OF BAPTISMAL FONTS.

4 Submersio Pharaonis et transitus populi
Unde maris rubri spatio divisa salubri
Quæ mentem mundam facit a vitio notat undam.

Fourth window.
Carne Deus tectus quasi vallis ad ima profectus
Mundat leprosum genus humanum vitiofum:
Quæ lavat ecce Deus quæ mundat et hic Heliscus
Est genus humanum Christi baptismate Sanum.

Seventh window.
Lex tibi piscina concordat sunt quia quina
Ostia piscinaræ, sicut partes lex tibi quinæ.
Sanus ut agrotum piscinaræ motio lorum
Sic cruce signatos mundat baptismæ renatos.
Fide viventes signat animalia gentes;
Quos mundat sacri submersio trina lavacri.

CHAP. XVIII.

Of Baptismal Fonts.

FONS is a fount, or spring, and by a very natural transition it is
frequently put for the stream, and fontes for streams, rills, rivulets,
br ooks, running waters. Buildings erected near such places took their
names from them, as persons did from the names of the buildings.
Thurstan, archbishop of York, in the twelfth century, founded a mo-
nastery near Rippon in Yorkshire, and named it fontes, or monastrium
de fontibus: and in the thirteenth century the abbot of the house John
de fontibus was bishop of Ely (1). It was for a similar reason that bap-
tisteries, and baptismal churches, which were usually dedicated to John
the Baptist, were called St. John ad fontes

1132, non procul a Rippon nobilis monaster: quod fontes vocatur fundavit Thurstanus...Vol.
iii. p. 311. Ex primo libro hist. Guliel. parvi, canonic Novoburgenfis caesibit. In loco pascul
[Thurstanus archiepiscopus Ebor] collocavit [monachos numero 1g vel 13] et vocatur locus ille
Episcopi.

(2) See page 39, Chap. xii. of Baptisteries.
was a sacred edifice, in which there was one baptistry or more, supplied by running water. The building was frequently called ad fontes, or simply fontes, and so by degrees the bath itself obtained the name of a font. When the baptism of infants became an established custom, it was unnecessary for the administrators to go into the water, and they contrived cisterns which they called fonts, in which they dipped the children without going into the water themselves. In the first baptistries, both administrators and candidates went down steps into the bath. In after ages the administrators went up steps to a platform, on which stood a small bath which they called a font, into which they plunged the children without going into water themselves. In modern practice, the font remains, but a basin of water set into the font serves the purpose, because it is not now supposed necessary either that the administrator should go into the water, or that the candidate should be immersed.

This in England was custom not law, for in the time of Queen Elizabeth the governors of the episcopal church in effect expressly prohibited sprinkling by forbidding the use of basins in public baptism.

“Laft of all [the church wardens] shall see, that in every church there be a holy founte, not a basin, wherein baptism may be ministred, and it be kept comely and clean (3).” “Item, that the font be not removed, nor that the curate do baptize in parih churches in any basins, nor in any other form than is already prescribed, &c. (4).” Sprinkling, therefore, was not allowed, except, as in the church of Rome, in cases of necessity at home, where a child born after one Sunday or festival was not like to live till the next.

That all fonts, fixed and moveable, were intended for the administration of baptism by dipping is allowed by antiquaries, and an history of a few may serve to convince any man that their opinion is well founded. Artificial fonts are comprehended in three classes, original, missionary, and ordinary parochial fonts.

About the middle of the fourth century, during the pontificate of Liberius, Damasus, who was afterwards Pope, constructed a baptismal font in the old vatican church at Rome (5). The spot had been a burial place, and stagnant waters rendered it offensive. Damasus caused the oozing waters to be traced to their spring, and by laying pipes under ground, received and carried the whole in a stream into the


(4) Advertitsement to all parsi for due order in the publique administration of common prayers, and using the holy sacraments ; and partly for the apparel of all persons ecclesiastical, by vertue of the Queenes Maiesties Letters, commanding the same the xx day of January, in the sixteenth yeere of the reigne of our Souereigne Lady Elizabeth, &c. Printed at London by Dawson, 1584.

