insinuations of vanity, which easily steals into the heart amidst applause, even without being perceived. Therefore, with the leave of his Superior, he retired into his solitude, in Cornwall, which was then called Saint Guerryers, from a British Saint of that name; but is since called, from our holy anchorite, Neotstoke. In this hermitage he emaciated his body by rigorous fasts, and nourished his soul with heavenly contemplation; in which he received great favours of God, and was sometimes honoured with the visits of angels. After seven years spent in this retreat, he made a pilgrimage to Rome, but returned again to

- \* 1. Brit. Museum, an Anglo Saxon MS. of 12 pages on vellum.  
 2. Bodleian Library. Oxford, 26 pages on vellum.  
 3. Brit. Museum, 31 pages on vellum—Biography and Legendary Tales by a Monk.  
 4. John de Tinmouth's *Historia Aurea*—An abstract of the Cottonian life of the Saint (1367), by John, a Monk of St. Albans.  
 5. John de Tinmouth's *Sanctilogium*. copy from the *Historia Aurea*, written in the 14th Century.  
 6. Lambeth Palace, in vellum, folio, with initial letters richly illuminated.  
 7. Bodleian Library, in folio, vellum, written in 1377 for the Monks of Bury St. Edmunds.  
 8. Magdalen College, Oxford—Vellum, 4to., containing 673 lines.

the same cell. Several persons of quality and virtue began to resort to him, to beg the assistance of his prayers and his counsels ; and the reputation of his wisdom and experience, in the path of an interior life, reached the ears of Alfred. That great prince from some time, especially while he lay concealed in Somersetshire, to the death of the holy hermit, frequently visited him, and doubtless, by his discourses, received great light, and was inflamed with fresh ardour in the practice of virtue. Saint Neot's counsels were also to him of great use for regulating the government of his kingdom. Our Saint particularly recommended to him the advancement of useful and sacred studies, and advised him to repair the schools of the English founded at Rome, and to establish others at home. Both which things this King most magnificently executed.

Our historians agree, that the plan of persuing a general study of all the sciences, and liberal arts was laid by this holy anchoret ; and upon it Alfred is said to have founded the University of Oxford. By his advice the King invited to his Court Asserius, a Monk of Menevia or St. David's, in Wales ; Grimbold, a Monk of St. Bertins ; and John the Saxon, from Old Saxony, whom he nominated Abbot of the new Monastery which he founded at Athelingay, in Somersetshire. Atford Wood, and Camden, upon the authority of certain annals of Worcestershire, made Saint Neot the first Professor of Theology at Oxford ; but this seems not consistent with the more ancient authentic accounts of those times : and Saint Neot seems to have died about the time when that University was founded. His death happened on the 31st of July, on which day his principal festival was kept : his name was also commemorated on the days of the translation of his relics. His body was first buried in his own church, in Cornwall, where certain disciples, to whom he had given the monastic habit, had founded a little monastery. His relics, in the reign of King Edgar, were removed by Count Ethelric and his famous lady Ethelfleda, out of Cornwall into Huntingdonshire and deposited at Ernulfsbury, since called St. Neots, where an Abbey was built by Count Afric, which bore his name. When Osketel was the ninth Abbot of Croyland, his sister Lewina, to whom the manor of Ernulfsbury belonged, caused these relics to be transferred to Croyland, but they were afterwards brought back to the former church, which from that time took the name of St. Neots. Many memorials of this Saint were preserved at Glastonbury, with an iron grate (or rather a step made of iron bars), upon which the holy man used to stand at the altar, when he said mass, being of a very



OLD BRIDGE, "CARLYON ARMS" INN, AND SCHOOLS.



ST. NEOT VILLAGE.

*From Photographs by F. Kitto and Son, Forvey.*



low stature, as John of Glastonbury, and Malmesbury testify. Asserius assures us that King Alfred experienced the powerful assistance of Saint Neot's intercession, when the saint had quitted this mortal life. Being much troubled in his youth with temptations of impurity, he earnestly begged of God that he might be delivered from that dangerous enemy, and that he might be afflicted with some constant painful distemper. From that time he was freed from those alarming assaults, but felt a very painful disorder. He sometimes poured forth his prayers and sighs to God a long time together, at the tomb of Saint Neot, formerly his faithful director, whose body then remained in Cornwall, and found both comfort and relief in his troubles. The corporal distemper here mentioned only left him to be succeeded by violent cholics." (*Butler*).

It is believed that he died in the year 877, on the 31st of July, in the monastery which he had erected, at the age of 67 years. He was buried with due honour in the church which he had built upon the site of the more ancient chapel of St. Guerryer, and after about 60 years had elapsed a larger church was built, and his body removed to the north side of the altar. About a century later the principal remains of St. Neot were supposed to have been removed into Huntingdonshire; but several historians—notably, Leland, Asser, and Capgrave—deny that they were removed, and that the only relics ever boasted to have been possessed by the monks of Ernulphbury, were "the interior tunic of Saint Neot, made of hair, and a comb, made in the form of the jaw of a river fish—the pike."

An Anglo Saxon Jewel, supposed to contain a miniature of St. Neot, is now in the Ashmolean Museum at Oxford.

The following legends are told of the Saint :—"Neot was so diminutive in his stature that he has been called another *Zacheus*. He was accustomed therefore, when he chanted mass, at Glastonbury, to stand on an iron stool, which was long after preserved in that abbey as a relic. It happened, at a certain day, that a person of high rank came to the abbey, at noon, when the monks usually rested and locked their gates. In vain did the stranger knock for admittance; no person heard the sound; he therefore repeated the summons with such violence as to awaken the Sacristan Neot, who was officially reposing in the church. Hastening to the door when scarcely roused from his slumbers, he missed his iron stool, and was unable to reach the lock. At last, when in great distress, the lock gradually descended to the level of his monastic girdle. The legend adds, that the lock continued long in this position as testimony of the truth of the miracle.

Near the site of the hermitage, to which the holy confessor retired, was a pool,\* in which there were three fishes ; of these (the fabulous narrative affirms), the hermit had a divine permission to take one, and only one, every day ; this condition being observed he was assured that the supply should never be diminished. It happened, however, that he was afflicted with a severe indisposition, and was unable to take any sustenance. His attendant, Barius with a studious regard to the delicacy of his master's appetite, went to the pool and caught two fishes ; having boiled one and broiled the other he hoped to induce the hermit to eat. Neot was alarmed, and anxiously enquired whence the two fishes came. Barius told his simple tale. What has thou done, said the hermit? Lo! the favour of God deserts us : go instantly and restore these fishes to their element. Whilst Barius was absent at the pool, Neot prostrated himself in earnest prayer, till his servant returned with the intelligence that the fishes were disporting in the water as usual. He went again to the well and took only one fish, which the hermit had no sooner tasted than he was restored to perfect health.

During the period of Neot's residence in Cornwall, as an anchorite, he is said to have been accustomed to repeat the whole psalter once each day, standing in a fountain of clear water, near his hermitage. The celebrity of this beautiful spring has been perpetuated by tradition. This crystal pool which was probably the hermit's bath, is said to have been the scene of more than one strange event. One of these is recorded in an Anglo-Saxon homily, on Saint Neot. On a certain day the saint retired to the sequestered spring to chant his psalms ; while bathing in the pool, as his custom was, he heard many horsemen riding through the wood ; the timid hermit fled, in confusion, to his sylvan oratory, unwilling that any earthly man should be acquainted with his devotions. In the haste of his retreat he lost his shoe, in search of which (having first concluded his orison), he dispatched his servant. On his way to the spring, a crafty fox, who had run over hill and dale, casting his eyes wildly about hither and the thither, suddenly came to the spot where the holy man had been bathing his feet, and took away the shoe. In order that the saint might not be scandalized by so mean a thing, the fox was miraculously cast into a deep sleep, and died, having the thongs of the shoe in his vile mouth. The servant, having obtained the shoe, returned to his master, by whom he was strictly enjoined not to divulge the event till after his death.

\* St. Neot's Well.

On a certain day, says his biographer, when Neot was chanting his psalms, in the fountain, according to his custom, a trembling doe, flying through the thickets of a neighbouring forest, and bounding over the impassable underwood, fell down at the feet of the saint, and by her anxious pantings implored the aid which she could not ask by more intelligible signs; touched by her pitiful terror, the holy man determined to afford her a refuge. The dogs followed in full chase, panting to tear her in pieces; but when they saw her at the foot of the saint, they fled back to the wood as if they had been wounded, whilst Neot dismissed the deer unhurt. The huntsman, astonished at the event, cast away his quiver, implored the counsel of the holy hermit, by his advice relinquished the world, and became a monk at the neighbouring convent of Saint Petrock, at Bodmin. The very horn which he wore (continues this writer), remains to this day a witness of the fact, being hung up in the church.

In the next legendary story we are introduced to the convent or college of priests, founded by Neot, when he quitted his cell to sustain the office of an abbot. Some thieves came by night and stole the oxen belonging to the farm of the monastery; on the following morning, when the holy brethren wanted to use their ploughs, the bullocks were missing. In this difficulty many stags, from the neighbouring woodlands, tamely offered their necks to the yoke, and patiently submitted to all the labour necessary for the tillage of the farm; when unyoked, in the evening, they resorted to their favourite pastures, but voluntarily returned, each morning, to their accustomed work. The report of such a wonderful event reached the ears of the thieves. With unfeigned penitence they repaired to the abbot, confessed the robbery, lamented their wickedness, assumed the vows and habit of the convent, and consecrated the remainder of their lives to devotional exercises. The oxen having been restored, the stags were dismissed to their native woods; but concerning them (says the credulous biographer), we have a marvellous report, that the whole progeny retain the signs of their having been thus laboured; there is a white ring, like a yoke, about their necks, on that part which was pressed by the collar. "I will not," adds the more cautious monk, who wrote the life preserved in the Cottonian Library, "positively assert the truth of this report, yet I dare not distrust the power of God and deny it."

The saint (says his biographer) had a rich neighbour, proud, and who oppressed the inhabitants of the parish by compelling them to perform unreasonable services. The

vassals were once driving the lord's wains from his corn-fields ; a furious hurricane arose, and blew with such violence that men, oxen, and wains were forced back like an arrow from a bow. As soon as the rich man heard of the storm, his conscience suggested that it was an indication of the divine anger at his oppressive conduct. He hastened to Neot, and with the hope of obtaining pardon for his sins liberated all the tenants of the church lands from future services.

## ST. NEOT'S WELL.

The Well is situate about a quarter-of-mile west of the Church, in Milltown Fields, and may be reached by a lane close to the corner of the "Carlyon Arms" Inn. Very many years ago there was an ancient arch of stone over the well, with doors to the entrance. About the year 1762 a large and spreading oak grew on the bank above. It was of fan-like form, and had probably been allowed to grow unmolested for centuries from, perhaps, religious motives. It was however, cut down by a tenant of the estate for repairing purposes. The well was restored, as it at present appears, by the late Capt. Charles Gerveys Grylls, R.N., in 1852. A young oak tree now flourishes above it. It is stated that St. Neot communicated to its waters gifts and powers, and children used to be brought even so distant as Exeter to be bathed in the water of the well on the three first mornings in May. The spring supplies the village with an almost constant flow of water.

## THE CROW POUND.

About a mile to the west of the village, close to a "directing-post" on the top of the "Downs," low-banked hedges may be seen enclosing about a quarter of an acre of land. This (runs the legend) was the place where Saint Neot impounded the crows. It appears that the Saint had remonstrated with the farmers on their inattention to their religious duties, especially with regard to attending Church on Sundays. They excused themselves by stating that the crows committed such depredations on their corn fields that it required continual watching to drive away the feathered plunderers, and so prevent their crops being spoilt. The Saint, having considered the matter, directed all his parishioners duly to attend service, and impounded all the crows every Sunday during the whole time of service.



