

of his charter. The court condemned the Count to provide the Baron with a gilt set of silver plate or else its legitimate value *à dire d'experts*, due regard being had to the quality of the individuals and to the grandeur of the occasion. The *experts* decided that the value of the plate was 3,123 livres. Etienne de Poppian's successor, Pierre de Habert tried to enter the city in 1627 without notifying the Baron de Cessac; the latter summoned him; the Bishop pleaded that he was not liable, that it was optional with the seigneur to require the attendance of his vassal at any ceremony whatever, that the attendance herein alluded to was particularly humbling for the vassal, for which reason he had dispensed with it. The Baron de Cessac replied that it was a special prerogative of his to be allowed to attend on the Count on his entry in his chief town, quoting various old Roman customs and Latin texts in support of his position. The Bishop lost his suit in that court and in the Court of Appeals, and by decree (*arrêt*) of the 16th July, 1630, the Baron was maintained in his cherished homage toward the Count. Mr. Veuillot having shewn pretty conclusively that all feudal rights and services were not necessarily oppressive and odious, discusses with his usual eloquence, another feudal custom, which, if well authenticated, is undoubtedly one of the gravest charges against the morality of those times. This custom is known to old French writers as the *Droit de Jambage*; the apologist of the middle ages calls it simply *Droit du Seigneur*; he summons to his aid all his erudition, all his ingenuity, to explain off the *arrêts* and *passages** invoked by Messrs. Dupin, and Michelet, with what degree of success the reader of his book can judge for himself.

The want of space compels us, albiet reluctantly, to adjourn this inquiry into the institutions of times gone by. We may again revert to it hereafter, but before concluding, we must on the authority of Mr. Veuillot, and we do so with pleasure, deny the correctness of a charge frequently made respecting the penmanship of our ancestors, as embodied in the words prefacing this sketch and said to be found at the end of several old deeds and charters:—"Le dit Sieur, en sa qualité de gentil-homme, a déclaré ne savoir signer." A careful examination of many thousand deeds and charters, enabled him to assert the contrary

*The following is one of the quotations on which Mr. Dupin rests his theory:

"J'ai vu dit Boërius (décision 297) juger dans la Cour de Bourges devant le métropolitain, un procès d'appel où le curé de la paroisse prétendait que de vieille date, il avait la *première connaissance charnelle* avec la fiancée; laquelle coutume avait été annulée et changée en amende