church, where it fell into a large receptacle of beautiful alabaster marble, the undulated veins of which produced a pleasing effect in the water, as also the reflection of the ornamented roof, the pannels and the altars of the chapel, for the figures above seemed to live and move in the transparent fluid below (6). Of this font which was truly and properly an ecclesiastical bath or baptismery, the Catholicks tell two remarkable stories. They say, Pope Liberius in this font on a holy Saturday baptized of both sexes and of different ranks eight thousand eight hundred and ten catechumens (7). They add, that on another holy Saturday when Pope Damasus was baptizing here, the crowd was so great that a little boy was pulled into the font, and was drowned: that it was an hour before they could get the corpse out: that Damasus lifted up his eyes to heaven, and prayed God to restore him to life: that the boy was restored to life and perfect health: and that the restoration convinced the multitude of the power of God and the holiness of his servant the pope (8). Of such tales, chiefly does the pontifical confess: but these do not affect the history of the font itself, which is taken from other, and undoubted monuments (9). Near the font Pope Symmachus erected a magnificent altar, adorned with various emblems, and dedicated it to John the Baptist. It was commonly called the altar of St. John ad fontes. When it fell into decay two cardinals of the family of the Urbin repaired and endowed it (1).

(6) Non longi nes ab his us altaris (S. Ioannis ad fontes) gradibus, ut num 36; in medio magnum ac patulum labrum laxatam prestatit inscriptionem, qua notitamque ait, quam sigillius scintillabilis. In harenae quae secati per fitulas e solo unde irumpabant, quibus catus chiamant baptizantur.

PRUDENTIS.

Dextra Petri regis teclis tenet aurea
receptum,
Canens oliva, murmurans fluente.
Namque supercelio faxi liquor oris, excitavit
Fontem peronem Christi mati ferenti.
Nunc preterfas ruit per marmora, lubricatique
chuanum,
Dolce virulent fluente et Colymbo.

(7) CIAMPINI ut sup.
(6) BARON. ANNAL. 384.
(9) CIAMP. ut sup. DAMASUS vestfial. Fragment in cryptis Vaticani.

Chingebant latices montem teneraque meatu,
Corporis umbra, cineras atque offa rigabant;
Nisi talis hoc Damasus, communitis lege spolitae
Post requiem tristes iterum per solvere pannes;
Protinus aggresus magnum superare laborum
Hic curavit Mercurius Leviton sibi desitis.


A font
A font remarkable in ecclesiastical history, is that belonging to the church of Notre Dame, in which Clovis the first cathlick, if not the first christian king of the Franks, was baptized. It stood without the church, and it is mentioned here for the sake of observing, that two opinions of baptism generally received are more popular errors, expressly contradicted by this as well as by other ancient and authentick monuments.

It is commonly said, by such as allow immersion to have been the primitive mode of baptism, that dipping was exchanged for sprinkling on account of the coldness of the climates of some countries in connection with the Roman church. Here are two mistakes, the one that dipping was exchanged for sprinkling by choice: and the other that coldness of climate was the reason. It is not true that dipping was exchanged for sprinkling by choice before the reformation, for till after that period the ordinary baptism was trine immersion, and sprinkling was held valid only in cases of necessity. In this font Clovis was dipped three times in water at his baptism (2). Modern French writers observe with becoming dignity, that their first Christian king had too much spirit to submit to profess a religion before he had examined whether it were true; and that Vedast and Remigius first instructed him in the doctrine of the holy trinity, which he afterward professed to believe by being thrice dipped at his baptism (3). More than three thousand Franks were baptized at the same season in the same manner: nor did sprinkling appear in France till more than two hundred and fifty years after the baptism of Clovis, and then it was invented, not as a mode of administering baptism in ordinary, but as a private relief in a case of necessity. The other opinion of the coldness of the climate operating toward the dilation of immersion is equally groundless. Hinembr, archbishop of Rheims, led all the first French historians into the error of believing that Clovis was baptized at Easter: but later historians have corrected this mistake by remarking that Avitus a contemporary writer better informed than Hinembr, who lived in the time of Charlemagne three hundred and fifty years after the event, Avitus, who was intimate with Clovis, and who wrote to compliment him on his baptism, expressly declares, he was baptized the night preceding Christmas-Day (4). Audosledis, the sifter of Clovis was baptized at the same time by trine immersion, and no change of the mode of administration was made on account either of her sex, or her rank,