## THE PARISH CHURCH.

The Church has something far more than a local or even a county interest. Historically it is one of the most interesting Churches in England. St. Neot built a Church on the site of the ancient chapel of St. Guerryer ; and about the year 884 it was greatly enlarged. "In the reign of Henry the first the advowson was given by William, Earl of Moreton, to the priory of Montacute, in Somersetshire, to which the rectory was appropriated. The present edifice appears to have been erected in the time of Edward the fourth. The following inscription, in rude characters, appears upon the roof, near the west-end of the nave, "Anno. dn. mcccclxxx. hæc. dom. edificata." It is a handsome building; the pinnacles of the buttresses between the south windows are elegant, and ascending considerably above the parapet of the roof, give the exterior an airy appearance. At the west-end rises a neat tower, with a peal of six bells ; it is built of white granite ; the altitude to the summit of the pinnacles is 71 feet. The extreme length of the church, from the door of the tower to the east window, is 116 feet ; the breadth is 55 feet. The building is wholly of large masses of granite, excellently cut. The interior consists of a nave and two side aisles : the south aisle is separated from the nave by seven uniform pointed arches ; the north aisle has six arches corresponding with those opposed to them in the south aisle ; the seventh, or most eastern, is an ogee arch, upon a lower pitch, which was probably cut out of a Saxon arch, having belonged to a more ancient structure, and having formed the entrance to a chapel, where the remains of Neot were deposited. The roof is a semi-circular vault of oak ; it is ornamented with lozenges, containing knots, flowers, and initial letters ; in the western lozenge is the date 1593."

The patron Saint was held in great veneration during his life, and his remains after death were greatly revered. Probably a small chapel existed during his lifetime, and that a larger church was built as a memorial some fifty or sixty years

after his death. An ancient writer has said of him, "The people daily increases which come to honour the saint, so that the place cannot contain them, and then immediately a resolution is taken to pull down the small church and speedily build a new one. The work as resolved on is made large and grows amazingly and is shortly finished, and the populace comes bringing those donations in their hands which are sufficient for the building. The church being finished and enriched with various ornaments, the Saint is lifted out of the earth with pious love and carried by hand above the altar, and then accrues fresh honour to the Saint and fresh glory to God." Another writer has said, "When the sun has six times measured the houses of the signs and the year has seven times rolled around, the temple was rebuilt in a greater fabric, being enlarged by some very religious persons. This was, therefore, thought a reasonable opportunity to transfer the body of the servant of God to another part of the same church. It was accordingly, with watchings and prayers and fastings, lifted up from thence, was stored up and deposited in a place very proper on the northern side of the altar of the said church."

It is, therefore, more than probable that portions of the walls and foundations of the church are of every early date, but in the architectural portions of the present building there is no work traceable to an earlier date than 14th century work, of which the tower, and a portion of the east walls, and a remnant of the noble tomb on the north side of the chancel, are the only parts known to remain.

The following inscription may be seen over the Cenotaph of St. Neot, in the north-east aisle of the church :—

Hic olim noti jacuere relictæ Neoti,  
Nunc præter cineres nil superesse vides ;  
Tempus in hac fossa carne consumpsit et ossa :  
Nomen perpetuum Sanctæ Neote tuum.

Consuming time Neotus' flesh  
And bones to dust translated ;  
A sacred tomb this dust enclosed,  
Which now is ruined.  
Though flesh and bones, and dust and tomb,  
Thro' tract of time be rotten,  
Yet Neot's fame remains with us,  
Which ne'er shall be forgotten ;  
Whose father was a saxon King,  
St. Dunstan was his teacher ;  
In famous Oxford he was eke  
The first professed preacher,  
That there in schools, by quaintest terms,  
The sacred themes expounded ;  
Which schools, by his advice, the good

King Alfred well had founded ;  
 But in those days, the furious Danes  
 The Saxons' peace molested,  
 And Neot forced was to leave  
 That place so much invested  
 With hostile spoils. Then Ainsbury  
 His place of refuge was ;  
 Within the shire of Huntingdon,  
 Where since it came to pass,  
 That for his sake, the place from him  
 Doth take its common name.  
 The vulgar call it now St. Needs,  
 Their market town of fame ;  
 There Alfric built a monastery,  
 To Neot 'twas behested,  
 And Rosey, wife to the Erle of Clere  
 With means the same invested,  
 For maintenance in after times ;  
 Where long he did not stay,  
 But thence enforced by furious Danes,  
 He forward took his way  
 To GUERRIER'S STOKE for his repose ;  
 This place so called of yore,  
 But now best know by NEOT'S name,  
 More famous than before.  
 For why? A college here of Clarks  
 He had, whose famed increased.  
 When as his corpse was clad in clay,  
 And he from hence diceased,  
 Some say his bones were carried hence ;  
 ST. NEEDS will have it so,  
 Which claims the grace of Neot's tomb ;  
 But hereto we say No !

*Anno. Dom. 896.*

The present nave and aisles were probably built about 1480, although the north aisle bears evidences of being of a somewhat earlier date. The exterior view of the church from the south-east, with its fine northern porch, traceried windows, pinnacled buttresses, and cut granite-faced walls, is a very striking one ; while the interior is also distinctly striking because of its spaciousness. It is, in its form and construction, similar to many Cornish churches, having a wide nave with broad gabled aisles running parallel east and west. But the great feature of the interior that will strike the most ordinary observer is the stained glass in the windows. Every window in the church is filled, and, with few exceptions, is of really good old glass of different periods, each window being of great beauty. The periods that have been assigned to the different portions range from about 1250 to 1533, and the finest windows in the church are undoubtedly the "Creation" window, in the east-end of the south aisle, and the "St. George's" window, at the west-end of the north aisle. After these come the "Noah" window, in the south aisle, and "St. Neot's" window, in the north aisle. The other windows

in the north and south aisles are "The Young Women's," "The Wives," "The Harris," "The Callaway," "The Tubbe and Callaway," "The Borlase," "The Martyn," "The Mutton," "The Redemption," "The Acts," and the "Grylls Arms" windows. The chancel window, of which we give an illustration, is a representation of the Lord's Supper, copied from a coloured print found in the British Museum. There are few parish churches in England possessing so many beautiful windows. The Church was partially restored in 1884, at a cost of between £500 and £600, and in addition to this the Rev. G. E. Hermon presented an organ, which cost about £400. And in 1889 further interior restoration was accomplished, from designs by Mr. G. H. Fellowes Pynne, of London, at a cost, together with repairs to the Bell Tower and Bell Machinery, of £1,100. The double row of fine brass lamps hanging from the roof on either side of the nave seems to carry the eye direct to the altar which now being, as it were, canopied by a richly gilded and coloured roof, and screened in by richly carved screens of teak, etc., at once forms the centre of attraction. The vestry certainly has the disadvantage of being altogether out of keeping with the general character of the now beautifully restored church.

During the residence in the parish of the late General Sir J. H. Lefroy, K.C.M.G., F.R.S., some very interesting statistics were collected by him with reference to the church and parish. For instance, the number of interments in the church between the years 1608 and 1708 amounted to 548. The greatest number in any one year was 14, viz., in 1644. The modern "Sanitary Authority" may well stand aghast, says Sir Henry Lefroy, at such defiance of sanitary laws. The vestry took alarm in 1677, and passed a resolution that no person or persons do break the ground in either of the three chancels unless such person or persons do first pay down to the Churchwardens the sum of ten shillings for each grave, and that no persons break the ground within the body of the said Parish Church unless there be first paid the sum of seven shillings for such grave.

The Parish Armour, or Church Armour, consisted of two pairs of corslets, with their swords, daggers, and pikes, one musquet in the vestry, and one pike in the keeping of John Smith, the younger.

In the account of the destruction of vermin, the fox catcher appears as a recognised personage, like the mole catcher of the present day. The animals paid for were badgers, pole cats, foxes, wild cats, rats (as many as 52 were paid for in 1677), kites, vultures, and once or twice an otter.

Judging from the provision of Sacred Elements, the large sums paid for a provision of bread and wine for the Holy Communion on Church Festivals, especially at Easter, are very noticeable. Ten gallons of sack are mentioned in 1744, and even concluding that the number of communicants was very large, the quantity is so much in excess of what would be consumed in any devout or decent Celebration, that there can be no doubt that it was put to other purposes.

Conspicuous is the liberality of the inhabitants of this remote Cornish parish to objects to which they were asked to contribute, or which appealed to their compassion. Thus, for example :—£3 13s. 10d. was collected in 1665 for London, in the time of the plague; £2 10s. for London after the fire; for the redemption of captives from Turkish slavery, £6 6s. 6d.; in 1661, towards Ripon Church in Yorkshire, 4s 6d.; for Grantham in Lincoln, 8s 6d.; for Bungay in Suffolk, 15s. 8d.; for Chagford in Devon, 8s. 2d.; for the sufferers by fire in the Parish of S. George, Southwark, 7s. 6d.; and many others. The Vicar from 1660 to 1704, when zeal in almsgiving was so very fervent, was the Rev. Thomas Philpe, who probably was a man of exceptional liberality and sympathy.

#### VICARS OF THE PAROCHIAL CHURCH OF SAINT NEOT.

1. Martin de Huntingdon, presented by the Prior and Convent of Montacute, October 26, 1266.
2. William de Tetton, presented by the Bishop of Exon, October 18, 1288.
3. John Echym, presented by the Prior and Convent of Montacute, December 10, 1318.
4. Roger de Helston, presented by the same, May 26, 1329.
5. John Molyms, presented by the same, October 2, 1342.
6. Richard Guly, presented by the same, June 21, 1362.
7. William Guly, presented by the Bishop of Exon, March 23, 1363.
8. John Trengoff, presented by Edward the Third, December 17, 1369.
9. John Symon, presented by the Prior and Convent of Montacute, February 21, 1429.
10. John Pyy, presented by the same, September 4, 1440.
11. Thomas Davey, presented by the same, October 13, 1469.
12. William Pope, presented by the same, July 8, 1472.
13. John Wyppell, presented by the same.
14. Thomas Bodley, presented by the same, April 28, 1498.
15. Roger Savage, presented by the same, October 10, 1499.
16. Robert Tubb, presented by the same, August 4, 1508.

17. Richard Bennett, presented by John Tregonwell, July 7, 1544.
18. Thomas John, presented by Edward the Sixth, December 9, 1549.
19. Walter Ringwood, presented by Queen Elizabeth, December 17, 1585.
20. Joseph May was ejected from the Vicarage.
21. ———Machin, was Incumbent in the Reign of Charles the First.
22. Thomas Philpe was Vicar in 1660.
23. Joseph Rowe, presented by John Rowe, March 8, 1707.
24. John Parsons, presented by Francis Sawle, September 8, 1730.
25. Samuel Thomas, presented by Stephen Thomas, March 15, 1756.
26. Richard Gerveys Grylls, on his own petition, April 5, 1793.
27. Henry Grylls, presented by R. G. Grylls, Clerk, January 1821.
28. F. P. J. Hendy, 1862.
29. Edward Steele, 1874.
30. G. E. Hermon, 1896.
31. W. R. S. Majendie, 1900.

The Churchyard was closed for burials in 1887, and a small burial-ground near the river, the gift of Lieut.-Col. S. M. Grylls, was then consecrated.

## MONUMENTS.

On the floor, in the south aisle of the church, is a plain slate monument, with the following inscriptions, "Here lieth the body of Richard Pomery, of Tremardock, buried the 5th of February, 1744, aged 87." "Mary his daughter, buried 19th day of March, 1734, aged 47, and Elizabeth his wife buried 22nd June, 1760, aged 80."

On the floor of the north aisle is a stone, "In memory of Thomas Pomery, of this parish, Gentleman, who departed this life October the 21st, 1750, in the sixty-first year of his age."

"The soul is fled, and in this dusty urn  
The Body rests until the Soul return  
At resurrection-day ; and so we trust that then  
The Soul and Body shall be joined again,  
To be exalted unto bliss, and have  
Eternal triumph over death and grave."

On the south of the altar is a slab of white marble, on which the following is inscribed, "The last tribute of an afflicted father to the memory of his dutiful and affectionate child, Caroline Foot, who died May 3, 1813, aged thirteen years."

