This is quite a portion of the same subject as that affected by the curious return, dealt with eleven pages ago, to their stakes:—

'The Rev. Sydney Smith, in his articles on the iniquitous Gau
dews, dwelt on the shameful fact that one day's sport for the lord
of the manor or its stewards meant so much to the ruin of so many
as would have kept the whole village for half a day, with this wind
—though nominally compensated for—seldom was really repaid to the
suffering cultivator: that the high preserving naturally meant strin-
gent measures, and that every man should make his home from the
village, often meant the breaking up of the homestead, the wife and family
to the workhouse, and perhaps eldest son to the county jail.

For knocking down rabbit or hare, perhaps in the man's own gate-
way,—jail—loss of name—of work—of home; next, and naturally,
more criminals, and more punishments, and punishment.

'Heaps heavier still the fetters, bar closer still the gate,
Patient as sheep we yield us up unto your cruel hate.'

And so prisons—of both sorts—grow and grow, and so also does the
debt grow which "pruputty" owes; owes, in that it is pledged for the
building and supporting its jails; but owes in that more serious sense, to
the mass wives who were treated and made criminals and poor.

'Choked with the soil for which you lust
The bit of clay for whose delight
You grew, but grow no more, too rich might
Foreclose the very day in dust.'

T. S.

THE REVOLT OF GHENT.

(Continued from p. 146.)

FOSSAERT goes on to say:—

"This Saturday in the morning Philip van Artevelde ordained and commanded the Earl, who was ready to God, and, because
masses to be sung in divers places by certain friars that were with him;
and so every man confessed him, and prayed to God for grace and
mercy. And there were certain sermons made, enduring an hour and
half; and there it was showed to people by the chaplains and clerks,
figuring to them the people of Israel, whom King Pharaoh kept
long in servitude: and how after by the grace of God they were de-
delivered, and brought to the Land Beloved by Moses and Aaron, and
King Pharaoh and the Egyptians thereof and taken
quoth these friars, 'ye good people, ye be kept in servitude by your
lord the Earl of Flanders, and by your neighbours of Bruges, before
whom now ye be come, and shall be fought with by all likelihood, for
your enemies have great will to fight with you, for they fear little your
puissance. But air, take no heed to that, for God, who knoweth and
seeth all things, shall have mercy on you. Nor think nothing of that
ye have left behind you, for may ye know it is without recovery
ance if ye be discomfited, therefore sell your lives valiantly, and die
if there be none other remedy honourably. And be not dismayed
if great puissance of people issue out of Bruges against you, for it is a
lieth not in puissance of people, but it is all only God; and by his
grace it hath been often times seen, as well by the Macabees as by the
Romans, that a small people of good will, trusting in the grace of God,
hath discomfited a great number of enemies, and
they have good right and a just cause, and therefore by many reasons
ye ought to be hardy and of good comfort.'

When these words were over, the friars preached to the people
that morning, wherewith they were well content. And three parts of
the host were housed, showing themselves to have great trust in God.
And after these masses sung, then they assembled together on a little
place about four miles from Ghent, and made between them a little
armistise, showed them from point to point, the right that they thought they had in their
quarrel; and how that often times the town of Ghent had required their
lord the Earl to have mercy on them, but they could never come
to no point with him, but to the great confusion and damage of the
people of Ghent, and to the inhabitants thereof; also saying, how they
were then come so far forth, that to recoil again they could not:
and also then to return (all things considered) they could win nothing
thereby, for they had left nothing behind them but poverty and heav-
iness; and moreover, he said, 'airs, think neither of your wives nor
children, but think of your honour.' Thus such fair words Philip van
Artevelde showed among them, for he was well language, and could
speak right well, and well it became him; and finally he said, 'Now,
fair lords, let us truly and equally depart our mutual each to other like
brethren without any manner of outrage: for when this is spent, it
must be obeyed to seek for now, if we think to live.'

"And so then right humbly the carts were discharged, and the bread
was divided by the constables, and the two tunes of wine, the bottoms
were given to the people, and the heads of the people, and the wine,
and were content with their small repeat for that time, and
felt themselves better disposed, both in courage and in their members
than and they had eaten more meat.

Then the Earl was past, then they set themselves in order,
and drew themselves within their ribanden, the which were high stakes
bound with iron and sharp pointed, which they used ever to bear with
them in their war; and so they set them before their battle, and
eased themselves within, to defend the people that were sent from the Earl to see their demeaning found them: for

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