*cuius constructionis sumptus populus patriae illius, uidelicet Norfolk' et Suffolc', quatuor denarios annuos de qualibet carrucata terrae (quod usque hodie carucagium appellatur), ad fabricam ecclesiae antedictae . . . concessit pariter et persoluit.*¹⁶ I have been unable to discover the age of this manuscript, but in all probability it is not later in date than the thirteenth century. If it be older than 1220, it proves that a levy on the *carucata* was known as a carucage; whilst if it be of subsequent date, it shows that the writer understood *carucagium* to mean a levy on the ploughland, and that he regarded it as a derivative from *carrucata*. It is fair to assume that he rejected the more obvious derivation from *carruca* because he had never heard of carucage being assessed on the plough-teams. Had such an assessment ever occurred, it must have left some record amongst the deeds and accounts of a great monastery like Bury St. Edmunds. The official historian could hardly have been ignorant of such a record had it existed. W. H. STEVENSON.

THE RELIGIOUS BELIEF OF ANNE OF DENMARK.

It may not be a matter of great importance whether the queen of James I was a catholic or not; but as Mr. Ward has discussed the question (iii. 795) I may be permitted to point out that there are some papers amongst the Roman transcripts in the public record office that prove the fact. Here is another containing Paul V's opinion of her in a letter to the nuncio at Paris written against mixed marriages.

'Roma, 15 agosto 1612 In oltre V.S. saprà che per parte del granduca [di Toscana] et suoi ministri si procede con tanti artifizii in questo negotio che conviene ch' ella ci stia molto avvertita, et massime con quel Lotti, il quale, come è stato molti anni in Londra, è tanto appassionato et imbarcato in questo matrimonio, et crede tanto facilmente ad alcune buone parole che gli ha fatte la regina d' Inghilterra, facendo professione di cattolica, che pare al Lotti di havere gran cose in mano, non considerando l'incostanza di quella regina, e le spese mutationi che ha fatte in materia di religione, et che quando anco fosse vero che fosse cattolica non se ne è cavato nè si cava alcun profitto; anzi ogni dì più crescono le crudeltà et impietà di quel rè contra i poveri cattolici.'

W. BLISS.

CROMWELL AND THE INSURRECTION OF 1655. A REPLY TO MR. FIRTH.

PART III.

THE purpose of Part II. was to show that fraudulent exaggeration of the designs and resources of the royalists, and the manipulation of plots, were essential features in Cromwell's home policy. This

¹⁶ *Monasticon*, iii. p. 136.