

Such are the main features of the bill submitted to the legislature in the summer of 1896 by M. de Witte, the Russian minister of finance. Ministerial projects signify more in Russia than elsewhere, and it may be expected that before long some such scheme of resumption will be put in effect. With the great stock of gold which has been slowly but steadily accumulated of late years, with a budget no longer in hopeless arrears, with the balance of international payments rather towards the country than away from it, with no attempt at contraction and with a virtual acceptance of the existing depreciation,—the plan may bring Russia at an early date definitively within the ranks of the gold standard countries.

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THERE has been some little discussion of late as to the existence and character of journeymen's associations in England in the later Middle Ages and the sixteenth century (Cunningham, *English Industry and Commerce*, ii. 396; 3d ed., ii. 443; Ashley, *Economic History*, § 35; Webb, *Trade Unionism*, 2 seq.; Brentano, in Braun's *Archiv für soziale Gesetzgebung*, viii. 95). The total number, indeed, of such organizations, for which evidence has hitherto been adduced, reaches only fifteen; and, of these, eleven were in London. But it is probable that the investigation of town archives will reveal many more; and meanwhile even the county histories may possibly be made to furnish a little additional material, which it will be worth while to render more accessible.

In *Old and New Sarum or Salisbury*, by Robert Benson and Henry Hatcher, forming the sixth volume of *The History of Modern Wiltshire* by Sir Richard Colt Hoare, Bart. (London, 1843), occurs (p. 114) the following passage concerning a "convocation" in Salisbury in February, 1420. I am indebted for the reference to my colleague, Professor Gross:—

The meeting is stated to have been held to devise a remedy in certain urgent affairs concerning the city. All the members of the municipal government, and many of those admitted as fellow-citizens, appear to have been present, as the list of names amounts to ninety-six, exclusive of Henry Man, the Mayor. Afterwards follow the names of the four stewards of the weavers; next of the masters, amounting to eighty-one;

and finally of the four stewards of the journeymen, and of the journeymen themselves, amounting to two hundred and seven. A list is then given of the master fullers, beginning with two stewards, and containing the names of sixty-one individuals; and at the end, the two stewards of the journeymen, and about thirty-one of their body.

Four regulations relative to cloth are next introduced, two of which only are legible. These are subjoined:—

“No citizen or workman, resident, nor any other not of the art, shall make any cloth, or striped cloth, or motley, or any part thereof, to carry to any fair or market, or any place whatever out of the city, to be sold, except to the fair of St. Edward, which occurs once a year.”

The commencement of the other paragraph is partly obliterated. The part which is legible prohibits “any one as above described from selling any striped or motley cloth, or any part thereof, to any person out of the city, under a penalty of the forfeiture of the cloth, and the sum of twenty pounds to the common profit of the city for each offence.”

The whole record of the transaction is written in a peculiar and prominent character, and each page is attested by the signature of the mayor.

There seems to be no further information in the volume as to these organizations: to judge from the low place soon afterward occupied by the Weavers among the craft companies of Salisbury, that particular body must have rapidly declined in importance. Attention may, however, be called to a phrase in the Ordinances (p. 193) of the Fraternity of St. John the Baptist of Tailors (apparently about 1461), which, though it does not hint at a journeyman's association in that trade, has possibly a bearing on the general subject. It is found in a clause providing for the presence at the annual feast on St. John's Day of “such of our servants called jorneyemen, as be wythen our said craft.”

It appears also from Mr. Green's recent *Town Life in the Fifteenth Century* (ii. 208), that the gild of St. George of Coventry, of which we already knew from Dugdale, consisted of the “young men, *serving men of the tailors*, and other artificers, and laborers working by the day called journeymen”; so that it may be fairly added to the number.

The addition of the two Salisbury cases (weavers and fullers) and the one Coventry case (tailors) brings the total number of collected instances of journeymen's associations to eighteen,—eleven in London and seven in other English towns.

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