

no survival whatever of the Breton tongue in the islands now, and no trace exists of it ever having been the insular speech since the union—or reunion—of the islands to the diocese of Coutances; if indeed they were ever really annexed to Dol and severed, for a season, from that *Pagus Constantinus* of which they formed, alike ethnologically and politically, a part, from Roman to Angevin days. The only traces of a Celtic population are two or three place-names of striking natural objects. Many more are Teutonic: such are the names of the islands themselves; so are many maritime and fishing terms and some agricultural terms, of which the following may serve as examples.

<i>Albecq</i> , the eel-brook . . .	Scandinavian: <i>aal-beck</i> .
<i>hougue</i> , a barrow . . .	{ Icelandic: <i>haug</i> . Shetland: <i>heog</i> .
<i>home</i> (dim: <i>hommet</i> ), an islet, a rounded mass of rock . . .	{ Scandinavian: <i>holm</i> .
<i>etac</i> , a conical mass of rock (Hebrides <i>stack</i> ) . . .	{ Danish: <i>stac</i> .
<i>vicq</i> , a creek . . .	Scandinavian: <i>vik</i> .
<i>berg</i> , a rock . . .	Scandinavian: <i>berg</i> .
<i>grune</i> , a rocky shoal . . .	{ Icelandic: <i>grun</i> . Shetland: <i>grun</i> .
<i>hou</i> , a dogfish or shark . . .	{ Norwegian: <i>haa</i> . Danish and Shetland: <i>ho</i> .
<i>hautgard</i> , or <i>hogard</i> , a rick yard . . .	{ Icelandic: <i>haust-gardr</i> . Danish: <i>hø-gard</i> .
<i>alputre</i> , a rockling . . .	Dutch: <i>aalpuyt</i> (the river species).
<i>-hou</i> , <i>-ho</i> , or <i>-o</i> , an island . . .	Norwegian: <i>oe</i> ?

This last may, however, be a contraction of *holm*, e.g. in a document dated 1091, Jethou is referred to as *insula quæ vulgo Keikhulm vocatur*.

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#### TWO BISHOPS OF SION IN ENGLAND.

Most travellers in Switzerland visit the canton of the Valais at some period of their trip, and pass in the railway through the chief town, Sion or Sitten. They look up at and admire the twin heights of Tourbillon and Valeria, crowned, the one with a castle, the other with a castle and a church, but few, perhaps, realise that the bishops of Sion have a long and very interesting history. The see was founded in the fourth century by S. Theodulus (from whom the well-known pass near Zermatt takes its name), who is still the patron of the diocese; but it was not till 580 that it was finally settled at Sedunum, having previously wandered from Octodurus (Martigny) to Agaunum (S. Maurice) and back again. In 999, Rudolf III, king of Transjurane Burgundy, gave to the bishop the title of count, and the temporal jurisdiction. The rights were exercised till 1798. After that the title became a mere form; the bishop still bears that of a prince of the Holy Roman Empire. When the independence of the Valais was restored in 1815, and it became one of the Swiss cantons,

the bishop was given (besides his seat) four votes in the local diocese, reduced in 1839 to the mere right of sitting in person, this last relic of his former power being taken away in 1848.<sup>1</sup>

The history of the see is closely connected with the local history of the Valais—the struggle of the ‘tithings’ in the Upper Valais for freedom, and the conquest in 1475–6 of the Lower or Savoyard Valais by the bishop and ‘tithings’ combined. Two, however, of the bishops who have sat on the throne of S. Theodulus became known beyond the limits of their remote diocese, and, curiously enough, both came to England—one as a papal legate, the other as an imperial ambassador.

The former of these, Hermanfred, or Armanfrid, or Ermenfrid (bishop 1055 to 1084) is frequently mentioned in the pages of Mr. Freeman’s ‘Norman Conquest,’ in which the words of the original authorities are given. He presided as papal legate at the Council of Lisieux in 1055 (Freeman, iii. 96) which deposed Malger, the archbishop of Rouen. In 1082, again as papal legate, he spoke in the Witanagemot in favour of the confirmation of the election of Wulfstan to the see of Worcester, as he had enjoyed his personal acquaintance, and the legate induced the reluctant saint to accept the see, on the ground that he owed obedience to the pope whom Ermenfrid represented (Freeman, ii. 458–462).