"Here lies the sweetest bud of hope  
That e'er to parents' wish was given ;  
If you would see its happier state,  
Repent, and seek the flower in heaven."

There is also an altar tomb of slate, bearing the effigies of William Beer, his wife, and his two daughters, kneeling in the act of prayer, with this inscription,—

“ Here lieth Beer, whom Angels to heaven beare,  
 Banisht though earth, yet now made heaven's heire ;  
 Faithful he was to friends, faithful in law of man ;  
 Practic'd in lawe of God, it so heaven's heritage wonn.  
 Hence learne of the dead good deeds to imitate,  
 Hence learne of the dead gainst death this caveat.  
 Nothing more certain than is death to all  
 Nor more certain than death's hour of call.  
 Now whilst thou liv'st then learn to die to sin,  
 With Christ, through Christ, in grace to live begin ;  
 So when thou diest thy death no death shall be,  
 But passage unto life, the God of life to see.”

On the walls of the Church are a large number of memorial tablets in marble, erected to the memory of members of the Dangar family.





## THE CHURCH WINDOWS.

The windows of colored glass were of very great interest to antiquarians many years ago, and Whittaker assigned the date of their completion to a period as early as A.D. 1199, whilst Gorham and others give the earliest date at A.D. 1480. The different style and execution of the work proved them to have been the production of different periods, of which the earliest may be taken probably about A.D. 1200 and the latest about A.D. 1533. In the year 1825, the Rev. R. Gerveys Grylls, of Helston, the patron of the living, conceived the design of restoring the windows; for many of them had become through lapse of time, entire neglect, and perhaps criminal spoliation, so badly mutilated, that whilst one or two remained tolerably perfect, the greater number were so much defaced that their subjects could with difficulty be traced, and some had been destroyed and replaced with plain glass. In the work of restoration the object has been to preserve and replace all the old glass that could be rendered serviceable; to restore to every window its original design as far as could be traced; and in some cases where the former subjects were entirely lost, to supply their place by such as appeared best to accord with the whole. The style of the original work has been adhered to throughout as closely as possible. The Rev. Richard Gerveys Grylls, at his own expense, restored, renewed, and ornamented the windows in the years 1826-1829; his son, Henry, being the vicar; John Hedgland, of London, the designer and conductor of the work; James Nixon, the painter; and B. Baillie, the glazier.

Following is appended a detailed description of the windows:—

### No. 1. THE ST. GEORGE WINDOW.

(At the west-end of the North Aisle).

This window has been removed from No. 14, where it lately stood, on Whittaker's suggestion, who says it did not originally belong there, but was taken from some other part

of the church—most probably its present situation. The tracery lights in the head of it are entirely new. In the centre of these is seen the medallion of the order of the Red Cross Knights, representing St. George slaying the dragon; whilst on either side is his shield, bearing his well-known device of the red cross.

The body of the window has been restored, as nearly as possible, with the subjects which originally occupied it, being some of the principal events in the fabulous history of England's renowned saint, in twelve compartments, as follows:

1. St. George fighting the Gauls; with the inscription, \**"Here George fights against the Gauls."*
2. The Gauls having made St. George prisoner, beheading him at the shrine of the Virgin, who is seen with her infant child in the corner; inscription, *"Here the Gauls slay George."*
3. The Virgin, attended by an angel, restoring him to life; inscription, *"Here the blessed Mary restores him to life from the tomb."*
4. The Virgin arming the saint with his helmet, whilst one angel behind holds his sword and spurs, and a second his spear and shield; inscription, *"Here the blessed Mary arms George."*
5. St. George slaying the dragon; the king and queen of Egypt looking on from a tower, whilst their virgin daughter is seen in the distance bound, and attended by her little dog; inscription, *"Here he kills the dragon."*
6. The saint guarded and bound, led before the king on a charge of treason; inscription, *"Here he is taken and led before the king."*
7. St. George put to the torture, by two men who are tearing his flesh with iron rakes; inscription, *"Here his body is lacerated."*
8. The saint, saddled and bridled, and on all fours, ridden by the king's son, who is brandishing a knotted whip over him, whilst one attendant is urging him on with the point of his spear, and another with a club; inscription, *"Here the emperor's son rides upon him."*
9. The saint undergoing another species of torture; one executioner drawing him up to a gibbet by his hands tied behind him, whilst another attaches a heavy stone to his feet: the king looking on; inscription, *"Here they suspend a great stone to him."*
10. Another torture. The saint thrown headlong into a furnace of molten lead by an executioner, whilst a person,

\*The inscriptions on all the windows are in Latin, and we give the translations.

habited as a monk, stirs the fire beneath ; the king and another looking on ; inscription, "Here he is put into a furnace with lead."

11. The fifth torture. St. George dragged by his feet, by a wild horse, which is ridden by one individual, and led by another ; inscription, "Here he is dragged by a wild horse."

12. The termination of the saint's sufferings, by his being beheaded in the king's presence ; with his confessor shriving him ; inscription, "Here George is beheaded."

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## NO. 2. ST. NEOT'S WINDOW.

We are here presented with the legendary and fabulous history of St. Neot, in twelve designs, which have all been restored as they originally stood, in the following order :

1. Neot resigning his crown to his younger brother, who is kneeling to receive it ; whilst two attendants stand behind. In the background of this and all the other compartments, is seen his monastery. Immediately underneath runs the label, "Here he delivered up the crown to his younger brother."

2. Neot kneeling, taking the vows as monk. The abbot, with the crozier in his hand, reading the vows to him, whilst a monk is covering his head with a cowl. Another monk, in a white dress, bears the holy oil ; inscription, "Here he is completed a monk."

3. Neot, reading his psalter, as was his daily wont with his feet immersed in his favourite well, rescues a doe from her hunter, who, struck with awe at the miracle which has preserved her from his dogs, is delivering up his horn to the saint, and afterwards turns monk himself ; inscription, "Here, sitting in the well, rehearsing his psalter, he rescued the doe."

4. Neot receiving instructions from an angel, respecting three fishes which he shows him in his well. (These instructions were, that so long as he took one, and only one, of the fishes for his daily food, the supply should never be diminished). Inscription, "Here, by the revelation of an angel, he found three fishes in his well."

5. The saint, sick in his bed, ordering his servant Barius to bring him one of the fish for his dinner, as usual ; inscription, "Here he ordered a fish to be brought to him."

6. Barius, anxious to suit his master's taste, has here taken *two* fishes from the well (which is seen behind with the third fish in it), and is boiling one in a vessel, and broiling

the other on a gridiron ; inscription, " Here Barius broiled one of the fish, and boiled another."

7. Barius bringing the two fishes on a dish to his master in bed ; inscription, " Here Barius carried up the two fishes in a dish."

8. Barius, sent back by the saint, in alarm at his having transgressed the angel's instructions, throwing the two fish again into the well, where they are immediately restored to life ; inscription, " Here Barius carried back those two fishes again into the well."

9. A thief driving away the saint's oxen from before the monastery ; inscription, " Here his oxen were stolen."

10. A man and boy ploughing the ground with four stags, which at the saint's prayers, came and offered themselves tamely to the yoke, in lieu of the stolen oxen ; inscription, " Here the stags were yoked in place of the oxen."

11. One of the robbers (who were terrified by the report of the foregoing miracle) bringing back the oxen to Neot, in consequence of whose instructions out of the book he is reading to him, the thief and his companions become monks, and enter the convent ; inscription, " Here the thieves, touched with compunction, restored the oxen."

12. Neot kneeling to receive Pope Martin's blessing, who wears the papal crown and robes, and holds the aspergillum, or holy water sprinkle, in his right hand, and his staff surmounted by the triple cross, in the left ; inscription, " Here he received a blessing from the Pope, at Rome."

Along the bottom of the window runs the following inscription, indicative of its donors and date :—At the cost of the young men of this parish of St. Neot, who erected this window, A.D. 1528.

### NO. 3. THE YOUNG WOMEN'S WINDOW.

(So called from the donors).

This and the three following windows were in an extremely mutilated condition ; but, by comparing together the remnants of the figures and broken inscriptions which were found in them, they have all been enabled to be restored with their original designs. The present window gives us the four following figures, beginning from the spectator's left hand.

1. St. Patrick, the apostle of Ireland, decorated with the pallium, or archiepiscopal stole, mitre, and crosier. He died A.D. 465. Below is the inscription, " St. Patrick, pray for us."

2. St. Clarus, or Clerus, an English saint, to whom the neighbouring church of St. Cleer is dedicated. He is also decorated with episcopal robes, mitre, and crosier. He died A.D. 894. Inscription, "St. Clere, pray for us."

3. St. Mancus, an Irish saint, and Bishop of Cornwall; decorated as the foregoing. He was buried at the neighbouring church of Lanreath. Inscription, "St. Mancus, pray for us."

4. St. Brechan, a Welsh saint, and king in the fourth century. He is robed and crowned, and in his mantle of royal ermine, holds a group of heads (eleven in number), intended to represent his own offspring, all of whom (twenty-four in the whole) were said to be holy martyrs or confessors in Devon and Cornwall. Those settled in Cornwall were—  
 1. John giving name to the church of St. Ives. 2. Endelient, to that of Endellion. 3. Menfre, to St. Minver. 4. Tethe, to St. Teath. 5. Maben, to St. Mabyn. 6. Merewenna, to Marham Church. 7. Wenna, to St. Wenn. 8. Yse, to St. Issey. 9. Morwenna, to Moorwinstow. 10. Cleder, to St. Clether. 11. Keri, to Egloskerry. 12. Helie, to Egloshayle. 13. Adwen, to Advent. 14. Lanent, to Lelant. (This account is given by Leland, as cited by William of Worcester, from the Cornish Calendar at Mount St. Michael, in Cornwall). Inscription, "St. Brechan, with all the saints, pray for us."

Beneath the whole are twenty female figures, five in each compartment, in a kneeling posture, intended to represent the donors of the window; while below them runs the inscription, "At the cost of the young women of the parish of St. Neot, who erected this window. A.D. 1529."

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#### NO. 4. THE WIVES' WINDOW.

(So called from the donors).

The original figures are restored here also, in the following order.

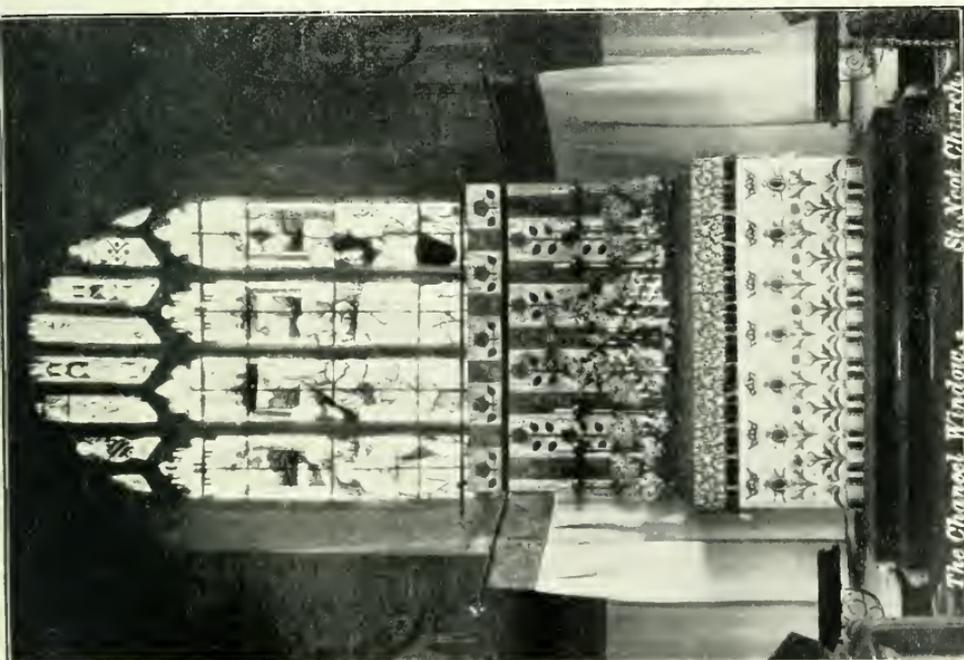
1. St. Mabena, a female crowned, one of the daughters of the foregoing King Brechan; she bears a palm branch in her right hand, and an open book in her left. The neighbouring church of St. Mabyn is dedicated to her. Inscription: "St. Mabena, pray for us."

