XXV. *Three Letters from Mr. Samuel Carte to Dr. Ducarel, and one to Sir Thomas Cave, Bart. concerning Fonts.*

Read Jan. 20, 1791.

I.

S I R,

I SEND herewith an abstract of what I take to be the most material passages in my collections heretofore concerning fonts. Indeed I am almost ashamed to lay them before you; but either the subject is very barren, or I have been very unfortunate in my searches, particularly I have not met with any authentic account of the pedestal or foundation of the font, and very little concerning the cover or superstructure. Mr. Newcourt, in his account of Allhallows, Barking, (I. 249.) mentions a cross over the font, and some images or pictures over the canopy thereof, a petition to the bishop, and hearing concerning them before his chancellor Dr. Duck, and an order for taking them down, and setting up other ornaments in their stead. Perhaps the records in this proceeding may afford you greater light than the tedious narrative in the inclosed. I shall be glad to hear the result of your maturer thoughts on this subject; shall hope to see you in a short time. In the mean while, I continue,

Sir, your most humble servant,

SAMUEL CARTE.

Southampton Court, July 30, 1753.

Perhaps

Perhaps this might be the controversy mentioned by Mr. Vertue; at least I never heard of any other about fonts, I mean in an authoritative court or assembly. There was a Puritan pamphlet, intituled, "A Dialogue between a Poor Man and his Wife," which I once saw, and I remember this expression on mentioning the parish priest laying the Common Prayer Book over the font, viz. "laying one idol over another." I had it not in my hand above a quarter of an hour, and cannot recollect the name of any author, or give any further information concerning it.

If I remember aright, there was in my time a cross *pattée fitchée* over the cover of a font in Leicester: it was (in no long time) altered, and a carved dove fixed at the top of the cover instead of the cross.

II.

July 30, 1753.

IN respect to Fonts, the subject of your last letter to me, I have little to offer that can be thought worthy your notice. Perhaps I may be able to suggest a hint or two for your consideration, and in that way "*fungi vice cotis.*" At least from your candour I shall hope to avoid any censure on account of my attempt for your information, and shall therefore observe to you: that the most early instance of fonts, within my observation, is delivered by Du Pin in his Ecclesiastical History of the 4th century, in his Account of the Life and Writings of St. Athanasius; in which, viz. in the English Translation thereof, I find these two following short hints concerning fonts; "As to what concerns discipline in his time, one may observe in his works that there were fonts in churches, and that oil and wine and bread for offerings were kept for the font." Indeed the historian has not pointed out any parti-

cular passages for the support of his averments thus quoted from him. Perhaps you may, by inquiry, be able to discover them, and if so, it may not be difficult to distinguish at least whether they relate to the exedra, or edifice in which the baptism was actually administered; or to the reservoir or cavity, wherein the water, intended for use in that solemnity, was contained or holden; a distinction which must be nicely adverted to in all your observations concerning this subject. This will appear in some degree necessary from what I am going to observe from the same historian in respect to the writings of St. Cyril of Jerusalem, "that the Cathecumens were uncloathed;" and afterwards, "conducted to the laver;" and when "they had made profession of their faith plunged three times into the water, and that they returned out of it three different times." (Du Pin, IV. p. 113.) From this latter quotation it appears that the laver is expressly distinguished from the water, and the place where the catechumens were uncloathed and conducted from thence to the laver must be considered as the baptistery, and a regard to this distinction seems to have been one occasion for introducing the word *fons* or *fontes* into our canons and rubricks, instances of which may be seen in two of the canons of archbishop Edmund, A. D. 1223; and yet, if I may be allowed to judge, the word *baptisterium* is, in the first of those canons, used promiscuously, to signify the place or station for performing or solemnizing the baptism, and also the reservoir for holding or containing the water. Which of the two significations is the most proper I shall leave to your consideration. But I cannot avoid observing, that, in the formula of consecrating the chapel on Ridgway Heath near Southampton (as delivered at the end of Sparrow's Canons), the word is expressly applied
and

and limited to the font [a]; and in the prayer for consecrating it, the font is significantly styled the Laver of Regeneration [b]. Give me leave to add, that the historian Socrates mentions, Κολυμβηθρα τε Βαπτιστηρια. See Orig. Eccles, L. VIII. cap. vii. sect. iv. vol. III. p. 217.

