

y<sup>e</sup> northside of Cumming street, Lumbert street, cornhill, y<sup>e</sup> Royall exchange, y<sup>e</sup> poultry, whalbrooke, all from y<sup>e</sup> Thames to cheapside as far as S<sup>t</sup> paule church yard w<sup>th</sup> y<sup>e</sup> South side of cheapeside.

vpon Tuesday & twesday night it consumed all y<sup>e</sup> remaineing west p<sup>t</sup> of y<sup>e</sup> city w<sup>th</sup> Ludgate, newgate, Old Bailiefe St. Martins, great wood street, y<sup>e</sup> rest of cheapside and most of y<sup>e</sup> north p<sup>t</sup> of city, w<sup>th</sup> Billingsgate & y<sup>e</sup> east end of Themes street to y<sup>e</sup> tower And all y<sup>e</sup> Towerstreet y<sup>e</sup> Tower hardly escapeing w<sup>th</sup> y<sup>e</sup> custome house w<sup>th</sup> all y<sup>e</sup> wharfes & cranes thereabouts.

Wednesday it destroyed Ludgate hill & ffilet street as far as y<sup>e</sup> Temple & w<sup>th</sup> in 3 houses of St. Dunston's church, on y<sup>e</sup> other side of ffilet street, sue-lane, halfe fetter lane, Houlbourne till from newgate to y<sup>e</sup> Bridge p<sup>t</sup> of cow lane, Pye corner y<sup>e</sup> remainder of y<sup>e</sup> north p<sup>t</sup> of y<sup>e</sup> city downe to Aldergate Cripplegate & moorgate, Posthouse, Thridnidle street, Barthollomew lane Lothbury, p<sup>t</sup> of Broad street y<sup>e</sup> Duch church & Augustine but not y<sup>e</sup> french church, there may now be tould oh y<sup>t</sup> it might not be tould soe to y<sup>e</sup> enemie of our peace and religion aboue 60 steeples the churches destroyed & never a house between them.

There remains w<sup>th</sup> in y<sup>e</sup> wall onely Bishoppgatestreet & leadenhall street S<sup>t</sup> Hellens, St. Marie, Duks place Broad street winchester street Crutch's friars seething lane Mark lane & halfe fances street, New Aldgate.

Mem. Southwarke was fired at y<sup>e</sup> same time, but throw mercy onely two houses burnt, y<sup>e</sup> remaining p<sup>t</sup> of y<sup>e</sup> city attempted to be burnt Tuesday y<sup>e</sup> 6 being sett on fire in Bishopsgate street but timely p.vented

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II.—ATTEMPT TO IDENTIFY THE PLACE CALLED "PARATHALASSUS,"  
MENTIONED IN ONE OF THE COLLOQUIES OF ERASMUS.

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In that colloquy of Erasmus entitled "Peregrinatio Religionis Ergo" he mentions the incidents of a pilgrimage to three shrines; (1) of St. Iago de Compostella in Spain, (2) of the Blessed Virgin at *Parathalassus* in England, and (3) of St. Thomas at Canterbury. The second of these places is said to be situated in the farthest corner of England; \* in the north west, (inter Occidentem et Septentrionem), about three miles from the sea; the religious house is of regular canons; and the neighbouring village is supported by profits arising from the concourse of strangers. A minute description of

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\* "Ad extremum Angliae finem, inter occidentem et septentrionem, haud procul a mari, passuum fere tribus millibus. Vicus est vix aliâ re victitans, quam commantium frequentia."

the chapel and relics is given; but the most important relic was a portion of the Virgin Mother's milk. A Parisian named William, whose brother was Bishop of Constantinople, in his earnest zeal to collect relics, procured a quantity of this milk at the latter city. In his progress to deposit it in the temple of the Blessed Virgin at Paris, he took sick and died, but a companion of his journey undertook to forward it to its destination. He also died on the way, and the milk finally reached Paris by the hands of an Englishman to whom it had been entrusted. The regular canons there presented him with half of it, as a reward for his pains; and this he conveyed to the shrine at "Parathalassus" in his native country.

The writer of this paper is of opinion that the word indicates a positive place, and is not a mere topographical description meaning "by the sea side;" but in examining what actual place coincided with the description, he was not able to arrive at a definite conclusion, and merely suggested the inquiry. Assuming that Erasmus actually meant the North West of England, and that England in his day as well as our own included Wales, the following places may be examined:—St. Asaph, Rhudlan, Birkenhead, Cockersand, Conishead, Furness, Lytham, Preston, St. Bees. The detailed description of the place, as given in the original, coincides in part with the characteristics of some of these; but none of them is exactly suitable. Some disagree in position, others in their relation to the sea, religious character, &c.

It has been alleged that Erasmus, in saying "the North-west," referred to England as lying North-west of Holland, where the dialogue was written to which allusion is here made. This explanation, however, is at variance with the words "ad extremum *Angliæ* finem, &c." Perhaps, after all, it is a mistake of Erasmus, exhibiting either ignorance of geographical details or lapse of memory.

[The shrine to which Erasmus alluded, is most probably that of Our Lady of Walsingham, in Norfolk, founded in the eleventh century. It was visited by several kings and queens of England, including Henry VIII., and the legend of the Virgin's milk was connected with the popular belief that her peculiar place in the heavens was the milky way, or as they called it, the "Walsingham way." The wells, the distance from the sea, the celebrity of the shrine, and numerous other circumstances, point out this place as the real Parathalassus; however the speaker in the dialogue may seem to err in position or direction.—ED.]