

MASTER JOHN SCHORN.

BY THE REV. W. SPARROW SIMPSON, M.A., F.S.A.

In the year 1867, at one of the evening meetings of the British Archæological Association, a small pilgrim's sign of pewter was laid upon the table. It had been lately discovered in the mud of the Thames near Queenhithe, in the City of London. The sign represented the Marston worthy, Master John Schorn. Some little curiosity having been expressed by the associates to know something of Schorn, his story, his shrine, and the once famous pilgrimage thereto, I was requested by the president of the meeting to draw up a paper upon the subject. I knew nothing, or almost nothing, about Master Schorn, but I was not the less willing to undertake the necessary researches. The result of my labours is comprised in two papers contained in the *Journal of the British Archæological Association*, vol. xxiii. pp. 256—268, and pp. 370—378.

These papers having fallen under the notice of Archdeacon Bickersteth, and the council of the Buckingham Architectural and Archæological Society, I have been requested by them to prepare a further paper for insertion in the society's *Records of Buckinghamshire*. The secretary has been so good as to send me an admirable essay, by the late Rev. W. Hastings Kelke, which appeared in the *Records*, vol. ii. pp. 60—74. Had I seen this paper before my own contributions were published, I am not sure that I should have taken up the subject. We have travelled over much the same ground, have ransacked many of the same authorities, and, by a curious coincidence, have cited many passages from the same works. Mr. Kelke's paper was printed in 1859, my papers in 1867; but I was wholly ignorant of Mr. Kelke's researches till the autumn of 1868.

My task, on the present occasion, is not a very easy one. If it were to draw up a tolerably complete account of what is now known concerning Master Schorn, the labour would be easy and pleasant; but I must rather avoid the beaten track, and, carefully excluding such matters as have already appeared in the *Records of Buck-*

inghamshire, confine myself to the task of supplementing Mr. Kelke's careful and almost exhaustive essay. I must request the indulgent reader to remember that this paper is but an appendix to Mr. Kelke's, and that it will be necessary to read the two in connection, in order to obtain a comprehensive view of the subject.

The fame of Master Schorn, and the virtues of his wonder-working well, are said to have rendered the once small village of North Marston flourishing and populous. In searching through the county histories, I find that Dr. Lipscomb (*Buckinghamshire*, 4to, London, 1847) gives, by far, the fullest and most accurate account. Dominus Johannes de Schorn was rector, he informs us, of North Marston, in that county, in the year 1290. "Notwithstanding the fame of his sanctity, and his numerous miracles, no account seems to have been preserved of his family, but he was probably a monk of Christ Church, in Canterbury; and, in 1289, rector of Monks' Risborough, perhaps, a native of Shorne, in Kent" (vol. i. pp. 342, 343). In Dr. Lipscomb's notice of the rectors of Monks' Risborough he enumerates (vol. ii. p. 419), "John De Thorne, October 8, 1289, subdeacon (called, in another place, Mr. John de Schorne)," who "had letters of institution and induction to the Church of Risborough from John, Archbishop of Canterbury, dated at Croydon, having been ordained on a title to this church." The archbishop granting these letters was John Peckham.

Dr. Lipscomb was fortunate enough to discover amongst the Lansdowne MSS., a copy of Master Schorn's will, in which he directs that his body shall be buried in the chancel of North Marston Church. The document is so curious in form and expression that, although Dr. Lipscomb prints it, I transfer it to these pages. I have, of course, referred to the original MS., and I think that the version now offered will be found to be correct, *literatim et punctatim*; though it differs in a few particulars from Dr. Lipscomb's transcript.

"Copia testi b'ti Joh'is de Shorne.

"In dei Noīe amen. Anno a Nativitate eiusdm m' iiii^o xii^o nono die Maii, cum ego Joh'es de Sharne rector