I do not find any one canon during the first six centuries which so much as mentions a font, unless it be the Council of Lerida, as delivered in the *Decretum*, Part III. *De Consecr' Distinct.* IV. C. 106. *Omnis Presbyter.* According to which, the font ought to be of stone, “*lapideus.*” And what will more particularly deserve your regard in respect to the subject of your enquiry, is, that the canon supposed not only a *fons*, but in some instances at least a vessel, *vas*, and that the *vas* was capable of being removed from or carried out of the church, *extra ecclesiam deportari*; which circumstance, I suppose, was not applicable to the font. Fonts are mentioned also in the Council of Toledo, A. D. 694. The second canon of our Council required the Bishop to shut up the font in the beginning of Lent, and seal it with his ring till Maundy Thursday. Whether the pool, or Κολυμβηθρα, was lined or faced with stone does not appear, unless you can infer it from a quotation by Du Fresne, vol. II. col. 479 [c], which quotation seems to me to be the only passage in all my reading that leads to explain the configuration of a font. I shall for that reason exhibit it at large: “*Idem Præsul à fundamentis ipsum Baptisterium in* “*rotundum ampla largitate construens in meliorem statum, atque* “*sacrum fontem in medio largiori spatio fundavit.*” The words are quoted from Pope Leo III. who according to Du Pin was

[a] *Font*, Sparrow, p. 383, Ep'us Baptisterium adit, atque impositâ manu ait.

[b] “Baptised in this laver of the new birth.”

[c] *Voc. Fons.*

electd Pope 28 Jan. A. D. 795, and died May 23, A. D. 816. I have not as yet seen any account of the Temple of Sancta Sophia at Constantinople, other than the extracts concerning it by Du Fresne and Mr. Bingham, neither of which afford any light to the purpose inquired after. As to fonts in England, I do not remember to have observed the word. In Bede's History, L. II. c. xiv. it is stated indeed that king Edwin received *Lavacrum Sanctæ Regenerationis*. In another place *Major Exercitus recens de Lavacro*; and afterwards L. V. c. vii. A. D. 689 it is narrated of king Cadwalla, *Venit Romam ut ad limina beatorum apostolorum fonte baptismali ablueretur*. I have above referred to the canon of archbishop Edmund. It cannot be improper to observe specifically that the word *cooperiatur* is in that canon applied to the font. Bishop Ridley's Visitation Articles (n. 23, as I compute) inquire whether any useth to hallow the font on Easter Even. See Sparrow, p. 37. The same author mentions them in his Rationalia, p. 260—365, and refers to Cyril and Anastasius A. D. 1564. Some directions were published by authority, the 9th of which, viz. of those under the second head or title, provides, "That the font be not removed, and forbids to baptize (in the church) in basons; and the same direction appears in the canons of 1571, under the title or head of *Æditui*, p. 235.

How far these directions were consistent with the usage at Twyford chapel in Middlesex I know not. From the account of that chapel, as the oldest in the record quoted by Newcourt, I incline to believe that there was not any font there. Please to enquire how the case is there at the present. Mr. Somner in his Antiquities of Canterbury mentions that the Metropolitan Church there was, at the time of his writing, "newly graced with what before it never had, though much

“wanted, a fixed font.” See Survey, p. 99. In Newcourt’s Essex, on mentioning Bacon’s Portion, it is said that a pension of 4*l.* yearly is made by the Rector of Denge to the portionary ; the payment to be made on the font stone. In Newcourt’s account of the church of St. Katherine Cree, it appears that, upon the visitation of the conventual church of the priory of Christ Church by Bishop Clifford, A. D. 1414, an order was made, that the font for the baptism of children should be again erected for their own parish church or chapel. Whether any alteration was made concerning it at the time of the consecration by archbishop Laud does not appear. Give me leave to observe, that antiently at least the font was large enough to admit of an adult person being dipped or immersed therein. Montgomery was originally a chapel of ease to Chirbury, in the diocese of Hereford, and afterwards advanced to the dignity of a church. See Formulars N.S. L. ii. on which occasion it was ordered, *quod ipsa ecclesia fontes haberet*, viz. in the plural number. Q. Whether two fonts, one for adults, the other for infants ? Or, one for publick, the other for private baptism ? If I remember right, the font for Lincoln Cathedral is on the outside square, but the inside or cavity is round. Q. Which of these is the subject of your enquiry ? But it is time to put an end to this scroll, the contents of which are submitted absolutely to your correction by,

Sir, your most humble servant,

S A M U E L C A R T E.