2. The Virgin Mary seated, with her hands clasped in grief over her dead son, who is laid across her lap. Inscription: St. Mary, pray for us."

3. Our blessed Lord, risen from the grave, as shewn by the five wounds, and the crown of thorns on his head. His



ENTRANCE TO THE CHURCHYARD NEAR THE "LONDON INN."



*The Chancel Window, St. Michael Church.*



left hand holds the cross and banner. Inscription: "Jesus, Son of God, have mercy on us."

4. St. Mebered or Mewbred, a male figure, dressed in a monkish robe, with a brass skull-cap on his head. In his left hand is his staff, or walking-stick; whilst his right hand holds a head, to show that he underwent martyrdom by decapitation. The adjoining church of Cardynham is dedicated to this saint. Inscription: "Saint Mebered, pray for us." Beneath are twenty female figures, disposed as in the preceding window, representing the donors, with the inscription under them: "At the cost of the wives of the west side of this parish of St. Neot, who erected this glass window, A.D. 1530."

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#### NO. 5. THE HARRIS WINDOW.

(So called from the donor).

This window, restored as the others, exhibits the following figures.

1. St. John the Baptist. In his left hand he holds a book, on which rests the Lamb with a cross; whilst the right hand is pointing to it, as though he would say, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). Beneath is a group of three figures, kneeling, and praying, in the words of the inscription, "St. John Baptist, pray for us."

2. The figure of a Pope, as distinguished by the triple crown, and the double cross at the head of his staff. The original inscription of this figure was entirely lost, but it was supposed to represent Pope Gregory the Great, who sent the Gospel into Britain by Augustine the monk, A.D. 596. Beneath are a male and female figure praying, "St Gregory, pray for us." Before them is a shield, with the Harris coat of arms—sable, a broad arrow argent.

3. St. Leonard, with a bishop's mitre on his head, and the crosier in his left hand, whilst his right hand holds a book, and has a fetter suspended from the wrist. He was Bishop of Limosin, in France, A.D. 500. Having obtained of King Clodoveus a favour, that any prisoners whom he visited should be set free, and having exercised his privilege in behalf of those who were persecuted for the Gospel's sake, he came to be looked upon as the guardian saint of all prisoners, and is generally represented with a loose fetter in his hand. The monkish legend, improving upon the story, tell us, that if any one in prison called upon his name, his fetters would immediately drop off, and the prison doors fly

open. Beneath is a single male figure, probably representing the donor, kneeling at an altar, and praying, "Saint Leonard, pray for me."

4. St. Andrew, leaning upon his cross, which he embraces with his left hand, whilst the right holds an open book. Beneath, a male and female figure kneeling at an altar, and praying, "Saint Andrew, pray for us." Along the bottom of the window is this inscription, "At the gift and cost of Ralph Harris, and by his workmanship this window was made." Shewing the fact of his being the painter, as well as donor, of the window.

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### NO. 6. THE CALLAWY WINDOW.

(So called from the donor).

This window is also restored with its original designs, as follow :

1. St. Callawy ; in a monkish dress, with a book in his right hand, and a cross in his left. We find no record of this saint ; but he was, in all probability, a canonized member of the donor's family. In front of the pedestal on which he stands is a shield with the Callawy arms—sable, a fess, between three daggers, or ; having, beneath, the date 1577, in extremely small figures. Whether this date refers to the time of the donation of the window, or was subsequently transferred to it with the coat of arms from the family mansion of the donor, is uncertain ; most probably the latter, as it would otherwise refer the window to a much later period than any of the others. Below is a female figure, kneeling in prayer before an altar, with the inscription, "Saint Callawy, pray for me."

2. St. Germain, with his mitre and crosier. He was Bishop of Auxerre, in France, A.D. 418 ; and was afterwards (A.D. 439), sent into Britain, by Pope Celestin, to suppress the Pelagian heresy. The neighbouring parish of St. Germans, which was once a bishop's see, derived its name from him. Below is a female figure as in the preceding, praying, "Saint Germain, pray for me."

3. St. John the Evangelist ; with the book of his gospel under his left arm, and his right hand pointing to it. Beneath, a male figure habited as a monk (probably the donor), praying at an altar, "Saint John, pray for me."

4. St. Stephen, the first martyr ; holding in his right hand, on the skirt of his robe, a pile of stones (emblematic of his martyrdom,) to which the left is pointing. Beneath, a

male and female figure, kneeling at the altar, on which lies an open book; inscription, "Saint Stephen, pray for us."

Along the bottom of the whole runs this inscription, "Pray for the soul of John Callawy, who erected this window."

## NO. 7. TUBBE AND CALLAWY WINDOW.

(So called from the donors).

As very little more remained of this window than the arms of Tubbe and Callawy, with the inscription beneath, it was thought best to appropriate it to the figures now occupying it, which were taken from the chancel window. These, till cleaned by the skill of the artist, were almost obliterated by the corrosion of the glass; whilst the evident difference between the lead work in the head of the window, and that in the compartments below, where these figures stood, proved that they must have been removed thither from some other place, and could never have formed an original part of the chancel window. The upper compartments of this window were also taken from another (the Martyn window, No. 12), to which they also were known to have been transposed from other parts of the church. In this way, the window has been filled up as follows:—

*Head.* In the centre, a monkish conceit of the Holy Trinity, Father, Son, and Spirit (the last represented by the Dove) crowning the Virgin Mary as Queen of Heaven. On one side, St. Catherine, as known by her wheel and sword; (see her story in the Borlase window, No. 11) on the other, St. Barbara, with a crown of thorns on her head, a palm branch in her right hand, and a book in her lap, with the tower in which she was confined in the background.

The four beautiful figures in the *body* of the window are—

1. St. Paul; with a book, "The word of God," in one hand, and a long sword, emblematic of his martyrdom, in the other. The name, "Sanctus Paulus," beneath.

2. St. Peter; with the double keys, one of Gold, the other of Silver, in one hand; and a book in the other. The name, "Sanctus Petrus," beneath.

3. The Saviour; holding in one hand a sceptre, and in the other an orb surmounted by a cross; representing the extension of his dominion and gospel over the whole world. The letters "IHS" (being the old contraction of the words, Jesu) beneath.

4. St. Neot, when old (in contrast to his figure in the Borlase window, No. 11 when young). He is here repre-

sented in his pilgrim's dress, with staff and beads: whilst the scallop shell in front of his hat denotes his visit to the Holy Sepulchre to have been paid. The name "Sanctus Neotus," beneath. This window was originally given by the families of Tubbe and Callawy, whose arms and memorial have been preserved, as follows:

Below the figure of St. Paul, arms of Tubbe, viz. argent, a chevron sable between three gurnets (in Cornish idiom, *Tubbs*), hauriant, gules. Below St. Neot, the arms of Callawy, viz. sable a chevron between three daggers, or. The space between these coats of arms is occupied by an elegant scroll with the following inscription: "At the cost of John Tubbe, and John Callawy, who erected this window,"\*

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#### NO. 8. CHANCEL WINDOW.

The original design of this window is said to have been the institution of the Lord's Supper; but it was so much corroded, as well as mutilated, that no trace of any regular subject remained, and not even the beautiful specimens of the figures discovered by the artist, and now transferred to the adjoining north-east window, No. 7 were visible. In restoring this appropriate subject, recourse has been had to a coloured wood print, one of a very curious collection preserved in the British Museum, executed in the fifteenth century, and said to have been the first illustration of the Bible extant. The character of this print was considered to accord with the general style of the windows better than the representations of the same subject given by the great masters. It exhibits our Saviour immediately facing the spectator, with the apostles seated around the table, at the paschal supper (a lamb whole), in the following order, reckoning from his right hand: 1, Simon Peter; 2, Philip; 3, James the Less, the son of Alphæus; 4, Judas Iscariot, who is represented as grasping the sop (John xiii. 26) in his right hand, behind his back; 5, Matthew; 6, Simon Zelotes, or the Canaanite; 7, Bartholomew; 8, Lebbæus, whose surname was Thaddaus or Jude, the brother of James the Less; 9, Andrew, Simon Peter's brother; 10, Thomas; 11, James, the elder, the son of Zebedee; 12, John, the beloved disciple, and brother of James the elder, lying in our Lord's bosom. The upper compartments exhibit the original designs, as follows, beginning at the spectator's left hand:

1. An angel, bearing a shield, with the arms of Valletort; viz. or, three bends gules, a bordure sable bezantee.

\*Tubbe married the heiress of Callawy.

2. Mary, the wife of Cleophas or Alphæus, and mother of James the Less and Lebbæus.

3. Mary Magdalene.

4. The Virgin Mary.

These are the three Marys related by St. John (chap. xix. 25), to have been present at the crucifixion.

5. An angel in the posture of worship, with the words "Hail, Mary, full of grace."

6. An angel, bearing a shield, with the arms of Luccombe, viz. argent, a saltier sable, between four estoiles gules.

Most of the windows appearing to have been originally presented by particular individuals, who in some instances commemorated the gift by placing their coats of arms on the glass, it seems not improbable that the families of Valletort and Luccombe may have been the joint donors of this; but there remains no record of the fact.

#### NO. 9. THE CREATION WINDOW.

(So called from its subject.)

This is the most elaborate of all the windows, and remained in a far better state of preservation than any of the others, requiring only the restoration of a few detached portions of the glass to render it complete. It has been admired as a rich specimen of the art in the age to which it belonged (A.D. 1200). The upper compartments, ten in number, are occupied by the nine different degrees of angelic powers, according to the monkish legends in the following order, beginning from the left hand above.

1, Thrones. 2 and 3, Seraphim. 4, Cherubim. 5, Angels. 6, Dominions. 7, Virtues. 8, Powers. 9, Principalities. 10, Archangels. They are inscribed respectively, as follows:—1, Tronus. 2 and 3, Seraphim. 4, Cherubyn. 5, Angeli. 6, Dominatus. 7, Virtutes. 8, Potestates. 9, Principatus. 10, Archangeli.

The body of the window, in fifteen compartments, represents the creation of the world by Christ, the Son or word of God; together with some of the principal succeeding events till the time of Noah, in the following order:—

1. Christ, with a pair of compasses in his hand, planning the Creation; inscription, "Here the Lord plans the world."—Gen. i. 1, and Prov. viii. 27.

2. The division of the waters from the dry land; inscription, "Here the Lord makes the waters and the earth." (Gen. i. 9.).

3. The creation of fish and fowl ; inscription, " Here the Lord makes the fish and fowl."—Gen. i. 20.

4. The creation of man ; inscription, " Here the Lord makes Adam."—Genesis i. 27.

5. The creation of woman ; inscription, " Here the Lord makes Eve out of Adam."—Gen. ii. 22.

6. The command to Adam respecting the forbidden fruit ; inscription " Here the Lord commanded Adam concerning the fruits of Paradise."—Gen. ii. 16, 17.

7. Adam and Eve tempted by the serpent, (who is represented as twined round the tree, with a virgin's face,) eating the forbidden fruit ; inscription, " Here Adam breaks the command of Christ."—Gen. iii. 6.

8. The angel driving our first parents out of Paradise ; inscription, " Here the angel commanded Adam to go out of Paradise."—Gen. iii. 24.

9. Adam and Eve at work, he with a spade, and she with a spindle and distaff ; inscription, " Here Adam and Eve began to labour."

10. The offerings of Cain and Abel ; the former standing beside his sacrifice, the flame of which is bent downwards ; the latter kneeling beside his, the flame of which ascends ; inscription, " Here Abel and Cain offered sacrifices."—Gen. iv. 3, 4, 5.

