

back as 1752. The first in the collection was No. 1 of the Halifax "Gazette," dated March 23rd, 1752, "printed by John Bushnell, at the Printing Office in Grafton Street." The paper is about 10 by 15 inches in size, printed in open leaf of two pages, two broad columns to a page.

FUNERAL ARMOR IN CHURCHES.



THOMAS HEARNE, the celebrated Oxford antiquarian writer, affirms that the custom of hanging up the armor of kings and nobles over the monuments of the dead in churches came from Canute's placing his crown upon the crucifix at Winchester after he found that he could not make the waters obey him. This armor was in early times that which was actually worn by those whose bodies slept below, according to a thirteenth century book, entitled "The Ancren Riwele" where it is stated that "after the death of a valiant knight men hung up his shield high in the church to his memory." The practice is alluded to by Shakespeare, in his play of "King Henry VI," in these words :

"Is't Cade that I have slain, that monstrous traitor?
Sword, I will hallow thee for this thy deed,
And hang thee o'er my tomb when I am dead."

Real armor continued to be placed over the place of interment of warriors for some time, but it became not necessarily that which was actually worn by the person over whose tomb it was displayed, but simply armor made to wear. In course of time, however, imitative armor was supplied for funeral purposes. This practice is at least as old, as the well-known antiquary, Sir William Dugdale, for he states, on the authority of a MS. at Merevale, dated 1667. the charges of various articles for the achievement of a knight, which were—for the helmet, gilt with silver and gold, one pound : crest, carved and colored in "oyle" thir-