ecclie de Northemaston̄ sanus mente & corpore & in bona prosperitate pariter et senectute de miseria & breuitate huius vite cogitans aīa aduertenda p̄ diēru circulum & annor' reuelacoe Diem mortis in munere quem nullus mortaliū poterit preterire. Vtile est michi fore existimaui testando mortem puenire ne forte preoccupatus die mortis querendi spacium testandi non possum inuenire. Ex hoc igitur salubri premeditatione testando in hoc testamento meo sic dispono trifarie, ut reddā p'mo que sunt dei deo, que sunt terre solo terre, que sunt huius seculi bona ptem relinquam pro oratorib' in mundo, partem p̄ manus pauperum differendam in celo, vt quot minus michi thesauru in celo adhuc viuus expleam ve defunctus. In primis ergo omnipotenti deo animam meam quam creauit filioq' eius vnigenito qui eam redemit spu sancto qui me viuificauit et viuificabit b'te marie b'to mich'i archō et omniū angelorum et aliorum sanctorū ordinibus suspiciendam et contra spiritus nequicie defendendam atq' eor' oīm consorcio lego phenniter pfruendam corpus vero meū cū p exitu anime mee interiam fuerit resolutū in monumento meo ante mains Altare Ecclie mee predict' ex dum michi preparato Lego femorand' vt vbi non poteris sed marcenarii gessit officium. Ibi sit cibus vermiū explete sequidem de potissima pte. Vt puto et corpora restant de ceteris huius Seculi bonis disponere. AMEN."

The date of the document, 1413, is certainly perplexing, but I print it as it stands in the Lansdowne MS. (No. 762, fol. 2), in the British Museum; the handwriting of the MS. is *temp.* Henry VIII.

In these few facts, we have all that can be certainly ascertained of our worthy's actual biography; the legendary stories, however, are rich enough.

These veritable histories relate that Master Schorn, in a season of excessive drought, was moved by the prayers of his congregation to take active measures to supply their need. He struck his staff upon the earth, and immediately there burst forth a perennial spring. The like legend is found elsewhere. When St. Peter consecrated the church of the monastery of the Isle of

Thorns, after having been ferried over by Edric the fisherman, "he evoked with his staff the two springs of the island" (Dean Stanley's Historical Memorials of Westminster Abbey, second edition, p. 21). If any be incredulous, the holy well remains at Marston to this day. It soon became famous for its healing virtues. Crowds of pilgrims thronged to the village, as now-a-days invalids throng to Baden, or to Aix-la-Chapelle, to drink the healing waters. Many houses were erected to accommodate the visitors. The water was a specific for the ague.

I confess, at once, that the story of this marvellous well interested me greatly. I could hardly imagine that thousands of pilgrims, year after year, would visit the shrine in order to be cured of the ague, unless the waters had, in fact, some healing virtues; and I resolved to make a pilgrimage to the well *in propria persona*, and to bring away with me some of its water. Accordingly, on the last day of October, 1867, I set forth on a pilgrimage to the shrine and well.

The church of North Marston is pleasantly situated on a gently rising ground, of sufficient height to give to those who are willing to ascend the tower a very charming view of fertile pasture-land, studded with villages and churches; and though without any very striking features, full of that calm pastoral beauty which adds so great a charm to many an English landscape. The chancel of the church is said to have been built from the offerings of the pilgrims who once frequented the shrine of the famous rector. Three perpendicular windows occur on each side of the chancel; the middle window, however, on the north side, though its arch is filled with tracery, is not available for the transmission of light, for the vestry, and a chamber above it, block up the whole of the window, except that in its central compartment there is a rectangular opening, 1ft. 4in. in height, by 10in. in width. The vestry gives access, by a modernized staircase on its western side, to the "Priest's Chamber," as the apartment is still called, above it. This room, which measures 11ft. 3in. by 13ft. 4in., has a fireplace, and is lighted by three windows; it is said to be the chamber in which the priest lodged, whose duty it was to watch the shrine of Master Schorn. The opening, mentioned above, is

about 4ft. 7in. from the floor of this apartment, and commands a view of the southern end of the present altar. Some of the villagers, in whose mouths Master Schorn's name is still familiar as a household word, believe that the chamber was tenanted by that famous worthy; but the perpendicular architecture of the priest's room is a sufficient answer to the tradition. From this upper chamber, a spiral stair gives access to the roof, upon which, say the villagers, "the priest used to walk."

I will not linger in the church, but will hasten at once to the wonder-working well. It is unnecessary to describe the present rude structure covering and enclosing the well, Mr. Kelke having given a ground plan with measurements, and a careful account of it. I arrived to find its door grated and securely padlocked; for it seems that a villager, some few years since, descending the steps to fill her pails with water, fell into the cistern and was drowned. The pilgrim who desires to taste the sacred spring is compelled to avail himself of a pump to gain access to the healing waters. This same pump sadly destroys the last vestige of romance that still might be supposed to linger about the scene. To journey all those miles to see the once holy well, and then to find a pump. "Oh! what a falling off was there."

