

for the richness of its sculpture and carving. Two of the squares of the town are ornamented, one with a statue of Bichat by David d'Angers, and the other by an obelisk to the memory of General Joubert. The manufactures of the place consist of cloth, linen, hats, hosiery, horn combs, and pottery; and there is an active trade in grain, cattle, horses, and wine. The early history of Bourg and its identification with any of the places recorded by the Roman writers have been matters of considerable dispute. In the earlier part of the Middle Ages it seems to have been called *Tanum*. Raised to the rank of a free town in the end of the 13th century, it was afterwards chosen by Amadeus IV. of Savoy as the chief city of the province. In 1535 it passed to France, but was restored to Duke Philibert Emanuel, who in 1590 built a strong citadel, which afterwards withstood a six months' siege by the soldiers of Henry IV. The town was finally ceded to France in 1601. In 1814 the inhabitants, in spite of the defenceless condition of their town, offered resistance to the Austrians, who put the place to pillage. Vaugelas the grammarian and Lalande the astronomer were both born at Bourg-en-Bresse. Population in 1872, 12,912.

BOURGAS, BURGHAS, or BORGAS, called in the Middle Ages Pyrgos, a seaport town of Turkey in the province of Rumelia, situated on a bay in the Black Sea, to which it gives its name, about 70 miles N.E. of Adrianople, in 42° 30' N. lat. and 27° 30' E. It is neatly built, and has a large public square surrounded with stalls for the accommodation of 5000 horses. Pottery and pipes are manufactured with great taste from clay obtained in the neighbourhood, and there is a considerable trade in grain, woollen stuffs, tallow, butter, cheese, rosewater, and other productions of the surrounding country. Not far distant is Litzin, a favourite summer watering-place. In 1825 the Russians besieged the town. The population is estimated at 5000.

BOURGELAT, CLAUDE, who may be called the father of veterinary science, was born at Lyons in 1712, and died in 1799. He entered the profession of law, but abandoned it in disgust at having gained an unjust suit for a client. Embracing the military profession he served in the cavalry, and thus had ample opportunity of studying the diseases of animals. In 1772 he opened at Lyons a veterinary school, which soon became celebrated over Europe. His great success induced the Government to establish several similar institutions; and Bourgelat was appointed to superintend the school established at Alfort, which became, and continues to be, the chief seat of veterinary science in France. Bourgelat was a member of the Academies of Sciences of Paris and of Berlin, and corresponded with some of the most eminent men of science of his time. His works on veterinary subjects are numerous and valuable; perhaps the most important is the *Traité de la conformation extérieure du cheval, de sa beauté et de ses défauts*, 1776.

BOURGES, a city of France, formerly the capital of the province of Berry, and now the chief town of the department of Cher, is situated about 100 miles S. of Paris, at the confluence of the Auron and Yevre, in 47° 4' 59" N. lat. and 2° 32' E. long. The sixty watch-towers by which it was formerly defended have been removed, but it is still surrounded by ramparts laid out as promenades, and its streets are remarkable for the numerous specimens which they preserve of mediæval architecture. The cathedral, which dates in its earlier portions from the 13th century, is regarded as one of the finest in France, and the Hôtel de Ville, originally the house of Jacques Cœur, the famous jeweller under Charles VII., is a splendid example of the florid style of the 15th century. The house of the Lallemand family, built about 1520, that of Cujas, the famous jurist, dating from the 16th century, and now used as barracks for the gendarmes, and the gate of Saint Ours, are also

worthy of notice. The archiepiscopal palace, the great prison, and the *grand séminaire*, now converted into cavalry barracks, are the most important of the other buildings. There are also in the town a museum, a large public library, and a number of colleges. A certain amount of trade is carried on in grain, hemp, wood, skins, wool, and cattle; and cloth, leather, and cutlery are manufactured. There are also several breweries, and the nurseries in the neighbourhood are famous. In 1861 the city became the seat of a military arsenal, which is now of considerable importance. The population, stated at 22,465 in 1851, amounted in 1872 to 27,377. Bourges occupies the site of the Gallic town of *Avaticum*, mentioned by Cæsar as one of the most important of all Gaul. In 52 B.C., during the war of Vercingetorix, it was completely destroyed by the Roman conqueror, but under Augustus it rose again into importance, and was made the capital of Aquitania Prima. In 252 A.D. it became the seat of a bishop, the first occupant of the see being Ursinus. Captured by the Goths in 475, it continued in their possession till about 507. During the English occupation of France in the 15th century it became the residence of Charles VII., who thus acquired the popular title of king of Bourges. In 1463 a university was founded in the city by Louis XI., which continued for centuries to be one of the most famous in France, especially in the department of jurisprudence. On seven different occasions Bourges was the seat of ecclesiastical councils,—the most important being the council of 1438, in which the Pragmatic Sanction of the Gallican Church was established, and that of 1528 in which the Lutheran doctrines were condemned.