(2) CAR. LE COUTE ANNALES AN. 496.
(3) Hist. Litteraire De La France. Tom. iii. Clovis i. f. 1. Il eut trop d'esprit pour le faire sans connaître par lui-même la vérité de la religion catholique. Quelques miracles opérés au tombeau de S. Martin contribuerent beaucoup à lui ouvrir les yeux; et les instructions de S. Vaast et de S. Remi acheverent le reste.
(4) AVITI Episcop. Vienneæ Epist. ad Clodoveum. De fuscptæ ab eo Christi filœ, atque baptismæ.
or her health, which probably was doubtful, for she died soon after, or
the feacon of the year (5). The baptism of this king was an event of so
much consequence that it made a principal article in the history of his
life: it was recorded in an epitaph on his tomb, and the baptistery is
there called a font: a full proof therefore that font at that time signified
a spacious bath (6). This at the church of Notre Dame, and that at
the Vatican were original fonts. The fonts of missionaries make a clas¥
divisible into three: fonts of choice; fonts of necessity; and fonts of
fancy. So far distinction-fake they may at present be named.

In the close of the seventh century some English and Irish monks
were over to the Netherlands to convert the inhabitants of that country
to catholicism (7). An accident at sea obliged them to land on an island
which was called Foeloland, and which others name Heligoland or
Heligoland. Here they found the inhabitants were idolaters, and among
other superstitions they held a certain fountain, or pit at a spring head, in
profound veneration, so that when they fetched water from it they ob-
erved a solemn silence. One of the missionaries determined by a
publick action to break the charm and undeceive the solemn votaries
of the fountain god. For this purpose he baptized three convert in
the font in the name of the trinity, and the experiment succeeded among
the common people (8). Rathbod, king of the Frieslanders, was offended,
and perfecuted them so that they fled. A few years after they returned
to the charge, and one of them Wulfran, then bishop of Sens, suc-
ceded so far as to engage Rathbod himself to agree to be baptized.
The day appointed for the ceremony came, and the people with the
priests proceeded with the royal convert to the font. When the service
had been performed so far that the king had set one foot into the
water, he stopped short, and with a stern dignity becoming his rank
solemnly adjured the bishop in the name of Almighty God to inform
him, whether his departed ancestors the ancient nobility and kings of
Friesland were in that celestial region, which had been promised him

(5) Raimon Rhenorum Episc. Epist. ad Clavem. Consolatoriae in obitu Alboledis fons
dius ejusque non multo post accepit baptismum et vita migravit.
(6) II. 14. Libr. xxv. ut sop.

...Mox purgestus aqua, et Christi fonte renatus,
Frangante colli, intus chrismate cinere, &c.

AVITIV Epist. ut sop. Concerbaturus atipiscum, quae eis illad, cum adanorum numeris
pontificum, manus sancti ambiantis fervent membro regia audia rotilibus confecerat: cum Dei
fervis refectori timendum gentibus cepit, &c.


S. Vulkrami vita. apud Marillon ut sop.

(8) Aelvin. apud S. V. Tom. viii. Norv. 7. Qui loca a pagonis tanta veneratione habita-
orum ut...acqui possidem gentilium etiam a fonte, qui ibi edebant, aquam haurire nili tacens
prudenter...Vid Dei...tres homines in eo fonte cum invocatione functe trinitatis baptizavit.
OF BAPTISMAL FONDS.

on condition he were baptized, or in that infernal gulf which he had been debarking: as the future abode of the unbaptized? Wulfran replied: Excellent prince, be not deceived: God hath a certain number of his elect. Your predeceivers, former princes of the Frisians, dying unbaptized are undoubtedly damned: but henceforth whoever believeth and is baptized shall be happy with Christ for ever in heaven. O, if that be the case, exclaimed Rathbod, withdrawing his foot from the font, I cannot consent to give up the company of my noble predeceivers in exchange for that of a few poor people in your celestial region; or rather, I cannot admit your novel petitions, but I prefer the ancient and universal opinions of my own nation.(9). Having so said, he retired, refuting, says the historian, to be dipped in the font of regeneration: fonte regenerationis voluit mergi. By choice, therefore, sometimes missionaries baptized by immersion in open waters, and particularly at well or spring-heads, where the god of the stream was honoured by the Pagans. They thought it was an act of heroism, a carrying of the war into the very heart of the enemy's country.