Finally, in 1070 Ermenfrid came again to England in the same capacity. He was present on 4 April at the council of Winchester, and placed the crown on the head of King William, as a sort of papal sanction of the success of the crusade to England, which had set forth with Alexander’s special blessing. At the same council (11 April) Stigand was deprived of the primatial see of Canterbury (Freeman, iv. 329–333), and other business was transacted, though the decision on St. Wulfstan’s appeal for the restoration of the estates belonging to his see was deferred by both the king and legate (Freeman, iii. 339–340). On 24 May, Ermenfrid held a synod at Windsor, and on 30 May consecrated Walkelin the king’s chaplain to the see of Winchester; because, as Florence of Worcester tells us, Canterbury and York were at that moment vacant. A short time after Ermenfrid went over to Normandy to press, and to press successfully, the see of Canterbury on Lanfranc of Bec (Freeman, iv. 845). Now, as among the eight bishops who on 29 August consecrated Lanfranc to the primacy, we find the name of Walkelin, whose sole consecrator, so far as is known (see Bishop Stubbs’s ‘Registrum Sacrum Anglicanum,’ p. 21), was Ermenfrid, and as all persons now in holy orders of the English church trace their spiritual descent from Lanfranc, the act of Ermenfrid on 30 May, 1070, becomes one of very great historical and theological interest. We learn from Orderic that Alexander II sent Ermenfrid and two other legates at the express request of William; Ermenfrid stayed longer in England than his colleagues, according to Florence, and it is to him especially that the following words of Orderic apply: *Apud se annuo ferme spatio retinuit, audiens et honorans eos tamquam angelos Dei. In diversis locis, in plurimis negotiis, sic egere, sicut indigas canonice examinationis et ordinationis regiones illas dimovere* (Freeman, iv. 330 and notes).

<sup>1</sup> I have not mentioned the donation of temporal rights to the bishop alleged to have been made by Charles the Great, for it is not generally held to be authentic.

According to the historian of the Valais, Father Furrer ('Geschichte von Wallis,' i. 65-67, published 1852) and the first volume of the documents published by the abbé Gremaud under the title, 'Documents relatifs à l'histoire du Vallais' (vol. xxix., published 1875, of the 'Mémoires et documents de la société d'histoire de la Suisse romande'), Ermenfrid was frequently employed by the popes on other missions than those mentioned above, extending from 1059 to 1072. So on 23 May 1059 he was present officially at the coronation of Philip I of France, at Reims, and in 1068 and 1072 at councils held at Châlons. In 1071 he assisted at the council of Mayence, in 1076 he was at Worms. Thus he seems to have been much away from home. Yet we have several traces of him in his own diocese. He became (in 1082) the chancellor of Burgundy, and was a special friend and favourite of the Emperor Henry IV, who, in 1079, gave him the districts of Leuk and Naters, both well known to all travellers in the Valais. Furrer goes further, and makes out that it was through his friendship that Henry, on his way to Canossa, succeeded in crossing the Great St. Bernard, which was in the bishop's territories. Unluckily Lambert of Hersfeld says expressly that Henry crossed the *locum qui Cinis dicitur*, or Mont Cenis, but one cannot help regretting that this famous winter journey to Canossa (January 1077) owed nothing to Ermenfrid's influence. Furrer throws out the suggestion that Ermenfrid was himself of Norman origin. However this may be, his career is interesting to students of early Swiss as well as of early English history.

It could scarcely have been expected that another successor of S. Theodulus would play a conspicuous part in English diplomacy, and yet this came to pass in the case of Matthew Schinner, who, from 1499 to 1522, by right, occupied the see, though several times expelled. Schinner was born about 1456 at the little hamlet of Müllebach in the parish of Aernen, just opposite Viesch, now so much visited by travellers, as it is the starting-point for the Eggischhorn. He became a canon of Sion in 1496, and next year dean on the election of his uncle to the see. In 1499 his uncle made him his vicar-general and then resigned in his favour, the chapter electing him and the pope confirming their choice. Besides being a considerable classical scholar, he was also an energetic bishop. He completed the repairs of his cathedral church, much damaged by the siege of 1475, and restored the church at Leukerbad, where, too, he built two splendid bath-houses and three inns, so that the springs became much frequented. Unluckily a great avalanche in 1518 did a great deal of harm. In 1518, too, he procured from Julius II the privilege that the see of Sion should henceforth depend immediately on the pope, and not form part of the ecclesiastical province of Moutiers Tarentaise—a privilege which it enjoys to this day. He was, however, much troubled by turbulent barons who drove him out several times and he died in exile. He became a very important person in European politics as securing in 1510 to Julius II, in his war against the French, a force of Swiss mercenaries, and henceforth he is the principal agent to whom princes apply for the services of these renowned warriors. (For this first service Julius made him in 1511 bishop of Novara and a cardinal.) It was in this way that he became connected with English politics. Furrer (i. 250) states that he