BOURIGNON, ANTOINETTE, a singular enthusiast of the 17th century, who excited considerable commotion by her religious doctrines, but whose name is now almost forgotten. She was born at Lille in the beginning of 1616; and her appearance as an infant was so deformed that the question of preserving her alive was seriously discussed. She manifested, while still very young, an extraordinary spirit of religious fervour, fostered, apparently, by her loneliness and the neglect of her parents. As she grew up this spirit increased in intensity. So few, it seemed to her, lived according to their professed Christian principles that she desired to be carried into the Christian countries. The unhappiness that she observed at home, from the severity of her father to her mother, gave her an invincible repugnance to marriage,—so much so that when it was desired that she should marry at the age of twenty she fled from her father's house in disguise. Her disguise, however, was soon discovered, and having fallen into the hands of a soldier, she ran worse risks than if she had remained to face her destiny at home. Her autobiography dwells upon these and other similar events of her life, when her virtue underwent violent assault, which she was happily able to resist. She is said to have been "endowed with a wonderful chastity, which remained unassailable by all force or enticement, and which not only preserved her own person pure, but diffused around her an ardour of continence."

Having been delivered from the hands of the soldier into which she had fallen in her wanderings, she became known to the archbishop of Cambrai, under whose sanction she established a small society of nuns. She soon, however, became restless in her new occupation, in which she does not seem to have been successful. The archbishop withdrew his countenance, and for a time she returned to her native country, where she is said to have "passed many years in privacy and in a great simplicity of life." On the death of her parents she became entitled to some fortune, which she at first declined, but afterwards took possession of. She seems then to have become the head of a hospital at Lille for some time (1653, *et seq.*), but scandal having broken out in connection with it, she left and fled to Ghent (1662).

Here, apparently, she entered upon the higher prophetic phase of her life. "God revealed great secrets to her," which she began to proclaim; and soon she gathered around her a few ardent disciples. Her prophetic views were specially expounded in one of her books published at this time at Amsterdam, entitled *The Light of the World*. Some of her disciples formed the design of settling in the island of Noordstrand in Holstein. At first she seems to have declined to join them, but afterwards set out for the purpose. She did not remain long, disturbances having arisen not only against her opinions, but in the ranks of her own followers. She was evidently impatient of sharing her influence with any one, and is said to have been of very difficult and self-willed temper. She returned to Holland, and died there in 1680.

It is difficult to give any estimate of A. Bourignon's character and opinions. So far as appears, she was a visionary of the ordinary type, only distinguished by the rare persistency and audacity of her pretensions. Amidst all her enthusiasm she seems to have known how to look after her own interests. She is said never to have given alms to the poor, not even to the hospital which she superintended. She was willing to assist with her hand, but not with her money. Her main idea about religion was that it was a mere internal ecstasy, independent of both church and Bible. She had innumerable visions, from which source she chiefly drew her religious inspiration and knowledge. Among others she saw in vision Antichrist and Adam before the Fall; and she describes the appearance of the former minutely, even to the colour of his hair. Her visions and views she gave to the world in numerous treatises and pamphlets.