MR.

III.

S I R,

HEREWITH I return your Antiquities of Winchester, with my hearty thanks for the loan thereof. The account of the font may be considered as without a similar or parallel instance : it might be wished to have been more particular in the dimensions and contents, which may yet be supplied ; but I fear it will hardly be practicable to decypher the carving, without some account of which there can be small hopes of determining with any certainty the age of raising it, or the nature of the church for which it was originally prepared : indeed, I can hardly think it intended for (what Mr. Gale calls) the old monastery. The monks do not seem to have been interested in baptism of any sort, but in burials chiefly, to which the font has no relation. Give me leave on this occasion to observe to you, that, among other things in the book, I have considered Mr. Gale's list of the Chancellors and Vicars General and can (from the *Fasti Oxonienses* at the end of the first volume of Wood's *Ath. Oxon.*) add one at least, E. 9. That author in col. 21, says that " in July and Nov. 1513, 5 Hen. III. John " Insent, alias Innocent, supplicated for his degree," and then adds, that, " in a writing dated the same year, he is written " thus, *John Insent, L. L. Bac. Episcopi Winton Cam'rius* " *et ejusdem consistorii episcopalis Præsidens:*" after which Mr. Wood expressly owns, that " he was Vicar General to Bishop " Fox." I the rather choose to lay this before you, as you did some time ago declare an intention to draw up a History of Doctors Commons, and a List of Chancellors and Vicars General throughout England may not be an useless or unacceptable appendage to it. I am next to observe, that Wood, in col. §1, mentions one Dr. Robert Reynold, Commissary under Dr. Edmund

Edmund

Edmund Steward, Chancellor under Bishop Gardiner, and says that Reynold suspended Thomas Harcock, "*a celebratione civi-*" "*norum,*" for preaching a sermon, &c. and for proof refers to the Memorials of Archbishop Cranner, Lib. ii. ch. vii. p. 173, 174, and both these persons, Reynolds and Steward, appear in Mr. Gale's List; and although I think Mr. Wood's account of their two characters, or yours, may be consistent together, yet quære. Give me leave to add, that your brethren at the Commons may probably not only ascertain the truth of the facts in these two instances, but also furnish lists of their predecessors in the other jurisdiction which they are now invested with, and by your obtaining from them such lists you might furnish great light to some of our local antiquities. I some time ago attempted such lists, so far as Mr. Wood's book would enable me to proceed in it, all which I am ready to furnish if desired: but of this more when we meet, which I hope will be in no very long time, and the rather so, as I propose to visit Leicester about the end of this month. In the mean time, I continue,

Sir,

Your most humble servant,

Southampton Court, Aug. 8, 1753. SAMUEL CARTE.

A. D. 1295. P. de Barthon, Official. Winton.

A. D. 1322. Joh. Langhorne Henrici Wint. Epi' commissar. et sequestrator generalis.

IV.

Extract of a Letter from Mr. S. Carte, to the late Sir Thomas Cave, Bart.

O Christi Genetrix Petri Cave sis Miseratrix
 Et succurre tuæ de poenis Margeritæ Servæ
 At fuit ille Pater Thomæ Cave. Haec sua mater.
 Funde preces domino pro nobis semper in alto.

SIR THOMAS,

ABOVE is a transcript of (what I take to be) the true reading of the inscription upon the brass plate which you sent to me. It favours of the superstition of the age in which it was formed, or engraved; indeed there are no figures or marks for pointing out the time of the inscription, nor do I find any person in the history of your family (as published in the Baronetage) to whom the inscription is applicable, unless I may be allowed to suppose the genealogist mistaken in the Christian name of the lady, described in the pedigree as the wife of Peter, the same who is distinguished by the number, or figures 513. The genealogist states her name to be Mary, and represents her as the daughter of Burdett of Rothwell, co. Northampton. An error of this sort is very frequent, and may seem to have been occasioned by the great affinity between the Saxon characters of g. and y. Thus the town of Bentley, where King Charles II. was concealed after the Battle of Worcester, is in several Latin charters written Bentlega. I could mention many other similar cases in respect to towns, but I rather choose to take notice upon a different subject, and what may be of use to you in your study of antiquities, viz. in respect to Berry and Berg alias