The present vicar was so good as to inform me that the well was fed by a spring rising upon the spot, and not, as some have said, by a stream whose source is on Oving Hill. And further, I was informed that a sheep trough hard by has often been mistaken for the well itself, and, indeed, in one published account, has been described as the holy well.

With a view to settle the question as to the qualities of the water, since I could not believe that thousands of pilgrims would have visited the shrine unless they derived some material benefit from their visit, I brought away with me a small quantity for analysis. Much more, however, than I had taken being required to render the analysis certain, the Rev. Richard Knight, the vicar of the parish, most kindly sent me two gallons of the water. Dr. Bernays, of St. Thomas's Hospital, with that ready liberality and courtesy which characterize men

of science, willingly undertook to make a careful analysis of the water, with a special view to ascertain its medicinal qualities. This analysis, which is quantitative as well as qualitative, and which shows the water to contain some remarkable ingredients, I now, by Dr. Bernays' kind permission, subjoin—

“ANALYSIS OF THE WATER FROM SIR JOHN SCHORN'S WELL.

“The water from Sir John Schorn's Well is somewhat out of the common, and is doubtless, to a certain extent, medicinal. The analysis is not complete; but as you are desirous to have an opinion about the water, so as to publish it with your report, I have no hesitation in supplying the following information:—

“The filtered water is beautifully clear, and bright, and sparkling, from the quantity of free carbonic acid which it contains. One litre of the water contains 1·081, or $1\frac{8}{1000}$ grammes of salts. On boiling this water, and treating it on approved chemical principles, it deposits 0·307 grms. of lime carbonate, with a minute trace of magnesia and iron carbonate. This lime-carbonate is held in solution by free carbonic acid, as so-called bi-carbonate of lime. In addition, I find in solution in one litre of water:—

	Grms.
Chlorine	0·0276
Sulphuric Acid	0·1354
Silica	0·0180
Lime	0·0142
Magnesia	0·0900
	<hr/>
	0·2852

Somewhat more than $\frac{1}{4}$ gramme of salts in the form of lime-sulphate (gypsum), and magnesia-sulphate (Epsom salts), with magnesium chloride. The remaining salts (not yet estimated), are potash and soda-carbonate.

“(Signed) ALBERT J. BERNAYS,

“Prof. of Chemistry at St. Thomas's Hospital.

“N.B.—One litre = 1·76 pint, or $1\frac{3}{4}$ pint. One gramme = 15·432 grs., or $15\frac{432}{1000}$ grains.”

We have now discussed the historical matters, and the matters of fact, that relate to Master Schorn and to

his well: let us pass on to some literary notices of him. It would be foreign to my purpose to repeat those passages that have been cited by Mr. Kelke. There is, however, a very curious mention made of the boot, Schorn's special emblem, in Thomas Becon's Catechism (Parker Soc. Edition, 8vo, Cambridge, 1844, p. 65):—

“Can God be worthily called upon in that place where so many mawmets stand contrary to the commandment of God? Can God be worshipped there, in spirit and truth, where so many idols are seen, which have neither spirit nor truth? What garnishing of the Church is this, to see a sort of puppets stand in every corner of the church. Some holding in their hands a sword, some a sceptre, some a spit, some a butcher's knife, some a gridiron, some a pair of pinsons, some a spear, some an anchor of a ship, some a shoemaker's cutting knife, some a shepherd's hook, some a cross, some a cup, some a BOOT, some a book, some a key, some a lamb, some an ox, some a pig, some a dog, some a basket of flowers, some a crozier staff, some a triple cross, some an arrow, some an horn, some an hawk, etc.; some bearded, some unbearded, some capped, some uncapped, some weeping, some laughing, some gilded, some painted, some housed, some unhoused, some rotten, some worm-eaten, some coated, some cloaked, some gowned, some naked, some censured, some perfumed, some with holy water sprinkled, some with flowers and garlands garnished, etc.”

Mr. Kelke cites a passage from Latimer's Sermons, but omits a note added to that passage by the learned editor of the Parker Society's Edition, Professor Corrie, Master of Jesus College, Cambridge; who says of Master Schorn:—

“A saint whose headquarters are probably in the parishes of Shorn and Marston, near Gravesend, but who seems to have had shrines in other parts of the country.”