Her followers in Holland seem to have dwindled rapidly away, if they ever had any of the life of a distinct sect; but, strangely, her influence revived in Scotland in the beginning of the 18th century, so much so as to be a source of alarm to the Presbyterian Church, and to call forth not only one but several Acts of the General Assembly in denunciations of her doctrines and earnest caution against their contagion. These Acts are found severally in 1701, 1709, and 1710; and even at this last date it is alleged that "the gross heresies and errors going under the name of Bourignianism are greatly prevailing in the bounds of the national church." This is the explanation, no doubt, of the fact that Bourignianism is amongst the heretical sects which the clergy of the Church of Scotland are taken bound to "disown" at their ordination in a series of questions appointed to be put in 1711. The very name, however, is now generally unknown in Scotland, notwithstanding this strange survival of it; and should any one turn to the Act of Assembly of 1701, which professes to enumerate the opinions of M. Antonia Bourignon, and describes them as "impious, pernicious, and damnable," he will hardly get more light as to the nature of these opinions than elsewhere. They present an unintelligible conglomeration without coherency or order,—such subjects as the denial of election, the permission of sin, and the bondage of the will being mixed up with the quality of Christ's human nature, the perfection of the present life, and "that generation takes place in heaven, and that there are no true Christians in the world." Mlle. Bourignon's works were published in French at Amsterdam in 1686, in 19 vols. 8vo. Her *Vie extérieure*, by herself, to be found in the first volume is the chief authority for the earlier part of her life. *La Vie continuée de Mlle. Bourignon*, which occupies the whole of the second volume (author's name not given), treats of her life at length, but in a semi-legendary manner. Three of her works at least have been translated into English.—*An Abridgment of the Light of the World*, London, 1786; *A Treatise of Solid Virtue*, 1699; *The Restoration of the Gospel Spirit*, 1707.

BOURNE, VINCENT, one of the most able modern writers of Latin verse, was born at Westminster towards the close of the 17th century. In 1710 he became a scholar at Westminster school, and in 1714 entered Trinity College, Cambridge. He graduated in 1717, and obtained a fellowship three years later. Of his after life exceedingly little is known. It is certain that he passed the greater portion of it as usher in Westminster school. He died on 2d December 1747. During his lifetime he published several small collections of his Latin poems, and in 1772 there appeared a very handsome 4to volume containing all Bourne's pieces, but also some that did not belong to him. The Latin poems are remarkable not only for perfect mastery of all linguistic niceties, but for graceful expression and genuine poetic feeling. A number of them are translations of English poems, and it is not too much to say that the Latin versions almost invariably surpass the originals. Cowper, an old pupil of Bourne's, Beattie, and Lamb have combined in praise of his wonderful power of Latin versification.

BOURNEMOUTH, a watering-place in the south of England, situated on the Hampshire coast about five miles from Christchurch. Its sheltered situation and desirable winter climate began to attract notice about 1840; and now it possesses five or six hotels, several churches, a library and reading-room, assembly-rooms, baths, and the usual accompaniments of a frequented watering-place. In 1855 a sanatorium for consumptive patients was erected by subscription, and various establishments of a similar nature have since been founded. A pier 800 feet long was opened in 1861, and in 1870 railway communication was afforded by a branch of the South-Western from Ringwood. The climate is remarkable for the equability of its temperature. According to observations from 1862 to 1872 the average maximum by day in July is 71°·9, and the average minimum by night in January 35°·6. The rainfall is about 30 inches in the course of the year, and the subsoil carries off water with great readiness. The surrounding country is extremely beautiful; and the buildings of Bournemouth itself are picturesquely disposed on the slope of a richly wooded hill. Population in 1871, 5906.

BOURRIENNE, LOUIS ANTOINE FAUVELET DE, the early friend and biographer of Napoleon, was born at Sens in 1769. His friendship with Napoleon began at the military academy of Brienne, where they were class-fellows, but they did not meet for some time after leaving school, as Bourrienne's humble birth precluded him from military service. In 1789, having embraced the career of diplomacy, he was sent as attaché to Vienna, and thence proceeded to Leipsic where he studied for some time. In 1792 he returned to Paris and renewed his close acquaintance with Bonaparte. Towards the close of the same year he was sent as Secretary of Legation to Stuttgart, but the fall of the monarchy a few months later threw him out of office. He was imprisoned for a short time by the Saxon Government as an adherent of the Revolution, and did not return to Paris till 1795. In the following year, after a slight coldness between the friends, Napoleon invited Bourrienne to become his private secretary. The offer was accepted, and for six years the two lived on the most intimate and friendly terms. It was during this period that he accompanied Napoleon to Egypt. In 1802 implication in the disgraceful failure of the army-contractors Coulon caused his dismissal. Three years later, however, he was sent as *chargé d'affaires* to Hamburg. There he was accused of peculation, and was in consequence recalled and compelled to pay one million francs into the public treasury. Bourrienne never forgave this; he became one of Napoleon's bitterest enemies, and after the first abdication

held office for a short time under Talleyrand. In 1815 he was specially excluded from Napoleon's amnesty and fled to Belgium. After the fall of the emperor he sat for some years in the Chamber of Representatives, but his official salary could not support his extravagance, and in 1828 he took refuge from his creditors in Belgium. There he occupied himself in drawing up the *Mémoires* of Napoleon, which were published in 1829 and 1830. The revolution of 1830 and the discomforts of his private life so preyed upon his mind that his reason became unhinged, and he had to be removed to an asylum near Caen, where he died in 1834. Bourrienne's *Mémoires*, 10 vols. 8vo, 1829-31, contain much interesting information regarding Napoleon, but while lively and entertaining, they are in many points to be received with caution. Some of the inaccuracies were pointed out by Boulay de la Meurthe in *Bourrienne et ses erreurs*, 2 vols. 1830.

