

The arms on this monument are,—Paly of six on a bend three mullets (Elton), impaling a fish; and in the dexter chief point an annulet between two bends wavy. This coat of arms, which exactly corresponds with that borne by Ventris of Cambridgeshire, has given rise to a tradition, that Lady Berry was the heroine of a popular ballad called "The Cruel Knight, or Fortunate Farmer's Daughter," the story of which is briefly this:—A knight passing by a cottage, hears the cries of a woman in labour, his knowledge in the occult sciences informs him that the child then born was destined to be his wife; he endeavours to elude the decrees of fate, and avoid so ignoble an alliance, by various attempts to destroy the child, which are defeated. At length, when grown to woman's state, he takes her to the sea-side, intending to drown her, but relents; at the same time, throwing a ring into the sea, he commands her never to see his face again on pain of instant death, unless she can produce that ring. She afterwards becomes a cook, and finds the ring in a cod-fish, as she is dressing it for dinner. The marriage takes place of course. The ballad, it must be observed, lays the scene of this story in Yorkshire. The incident of the fish and ring occurs in other stories, and may be found in the "Arabian Nights' Entertainments."

It must be added, painful as may be the information to the legend-loving reader, that the leading incidents of the above story are of far greater antiquity than the age in which Dame Elton flourished; as Hamlet says, "The time is out of joint." The well-pointed moral of the epitaph remains, though the romance of the tradition be marred by sober, stubborn truth. MARY ANN, NAMBLY.

Answered also, by HOLMESDALE, JANE, and MISS HARDY.

#### SCOTTISH EPISCOPAL COMMUNION.

47.—*I shall be much obliged for correct and reliable statistics of the ancient Scottish Church. I want to know its extent, numbers, influence, and general, as well as particular, characteristics. I desire to be informed likewise, whether it is in-cresing or de-cresing, and whether it is High Church or Low Church?*

VIATOR LONDINENSIS.

In reply to the queries of your correspondent concerning this Church, I would beg to say, that having for a length of time taken a great interest in its history, condition, prospects, and mission, I am able to afford some reliable information on the subject. Formerly there were fourteen dioceses, governed by two archbishops and twelve

bishops. Several of these dioceses being now united, the number of bishops is reduced to seven, and the title of archbishop has been dropped. The priests are in number rather under two hundred. It is exceedingly difficult for an English Churchman, either by reading what little literature exists on the subject, or by a sojourn in the land, to arrive at a just estimate of the strength, influence, and character of the body, lay and clerical, or to understand the system, or want of system, on which the unhappy army of Christ in Scotland is mismanaged; and this chiefly because the names of ecclesiastical persons and things are misleading to an Englishman who is naturally accustomed to call the right thing by its right name. In England our bishops and deans, churches and chapels, archdeacons and parish priests, are realities, and we possess a correct nomenclature for their designation. In Scotland things are otherwise; for instance, in every Scotch diocese there is a dean, but in only two of them is there a cathedral; and stranger still, in neither instance has the dean anything to do with the cathedral, which is governed by a provost. In each diocese there is a synod, at most of which the laity are at least allowed to be present. A general or national synod meets in Edinburgh at stated periods. There is no attempt whatever to carry out anything approaching to the parochial system; and it seems to me that this, coupled with the fact that hardly any of the buildings denominated "churches" have any but an architectural right to the appellation, is at the bottom of the present pitiable plight of Episcopacy in Scotland. Each Church possesses a "constitution," i.e. a concordat between the founders of the Church on one side and the bishop on the other, by which the future "incumbents" of the Church are to be appointed and regulated, as also the services. Thus, with a pre-arranged style of service in the church, a cut-and-dried theology in the synod, a committee of lay infallibles in the vestry, a bishop *in nubibus*, and possible and probable starvation in the parsonage, it is no wonder that the priests of our holy Church should present to the semi-heathen Scotch a most depressed and deplorable figure. The number of the laity does not probably exceed thirty thousand, and they are doubtless the worst instructed, and the wealthiest laity which the Church embraces within her pale. There is no missionary spirit extant, though, unaccountably enough, the numbers of Episcopalians in Scotland are steadily increasing. The present mission of the Church of Scotland seems to be