By fonts of necessity are meant such convenient places to baptize in as missionaries made use of when they had not time or ability to erect regular chapels for artificial baths. The old chroniclers of this country say, the first missionaries from Rome baptized the Anglo-Saxons in rivers; and John Foxe observes, that "Whereas Aulfin baptized then in rivers, it followeth, there was then no use of fonts;" but this is not quite accurate, for the monks called those parts of the rivers, in which they administered baptism, fonts. It is also remarkable, that Paulinus, chaplain of the Queen of Northumberland, when he had prevailed on Edwin her consort to profess the religion of the queen, hastily ran up a wooden booth at York, which he called St. Peter's church, and in which he catechized and baptized the king and many of the nobility. Edwin after his conversion began to build of stone a cathedral on the spot, the walls of which were erected round about the wooden building, that being left standing in the centre, probably for a baptistery for the use of persons of rank, who might not choose to expose themselves undressed before a gazing multitude(1). The fame Paulinus baptized openly in the river Swale, "for," says Bede, "they could not build


Q 2 oratories
oratories or baptisteries there in the infancy of the church (2).” Edwin afterward inclosed several springs by the roadside in the north, and set there large basins of brass to wash or to bathe in for the accommodation of travellers, and most likely by advice of the monks for the purpose of baptizing (3). Pope Gregory says, Aelfin baptized more than ten thousand persons on a Christmas-Day (4). Allowing this faint his usual privilege of affirming the thing that is not, in regard to the number of persons baptized, it is very credible he spoke truth in respect to the day, for he had no interest to serve but rather the contrary, for his interest in Italy was to fet a gloss on Easter baptizm: and the baptism of Clovis on the same day renders his testimony highly probable. If so, this is an additional proof that dipping was not exchanged for sprinkling on account of coldness of climate. It seems, then, Paulinus baptized in a river because he had no baptismal chapels: and he baptized King Edwin and his court in a temporary wooden oratory, because he had not any such baptistery as the wealth and elegance of the Greeks and Romans had erected. In the twelfth century Otto bishop of Bamberg baptized his converts in Pomerania in bathing tubs let into the ground, and surrounded with pofts, ropes from post to post, and curtains hanging on the ropes (5). Within the curtains the people undressed, were baptized, and afterward dressed again. Many of these also were used for baptism in the depth of winter, and the baths and tents were warmed by floves.

Among fonts of necessity such are to be placed as were allowed to be used in private houses in cages of necessity. In a statute of Edmund archbishop of Canterbury, it is ordered, that if a child should be baptized at home by a layman in cage of necessity, the remaining water should be either cast into a fire, or carried to the church and poured into the baptistery: and the vessel in which the child had been baptized should be either burned, or appropriated to the use of the church (6). Canonists expound this statute by observing, that a true

(2) 30. diebus moraretur, quibus diebus a mane ad vesperam nihil aliud ageret [Paulinus] quam emissamentum eo de conctis viculis ac locis plebeci Christi verbo saltus inferre, aique infirumtum in flumine Glien, qui proximus erat, lavacrom remissionis absque... in provincia Deiorem... baptizabat in flumine Suale.... Nondum enim oratoria, vel baptistaria, in ipso exercicio nasciunt sibi eclesiæ poterat nasciari.

(3) Lib. ii. Cap. xvi.


(6) De Baptismo, et ejus effectu. Si vero puér a laico domi propter necessitatem fuerit baptizatus, aqua illa propter reverentiam baptismi vel fundatur in ignem, vel ad ecclesiam in baptisterium fundenda defecerat, et vas illud comburatur, vel ad usus ecclesiæ depetetur.
OF BAPTISMAL FONTS.

and proper baptism was trine immersion, by a priest, with orderly ceremonies, and nothing else: that, however, as baptism was essential to salvation, the church in her great clemency for infants allowed in case of danger of immediate death and consequent damnation, a priest, or a layman, or any body to baptize by pouring, or, even by sprinkling, yea, by touching a toe or a finger of the babe with water: that for these purposes a bathing tub was to be prepared and water if possible to dip, or if that could not be to use a part for sprinkling, on condition that the remaining water and the utensil were disposed of as above: and they add that the use to which the church applied such a vessel was that of washing in it surplices and altar cloths, and other ecclesiastical linen (7). Such a bathing-tub, or washtub is the pelvis of ancient ritualists, and it is with great inattention that the word is rendered bason, and with greater still that an argument for sprinkling is drawn from it (8). Dr. Johnson observes, that the Saxon word Bar, bat, hath given rise to a great number of words in many languages (9). Ælfric in his glossary translates it by the Latin word linter, and he places it first in his list of names of ships and their accompaniments, for Bar with the Saxons, like linter with the Latins signified a little boat made of a tree hollowed or scooped out like a tray or trough (1). Such were the first boats of most nations. It was, therefore, with great propriety that the word Bar was put in after-times both for a wherry and a trough, for at first both were one and the same thing. Hence came the Saxon word Barth, baeth, a bath, with its compounds and derivatives, as Stanbaeth, a stone bath, Barath to wash, to bathe, and hence, most likely, came the modern English word bason, a word to this day so vague that it is necessary to describe a bason by an affix, as hand-bason, rock-bason, sea-bason, and so on. Dr. Johnson says, basin is the true spelling according to etymology, not bason: but this is probable only to such as derive the word from French or Italian. Elegant modern writers retain the old spelling, and