BOURSAULT, EDMUND, a French dramatist and satirist, was born at Muci-Eveque, Burgundy, in 1638. On his first arrival in Paris in 1651 his power of language was limited to Burgundian patois, but he soon gained such reputation as an author, that Louis XIV. directed him to draw up a book for the education of the Dauphin. In compliance with this order Boursault produced his *Veritable étude des souverains*, which pleased so greatly the king that he offered to appoint the author tutor to his son, an office which Boursault's ignorance of Latin compelled him to decline. He obtained a considerable pension as editor of a rhyming gazette, which was, however, suppressed for ridiculing a capuchin, and Boursault was only saved from the Bastille by the influence of Condé. Two of his dramas, *Esope à la Fille* and *Esope à la Cour* were highly popular, and Corneille declared his tragedy *Germanicus* to be worthy of Racine. His best comedy was *Mercur Galant*, or *Comédie sans Titre*, as it was afterwards named. He accused Molière of impiety, and assailed *L'École des Femmes* in *Le Portrait du Peintre*. Molière retaliated by contemptuously referring to him in *L'Impromptu du Versailles*. His *Satyre des Satyres* was directed against Boileau, whom, however, he afterwards generously offered to assist. In return for this kindness Boileau erased Boursault's name from his satires. Boursault died at Montluçon, where he held the office of collector of taxes, September 15, 1701.

BOUSSA, a town of Africa, situated on an island in the Niger, in 10° 14' N. lat. and 6° 11' E. long. The population is estimated at about 12,000. See BORGU.

BOUTERWEK, FRIEDRICH, a German philosopher and historian of literature, was born in Lower Saxony in 1766. He was educated at Göttingen university, and seems to have contemplated joining the legal profession; but his literary inclinations proved too powerful, and he devoted himself entirely to works of poetry and romance. He published several poems, and a romance *Graf Donemar*. Towards 1790 he began to study with great eagerness the Kantian philosophy, and in 1791 delivered a series of lectures on that subject in Göttingen. He was dissatisfied with the Kantian system, regarding it as too formal, particularly in the department of ethics, and was soon attracted to the system of Jacobi, which appeared to give the element of real existence omitted by Kant. Bouterwek's most important work, *Idee einer allgemeinen Apodiktik*, 2 vols. 1799, is deserving of serious study, both as a critique of Kantianism, and as a substantial contribution to philosophy. In 1802 he was made professor of philosophy at Göttingen, and published several valuable works, among others *Ästhetik*, 1806; *Lehrbuch der phil. Wissenschaften*, 1813; and *Religion der Vernunft*, 1824. During his later years Bouterwek was entirely devoted to an extensive literary work. To him had been entrusted the section on poetry

and eloquence in the great German series of histories of the sciences from the Renaissance downwards. The first volume of the *Geschichte der neuern Poesie und Beredsamkeit* appeared in 1805, the twelfth and last in 1815. It is a work of great research, and has very substantial merits. It is, however, somewhat unequal, the portions on German and Spanish literature being superior to any of the rest. Part of the extended work has been translated into English as a *History of Spanish Literature*. Bouterwek died in 1828.

BOVALI, BOUALI, or BOALI, a town of Africa, capital of the kingdom of Loango, situated in 4° 30' S. lat. and 12° 1' E. long., on the right bank of a river of the same name not far from the coast. The vicinity is fertile but unhealthy. A large trade is carried on in pepper, dye-woods, ivory, and slaves. Population estimated at 15,000.

BOVES, a township of Italy, in the province of Cuneo in Piedmont, situated at the foot of the Alps, about 4 miles from the city of Cuneo. There are iron-mines and marble quarries in the neighbourhood. Population, 9549.

BOVINO (the ancient *Vebinnam* or *Vibonium*), a fortified town of Italy, province of Capitanata, 18 miles S.S.W. of Foggia. It is the seat of a bishopric and of a court of primary jurisdiction, and has a cathedral and several churches and convents. Here the Imperialists defeated the Spaniards in 1734. Population, 7088.