alias Burg; both which words, though seemingly of very different significations or meanings, will, I believe, appear upon examination to be the same or identic word. Perhaps this may, at the first sight, seem strange to you; but I flatter myself with the expectation of your attending to my sentiments, if you will please to observe their construction and use as opportunity serves, in perusing the antient memorials relating to the county now under your consideration, or indeed to any other county. Whether the character of the letters of the inscription upon the plate of Thomas Cave on his monument may not serve to confirm my sentiments in respect to the Father and Son, described in the plate now before me, I must submit to your observation, otherwise I am not able at the present to give any further account of it; I shall therefore dismiss this subject with this notification, that I am ready to return your plate in such way and manner as you shall direct.

My next will be relative to FONTS; and I take this opportunity to express my satisfaction at observing the notice which you take of them, and particularly at your describing their models and ornaments as proper subjects of learning; and the rather so, as you give me hopes of seeing a draught of the font at Brighthelmstone in Suffex. Give me leave to request the favour of you at the same to enquire into the history and age of erecting it, the name of the workman, the artificer, the expence, the materials of which it is composed, and the several dimensions of it, and of the cover thereto. As you seem now to relish the subject, you may, from these heads of enquiry, be enabled to illustrate some expressions in a narrative of the ceremonials as observed in England, or elsewhere, in relation to the administration of that sacrament; and indeed an attempt of this sort

seems to be the rather necessary, as the use of fonts has been decreasing ever since the Reformation, and consequently the doctrine concerning them has been dwindling in proportion. My sentiments may seem to be in some degree confirmed by the articles of visitation quoted in one of my letters heretofore, in respect to the dimensions of fonts, and their capacity to hold or receive the body of an infant, and they are further confirmed by the following words of a Canon made A. D. 1571, “*Ædifici curabunt ut in singulis ecclesiis sit sacer fons* (a consecrated font) *non pelvis in quo baptismus ministratur*. See Sparrow, p. 235. Perhaps it may seem strange that this disuse of fonts should prevail so much immediately after the Reformation, but it may be easy to account for it from the offence taken at the very great multitude of ceremonies used in the Church of Rome, particularly in relation to fonts, two of which are hinted in Sparrow, p. 37, (N^o 28 as I compute) in these words: “Whether any useth to hallow the font “on Easter Even;” and “Whether the water in the font be “changed every month.” And to these evidences, from the publick acts of the church, I shall take the liberty to subjoin one other from an old pamphlet, which I remember to have seen heretofore in my father’s study, entituled, “A Dialogue “between a Poor Man and his Wife,” a bitter puritanical libel upon the Church of England, one passage of which I still remember to be delivered, concerning the parish ministers laying the Common Prayer Book on the font at the time and upon the occasion of administering baptism, which the Pamphleteer styles *the laying one idol upon another*. A further reason to believe the increase of the disuse of fonts in general may be deduced from the delay in providing one for the cathedral of Peterburgh, which cathedral, before the Reformation, was no more than
a mere

a mere abbey church, without any right to the usage of the publick service of the church therein : their devotions were, many of them, proper only for monks under a vow or profession ; as may appear from some of those prepared for, and established by Archbishop Lanfranc for the use of the monks of Christ Church, Canterbury, and still preserved in the Concilia, Vol. I. Indeed the monks were forbidden to permit any of the laity to be present at these services, and accordingly we find early mention of a parish church in the town of Peterburgh, which to this day is distinct from and independent upon the Cathedral, otherwise than as the rest of the parish churches of the diocese are considered to be subordinate to the Cathedral. It is now many years since I saw Patrick's edition of Mr. Gunton's History of Peterburgh. But that book doth, as I believe, exhibit a pretty full and particular account of the occasion and manner of introducing and setting up the font therein, and besides this, I do not remember any history of such an affair, other than as mentioned cursorily in the late forms of consecrating churches, one of which may be seen at the end of Bishop Sparrow's Collections of Canons. Mr. Somner does not so much as once mention the font in Canterbury Cathedral. And though Mr. Battely delivers an account of the present font erected by, and at the cost of Dr. Warner, late Bishop of Rochester, and calls it, as indeed it is, *a curious and beautiful piece of work*, yet he delivers no cut or representation of it, nor does he mention any account of the form or ornaments thereof. Indeed I have been informed that there is in Luton church a noble and antique structure for this purpose, but of this I cannot give any particular account.