In Murray's Handbook for Kent, I find a similar statement:—

“Maister John Shorne seems to have had shrines at Shorne, one mile beyond Cobham Park, and at Marston, near Gravesend. He had a chapel at Windsor, etc.”

I find no reference to Master Schorn in Hasted's Kent, either at Marston or at Shorne. In Murray's Handbook for Bucks it is suggested that

"The village of Schorne, near Rochester, was probably called after him."

If our worthy had any connection with that place at all, I should think it more likely that he derived his name from the locality, than that the locality took its name from him. Indeed, I doubt altogether the alleged connection of the rector of North Marston with either of the Kentish villages.

I am equally sceptical as to the alleged fact, which has many times been put forward, that Master Schorn had an image at Canterbury; and I must beg to be allowed to examine the question with some little minuteness. I find in Mr. Kelke's essay the following sentence: "There appears to have been an image of Sir John Schorn at Canterbury, or some other object designed to excite veneration towards him." In support of this statement, which has been made by many writers, the only evidence brought forward is a line in Heywood's "Play of the Four P's—

"At Maister John Shorne, in Canterbury."

The quotation, taken from a late edition, has been assumed to be correct, and the Canterbury shrine bids fair to become a matter of history. I do not believe that there was any such shrine at Canterbury, and I will give my reasons.

I find in the British Museum two early editions of Heywood's curious play. That which appears to be the earliest is in small quarto, without a date, and the lines are entirely without punctuation. [Press Mark, C. 34. c. 43]. The title is:—

¶ The playe called the four PP.
 ¶ A newe and a very mery enterlude of
 A palmer.
 A pardoner.
 A potycary.
 A pedler.
 made by John Heewood.

The colophon reads thus:—

¶ Imprynted at London in Flete strete at the
 sygne of the George by Wyllyam Myddylton:

I will now transcribe, *literatim*, the first sixty-three lines of the piece, premising only that the numbering of the lines has been introduced by myself, in order to facilitate reference.

PALMER.

- Nowe god be here who kepeth this place
 Now by my fayth I crye you mercy
 Of reason I must sew for grace
 My rewdnes sheweth me no so homely
 5 Whereof your pardon axt and wonne
 I sew you as curtesy doth me bynde
 To tell thys whiche shalbe begonne
 In order as may come beste in myndy
 I am a palmer as ye se
 10 Whiche of my lyfe much part hath spent
 In many a fayre and farre countre
 As pylgrymes do of good intent
 At Hierusalem haue I bene
 Before Chrystes blessed sepulture
 15 The Mount of Caluery haue I sene
 A holy place ye may be sure
 To Josophat and Olyuete
 On fote god wote I wente ryght bare
 Many a salt tere dyde I swete
 20 Before thys carkes coude come there
 Yet haue I bene at Rome also
 And gone the stacions all arow
 Saynt peters shryne and many mo
 Then yf I tolde all ye do know
 25 Except that there be any suche
 That hath ben there and diligently
 Hath taken hede and marked muche
 Then can they speke as muche as I
 Then at the Rodes also I was
 30 And rounde about to Amyas
 At saynt Toncomber and saynt Tronion
 At saynt Bothulph and saynt Anne of Buckston
 On the hylles of Armony where I see Noes arke
 With holy Job and saynt George in Suthwarke
 35 At Waltham and at Walsyngam
 And at the good rode of dagnam
 At saynt Comelys at saynt James in Gales

- And at saynt Wynefrydes well in Walles
 At our lady of Boston at saynt Edmundes byry
 40 And streyght to saynt Patrykes purgatory
 At rydybone and at the blood of Hayles
 Where pylgrymes paynes ryght much anayles
 At saynt Dauys and at saynt Denis
 At saynt Mathew and saynt Marke in Venis
 45 At mayster Johan Shorne at Canterbury
 The great god of Katewade at Kynge Henry
 At saynt Sauyours at our lady of Southwell
 At Crome at Wylsdome and at Muswell
 At saynt Rycharde and at saynt Roke
 50 And at our lady that standeth in the oke
 To these with other many one
 Deuotly haue I prayed and gone
 Prayeng to them to pray for me
 Unto the blessed trynyte
 55 By whose prayers and my dayly payne
 I truste the soner to obtaye
 For my saluacyon grace and mercy
 For be ye sure I thynke surely
 Who seketh sayntes for Crystes sake
 60 And namely suche as payne do take
 On fote to punyshe thy frayle body
 Shall therby meryte more hyely
 Than by any thyng done by man