11. Cain slaying Abel with a jaw-bone ; inscription, " Here Cain kills Abel."—Gen. iv. 8.

12. God, the Father, from heaven passing sentence upon Cain ; inscription, " Behold the blood of thy brother !"—Gen. iv. 10.

13. Lamech shooting Cain, his servant-boy standing at his side ; inscription, " Here Lamech shoots Cain with an arrow." This event is not mentioned in the Bible. The legend of the Jews says, that Lamech, going out to shoot wild beasts, and being very old and dim-sighted, is shewn Cain in a bush, by his servant-boy, who, from his hairy appearance, mistakes him for a beast, and persuades his master to shoot him. (Founded, probably, on Gen. iv. 23, 24).

14. The death of Adam, with Seth placing three apple-pips in his mouth and nostrils : on the right is seen a tree, with a child lying in it. " Here Seth puts the three seeds under Adam's tongue."

This subject, too, is derived from a Jewish legend, to the following effect :—When Adam was about to die, conscious of his many sins, he sent his sons Seth to Paradise, to seek the oil of mercy. Seth sees there the Tree of Life, with the infant Jesus lying in it. From this tree an angel gathers an apple, out of which he takes three kernels, and giving them to Seth,

bids him, as soon as Adam shall be dead, to put one beneath his tongue, and one into each of his nostrils. From these, he tells him, shall spring a tree which, when full grown, shall yield the oil of mercy in five thousand five hundred years' time.

15. Adam's history being concluded, that of Noah here commences. This compartment shows us Christ commanding Noah to build the ark. Inscription, "Make to thee an ark."—Gen. vi. 14.

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## NO. 10. THE NOAH WINDOW.

(So called from its subjects).

The openings in the head of this window are filled with a new design (the old one being entirely lost), from a print of Albert Durer, born A.D. 1471; representing in the centre, the Almighty seated on the rainbow, with the universe beneath his feet, and on either side an angel in the posture of adoration.

The body of the window retains its original subject, being an immediate continuation of the Bible history from the window preceding. It represents the principal events in the life of Noah, in eight compartments, as follow.

1. Noah, assisted by his sons, building the ark; with the inscription, "Here Noah makes the Ark."—Gen. vi. 22.

2. Noah and one of his sons rolling a cask into the ark; inscription, "Here Noah entered into the ark."—Gen. vii. 7.

3. Noah in the ark, floating on the waters, sends out the raven and the dove; inscription, "Here he sent out the raven and the dove."—Gen. viii. 7, 8.

4. The dove returning, with the olive-leaf in her mouth; inscription, "Here he sent forth the dove, which returned."—Gen. viii. 11.

5. Noah and his family, together with the pairs of the brute creation, coming out of the ark; inscription, "Here Noah went forth from the ark."—Gen. viii. 18, 19.

6. Noah and his family offering their sacrifice of thanksgiving; inscription, "He offered a whole burnt-offering on the altar."—Gen. viii. 20.

7. Ham looking upon the nakedness of his father Noah, whilst Shem and Japheth are approaching him backwards, with a garment upon their shoulders to cover him; inscription, "Here Ham saw his father naked."—Gen. ix. 22, 23.

8. The death of Noah, his sons standing by; inscription, "Here Noah is dead."—Gen. x. 29.

## NO. II. THE BORLASE WINDOW.

(So called from the donors).

In the tracey lights here we have—

1. The letters “*I J C*,” being the contraction anciently used for the word “Jesus.”
2. The figure of an animal ; doubtful whether intended to represent the Agnus Dei, or the Borlase family-crest : most probably the latter, though it does not now agree with it.
3. A contraction of the Virgin Mary’s name, “Maria,” in a monogram—an old monkish conceit.

The body of the window contains the following subjects, in the separate compartments :—

1. St. Christopher, with his staff, carrying the child Jesus across the river. A legend says that, being converted by a hermit, he was sent to reside on the bank of a dangerous river, that, being strong and of gigantic stature, he might carry over those who required to pass it. One day a little child presented itself, and desired to be carried across. The saint accordingly took him on his shoulders, and, with his staff, in his hand, entered the river. The child, however, grew so heavy, that by the time they got across, Christopher was nearly drowned : hereupon he said to him, “Thou hast put me in great peril, and weighest almost as I had had all the world upon me.” The child replied, “Christopher marvel thou nothing ; for thou has not only borne all the world, but Him that created all things, upon thy shoulders. I am Jesus Christ, the King whom thou servest in this work.” From this transaction, the saint’s name, which before was *Reprobus*, was changed into Christopher, or *Christ-bearer*, and he grew into great renown.

Beneath is a figure of Nicholas Borlase, praying ; with the words, “St. Christopher, pray for me.”

2. St. Neot, when young, as a Monk of Glastonbury. Beneath, Catherine Borlase, the wife of Nicholas, praying—“St. Neot, pray for me.”

3. St. Leonard ; as in the Harris window, No. 5, which see. Beneath, the sons of Nicholas and Catherine Borlase, praying—“St. Leonard pray for us.”

4. St. Catherine ; a virgin convert of Alexandria, about A. D. 305. She was placed on a wheel, stuck round with iron spikes, and miraculously delivered by an angel ; she was afterwards beheaded. Hence she is always represented with such a wheel by her side, as well as with a sword. Beneath are the daughters of Nicholas and Catherine Borlase, praying—“St. Catherine, pray for us.” Along the bottom of the window is this inscription—“Pray for the souls of Catherine

Borlase, Nicholas Borlase, and John Vyvyan (he was the father of Catherine Borlase) who caused this window to be made."

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### NO. 12. THE MARTYN WINDOW.

(So called from the donors).

In the upper compartments of this window we have,

1. The letters "I J K" as in the preceding, encircled with the crown of thorns.
2. The arms of Martyn; viz. argent, a chevron gules, between three martins proper.
3. An ancient passion flower, emblematic of our Saviour's sufferings on the cross.

The body of the window contains,

1. The Virgin, with the infant Jesus in her arms; beneath, figures of some of the Martyn family, praying, "Mother of God, be propitious."
2. The crucifixion; the head of the cross bearing a scroll with Pilate's superscription, "I.N.R.I." (*i.e. Jesus Nazarenus Rex Judæorum—Jesus of Nazareth, King of the Jews.*) On either side of the foot of the cross lie a skull and a shoulder bone, as emblems of mortality. Beneath, the donor, Martyn and his wife, praying, "Jesus, Son of God, have mercy on us."
3. St. John the Evangelist; "The disciple whom Jesus loved." Beneath, the sons of the donor, praying, "St. John, pray for us."
4. St. Stephen; as in the Callaway window, No. 6, which see. Beneath, daughters of the donor, praying, "St. Stephen pray for us."

Across the bottom, "Pray for the souls of — Martyn and his sons, who caused this window to be made."

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### NO. 13. THE MUTTON WINDOW.

(So called from the donors).

This is an extremely fine window. The head contains,

1. The monogram of the word "Maria" as in the Borlase window, No. 11.

2. A sheep or lamb; uncertain, as in the Borlase window, whether intended to represent the Agnus Dei, or the armorial bearing of the Mutton family; unity of design with the preceding window would make us rather infer the latter.

2. The chalice, containing the consecrated wafer, marked with the letters "I J K" and the nails used in the crucifixion.

The body of this window is occupied by very fine figures of the four evangelists, each holding in his hand the book of his gospel surmounted by his peculiar emblem, in the following order :

1. Mark, with a winged lion : inscription beneath, "St. Mark, pray for us."

2. Luke, with an ox or calf ; inscription, "St. Luke, pray for us."

3. Matthew, with a man ; inscription, "St. Matthew, pray for us."

4. John, with an eagle. (A palm branch in his right hand). Inscription. "St. John, pray for us."

Above the head of each evangelist is given, in a beautiful scroll, the commencing sentence of his gospel, from the Latin vulgate, as follows :

1. Mark. "The beginning of the gospel of Jesus Christ, the Son of God, as it is written in Isaiah the prophet."

2. Luke. "There was in the days of Herod the king a certain priest, by name Zacharias."

3. Matthew. "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

4. John. "In the beginning was the word, and the word was with God, and the word was God."

Beneath their feet, in a continued scroll of exquisite design and execution, supported by four hands coming out of the clouds, is the commencement of the noble hymn of Zacharias (Luke i. 68, 69) "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David."

Across the bottom of the window is the inscription, "Pray for the soul of John Mutton, a benefactor of this church."

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#### NO. 14. THE REDEMPTION WINDOW.

(So called from its subjects).

The head of this window retains its original design, and represents in the centre, the Saviour, in the act of stepping out of his tomb, having the crown of thorns on his head, and the cross and banner in his left hand. On his right is St. John, with the chalice, and on his left St. Thomas with the lance.

The main compartments here were formerly occupied by the legend of St. George, which has been removed, on

Whittaker's suggestion, to its present situation, No. 1, and its place filled by four entirely new designs of the leading events in our Lord's history, subsequent to his death, in the following order :

1. The taking down of the body from the cross. Joseph of Arimathea, with one of the disciples, taking the body down, and the three Marys receiving it. A plate with the crown of thorns in the lower corner. On a scroll above is the inscription, "The body taken down."

2. The burial. Joseph, assisted by a soldier of the Roman guard, putting the body into a stone coffin; one of the Marys applying a napkin to the wounded side, and the other two standing by, weeping. The crown of thorns is here also seen in the lower corner. The mouth of the cave in the background. On the scroll above, "The burial."

3. The resurrection. Christ risen, standing on his tomb; on the end of which is seen the seal yet unbroken. Three Roman soldiers, in different attitudes of terror, around. On the scroll, "The Resurrection."

4. The ascension. The Saviour in the air, with his hands extended towards heaven; beneath him, the group of his apostles (five are seen) in the act of adoration. Scroll, "The Ascension."

## NO. 15. THE ACTS' WINDOW.

(The subjects being taken from the Acts of the Apostles).

THE tracery lights in the head here also remain as before, and represent the annunciation. In the centre is seen the Holy Ghost descending out of a cloud in the form of a dove; on his left, the angel Gabriel, in a kneeling posture, with a sceptre in his right hand, and over his head a scroll, with his salutation to the Virgin, "Hail thou that art highly favoured, the Lord is with thee,"; on the right, the Virgin Mary standing at an altar, on which lies an open book; in a scroll above, her reply to the angel, "Behold the handmaid of the Lord, be it unto me according to thy word."

The body of this window is occupied by four entirely new designs, taken from the Acts of the Apostles, as follows :

1. The descent of the Holy Ghost on the disciples on the day of Pentecost. The assembled group represents the virgin mother and six of the apostles, with the cloven fiery tongues above their heads. On the label above is the inscription, "The descent of the Holy Ghost."

2. The stoning of Stephen. The first martyr is here seen, kneeling and looking up to heaven, his meek counten-

ance strongly contrasting with the savage ones of his two executioners, who are hurling great stones upon him. In the foreground is Saul keeping their clothes, whilst the city of Jerusalem is seen behind. Over their heads the Saviour appears above a cloud, holding in his left hand his cross, to which his right hand is directing the martyr's view ; whilst from Stephen's mouth issue the words, "Lord Jesus, receive my spirit." On the label above, "Stephen Stoned."

3. The conversion of Saul. The Saviour appearing above a cloud, from which strong rays of light issue ; with the words on a scroll, "Saul, Saul, why persecutest thou me?" Beneath is Saul, fallen from his startled horse, and lying on the ground with his eyes closed, uttering the words, "Lord, what wilt thou have me to do"? The group accompanying him consists of four Roman soldiers, armed, and bearing their standard with its well-known inscription, "S.P.Q.R."—the Roman senate and people.

4. Paul pleading before Felix. We here see the Roman governor sitting on the seat of judgement, and the apostle, with his hands chained, pleading his cause before him. Standing by are two of the Roman guard, with spears in their hands ; whilst in the foreground is a figure, supposed to be St. Luke (the author of the Acts, and Paul's chosen companion), writing down the Apostle's defence. On the label above, which is supported by a hand issuing from a cloud, is the inscription, "Paul's defence before Felix."

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#### NO. 16. THE ARMORIAL WINDOW.