BOW, the weapon of the archer. See ARCHERY, vol. ii. p. 371, and ARMS AND ARMOUR, p. 553.

BOWDICH, THOMAS EDWARD, an English traveller, born at Bristol in 1790, was brought up by his father for commercial life, and in 1814 obtained an appointment on the western coast of Africa. Two years afterwards, on his return home, he was sent out by the African Company as their agent to the king of the Ashantees. In 1819 he published a quarto volume giving an account of that remarkable people. He then seems to have spent a considerable time at Paris in the study of the natural sciences. During his stay in Europe he edited several works on Africa, and published an excellent pamphlet on the British settlements on the western coast of Africa. He again visited Africa in 1822, with a firm resolution of devoting himself to the exploration of its interior; but he was attacked by fever on the Gambia, and died January 10 1824. His widow, who had accompanied him, edited several productions of his pen after his death.

BOWDITCH, NATHANIEL, a self-taught American mathematician, born in 1773, of humble parents, at Salem in Massachusetts. He was bred to his father's business as a cooper, and afterwards apprenticed to a ship-chandler. His taste for mathematics early developed itself; and he acquired Latin that he might study Newton's *Principia*. In 1795 he sailed as supercargo, in which capacity he made four long voyages; and, being an excellent navigator, he afterwards commanded a vessel, instructing his crews in taking lunar and other observations. He edited three editions of Hamilton Moore's *Navigation*, and in 1802 published a valuable work, *New American Practical Navigator*, founded on the earlier treatise by Moore. In 1804 he became actuary to a Boston insurance company; and in the midst of his active and useful career published a translation of the *Mécanique céleste* of Laplace, with annotations,—a work which will better prove the great acquirements of this self-taught philosopher than any laboured panegyric. He died at Boston in 1838. A life of Bowditch was written by his son in 1839, and is prefixed to the last volume, published posthumously, of the translation of Laplace.

BOWLES, CAROLINE ANNE. See SOUTHEY, CAROLINE. BOWLES, WILLIAM LISLE, poet and critic, was born at King's Sutton, of which his father was vicar, in 1762. At

the age of fourteen he was entered on the foundation at Winchester school, the head-master at the time being Dr Joseph Warton. In 1781 he left as captain of the school, and proceeded to Trinity College, Oxford, to a scholarship to which he had been elected. Two years later he gained the chancellor's prize for Latin verse, and soon after left the university, not taking his degree as master till 1792. In 1789 he published, in a small quarto volume, *Fourteen Sonnets*, which met with considerable favour at the time, were hailed with delight by Coleridge and his young contemporaries, and have since been recognized as the first notes of the modern revolt against the artificial school of poetry, the traditions of which had descended from Pope. The *Sonnets* even in form were a revival, a return to the older and purer poetic style, and by their grace of expression, melodious versification, tender tone of feeling, and vivid appreciation of the life and beauty of nature, stood out in strong contrast to the affected common-places which at that time formed the bulk of English poetry. A second edition of the little volume was called for in the same year in which it had appeared, and there have been many subsequent editions. A few short pieces were published in 1790 and 1792, which were also received with favour. After taking his degree at Oxford he entered the church, and was soon appointed to the vicarage of Chicklade in Wiltshire. In 1797 he received the vicarage of Dumbleton in Gloucestershire, and in 1804 was presented to the vicarage of Bremhill in Wiltshire. In the same year he was collated by Bishop Douglas to a prebendal stall in the cathedral of Salisbury. In 1818 he was made chaplain to the Prince Regent, and in 1828 he was elected residentiary canon of Salisbury. He died at Salisbury in April 1850, aged 88. Of the longer poems published by Bowles none attain a very high standard of excellence, though all are distinguished by purity of imagination, cultured and graceful diction, and great tenderness of feeling. The most extensive were *The Spirit of Discovery*, 1804, which was mercilessly ridiculed by Byron; *The Missionary of the Andes*, 1815; *The Grave of the Last Saxon*, 1822; and *St John in Patmos*, 1833. Bowles is perhaps more celebrated as a critic of poetry than as a poet. In 1807 he published an edition of Pope's works with notes and an essay on the poetical character of Pope. In this essay he laid down certain canons as to poetic imagery which, with slight modification, have been since recognized as true and valuable, but which were received at the time with strong opposition by all admirers of Pope and his style. The "Pope and Bowles" controversy brought into sharp contrast the opposing views of poetry, which may be roughly described as the natural and the artificial. Bowles maintained that images drawn from nature are poetically finer than those drawn from art; and that in the highest kinds of poetry the themes or passions handled should be of the general or elemental kind, and not the transient manners of any society. These positions were vigorously assailed by Byron, Campbell, Roscoe, and others of less note, while for a time Bowles was almost solitary. Hazlitt and the Blackwood critics, however, came to his assistance, and on the whole Bowles had reason to congratulate himself on having once for all established certain principles which might serve as the basis of a true method of poetical criticism, and of having inaugurated, both by precept and by example, a new era in English poetry. Among other prose works from his prolific pen was a *Life of Bishop Ken*, 2 vols., 1830-31.