Line 45 is that on which the whole question hinges. Now, in all the adjacent lines two places of pilgrimage are mentioned, and in line 48 no less than three. Is it not, therefore, highly probable, that in line 45 two places also are indicated: the one Master Schorn, his shrine at North Marston or at Windsor; the other the famous shrine of Thomas à Becket at Canterbury? Long as is the list of places of pilgrimage enumerated, the world-renowned shrine of Thomas à Becket finds no place in it, if it be not here mentioned. And I cannot believe it to be at all probable that the palmer would omit to mention this, the shrine which Erasmus, in his *Colloquies*, mentions as not inferior to Walsingham itself.

And here, *en parenthèse*, it may be well to point out, that in the passage cited from Latimer the pilgrimage to Master John Schorn and to our Lady of Walsingham are

coupled together; which may well serve to show in how great repute was the former, since the latter shrine was one of the most famous places of pilgrimage in England.

The error, for such I believe it to be, seems to me to have arisen from the punctuation, and from a verbal alteration, introduced into the later editions of Heywood's play. Thus, I find in the British Museum another early edition of "The Play called the foure P."

¶ Imprinted at London at the long shop adjoining unto S. Mildreds Church in the Pultrie, by John Alde.
Anno Domini . 1569 . Septembris . 14.

Also in black letter and in small 4to, by "Ihon Heywood," as the colophon informs us. This edition is punctuated; and here line 45 reads thus:—

At Maister John Shorne in Canterbury :

which version appears also in "A Select Collection of Old Plays, in Twelve Volumes." [Dodsley's.] Edited by Isaac Reed, Octavius Gilchrist, and the Editor, C. 8vo, London, 1825. From this, as I believe, erroneous reading, springs the notion of a shrine of Schorn at Canterbury. I call the reading of this copy erroneous, because it substitutes "in Canterbury" for the "at Canterbury" of the earlier copy, thus making the line entirely different from the adjacent lines; and, in fact, assigning to it a new meaning not found in the original: and further, because the semicolon at the end of the line, and the absence of any stop in the middle, separate the line from the context, and make it appear to contain a complete statement. An antiquary of considerable note, resident in the cathedral city, knows nothing of the alleged shrine: in fact, I believe it to be simply a printer's error.

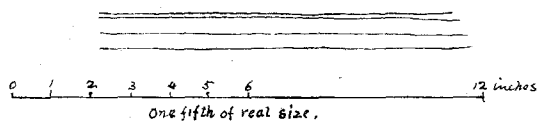
Nor am I by any means certain that the ballad, intituled .

Newes to Northumberlande yt skylles not where
To Sir John Shorne a church rebell there,

refers at all to our worthy. "Sir John" was but the ordinary name for a priest, and the epithet "shorne" may refer only to the tonsure.



Figure on the Rood Screen at Suffield Norfolk.



*Figure on a Rood Screen panel late in the possession of Gainsborough.
Dupont Esq. Sudbury Suffolk.*



Figure on the Rood Screen at GATELEY Norfolk.

Pl. 2

ES.



HOWELS ANASTATIC PRESS, IPSWICH

Figure on the Rood Screen at CAWSTON Norfolk.

Pl. I.

A well-known correspondent of *Notes and Queries* says quaintly enough of Sir John's boot:—

"If invoked for the gout also, it is not unlikely that this emblem may have been intended to represent cures of that excruciating malady obtained by his intercession. This is mere conjecture; but it is, perhaps, worth quite as much as any other hazarded upon Sir John Schorn's devil and boot." (F. C. H. in *N. and Q.*, 3rd series, vol. vii. p. 413.)

A writer in the *Gentleman's Magazine* for July, 1865, p. 93, adds to the usually-received catalogue of the medicinal virtues of the well:—

"I was assured that a glass of it drunk at night will cure any cold ere daybreak." [Mr. John Burham Safford, *loco citato*.]

It is high time that we arrived at a notice of the painted effigies of Master Schorn, now known to archaeologists. These are four in number.