Tradition relates this window to have been originally occupied by different armorial bearings. These, however, together with their remembrance, had entirely perished, with the exception of one coat of arms which remained in the upper tracery light, but of which the family was unknown. Under these circumstances, it was judged best to preserve the original design of the window as an armorial one, and (in the entire absence of all trace of its former subjects), to render it commemorative of the restoration of the whole. It has therefore been appropriated to the family arms of Grylls, the donor, together with those of some of the principal families connected with his at the respective periods marked by the dates attached to them. The window, thus completed anew, presents, both in design and execution, a splendid specimen of the modern art.

Center tracery light above ; arms of Grylls, or three bendlets enhanced gules ; surmounted by the crest, a porcupine argent. Motto beneath, "Vires Agminis unus habet." On the dexter side ; a shield, with the arms of Bere, an ancient family of the Barton of Pengelley, in this parish, now represented by Mr. Grylls, who derives through it the advowson and other property in the parish ; argent, a bear rampant sable, muzzled or. On the sinister side, an escutcheon of fifteen quarterings, as taken from the walls of the withdrawing-room in the old family mansion of Court, in the parish of Lanreath. In the first, the coat of Grylls.

2. Argent, a chevron sable between three gournets hauriant gules, for Tubbe. 3. Gules, a chevron vaire between three ducal coronets or, for Mayo. 4. Argent, a chevron between three griffins' heads erased, those in chief respectant, sable, for Scowene. 5. Azure, fretty argent, a fess gules, for Cane. 6. Gules, on a bend wavy argent, three Cornish choughs sable, for Reed. 7. Azure, a bend ingrailed argent, cotised or, for Symons. 8. Or, a lion rampant holding in his paws a cross ingrailed gules, for Wootton. 9. Party per bend indented or and azure, two fleurs-de-lis counterchanged, for Heare. 10. Or, three piles in chief sable, for Landear. 11. Argent, on a saltire gules five owls proper, for Westlacke. 12. Sable, six escallops 3, 2 and 1 or, for Estcott. 13. Gules, two pallets or, on a chief argent three pallets, for Poynter. 14. Barry wavy of eight, argent and azure, on a chief gules, three barnacles or, for Symth. 15. Argent, a castle, between three battle-axes sable, for Hickes.

In the head of each of the principal compartments of the window is seen an angel, holding on his breast a shield, to which the other shields in each compartment are respectively suspended. Their bearings are as follows :—1st compartment. The arms of Grylls, as above, bearing on an escutcheon of pretence the arms of Bere ; on a scroll beneath, "Grylls and Bere, 1635." 2. Bere and Pengelley, party per pale ; on the dexter side, Bere, on the sinister, or, a chevron between three griffins passant gules, for Pengelley ; on the scroll beneath, "Bere and Pengelley," with the date, 1530, on the rose immediately below. 3. Bere and Bond, party per pale ; on the dexter side, Bere ; on the sinister, argent, on a chevron sable three bezants, for Bond ; on the scroll beneath, "Bere and Bond."

Second compartment. 1. Grylls, bearing the arms of Gerveys on an escutcheon of pretence ; argent, a chevron between three garbs, or wheat-sheaves, sable, for Gerveys ; on the scroll beneath, "Grylls and Gerveys, 1671." 2. Gerveys and Trevanion, party per pale, on the dexter side, Gerveys ; on the sinister, argent, on a fesse azure, between two chevrons gules, three escallops or, for Trevanion ; on the scroll below, "Gerveys and Trevanion, 1620." 3. Gerveys and Chamond, party per pale, on the dexter side, Gerveys ; on the sinister, argent, a chevron between three fleurs-de-lis gules, for Chamond ; on the scroll, "Gerveys and Chamond, 1580."

Third compartment. 1. Grylls, bearing on an escutcheon of pretence the arms of Glynn; argent, three salmon spears with the points downwards sable, for Glynn; beneath, "Grylls and Glynn, 1758." 2. Glynn and Pendarves, party per pale, on the dexter side, Glynn; on the sinister, sable, a falcon rising between three mullets pierced or, for Pendarves; beneath, "Glynn and Pendarves, 1700." 3. Glynn and Polkinhorne, party per pale, on the dexter side, Glynn; on the sinister, argent, three bars sable, for Polkinhorne: beneath, "Glynn and Polkinhorne, 1662."

Fourth compartment. 1. An escutcheon, quarterly: in the first, Grylls; in the second, Bere; in the third, Gerveys; fourth, Glynn; on the scroll beneath, "Grylls." 2. Grylls and Rashleigh, party per pale, on the dexter side Grylls; on the sinister, sable, a cross or, between a Cornish chough legged and beaked gules, and a text T in chief, and two crescents in base all argent, for Rashleigh; on the scroll beneath, "Grylls and Rashleigh, 1816." 3. Grylls and Hill, party per pale, on the dexter, quarterly—1. Grylls; 2. Bere; 3. Gerveys; 4. Glynn. On the sinister, argent, a chevron between three water boujets sable, for Hill; on the scroll beneath, "Grylls and Hill, 1783." These are the arms of the donor and his wife

Along the bottom of the window runs the following inscription, commemorating the work of restoration:—"Omnes hujus ecclesiæ fenestras, incuria et vetustate collapsas, per annos 1826, 1827, 1828, 1829, e re privata restauravit, redintegravit, ornavit, Ricardus Gerveys Grylls, Helstoniensis, olim ab 1792 ad 1820 hujus parochiæ vicarius, et adhuc patronus; suo filio Henrico vicario; præfecto operis Johanne Hedgeland, Londini; picture J. Nixon; opifice B. Baillie."

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#### NO. 17. THE BELFRY WINDOW.

In 1864 the singing gallery was taken away, and this window was placed in the belfry. It was made by Lucas Barrand, and along the centre is represented St. Peran, as Patron of Cornwall; St. Nicholas, as Patron of Sailors; St. Alban, as the Protomartyr of England; St. George, Patron of Soldiers; and St. Catherine, Patron of Spinsters. Above are representations of the Acts of Mercy, and below, subjects from the life of the saints above. At the bottom is the dedicating inscription with the names of the Rev. Henry Grylls, Mrs. Grylls, and their sons and daughters.





## DOZMARE POOL.

This lake or pool is about a mile in circumference, and lies about two miles to the right of the road between Bodmin and Launceston, or about five miles north-east of the Parish Church. The best way to visit the romantic spot is to ascend the hill below the Day Schools, passing Hill-town Farm and Tremadock, thence along a fairly good road to Gillhouse, at which vehicle can be left, and to proceed on foot over about a mile of open moorland. A popular legend attached to Dozmare Pool is as follows :—A person who had been a rich and powerful man, but very wicked, guilty of murder and other heinous crimes, lived near this place ; and that after his death his spirit haunted the neighbourhood, but was at length exorcised and laid to rest in Dozmare Pool. But having in his lifetime, in order to enjoy the good things of this world, disposed of his soul and body to the wicked one, his infernal majesty takes great pleasure in tormenting him, by imposing on him difficult tasks, such as spinning a rope with sand, dipping out the pool with a limpet shell, &c., and at times amuses himself with hunting him over the moors with his hell-hounds, at which time Tregeagle is heard to howl and roar in a most dreadful manner ; so that “roaring and howling like Tregeagle” is a common expression amongst the vulgar in Cornwall.

The following tale of Tregeagle, or Dozmare Pool, is believed to have been written by John Penwarne, a Cornish poet.



## TREGEAGLE.

### PARTE THE FIRSTE.

In Cornwaile's famed land, bye the poole on the moore,  
 Tregeagle the wickede did dwelle ;  
 He once was a shepherde contented and poore ;  
 But growing ambytious, and wishing for more,  
 Sad fortune the shepherde befelle.

One nyghte, all alone, as he cross'd the wylde heathe  
 To drive his scant flocke to the folde,  
 All nature was stille, the wynds scarcely breathe  
 O'er the moone silver'd hilles and the valleys beneath,  
 As he cast his eye over the wolde.

“ Ah ! why shoulde I live bye harde labour ”—quothe he,  
 “ And be helde bye the riche in disdayne !  
 “ I wish ”—quothe Tregeagle,—“ for all that I see,  
 “ Oh then what a happye greate man I shoulde be !  
 “ When lorde of extensive domaine.”

Nowe scarce had he utter'd hys impious breath,  
 When the wolves they howl'd wildye and loude,  
 The wyndes sadly syghing swept over the heathe,  
 As nature awoke from the styllness of death,  
 And the moone hyd her head in a cloude.

When suddaine he saw, midst the gloome of the nyghte,  
 A figure gygantick advance ;  
 His hayre bristled up as he view'd the felle Spryte,  
 Who seemed in form to be armed as a knyghte,  
 And he wielded an ebonye lance.

All blacke was the gaunte steede on whych he dyd ryde ;  
 A sable plume shadow'd his heade ;  
 And blacke was his armour, wyth bloode all bedy'de ;  
 And blacke was the bugle that hung bye his syde,  
 Which no mortale mighte hear without drede.

Two dogges fierce and felle, and whych never knew feare,  
 Dyd run his fleete courser before ;  
 Their forms were all hydeous, and grislye their haire,  
 And through their lanke sydes their sharpe ribs dyd appeare,  
 And their mouthes were stille dripping wyth gore,

Then thus spake Tregagle—"who arte thou Syr Knyghte ?

"And where at this tyme dost thou wende ?

"Ah, why dost thou wander alone thro' the nyghte ?

"And why dost thou harrowe my soule wyth affrighte ?

"Or what dost thy coming portende ?"

The Knyghte nothing spake, but he leap'd wyth a bound

From offe hys hyghe steede (with a frowne)

And as he alitte on the tremblinge grounde,

His armour clank'd hollowe, a terrible sound,

And at length thus he spake to the Clowne.

"Say, what dydst thou wish for, thou tremblinge knave ?

"But thy wyses are known unto mee ;

"I give my consent then if thou arte my slave ;

"Longe life to enjoye too, thy wish thou shalt have,

"And an hundrede years give I to thee.

"I'll builde thee a castle soe fair and soe fyne,

"Arounde it green forrests I'll reare,

"And vassals and serving men too shall bee thyne ;

"And thy halle, all wyth gold and wyth sylvere shall shyne,

"And wyth *Syr* shall bee greeted thyne eare.

"And when thy longe terme shall bee passed awaye,

"At thy lot wilt thou never repine ?

"And wilt thou be ready thy boone to repaye ?

"Speake boldlye Tregagle ! pray what dost thoue saye ?

"Shall thy soule and thy bodye bee mine ?"

"A bargaine ! a bargaine !" then said he aloude,

"At my lot I will never repine :

"I swears to observe it, I swears bye the roode,

"And am readye to seale and to sygne with my bloode :

"Both my soule and my bodye are thyne."

The Spryte grinn'd soe horrid, and said—"that will bynde

"Bothe thy soule and thy bodye my righte :"

Then mounting his courser as fleete as the wynde ;

And whilst his grymme hell-houndes ran yelpinge behind,

He was loste in the gloome of the nyghte.

Oh, then his dreade bugle he wynded soe shrille,

Soe as all mortale ears to astounde :

The vallies all trembled, and shooke was each hylle,

The wolves ceased to howle, and with terror lay styll,

Whyle Tregagle felle flat on the grounde.

There in a deade sleepe all entranced he laye,

Spelle bounde by the arte of the Spryte ;

Nor awake until morne in her mantel of graye,

With ruddy hands open'd the portalles of day,

And dispell'd the darke mysts of the nyghte.

Then upsprauge Tregagle, no longer a clowne,

But cloath'd in gorgeous attyre ;

And proude wavinge forrests the hyls all did crowne,

Whych erst was a bare and a barren bleake downe ;

And much did Tregagle admire.

Where Dozmare Lake its darke waters did roll,

A Castle now reared its heade,

Wythe many a turrete soe stately and tall,

And manye a warden did walke on its walle,

All splendidly cloath'd in rede.