visited England in 1514; but though Swiss envoys did come to London that year, Schinner was not among them, as has been pointed out by Herr W. Gisi, who has published ('Archiv für Schweizerische Geschichte,' rv., issued 1866) a most interesting account of the Swiss negotiations with England 1515-1517, based on Mr. Brewer's great calendar of 'Letters and Papers, Foreign and Domestic, in the Reign of Henry VIII.' Schinner was, however, in communication with the English envoys abroad, for we find (Brewer, i. no. 5266) that he asked Knight, on July 22, 1514, to recommend him for the see of York, vacated by the recent death of Cardinal Bainbridge. Despite the great defeat of the Swiss by the French at the battle of Marignano (Sept. 14-15, 1515), the fame of the Swiss footmen was so high that their services were still eagerly sought. Hence Schinner met Pace at Innsbruck in November 1515 and negotiated with him in the name of the Emperor. A crowd of references to Schinner will be found in Mr. Brewer's calendar (especially vol. ii.) but Mr. Brewer treats him rather badly in his prefaces, calling him 'a poor mountaineer bishop and a needy follower of the penniless Maximilian' (Brewer, 'Reign of Henry VIII,' i. 163). It was to procure money from the wealthy Henry VIII in order to employ Swiss mercenaries that Schinner was sent to England in 1516 by Maximilian. He arrived in London according to one account before Oct. 18 (Brewer's 'Calendar,' ii. No. 2444), or on Oct. 15 according to Giustinian, the Venetian envoy (*ibid.* No. 2449). On 16 Oct. he dined with Wolsey (*ibid.* No. 2449) and on the 18th went to Greenwich, where he had a long consultation with the king and Wolsey, after which Wolsey dined with Schinner, and came away extremely angry, which Giustinian thinks may be due to a dispute between the two owing to the insolence of the Cardinal of Sion (*ibid.* No. 2464). Schinner, however, succeeded in the main object of his mission and obtained 40,000 crowns for the defence of Verona (*ibid.* No. 2501 and 2508, compare the draft terms in No. 2468). He left London on Nov. 8, receiving presents from the king worth 3,000 ducats (*ibid.* No. 2548. See p. 1473, where the sum is put at 666*l.* 18*s.* 4*d.* for Sion, and 40*l.* for his servants), and from the cardinal one worth 1,000 (*ibid.*). He writes to Wolsey from Canterbury on 9 Nov., saying that he is waiting for a fair wind, and that he hears that the French are lying in wait to catch him: he begs for an annual pension and the next vacant bishopric or other promotion (*ibid.* Nos. 2527-8). But though the money was paid over, Verona was in the space of ten days passed from the emperor to the king of Spain, from the latter to Francis I, and from Francis I to the Venetians (*ibid.* No. 2869). There seems to have been a bit of sharp practice here.

In May, 1517, Spinelly, the English resident in Flanders, reported to Henry VIII that Schinner was coming again to England (*ibid.* No. 3246), but this second visit never came off.

In 1519 (22 May, Brewer, iii, Nos. 257-8), he writes to Henry promising to do all he could to prevent Francis I from being elected to the empire. The two latest letters from him which appear in Mr. Brewer's 'Calendar' are dated 11 Jan. and 6 March 1522. In the former he explains that he had strenuously supported Wolsey in the conclave, but that in the end Hadrian VI had been unanimously chosen. He remarks that Wolsey's

turn may come yet, as the new pope is an old man, and begs for a pension because of his misfortunes and exile. Some authorities state that Schinner commanded ten votes in the conclave. In the latter he asks for extra aid, over and above his pension; Sion had been stripped; and he expresses a confident hope that Wolsey will have approved of his conduct in the conclave. Schinner died in exile on 30 Sept. 1522. His life had been spent in working against the growth of French influence, whether in the Valais in the person of George Supersaxo, or in Europe in the persons of Louis XII and Francis I.

There is a curious document published by Toland at Amsterdam in 1709 under the title of '*Oratio Philippica ad excitandos contra Galliam Britannos*,' which purports to be a speech delivered to the English parliament by Schinner; but Toland allows that the delivery is very doubtful, and that the attribution of the speech to Schinner is only a conjecture of Sir Robert Cotton's (see Daguet's '*Histoire de la Suisse*,' 7th edition, i. 418 note; Furrer, i. 250).

It is perhaps unprecedented that two bishops of a comparatively unknown see should have been entrusted with such important business for a pope and an emperor in England. Like all wanderings in the byways of history, we come across curious, if not very important, links between persons and places which we do not usually associate with each other.

Of course, Ermenfrid could in no sense be a Swiss bishop, as the Confederation was not formed till 1291. Schinner too would be wrongly described by such a name, for the Upper Valais (as distinguished from Lower or Savoyard Valais) did not become 'allied' with the Forest Cantons—the inner circle of the Confederation—till the fourteenth century, and more formally in 1416–7, while the Valais did not become a Swiss canton till 1815.

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ON TWO PETITIONS PRESENTED BY PARLIAMENT TO QUEEN ELIZABETH  
TOUCHING HER MARRIAGE AND THE SUCCESSION, AND THE QUEEN'S  
ANSWERS THERETO.

SIR SIMONDS D'EWES, whose journal of Elizabeth's parliament is one of the most valuable sources of information for that reign, is a very careful and honest compiler, but he sometimes corrects or supplements his authorities in such a way as to raise a doubt in the mind of his reader how far he is to be relied on. It must be remembered that the official journals during this period are very meagre and defective; it can hardly be supposed that the private records from which D'Ewes supplemented their deficiencies are always correct. Occasionally, where D'Ewes thinks them wanting, he is not above correcting them or filling up the gaps by the aid of his imagination. For instance, on pp. 16, 42 (ed. 1682), he gives an abstract of Speaker Gargrave's speech at the opening of Elizabeth's first parliament. In the course of this speech, we are told, the speaker claimed, among other parliamentary privileges, the freedom from arrests and *suits*. Nothing is there said to show that this statement is not drawn direct from the authorities. But a little later D'Ewes, after