I. On the rood screen at Cawston, Norfolk. This figure is described in a paper by the Rev. James Bulwer, in *Norfolk Archæology*, vol. ii. p. 283, where also it forms the subject of a full page plate.

II. On the rood screen at Gateley, Norfolk. Described and figured in the Rev. Mr. Bulwer's paper, *Norfolk Archæology*, vol. ii. p. 280; and also figured in *Records of Buckinghamshire*, vol. ii. p. 63, in Mr. Kelke's paper; and in Chambers's *Book of Days*, under May 8, with a short notice from the pen, I believe, of Mr. Kelke.

III. On a panel at Sudbury, in Suffolk, lately in the possession of Gainsborough Dupont, Esq., a resident in that town. Described and figured in the *Bury and West Suffolk Archæological Institute's Proceedings*, vol. i. p. 222.

IV. On the rood screen at Suffield, Norfolk. Figured and described in my paper in the *Journal of the British Archæological Association*, vol. xxiii. p. 370.

As these four figures are now (for the first time) collected together as illustrations of a paper upon Master Schorn, it is hardly necessary for me to describe them: it will be sufficient to say that if approximate dates of the four rood-screen paintings be desired, I think we shall not

be far from the truth if we arrange them in the following order :—

Cawston, <i>circa</i> 1450		Gateley, <i>circa</i> 1480
Suffield, <i>circa</i> 1450		Sudbury, <i>circa</i> 1550

In the next place, I would enumerate the pilgrims signs, which indeed formed the *point de depart* of my investigations.

Mr. T. D. E. Gunston, an active member of the British Archæological Association, was fortunate enough to obtain the finest specimen yet discovered. Under an elaborate canopy, Master Schorn is represented standing in a pulpit, and holding in his right hand the mystic boot. See pl. v., fig. 1. Discovered at Queenhithe London. This unique and very curious signaculum Mr Gunston has, with great generosity, presented to me, knowing that I have taken much interest in the history of this Buckinghamshire worthy.

Mr. Cecil Brent, F.S.A., another diligent member of the same association, has had the good fortune to obtain no less than four signs of Master Schorn.

The first, which is in form an irregular oval, one inch and four-tenths in its longer diameter, by one inch and one-tenth in its shorter, exhibits a full-length figure of our hero in gown and hood. On the sinister side is a long boot; its length is about equal to half the height of the figure, and from it, half imprisoned, emerges the foul fiend: the whole surrounded by a border of cable pattern. Discovered 1866, at Queenhithe. See pl. v., fig. 2.

The next is a brooch, measuring six-tenths of an inch in height by nine-tenths in breadth. Master Schorn stands in a pulpit, under a triangular canopy, grasping with both hands a boot which equals in length the height of the pulpit, and at the upper part of which the head of the captive spirit is to be seen. The preacher wears a gown and a closely-fitting cap. On the sinister side of the pulpit stands a flower vase. Discovered at Queenhithe, 1864. See plate v., fig. 3.

The two remaining signs represent the pulpit, and a portion of the standing figure, with the familiar gesture. These were also found at Queenhithe, in 1867 and 1868. See pl. v., figs. 4 and 5.



*Pilgrims' signs found in the Thames at Queenhithe
actual size.*

It is not a little interesting to observe, that whilst shrines and other substantial memorials of Master Schorn have perished, these fragile brooches of pewter should remain, and, after the lapse of centuries, should recall attention to a person who, however mythical may be the legends that surround him, was once famous throughout the kingdom.

I am very glad to be able to conclude my paper with a notice of two representations of Master Schorn, hitherto, so far as I am aware, undescribed. I am indebted to Mr. H. Watling, a correspondent resident in Suffolk, for enabling me to communicate the discovery. Being aware that I have taken much interest in the subject of Master Schorn, he was good enough, at my request, to ransack his stores of tracings, and was rewarded by discovering a copy, made as far back as 1838, of a figure in stained glass, then in possession of a gentleman residing at Bury St. Edmunds. He immediately transmitted the tracing to me, expressing a hope that it might bear some reference to the Marston worthy. I am delighted to say that there can be no doubt that Master Schorn is here represented. The figure is nearly thirteen inches in height, and is vested in a cassock coloured pink, over which is a full-sleeved gown of white: the gown is edged with yellow, and the sleeves lined with the same colour. The head is bare, exhibiting the tonsure. In his left hand is an open book, and in the right the long boot, coloured yellow and carmine, out of which appears the red fiend, in form like a winged dragon, coloured yellow, with forked projecting tongue and formidable fangs. The dragon has almost entirely escaped from the boot, and the saint's countenance wears an expression of mitigated alarm; and well it may, for the dragon looks extremely fierce, his wings extended, his horns and ears erect, his looks defiant. This is, I believe, the only representation of the Marston worthy in stained glass yet observed: would that I could discover the original. There was once a representation of Master Schorn in painted glass in the east window of North Marston Church; and there were other figures in the windows of the Lincoln Chapel, Windsor, whither his shrine was removed from North Marston, in 1478. Is it possible that this figure have been an ornament of either of these structures?