And manye a vassale did hayle hym "Syr Knyghte,"  
 And doffinge their caps, bowed lowe ;  
 And muche Syr Tregeagle was pleased wythe the syghte,  
 While inwardlye swellinge with pryde and delyghte,  
 He into his castle did goe.

Then proudlye advauncinge he enter'd the halle,  
 With golde and with sylver bedyghte ;  
 Frome the loftye roofe manye gaye banners did falle,  
 And bryghte suites of armoure did hange on eache walle,  
 Was ever soe gorgeouse a sighte !

And there the gaye servynge men bowinge profounde,  
 Obsequious did wait hys commande ;  
 And manye faire damsels did stande hym arounde,  
 Who modestlye bente their bryghte eyes to the ground ;  
 Ah, who could such beautye wythstande !

The Mynstrel sweete musyck drewe forthe frome his lyre,  
 Whych ravysht'd the soule wyth delyghte ;  
 The Knyghte treads on aire, and his soule is on fyre,  
 And muche he the skylle of the Harper admyres,  
 For he sunge forthe the prayse of the Knyghte.

And manye a steede in his stables were seene,  
 All fitted for chace or for warre ;  
 With manye bolde Huntsemen, all cloathed in greene,  
 At there sydes hunge thereire bugles of sylver so sheene,  
 Whych runge thro' the forrests a-farre.

Nowe oft woulde the Knyghte, on his courser soe faire,  
 Followe swifte the fleete houndes and the horne,  
 To rouse the grymme wolfe from his secrete laire,  
 Or pursue the lyghte bounds of the tremblyng deere,  
 As he brush'd the bryghte dewes of the morne.

But tyme flew awaye, wyth the wyndes winged speede,  
 Tregeagle ne'er notye'd its flyghte ;  
 But he marked each day with some horrible deede,  
 Some mansyon must burne, or some traveller bleede,  
 Or hatefulle that dye to his sighte.

It chaunced one evenynge, as homewards he wendes,  
 Deepe mutter'd the hagg of the storme ;  
 Earthe trembles as boungyng the skyes she ascendes,  
 The welkyn acrossse her blacke winges she extendes,  
 And nature with darkness deformes.

And nowe the bolde hunters theye stooode alle aghaste,  
 Their stout heartes withe feare overaw'd ;  
 The rede lyghtnings glared, the rayne poured faste,  
 And loude howl'd the Demons that rode on the blaste,  
 And Terrour the tempeste bestrode !

Whene swifte from the woode, and all wylde with affryghte,  
 A damsele advauncinge they spyed ;  
 All whyte were her garments, her palfrye was whyte,  
 Wyth sylver and golde, and wyth jeweles bedyghte,  
 And a little page rode by her syde.

"Oh, save me ! oh, save me ! Sir Knyghte," then she said,  
 "Oh, let me thy succoure obtaine !"  
 "Ah, where from the storme shall I shelter my heade ?"  
 "My spirits are sinking with horrour and dreade,  
 "And my garments are drenched with rayne.

"My poor little page, too, with terroure doth quake!

"Though ne'er little page was more bold"—

"Ah, Mistress deare, I woulde dye for your sake!

"It is not with feare that I shiver and shake,

"But I shake with the wet and the colde."

"See you," sayd the Knyghte, "where my castle dothe reare,

"Thyther hasten fayre ladye with me;

"And there we all soone will thy little page cheere;

"Bryghte damsels I've many, all modest and fayre,

"Sweete ladye, to wait upon thee."

"Now quickly they rode—and the drawebridge let downe,

They into the castle repayre;

And cheerfulle the fyres now blaz'd in the halle,

Tregeagle aloude for his damsels did calle,

His damsels so lovelye and faire.

Some wayte on the Lady, some kindlye are led

To make the younge urchin their care;

Where lovelye he sat wih his cheeks roseye rede,

And lyke a wet rosebud he hunge downe his heade,

Whyle they wrunge forthe the rayne from his hayre.

"Nowe saye, little page," said a Damsel so milde,

"And quicklye unto us declare,

"Why thro' the darke forreste, so savage and wylde,

"Thou rangest at nyghte, who arte yet but a chylde?"

"And who is thye Lady soe faire?"

"Her father's Earl Cornwaile,—I weene that his name

"Can never sounde straunge to youre eare;

"For large his possessyons, and wyde is hys fame,

"And I am her page, and Roberto's mye name,

"And they call her Goonhylda the Faire.

"Thys mornynge from Dunevyd Castle\* soe stronge,

"We came forthe ere the sunn shew'd his face;

"For she loves, with her trayne, the greene forrests amouge

"To rouse the fleete deere, and the vallies alonge

"To pursue the keene joyes of the chase.

"To-daye we left all oure companyons behynde,

"And involv'd in the mysts of the hylle;

"To trace backe our steps we in vaine were inclyn'd,

"When the shoutes of the hunters we hearde in the wynde,

"And the bugle blewe cheerlye and shrylle.

"Then we hitherwarde sped, all deceyv'd by the sounde,

"In hopes our companyons to fynde;

"When the howlinge storme shooke the vaste forreste arounde,

"From the rayne we soughte sheltere, but none could be founde,

"Till we met with youre mastere so kynde."

Then Goonhylda came forth,—like a beautiful flower,

And all in fresh garments arrayed;

She seem'd a tall lyllye, refresh'd by a showere,

Tregeagle he gaz'd, for ne'er till that houre,

Had he seene such a beautiful Mayde.

"Thanks, gentle Syr Knyghte,—said Goonhylda the faire,

Whyle modestye mantled her checke,

"Your guests for the nyghte we must be, Syr, I feare,

"Whylst my father, a preye to sad griefe and despaire,

"In vayne his Goonhylda will seeke."

\* Launceston Castle.

"I am proude of my gieste," Syr Tregeagle reply'd  
 "And praye, faireste Ladye don't grieve ;  
 "A messengere quick to your father shall ryde,  
 "To tell hym no ille does his daughter betyde,  
 "And his breaste frome its terroure relieve."

Whyle thus, with faire speeches soe courteous and kynde,  
 Hymselfe to the Mayde he address'd ;  
 To gloome and to thoughtfulness seem'd much inclyn'd,  
 And, if that the countenance speaketh the mynde,  
 Darke deedes he revolv'd in his breaste.

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PARTE THE SECONDE.

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Whyle sweete slept Goonhylda, of beautye the pryde,  
 The Earle was absorbed in grief ;  
 For no messengere fleete to his castle did ryde,  
 To saye that no ill did his darlynge betyde,  
 And to give his fonde bosome reliefe.

All nyghte his lone chambere he pac'd to and fro ;  
 As he lysten'd, no sound could he heare,  
 But the blaste which against his darke windows did blowe ;  
 His aged breaste heaved with sorrowe and woe,  
 Till he saw the greye morninge appeare.

With his knyghts and esqyres, and servynge men all,  
 Then forthe from his castle did ryde ;  
 Midst the forreste soe wylde, on Goonhylda did call,  
 But dyre forebodings his heart did appalle,  
 When noughte but the echoes reply'd.

At length to the plaine he emerg'd from the woode  
 For a father, alas, what a syghte !  
 There laye her fayre garments all drenched in bloode,  
 Her palfrye all torn in the darke crimsone floode,  
 By the rav'nous beastes of the nyghte.

Soft-eyed Pitye descende o'er the heart-rending sighte ;  
 Be widely extended thy veyle :  
 For I weene it is past learned clerke to indyghte,  
 Or the pen or the pencile to paint or to wryte,  
 What a fond, tender father muste feele.

And now let's retorne to that traytoure soe vyle ;  
 Darke projects revolv'd in hys breaste,  
 Whylst his heart was envelop'd in fraude and in guyle,  
 He borrowed kynde Hospytalytye's smyle,  
 And thus he Goonhylda address'd :—

"Fayr Mayden, than floweres the fayrest most fayre  
 "Of demeanoure soe modeste and sweete ;  
 "O, saye ! maye a Knyghte of possessyons soe rare,  
 "Presume that both them and hymselfe to declare,  
 "Dear Ladye, are caste at your feete.

Wythe a blushe on her cheeke, then Goonhylda reply'd,  
 "I ill shoulde your kindness requyte,  
 "Should I treate you, Syr Knyghte, or with scorne, or with pryde,  
 "Or the state of my hearte should I stryve, Syr, to hyde ;  
 "I'm already betroth'd to a Knyghte.

"Now faire is the daye, and refulgente the morne,  
 "And fayne would I haste to departe ;  
 "That no longer my fonde partiale father may mourne,  
 "And no longer in vaine waite Goonhylda's retourne,  
 "Whose absence must wrynge his kynde heart."

The Knyghte smyl'd insydious, and bent his darke browe :

"Faire Ladye, you cannot go hence ;  
 "There are robbers abroade in the forreste, I trowe ;  
 "Besydes, my sweete damsele, I boldlye avowe,  
 "With youre presence I cannot dyspence."

"Then am I a prys'ner?" Goonhylda replied  
 (Indygnante beholdyng the Knighte)  
 "But soone shall the strength of thy castle be try'd ;  
 "And thynkest thou longe from Earl Cornwaile to hyde  
 "A daughtere, his pryde and delyghte ?"

"Ah, vaine expectatione, fayre Ladye," he sayde,  
 "Thy father hopes not thy retourne ;  
 "Alreadye he thynkes that thy bloode has been shed  
 "Bye the beaste of the forreste, and thynkyng thee deade,  
 "He is gone to his castle to mourne."

Nowe little Roberto, tho' few were his yeares,  
 Yet cunning and shrewde was the boye ;  
 Where he sat in a corner, thys speeche overheares,  
 And faythfulle as swyfte to the stable repayres,  
 And seizes his courser with joye.

From the castle he steals, and the forreste he gaynes,  
 Resolv'd to averte her sad fate :  
 Nowe spurring, and giving his fleete horse the reynes,  
 Ere the soft tears of evenyng had spangled the plaines,  
 Blewe his horne at Dunevy's high gate.

"Oh, hasten, Earl Cornwaile ! oh, hasten !" he cry'd,  
 "Thy peerless Goonhylda's in thralle ;  
 "Bye a recreante Knyghte is thy powere defy'd !  
 "Bye force Syr Tregeagle would make her his bryde !  
 "And he keepes her within his stronge walle !"

"For thy newes, little Robert, oh, faire thee befall,  
 "Tho' bitter and sweete, little page ;  
 "Mye Goonhylda, then lives ! though a traytor enthalles,  
 "But soone will I thundere arounde his strong walles,  
 "The catyffe I burne to engage !"

Then he drewe forthe his horsemen, so valyaunte and bolde ;  
 "And gyve me mye armoure," he said,  
 "My frame can sustayne it, tho' wyther'd and olde,  
 "And my hande in its graspe stille the faulchyon can holde,  
 "When a daughtere's cause calls for its aide.

"To horse, little Robert ! to horse again flye !  
 "Tho' tyr'd thou surely must be ;  
 "But I knowe for thy Mystress thoud'st readye dye,  
 "And for thy rewarde I'll make thee bye and bye,  
 "A Squire of highest degree."

Nowe, through the dark nyghte, over forreste and moore,  
 "Theye bye their fleete coursers are borne ;  
 Whyle little Roberto rode blythesome before,  
 And ere the grey morne peep'd the easterne hills o'er,  
 At Tregeagle's gate sounded his horne.

All is sylente wythin, and the stillness of deathe  
 The darke frowninge towers surrounds ;  
 When they hearde, and each lystening suspended his breathe,  
 They hearde the shryll blaste, from the far dystannte heathe,  
 Which the eares of all mortales confoundes.

They hearde the Black Hunter ! and dreade shook each mynde ;  
 Heartes sanke that had never known feare :  
 They hearde the Black Hunter's dread voyce in the wynde !  
 They hearde his curste hell-houndes runn yelping behynde !  
 And his steede thundered loude on the eare !

And nowe he appear'd thro' the gloome of the nyghte ;  
 His plume seem'd a cloude in the skyes ;  
 His forme the darke mists of the hilles to the syghte,  
 And as from a furnace shootes forthe the rede lyghte,  
 Soe glared the fierce beams of his eyes !