(8) R. Hespinciani De Orig. Templ. Libr. ii. Cap. iv. De Origine Baptisterii. Punctus in appendice ad Platnun affirmat, sed fine omni authore, veteres christianos, vasa, quibus in baptismo ui sint ad perfundendos homines aqua, pelvis appellara. Pelvis autem dictum voluit quidam a pelliculo, patariquem finium eis aquarium, in quo varice res pelliculatur... Lyndwood ut juf. Talia lavari debent in Sacraio, videlicet, in pelvi ad hoc ordinato... Tala, i.e. Corporalia, indumenta sacrorum, &c.

(9) Dictionary under the word Bar.

(1) Ælfrici Glossarium, pag. 77. Nonina noviwm et instrumenta eorum... Sommersi Dict.

Saxonia-Latino-Angl. in virg Bat., Bar., Barth., &c.
OF BAPTISMAL FONTS.

it seems far more probable, as the word is of Saxon origin, that it was derived from bat-flone: as bat-flone, base-flone: bafon. A bat-flone was a base-flone, or a concave or hollowed flone, the hole in which served as a socket to receive the foot of an upright pillar (2). However, it were, all such vessels were fonts of necessity, and it is credible, various kinds, and different sizes were used as exigencies required.

By fonsy-fonts are intended such as were erected and decorated with a variety of ornaments merely to serve the temporary purpose of one baptism. These are put into the class of missionary-fonts, because they do not imply a stated administrator and because they were set up in places, where baptism was not ordinarily administered. It is at royal or noble christenings that these make their appearance. In these a baptizer was appointed to officiate for the time, and the ceremony was performed in royal or domiciliary chapels, or in conventual or collegiate churches, where no fonts were required because no parish and no cure of souls were annexed to them (3).

Always before the christening, and generally before the birth, of a royal child, a baptismal font was prepared. The church was hung with rich tapestry, or cloth of gold, called Arras, from the town of that name in Artois, where it was manufactured. The ceilings as well as the walls of the porch were covered with the same. The floor was boarded and carpeted. The altars were hung with rich embroidered cloths, and sumptuously furnished with images, and church-plate. In a conspicuous part of the church, an area was walled in, and on the rails was stuck with bras nails cloth of scarlet, or blue, or such colour as the mistress of the ceremonies directed, fringed or bordered according to her taste. Within the railing there were three open spaces: one faced the door of the church, and by this the company entered the area; the second faced the high altar at the upper end of the church, for the purpose of passing from the area to the altar; the third was opposite what they called the travers. Trave is a frame. A baptismal travers was an high frame of wood set on the floor like a skreen, and hung with curtains of coloured silks, satin, damask, or tapestry, plain, fringed, or embroidered, and set off at the top with deep valance, and corniche, like the tester and head of a bed. The travers was a sort of retiring room for the ladies, who waited on the royal infant at his baptism, and it


(3) Lyndwood ubi fuit, Edmundi cunning. Baptisterium habeatur in qualibet ecclesia baptismalis. Sc. in cathedrali, parochiali, tali vis qui habet populum: nam in ecclesia collegiata vel conventuali, quasi non habet populum, non debet eis baptisterium... Item, episcopus capitulum, &c.
was furnished with chairs, cushions, pans of lighted well-burnt charcoal, balons, napkins, water warm and cold, perfumes, and so on, “ready for the chaunginge of the childe out of the clothes, and makeinge it ready unto christendome:” and “afterward, to washe the childe if neede be, and to make him ready,” cleanse him in case of accidents, and dress him after his baptism. The cafe referred to often happened, and the manuals of the monks provided for it.

Infans in fontem si fler corat ejice fontem:
Si dimittit in hume urinam: quastio non est (4).