or is it more likely that, as Mr. Watling was informed the piece of glass may have been taken from the old abbey at Bury St. Edmunds? I have caused inquiries to be made, to discover, if possible, its present habitat.

As the picture just described is, so far as I am aware the only known representation of Master Schorn in glass so that about to be described is the only known illumination upon vellum which exhibits the effigy of the Rector of North Marston. Mr. Watling discovered the single leaf from which his tracing is taken, in the possession of a gentleman, who in 1838, the year of the discovery, was resident at Clare, in Suffolk, and who had purchased it at Thetford. It seems likely that the leaf had formed part of an antiphonarium. The representation differs materially from each and all of those already enumerated. The saint is kneeling with his face towards the sinister—his head slightly elevated towards heaven—the hands raised in prayer. We are reminded of the local tradition that Master Schorn's knees became horny from his frequent devotion. Before him lies the empty boot: the dragon has escaped from it, and as it flies away, turns to snarl at the kneeling figure, on whose face is a calm expression, undisturbed by the claws, forked tail, horns, and fierce jaws of the threatening monster. In the background is an undulating country, through which meanders the stream called into existence by the prayers of our hero. Behind him is the foul fiend himself, in human shape, winged, and having a forked tail; in lieu of feet three sharp claws terminate each leg; in his hand he bears a kind of halbert, armed with two hooks. Master Schorn wears a cassock, and a long flowing gown with an embroidered border round the neck and sleeves, and a large hood thrown back, so that the whole head is seen. The tonsure is strongly marked. Around the head is a broad ring or nimbus of gold. A peculiar interest attaches to this representation, as it is the first yet discovered in any ancient book of devotion. Above the head, in large letters, with illuminated capitals, is the inscription, nearly defaced—

.. JOHES CH...

The whole leaf was sadly worn when Mr. Watling saw it in 1838, and seemed to be disfigured, as if it had been

used as a plaything by children. I suppose that the name of our hero had been spelt CHORN, omitting the initial s.

I will briefly enumerate some sources of information on the subject of Master John Schorn, for the benefit of those who may care to pursue the study further.

1. Remarks on a figure represented on the rood-loft screens of Gateley and Cawston churches, by the Rev. James Bulwer.—“Norfolk Archæology,” vol. ii. pp. 280, 290.
2. Master John Shorne, the Marston Saint, by the Rev. W. Hastings Kelke.—“Records of Buckinghamshire,” vol. ii. pp. 60—74.
3. Chambers’s “Book of Days,” notice under May 8; also by the Rev. W. Hastings Kelke.
4. Notice of rood-screen panel in the possession of Gainsborough Dupont, Esq. — “Proceedings of Bury and West Suffolk Archæol. Inst.,” vol. i. p. 222.
5. “Notes and Queries.” Various Notices. 1st series, vol. ii. pp. 387, 420, 450; 3rd series, vol. vii. p. 413.
6. On Master John Schorn, by the Rev. W. Sparrow Simpson.—“Journal Brit. Archæol. Association,” vol. xxiii. pp. 256—268.
7. Master John Schorn, his church and well at North Marston, Buckinghamshire, by the Rev. W. Sparrow Simpson.—*Ibid.*, pp. 370—378.

I must beg to be allowed to express my thanks to my old friend, Mr. Cato, for his careful reduction of the Sudbury figure; to Mr. Gunston, for his drawing of the very curious pilgrims’ sign lately in his collection; to Mr. H. Wating, for tracings of the two figures last described, and for his great courtesy in communicating to me these discoveries; and to Mr. Cecil Brent, F.S.A., for drawings of no less than four pilgrims’ signs in his large and valuable collection.

W. S. S.