He blewe from his bugle so dreadful a blaste,  
 His dogges howlyng hydeous the whyle,  
 That all Nature trembled, and shooke as aghaste !  
 And from the hygh walles the huge battlements braste !  
 Felle downe from the tottering pyle.

“Come forthe, Syr Tregeagle !” in thundere he cryed,  
 “Come forthe, and submit to thy fate !  
 “Thy time is expired ! to me thou art tyde !  
 “Wythin thy dark castle in vayne thou would'st hyde :  
 “Come forthe ! for here endeth thy date !”

Then forthe came Tregeagle, all palsyed with feare,  
 And fayne woulde more favoure have founde !  
 But loude roar'd the thundere, and swift through the ayre ;  
 The rede bolte of vengeance shot forthe with a glare,  
 And stroke him a corpse to the ground !

Then from the blacke corpse a pale spectre appear'd,  
 And hied him awaye through the night ;  
 Whene quicklye the yelpes of the hell-houndes are hearde,  
 And to the pursuite bye the bugle are cheer'd,  
 Whyle behynde thunderes after the Spryte.

And now ruddye morneyng agayne gilds the skyes ;  
 The hellish enchantmente is o'er ;  
 The forreste and castle no more meete their eyes ;  
 But where from greene woodes its bryghte turrets did rise,  
 Now spreades the darke poole on the moore.

And near its dreare margyn a Mayden was seene,  
 Unhurted ! Goonhylda the Fayre ;  
 Fore styll guardian angels did keep her, I weene,  
 And neare her gay palfrye, in trappings so sheene,  
 Whych late torne bye wolves did appeare,

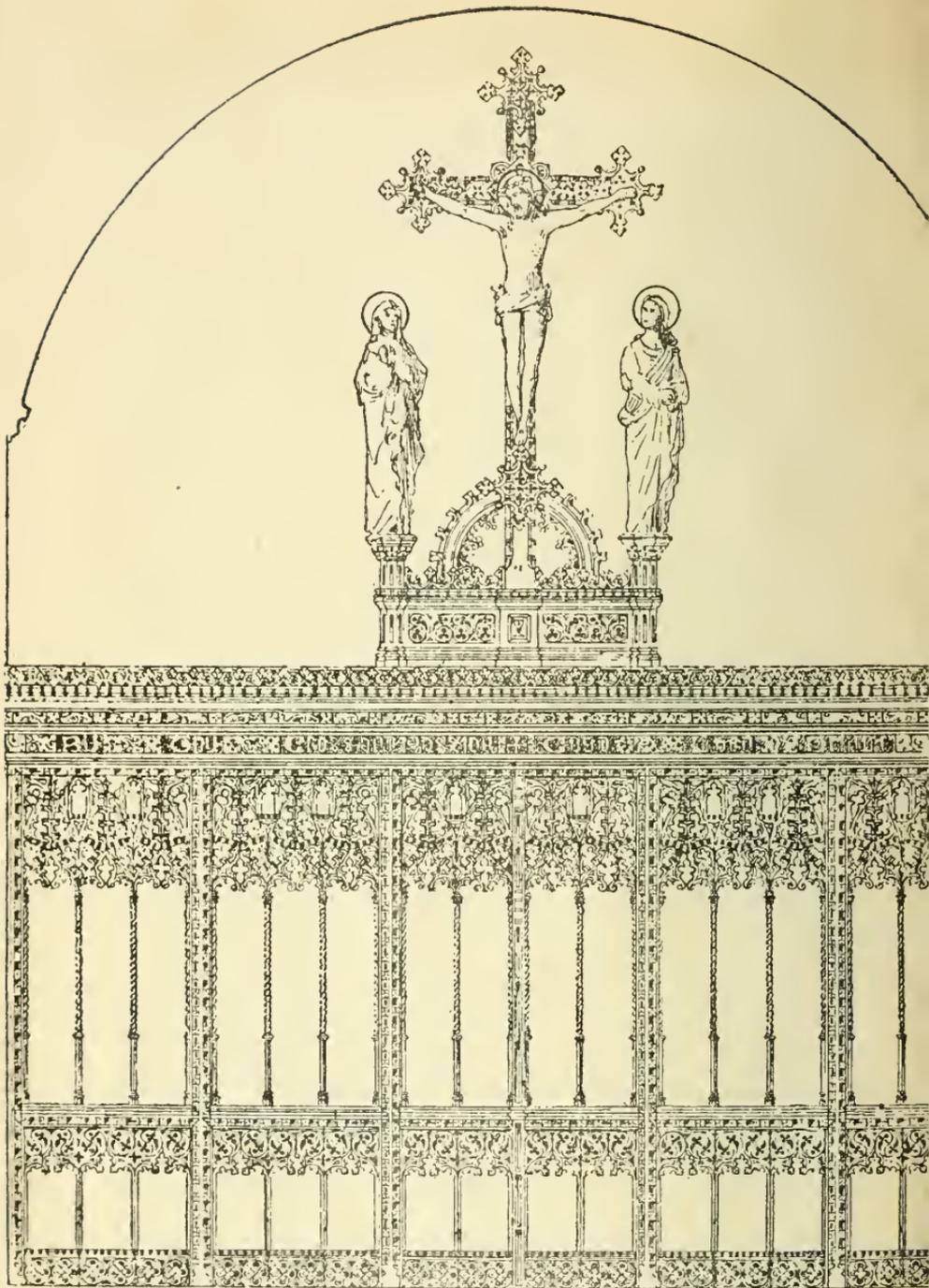
Earle Cornwaile rejoycyng, now thanked that powere  
 That did his Goonhylda restore ;  
 And ofte his olde Mynstrel, at eve's sober houre,  
 Beneathe the darke walles of Dunevyd's greye towere,  
 Sunge the tale of the poole on the moore.

And styll, as the trav'llere pursues his lone waye,  
 In horroure, at nyghte o'er the waste,  
 He hears Syr Tregeagle with shrieks rushe awaye,  
 He heares the Blacke Hunter pursueing his preye  
 And shrynkes at his bugle's dreade blaste.

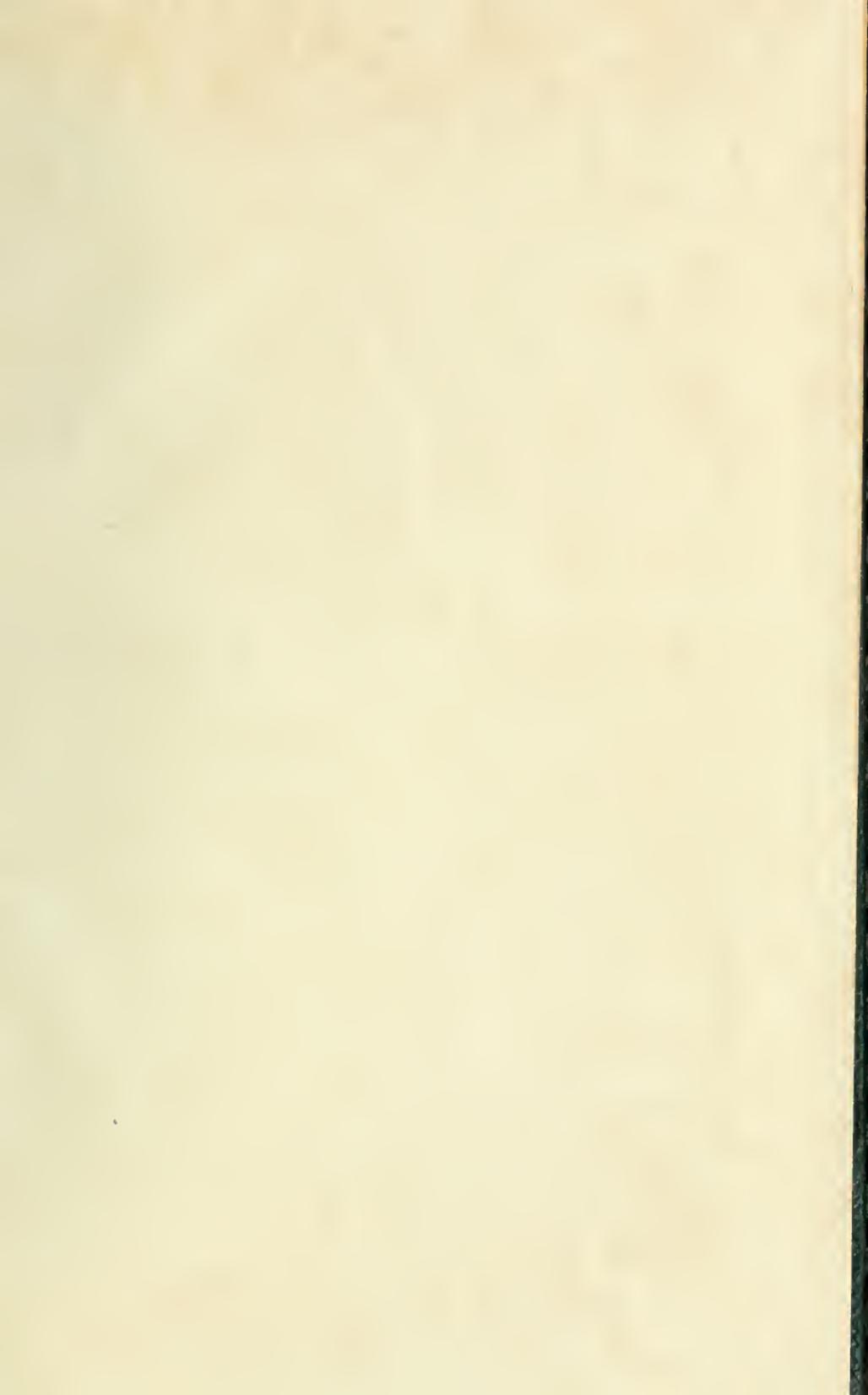
Concerning the personal history of "Tregeagle" there are many stories in circulation. "Of these tales, one is that Tregeagle was the Steward to John, Earl Radnor, of Lanhydrock, to whom a debtor had paid a large sum of money, which Tregeagle had neglected to enter in his books. After his death the new Steward demanded the sum, of which payment was refused. A lawsuit was the immediate consequence; but when the case was brought on at the assizes, the supposed debtor contrived to raise the spirit of Tregeagle and bring him into court. Being questioned concerning the affair in debate, Tregeagle admitted the payment, and the plaintiff, was nonsuited. On returning from the bar, this singular witness was left behind in the court, the defendant being requested by some of the gentlemen of the long robe to take him away; but he sternly replied that, as he had been at the pains of bringing the evidence, those who complained might take the trouble to remove him.

To consign the spirit of Tregeagle to repose was now become an arduous task. Perpetual rest was deemed impossible; but some work of extreme difficulty was thought necessary to furnish his spirit with employment. Dozmare Pool was at this time considered as unfathomable; his task, therefore, was to lade it dry with a limpet shell having a hole in its bottom. However, on the rising of an easterly wind the wicked one was thought to pursue him three times round the pool, from which place he was always obliged to escape to Roach Rock, when, on putting his head into one of the chapel windows, he was safe.

Having accomplished this arduous work, or obtained a release from it, Tregeagle was next ordered to the Northern Coast to make a truss of sand, and to bind it with ropes of the same materials, of his own making. This he, in part, accomplished; but in attempting to bind his truss his rope always broke; and in stormy weather his shrieks were heard mingled with the beating of the tempest and the roaring of the seas. From the Northern Shore he has been transported to the Southern, where he came metamorphosed into a gigantic spirit, and doomed to remove the sand from one cove to another, from which the sea was always sure to return to it. In one of these expeditions it is said, he either wilfully or accidentally, dropped a sackful at the mouth of Loo Pool, which was then a harbour, in consequence of which the bar was immediately formed. In this place also his voice is said to have been heard in the howling of the storm, and in the various echoes which resound from the distant hills."



The Chancel Screen in St. Neot Church, from a drawing by the Architect (Mr. Fellowes-Prynne), reproduced by kind permission of the proprietors of "The Cornish Times."



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