From this accident, some acquired a nick-name, which went with them through life, as Cyprian, Copronymus and others. In the centre of the area a high platform was raised with steps carpeted all over. On a pedestal in the middle stood the font, by the side of which lay a broad step covered with scarlet cloth for the administratot to stand on. Sometimes an old font of stone was set, at other times a new one was made, but generally a silver font kept at Canterbury for the purpose was fetched and used on this occasion. Whatever it were, it was hung round without side with cloth of gold, and covered within side and at bottom with raynes, that is soft linen gathered and pucker in many folds, and intended, no doubt, to prevent any accidental bruising of the tender babe. Over the font was a large and rich canopy of damask, satin, farceanet, or raynes, bordered and valanced with fringe or cloth of gold. The whole was magnificent, and the taste of the ladies regulated every part, for before a queen lay in, “women were made all manner of officers for the month, as butlers, parlers, and so on.” The ordinances now recited were chiefly drawn up by Margaret countes of Richmond and Derby, who placed all the decorations of the queen's lying-in-room, the royal bed, and the cradles, the nursery, the church, chapels, and altars; the habits of the prince, the font, the traverses and the rest with splendour and taste, properly disposing cloths, silks, velvets, linens, and trains, adjusting the places and sizes of ornaments; the colours of white, brown, blue, scarlet, purple, silver, gold, ermine, crimson, rufflet, stripes and shades; the appendages of silk-fringes, embroidery, lace, lawn, taffets, pommels, devices and coats of arm, so as to exhibit a superb apparatus of the magnificence and taste of the times (5). On such theatres a courtly prelate in imperial robes represented John the Baptist, the part

(4) RAYMUNDI Summulae. Pol. vol. iii. De Sacr. conscr... Sine an. et loc. sed octoannis.
(5) LELANDI Collectanea. Pol. pro. p. 179. Ordinances by Margaret Countess of Richmond and Derby, as to what preparation is to be made against the deliverance of a Queen, as also for the christening of the child of which she shall be delivered. From a manuscript in the Harleian Library. A. 1679.
part of Jesus was performed in crimson lined with ermine by a princely babe, the silver font set forth the river Jordan, and the noble mitres of the ceremonies with magick wand like a goddes created a scenery, supplied the place of a deity, and covered the beggarry elements of popes and councils from contempt.

At the baptism of Prince Edward, afterward king Edward VI, in the chapel of Hampton-Court, Archbishop Cranmer floods godfather for the prince, as he had done four years before for the Prince of Elizabeth, who was born at Greenwich, and baptized in the conventual church of the Francicen friars (6). Similar pomp was displayed at both, and the whole ceremonial is inserted in histories of the times. A detail would be tedious: but two or three remarks may not be impertinent.

The prince was born in September, the prince in October: but both were carried to church, and baptized in publick, and both by trine immersion, so that dipping had not then been exchanged for sprinkling on account of cold.

This was no novelty, as the practice of one royal family will prove. Prince Arthur, eldest son of Henry VII, was born at Winchester on the twentieth of October, fourteen hundred and eighty-six. The Sunday following he was carried in procession to the cathedral to be christened. Although the "wetter was to coule and to ferwe to have been at the west end of the church:" yet an accident happened, which obliged the company to wait in the church "iii owres largely and more." The Earl of Oxford had been appointed one of the three godfathers. His lordship was at Lavenham in Suffolk when the prince was born. A messenger was dispatched, and a time fixed for the baptism. His lordship set forward hoping to arrive in time: but as "the season was at spring," he could not reach Winchester so soon as he expected. The procession, however, set forward: news came the earl was near, yet he did not arrive. This was no inconvenience to the company, for there were traverses with fires in them in the church, and into one the prince was carried, while the nobility retired into others, and partook of spices, wines, and refreshments. At length a courier arrived with intelligence that Lord Oxford was "within a mile." The bishop then began the service; for the Earl of Derby and Lord Maltravers had been appointed godfathers at the baptism, and the queen dowager godmother.

Vol. ii, p. 663. Baptismata reginae Elisabethae apud Greenwich. Ex Ms. in coll. corp. Chr. Cantab. M. n. 328. p. 691. The manner of the christening of the child of the Lady Circle, wife to John Erle of Etal Frickland, called the Marquis of Bredon, and father to King of Sweden, which christening was done at the Queen Majesty's Palace of Westminster, where her Grace then lay on Sunday the 30th of Sept. Anno 1565, in manner following.