A further instance and evidence that the usage of fonts in churches is still declining may be deduced from the fashion of

our modern utensils or furniture for that purpose, which, so far as I have observed, are still all of them in the form of meer basons, set in a stand of wood, and are generally of marble. I would not be thought averse to a decent or costly ornament for the use of divine service. But then it ought to be proportioned, or fitted for the use to which it is designed, and not so curtailed or abridged as to render it impracticable to comply with the positive or express direction of the church. In respect to the manner of administering this sacrament, let it be large and capacious enough to allow of an immersion of the infant, and I shall think the benefactor in earnest to serve his God, and honour him with his substance, otherwise he cannot be considered as a chearfull giver. Perhaps the coldness of our climate may have been one reason for promoting the decline of this use of fonts, and introducing of basons in their stead. The tender mother may be afraid that the infant should suffer in its health by immersion; but Sir John Floyer, late of Lichfield, will teach her the benefit of immersion, in respect to the bodily health of the infant. A further particular observable in respect to fonts is that upon the abolishing the use of the Liturgy by the ordinance of the Houses of Parliament, and the setting up the Directory, all fonts were ordered to be removed out of churches, and basons to be used in their places. The fonts were in many places sold, and turned to horse troughs, and (what is matter of wonder) when, upon or after the Restoration, they were purchased again, and set up in the churches to which they formerly had been belonging, they were immediately put to their former use, without any solemnity or dedication, although the reconciliation, as the Canonists term it, of churches after blood shed therein or other defilement, is expressly required to be made with solemn form of Prayer, and
although

although the History of the Maccabees exhibits a very different practice in respect to the Temple at Jerusalem after its defilement under Antiochus, and even that was not thought sufficient of itself, but was attended with a successive yearly thanksgiving in memorial of the new dedication; at one of which anniversaries, although no more than a human institution, our Blessed Saviour attended in person. I the rather choose to mention this practice of removing fonts out of our churches at the time abovementioned as in my papers concerning Leicester I have some memorial of the sale of the font in the church of St. Martin, and also of the purchase of it again for the use of the parish.

Another particular observable in fonts, is the making a *foramen* or hole in the center or middle of the hollow part or receptacle of the water, and the sticking a wooden peg therein; which seems, in my opinion, to have been intended purposely to prevent and render it impracticable to immerge a child in the font, but at the present serves only for an opening to receive the water out of the font, and pass it through a canal, and let it sink into the ground under the font.

But to return now to the occasions of the disuse of fonts since the Reformation, and herein I ought not to forget the affectation of having the solemnity performed in a private house. This, as Dr. Nichols has observed, is, in some degree, inconsistent with the declaration of the minister during the solemnity, “Ye have brought
“ this child hither to be baptised.” Perhaps the original of this usage might begin in extraparochial places; but the frequency of it at the present is now too just a ground for complaint. A family in the Newark at Leicester, I am loth to say out of ostentation, used to have the water put into a silver basin, which occasioned a remark by a worthy clergyman since
dead,

dead, that the Canons prohibited the using it afterwards to a common or profane purpose. The censers of Dathan and Abiram and their adherents being hallowed, they were converted into a covering for the altar. It was suggested, that the silver basin ought to have been appropriated for the use of private baptism, or turned into a salver for holding the bread at the time of administering the Sacrament of the Lord's Supper; but I know not how the advice was received. A due reinforcement of these Canons might be one method for restraining or preventing many of these irregularities.