BOWLS, one of the oldest and most popular of English pastimes, the origin of which can be traced back to the 12th century. William Fitzstephens, in his *Survey of London*, written during the last quarter of that century, states that in the summer holidays youths took exercise amongst other pastimes in *jactu lapidum*, "in throwing of stones."

This might be taken as referring to throwing stones by slings or other artificial means, were it not that the next pastime mentioned is "slinging of missiles to be delivered beyond a certain mark (*amentatis missilibus ultra metam expediendis*)." Fitzstephens was both an accurate observer and a careful writer, and he clearly alludes to two distinct exercises. In early days stone spheres are known to have been used for bowling, and the like thing and name were in vogue for the next two centuries, in fact till 11 Henry IV. (1409). There is little doubt, therefore, that Fitzstephens here refers to bowls. It has been a matter of speculation whether bowling was first practised in the open air on turf or under cover in alleys, and Fitzstephens may help to decide the question. He states that the citizens went outside the city walls into the suburbs to witness these games, but the alleys were within the walls and in the midst of the population. Again, these alleys were always held up as scenes of vice and debauchery, and it is certain that had they existed at this date they would have been included in the resorts forbidden to the clergy by the constitutions of Walter de Cantilupe, bishop of Worcester, 24 Henry III. (1240). In the Close Roll, 39 Ed. III. (1366) mem. 23, *jactus lapidum*, "throwing of stones," is mentioned as one of the *ludos inhonestos et minus utiles aut valentes*, "games alike dishonourable, useless, and unprofitable." But then there was a reason for this depreciation. The king was concerned lest the practice of archery, so much more important to the military spirit of the kingdom, should suffer, and the same reason prompted the action of Parliament. By 12 Rich. II. cap. 6 (1388), servants, artificers, and labourers were forbidden—amongst other games to play at *gettre de peer*, or "casting of the stone," as the practice of archery was becoming lax. This statute was confirmed by 11 Henry IV. cap. 4. (1409-10), wherein "*gettre de peer*" is again forbidden. From 17 Ed. IV. cap. 3 (1477-8) it appears that bowling still remained in disrepute; for "half-bowl" is included among the "many new imagined plays" which were followed by all classes "to their own impoverishment, and by their ungracious procurement and encouraging do induce other into such plays till they be utterly undone and impoverished of their goods." Even murders, robberies, and felonies were the consequence. Accordingly, it was enacted that any one playing at half-bowl after the following Easter, or the occupier or governor of any "house, tenement, garden, or other place," where such games are permitted, should be punished by fines and imprisonment. Here it is probable that both the outdoor and indoor games are referred to, as "house" and "garden" are mentioned, and it may be concluded that by this time alleys had sprung into existence in towns. This then may be considered the first mention of the game as practised under cover, though it is equally clear that alleys had not entirely superseded greens.

By 3 Henry VIII. cap. 3 (1511-12) the previous statutes against unlawful games were confirmed; the word "bowls" for the first time occurs, and the game is deemed an illegal pursuit. Owing, however, to the impossibility of following the outdoor game except during the summer, and the absorption of playing fields for building purposes, public alleys continued to flourish, as they were again the cause of legislation in 27 Henry VIII. cap. 25 (1535-6), whilst 33 Henry VIII. cap. 9 (1541-2) was very severe indeed on them. They were distinctly mentioned by name, and it was enacted that no one "by himself, factor, deputy, servant, or other person, shall, for his or their gain, lucre, or living, keep, have, hold, occupy, exercise, or maintain any common house, alley, or place of bowling;" and magistrates might search suspected tenements and make arrests. Oddly enough, however, no