Another usage in respect to the font was that of locking it up during the whole season of Lent, I speak here from my memory, till Holy Thursday and Maundy Thursday, on which day it was usually opened, preparatory to the solemnity of Easter, which was one of the seasons for a general baptism, which usage or practice of general baptism, and a stated time, the late Dr. Nathanael Marshall was desirous to have restored it in the Church of England. See his *Pænitential Discipline of the Primitive Church*. But, besides the general reason for locking up the font, there seems to have been one other or further reason for this usage, but of a very different nature, viz. the preventing the growth of a superstitious usage of taking the water in which a child or other person had been immersed, and carrying it to the house of a diseased person, and either drinking it, or washing a sore therewith, in order to cure or heal the distemper or sores. I cannot at the present recollect any particular authority to this purpose; but still I remember a narrative of the Emperor Constantine being cured of a leprosy by such an ablution. The story indeed is fabulous like the fiction in Pseudo Damascus, concerning the baptistery and the magnificent font of porphyry within it, both of them pretended to have been given by the same Emperor to the church in which

which

which he was baptised. The mention of which leads me to observe, that in the cathedral of Lincoln there is now a very noble and large font of porphyry, standing on the side of one of the pillars in the row between the middle and south ailes, but by whom provided, or why placed in such a manner I have not yet been informed; perhaps Mr. Gabriel Newton of Leicester may enquire out these and other particulars from Mr. archdeacon Trimnell, or his official Dr. Grey.

Another head for our consideration as to fonts may be deduced in respect to their number, “Whether more than one in a church.” Indeed I know not so much as one instance of a plurality in one church, but quære. The Formular, N^o lii. exhibits a composition between the prior of Cherbury, and the parson of a fourth part of the church of that place, in which composition there is a clause in the following words: viz. “*Ipsa Ecclesia fontes habeat et sepulturam.*” Whether this clause is intended only for a liberty to provide a second font in the room of the first, in case it should happen to be destroyed or broken, I cannot pretend to say. I shall only observe, that the general sense of antiquity runs for one bishop and one altar, and yet, by means of the usage of the Church of Rome, a multiplicity of altars in one church was grown so frequent, that I hardly remember any one mother church in which there are not apparent marks or tokens of more than one.

As to the ornaments of fonts, I have but little to say. Indeed in the church of St. Martin in Leicester there is an octagonal cover of oak of different ledges, raised one above the other, and rising gradually in height, decreasing in their dimensions towards the center, and terminating in or upon a pyramid of wood, at the top of which was erected or set a cofs pattée fitchée

fitchée gilt, but this was afterwards taken away, and instead thereof a carved pigeon placed and painted white, by whose order or advice I know not, but I incline to believe that my father was not acquainted with it; and indeed I well remember that Dr. Scott discoursing concerning the descent of the Holy Ghost upon our Saviour immediately after his baptism, declares expressly, that the Evangelist's description is to be applied, not to the figure or form in which he manifested himself, but to the manner of the descent or hovering over the body of our Saviour. I shall only add, that a carved figure may, in process of time, give occasion if not to a sort of idolatry, yet at least to a jest of a ludicrous, or perhaps if a worse nature, of which sort I have heard one instance, by a gentleman of Leicestershire, now deceased; but I am ready to acquaint you with his name, if you desire it. In the mean time I observe to you, that it appeared to me to have been affectedly borrowed from some of our Free Thinkers, during the national madness in relation to the South Sea scheme, A. D. 1720, and was indeed retailed in that year. Besides these particulars I do not remember any ornament to any of our fonts in Leicestershire other than two or three cinquefoils in basso relievo upon the font in St. Martin's. Indeed as the town of Swinford did heretofore belong to the Knights Hospitallers, I was in some expectation that the font there would have exhibited some extraordinary ornaments, either of device or sculpture. Even their dwelling houses used either to be distinguished by a cross erected upon the ridge, or some other place of the roof. See Fleta, Lib. V. c. 35, p. 22. But I did not observe any; which I own to be matter of some surprize to me, as that order had St. John the Baptist for their patron; but then it ought to be observed, that Swinford was not a commandery or præceptory :
whether

whether the case was otherwise at Dalby or Heather I know not, but perhaps this may not be an improper subject for your consideration when you come to enquire or write concerning these places.

I have now gone through my collections in relation to fonts; being willing to offer all that I had to say on this subject at once, and the rather so as the subject, however general or extensive in itself, yet will possibly not afford a great number of distinguishing objects, or materials for consideration. Perhaps many of these heads may not be improper subjects for your intended work; and I apprehend that none of them will be censured as altogether useless or trivial. But I forget the nature of my business or undertaking; I am only to furnish materials to the architect, or master-builder; you are the contriver and modellist. As such, I submit the whole to you, to pick, chuse, or reject, as you shall think fit, being, Sir,

Your most obedient, humble servant,

Jan. 21, 1755.

S A M U E L C A R T E.